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 V. 1881.

London:
W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW, E.C.
ROBERT BANKS, RACQUET COURT, FLEET STREET, E.C.

Digitized by Google

Harvard Divinity
DS
131
.B36x
v.5

INDEX

HARVARD UNIVERSITY
LIBRARY

PAGE

Leading Articles by the Editor.

Afghan Complication, The 342
Ammi and Lo-Ammi 519
Anglo-Israelite Argument, as Described by the Most Distinguished of the Plymouth Clergymen 399
Assassination of the Tsar 117
Attempted Assassination of President Garfield 289
Afghan Policy of the Day, The 509
Brief *Résumé* of the Past Twelvemonth, A 541
British-Israelite Supremacy in the Earth ... 333
British Trade and its Amount 318
Banner, The 478
Bring Ye All the Tithes Into the Storehouse 110
Bradlaugh's Right to a Seat in the House of Commons 221
Calm Before the Storm, The 317
Candahar 77
Clifton Conference 450, 458, 475
Chief Mahommedan Sovereign of the World 462
Colonies, Gates, and Confederation ... 177
Complications at the Cape 45
Census of Israel's Heathen Empire, The ... 493
Confederation 374, 449
Condition of Madagascar 461
Custody of Jacob's Stone After Edward I. Time 394
Cui Bono? 385
Cyprus 61, 362
Death of the Earl of Beaconsfield ... 169
Disaster in the Transvaal, The ... 21, 101
David's Throne, and Benjamin a Tribe of Israel 395
Days of Noah and the Days of Lot, The ... 396
Death of President Garfield 405
Day of Preparation, The 452
Diaspora, The 462
Ephraim and Manasseh—A Comparison ... 546
European Coalition, The 501
European Earthquake, The 109
Egypt 405
Egypt and Israel 413
Ethnographical Argument, The 505, 512, 526
Elect, The 433
Ephraim's Message to Manasseh 12
"Ephraim Before Manasseh, and He Set" 361
Fair Trade 449
Future of the British—New View 138
Garfield's Death 449
Gathering Storm, The 138
Gladstone and Israel's Great Gate 149
God of Israel, The 202
Gladstone on the Crisis 437
Goodheart, The Rev., on the Identity ... 257
Great City Divided into Three Parts, The 418
Historical Argument, The 415
How the Empire Grows 525
"In the Place Where it Shall be Said," &c. 142
"I Will be Like the Most High" 398
Ireland 473
Invasion of England, The 201
Ireland and Russia 265
Is Constantinople the Gate of Israel's Enemies? 401
India and Egypt 481
Israel Compared with Gentiles in War ... 117
Israel's Influence in Arabia 135
Israel's Empire 125
Israelism and War 169
Israel's Home Blossoms and Buds ... 16, 26, 205
Israel's Multitudinous Seed... 223
Israel's Capacity to Rule 224
Israel's Multitudes and Outland Empire ... 273
Israel's Wealth, and Power to Get It, &c. 274, 485
Israel's Volunteers 309
Israel's Isolation 353
Israel's Commercial Prosperity 369
Israel's Wickedness, British 388
Israel's Wealth and Enemies 406
Israel's Trade and Colonies... 429
Israel and Judah Portrayed in the Parables 376

PAGE

Israel One Hundred Years Ago and Now ... 544
Islam 385
Jabez's Prayer 401
Judah Portrayed in the Parables of our Lord 209
Judenhetze 245
La Belle Marine 253
Lawlessness in the House of Commons ... 81
Legislation of Atheism in the House of Commons, The 214
Lord's Census, The 440
Manasseh's Testimony 143
Manasseh's Return to Political Union with Ephraim 37
Missionary Nation, The 543
Moses and the Prophets 47
Multitudinous Seed, Israel's 223
National Growth and National Decay ... 289
"Octogenarius Evangelicus" ... 345, 424
Onus Probandi, The 62
Our Vexatious Opponents 240
Our Mission 303
Our Fifth Year 5
Our Opponents' Differences and Contradictions 206
Peace with Suzerainty 157
Policy of Dismemberment, The 457
Policy of Surrender and Effacement as to the Transvaal and Candahar, The ... 152
Political and National Prospect, The ... 221
Perfidious Russia and the Surrender of Candahar 101
Power of the Holy People Scattered, The 29
Potter's Earthen Bottle 134
Progress and Events 237
Progress of Lawlessness 542
Programme of the Rebellious Boers ... 105
Prospects in the Transvaal 213
Return, The 349
Revised Version of New Testament, The 246, 344
Rev. Canon Bell's Pamphlet 547
Rock, The, on Anglo-Israelism and the Great Pyramid 102
"Sea is His, and He Made It," The ... 419
Settlement of the Transvaal, The 267
Signs of the Times, The 69
Sin of their Blood-guiltiness and Peace, The 193
South Africa 85
Substitution 431
Supernatural, The 53
Syrophœnician Woman, The 343
The Argument from Numbers 409
The Ten Lepers 70
Toronto Opponent, A 210
The Two Resurrections 259
"The Same Yesterday, To-day," &c. ... 328
"Three Against Two," &c. 341
"Thou Shalt Not Borrow" 491
Trade and Empire 297
Travail of the Soul of Jesus, The 349
Wealth in Melbourne, &c. 342
"With All My Worldly Goods," &c. ... 474
Wickedness of the British Nation ... 484

Papers By

Anderson, J. S.

Blind Evidence from Nineveh 268

Aunt Lucy.

Our National Flag 103

A. R.—Mazzaroth 138, 154

A. T. F.—House of Pathways, The 469
Physical Causes of the Second Return... 417

Baxendell, J., F.R.A.S.

Great Pyramid Measures, &c. 363, 420, 432, 479

Beresford, Col.

Identity Acrostics 83, 92, 189, 195, 251, 260, 454, 531

Cachemaille, The Rev. A. J. J.

Israel and the Gentiles 258
The Rev. B. W. Savile's Defection ... 31
The Ascension and Return 322

Danvers, F. C.

Christian Names 311

PAGE

D.W.—"We Have a Little Sister" 513

East Anglian.

A Prayer of Israel 92
A Word in Edgewise ... 128, 139, 153
A Question of Numbers 363
Is it Morning? 251
The Higher Patriotism 319

Ephratah

A Reply to our Opponents 346

Farnall, H. W. (New Zealand).

The Elect 338

Gott, John T.

David's Throne 164
Jehovah's Witnesses... 214
Jonah, a Type of Ephraim-Israel 72, 79, 90, 104, 112, 120

Grant, Surgeon-General

An Identity 259

Granger, J. D.

Ephraim-Israel's Redemption 239
G. L.—The British Empire ... 226
G. L. R.—Rev. xii. 87
The Man Child 118
The Identity of the Two Women 165

H. E. D.

Great Pyramid Entrance Passage, &c. 373, 389

H. P. K.

"Ye are My Witnesses, saith the Lord" ... 47

Hope.—Voice from Sydney ... 354

Horner, C.

A Summons to Action 451
Great Pyramid's Vertical Height and 1881·6 389
The Second Coming of the Lord 111

Hadfield, Colonel

Spiritual Israel 279

Hanan, The Rev. D.

An Anglo-Israel Gardening Lesson ... 304
"As for Saul, He Made Havoc of the Church" 444
A Personal Anti-Christ 205
Bishop Ryle on Israel and Judah 91
"Ho, Every One that Thirsteth" 234
Israel and the Church 534
Melchisedec and Abraham 370
Notes of a Discussion ... 483, 497, 511
On Dan. xii. 7 52
Review (Reply to Mr. Hine) 262
"The Church's Hope" 49
The Identity and the Catholic Church ... 336
The Apocalyptic Seals and Trumpets ... 394
The Appearing of the Glory 528
Tu Quoque 55
1881·6 79
The Irish Police, &c. 121
The Census of B.C. 1017 and A.D. 1881 ... 159
The Sign of the Son of Man 225

Hickson, Rev. C. W.

"Identity Arguments," *pro et con* ... 163, 172
The Year, 1881 5
The Return (Observations noted by P. I.) 349
The Gate of His Enemies 466

J. G. T.

Rev. B. W. Savile's Pamphlet 142
The Gate of His Enemies 527

J.L.—Israel's Tribulation Shortened 123

Jezreel—The Bride of Christ ... 8

Keighly, H. P.

An Anglo-Saxon Concert 489
Dr. Bonar on the Literal Fulfilment of Prophecy 372
Israel in Egypt 414
Judah Recognises Israel 185
Jewish Colonisation of Palestine 542
The Seven Thousand in Israel, &c. ... 71
The Epistles of St. Paul 502
Who is Blind but My Servant? 86

Lamb, Robert.

Another Curious Coincidence 548
Israel and Media 321, 334

Larkins, Colonel.

Israel Separated from Judah 140
The Favoured People 300

Digitized by Google

PAGE

Lady Jane Ellice.

Let us Pray" 408

Leslie, Henry.

A Retrospect and a Testimony 233

L. P.—A Noble Band of Women ... 290

A Continuous Chord 209

Albany 271

Barren Fig Tree 486

Benjamin to the Fore 506

Cui Bono? 305

Daughters of Israel 442

"He Couched, He Lay Down as a Lion" 218

Into the Enemy's Camp 197

Literal Translation of the Mountainous Stone (1649) 463

On Acts iii. 22 22

Stray Suggestions 97

Stumbling on the Truth 350

Thistles 285

Tares 38

Whom did the Man Represent? 63

What Seed 129

Words from the *St. James's Gazette* ... 10

"Ye do Dishonour Him" 222

"Looker On."

The Stones in the Breastplate 335

L. G. A. R.

The Sealed Book 247, 256, 267, 277, 293, 299

Thoughts Suggested by a Sermon (Clifford) 441

"Who are the Irish?" 397, 408

Marriott, H.

The Rev. Goodhart *v.* "H. M." 351

The Rev. Goodhart's Views of Anti-Christ 376

Psalm xxxiii. and Our Identity 545

Major Nickle.

Have We a Right to Occupy Cyprus? Copied from *Leisure Hour* 11

Many-coloured Wisdom of God 187

The Sardonyx 311

The Colours in the Gems of the Breastplate 445, 488

McErin, Burnett.

Canaanites or Phœnicians 535

M. B.—The Babylonish Captivity ... 235

M.—Joseph's Birthright, &c. ... 310

M. M.—The Karens 291

"Nemo."—Passing Through ... 46

Nelson, J. E.

The Language of the Israelites 206

Oswald, H. W.

The Comet 371

P.

The Second Advent of the Messiah 158, 171

Pegrum, Robert.

Judah's Crown and Israel's Stone 150

Manasseh's Identification 298

Pre-Celtic and Celtic Craniology 196

Parsons, C. F.

A Voice from Natal 410

Pitt, T. T.

Jehovah's *v.* Men's Statements 94

R. B.

Why Was Mordecai Called a Jew? ... 18

Roberts, R. N. Commander.

Israel at School 73

Rea, H.

The Aaronic Priesthood 313

Shaw, H. R.

The Two Sticks in the Great Pyramid ... 494

Sampson, Samuel.

The Lord's Day 162

Smyth, Prof.

Poole *v.* The Great Pyramid ... 537, 547

The Sun's Distance 343

Teutonic Christianity 357

The Jews Made Envious 464

The Great Pyramid Inch, Yard, and Mile 504

Smith, J R.

Grand Gallery Step 88

Thomson, J.

A Parable Concerning the Identity ... 325

Dr. Bonar's Rules for Interg. Prophecy 453, 467

More Blind Evidence 167, 217, 234, 281, 286, 303, 400, 314

Periods of Mourning 82

Summarised Thoughts 476, 482

The Twenty-fifth of March 46

PAGE

Vestige of Baal Worship in the Scilly Isles 539

Young, J.

Israel's Alleged Mixture of Races 266

Westfield, T. C.

Peace and Goodwill 528

W. H. W.

Testimony of the British Triads ... 25, 30

"Watcher."

Pyramid Symbology 180, 203

Pedigree of the Hebrew Race 536

W.—Confederation 254, 270

The Great Pyramid.

Ark of the Covenant—Hall, C.E. 122

British Inch, The—Shaw 55

" " —*Our Rest* ... 283, 294

Christian World and the Great Pyramid, The 50

Census, The—Horner 306

Coins in the British Museum—Poole ... 235

Entrance Passage and Egyptian Cubit —H. E. D. 373, 389

Facts and Theories—Hickson 269

Grand Gallery—1881·6—Hanan 79

Grand Gallery Step—Smith 88

Great Pyramid's Measures and Sun's Distance, &c.—Baxendell ... 363, 420, 432

House of Pathways, The—A. T. F... ... 469

International Institute for Preserving and Perfecting Weights and Measures... 34, 59

"Is It a Revelation or Not?"—Rev. J. W. Ogden 251

Lecture—Hickson 277

Letters, forwarded by Prof. Smyth 161, 170, 208

Prof. Smyth's Reply to *London Quarterly Review* 97, 106, 113, 119

Prof. Smyth Explains Mr. Proctor's Egyptologic Date for the Great Pyramid ... 215

Prof. Smyth on "Science *v.* the Great Pyramid for Sun's Distance" 343

Prof. Smyth's Reply to Mr. Poole... 537, 547

Pyramid Symbology—Watcher 180, 203, 275

" Chronology—Demarara 421

" Inch, Yard, and Mile—Smyth ... 504

" Numbers—Shaw 491

Reported Discovery of More Pyramids in Egypt—Prof. Smyth 75

Step and Measurements—Demerara ... 24

Time in the Ante-Chamber Passages—J. Simpson 7

Top Corner-Stone—Hall, C.E. ... 122, 126

Three-Foot Rule 260

Two Sticks in the Great Pyramid, The—Shaw 495

Vertical Height and 1881·6—Horner ... 389

Year 1881, The—Hickson 74

Lectures, Speeches, and Sermons.

Allworth, The Rev. W.—N. S. Wales 65, 510

Anglo-Israelism—Horner 302

Ascension and Return, The—Cachemaille 322

Anglo-Saxon Race, The—Dr. Brown ... 355

British Sympathy 514

Boer Negotiations—Lord Cairns 217

British Are Israel, The—Sir A. Cotton ... 238

British Empire—Grant Duff 476

British Empire, The—Kane 516

Blind Evidence 515

Carlisle, Mr. B.—Lecture 52

Cheltenham, Sermon and Lecture—Hickson 268

Church of England Missions in India—Sir R. Temple 41

Confederation—Sir A. Galt... 56

Cumming, Dr., Thirty Years Ago 386

Cyprus—Grant Duff... 487

Desolate Heritages, Israel's—Salisbury ... 420

English Language, The 516

Evidences of Our Identity—Robinson ... 248

Ephraim and Manasseh—Archbishop of Canterbury... 504

Faithfulness of God—Rainsforth 282

Great Pyramid—P. Williams, Sydney 65, 89, 90

" , Lecture on—Hickson ... 277

"God's Chosen People"—Onslow ... 426

Heir of All the Ages, The—Stoddart ... 95

Imperial Federation... 203

Inconsistent Interpretations—Hickson ... 248

Israel Found in the Isles Afar Off—Young 94

Israel's Empire—John Bright 114

PAGE

Israel's Gates—Sir W. Jervois 136

Israel's Heathen and Colonial Empire—*Times* 146

Israel's Heathen Empire—Sir R. Temple... 179

Israel and Judah—Billington 285

"Lazarus" at Bangor 380

Lo-Ammi—Rev. G. Mackay 515

Lord Reay on Numbers xxiii. 9 22

Père Hyacinth Gives Blind Evidence ... 422

Our Identity—Dr. Grant 146

Ruling Race, The—Dr. Waldin 514

Selkirk—Lecture by Dr. Evatt 199

Sermon by the Rev. R. Hill 175

Seed of Isaac—Granger 219

Signs of the Times—Canon Falconer ... 127

Sunday Harvesting—Jex Blake 498

Ten Tribes, The—Rev. H. W. Peploe ... 465

"These Twain shall be One"—Collin ... 439

Times of the Gentiles, The—Hickson ... 27

Transvaal, Missionary on the—Rev. T. Cresswell 216

Waning Influence of France, The 423

Why am I an Anglo-Israelite?—Hickson... 81

General Articles.

Another Curious Coincidence—Lamb ... 548

An Identity 375

"Appearing of the Glory," &c., The 461, 506

British and Israel, The 468

Britain, To—Montgomery 411

Bible Standard (Quotations) ... 222, 224

Blind Evidence ... 155, 186, 198, 211, 337

Benefits Derived from the Identity ... 52

Bernatto S. Signor 93

Broken and Restored Tables, The 183

Californian Opponent, A 346

Census, The 306, 364

Census in Canada 455

Chronological Tree of the British Nation... 519

Chief Rabbi of N. S. Wales... 141

"Congress of Freethinkers, A" 34

Collect for Good Friday 155

Cui bono? 370, 385

Discussion: Canon Brownrigg *v.* the Editor of the *Church of England Messenger* 14, 23, 32

Decimal System, The 208

Distinction Between Israel and Judah ... 470

Double Acrostic 359, 362

English Language, The 334

Gibraltar 144

Good Done by the Identity... 143, 258, 518

Gardening Lesson by Dr. Grant 382

Glover, The Rev. F. R. A. 373

Great Earthquakes in Divers Places ... 155

Hall of Tara, The 416

How Gentiles Keep Sabbath in Funchal... 279

Identity Evidence—King of the Sandwich Islands 490

"Is England Superior to Other Nations?"—Skinner, Hastings 33, 39

Israel's Scripture and Prayer Union 19, 59, 67, 99, 147, 191, 235, 287, 331, 383, 471, 523

Israel's Gates—Lecture by Sir W. Jervois 136

Israel's Big Village 278

Israel's Great Gate 398

Israel's Evangelising Functions 478

Jews and Gentiles 326

Jewish Colonisation of Palestine, The—Capt. H. P. Keighly 542

Jewish Population in the World 423

Language, Spread of the English 164

London the Jews' "City of Refuge" ... 43

"Lord, How Long?" 38

Message From the City of the Great King . 494

Miracles, Our Lord's... 241

Prayer Union for the Jews, A New ... 74

Prayer of Israel for Help 505

Psalm xxxiii. and Our Identity—Marriott 545

National Fast and Humiliation Called For 135

National Special Prayers and Thanksgiving —Rev. Cachemaille 144

Oldham *Parish Magazine* 160

Our Opponents 470

Plea for Missions, A 226

Red, White, and Blue, The—J. B. 546

Sabbath Question, The—Greig 460

Savile, the Rev. B. W., and Philo-Israel 42, 54, 82, 114, 131, 183, 326

Digitized by Google

PAGE

Scriptures and the Reformation, The ... 518
Sailors' Home at Marseilles 320
Second Advent of the Messiah 305
Storm, and Jesus Asleep in the Ship, The 241
Stone of Israel, The—J. C. Kenworthy ... 549
Stranger's Rest—L. E. 16, 26
Sin-Eaters 382
Shepherds of Israel (Sterling and Selwyn) 468
Sunday Harvesting 498
Ten Commandments, The 207
"The Same Yesterday, To-day," &c. ... 328
Teutonic Theory, The 499
Tribute Receiving Land, The 343
Testimony of Two Clergymen, The ... 495
Traffic Through the Suez Canal 225
Wealth in Melbourne 342
Wealth in Australia 342
Why is Israel Favoured by the Lord? ... 323
Who Were the Ancient Britons? 159
Zenana Missionary Society 234

Extracts from the Press, and Comments Thereon.

Afghan-Israelism—Major Bellew ... 292, 301
Atheism in House of Commons—*Wigan Examiner* 214
Anglo-Saxon Nations—*Chambers's Journal* 364
Barleycorn, Long Measure — Bishop Titcomb 350
British and Foreign Bible Society—*Times* 281
Census of the House of Judah—*Bristol Times* 357
Celtic Antiquities—*St. James's Gazette* ... 10
Coming Earthquake — *Western Daily Mercury* 26
Coming Events and Their Shadows—*Standard* 137
Coming Earthquake Woe—*Rainbow* ... 196
Dr. Bonar Answered—Hastings *Observer*... 380
English is Not Hebrew—*New Zealand* ... 366
England Not Decaying—French Testimony 66
England's Mission—Bonar 284
Enemy Coming in like a Flood, The ... 329
English Language in the East, The—*Rock* 50
Christian Union 334
Evidence by Chief Rabbi, N. S. Wales—*Daily Argus* 35
Evidence from America—*Celestial Empire* and *Pall Mall Gazette* 348
England's Position Among the Nations—*Christian* 337
Federation of the Empire, The 446
Future of the English Language, The—*Children's Messenger* 53
Future of Israel and Judah... 271
Great Earthquakes in Divers Places ... 137
Judah Walking to Israel 207
Lawlessness in the House of Commons—*St. James's Chronicle* 81
Literature of the Identity 430
"Lord Beaconsfield: A Study" 66
News from Sydney, N.S.W. 174
Origin of British Parliament, The ... 424
Religious Festivals—Bishop Titcomb ... 335
Reply to Our Opponents 346
Revised Version, The—*Publisher's Circular* 291
Scattering the Power of the Holy People—*York House Papers* 96
Semites, The—"Endymion" 9
Settlement of the Transvaal, The—*Times*... 266
"Stones Cry Out and Witness, The" ... 463
Ten Tribes Found in the Caucasus, The ... 425
Testimony From China 348
Testimony From United States 377
"They Shall Hunt Them"—*Freeman's Journal* 531
Victorian Commonwealth, The 399
Weights and Measures—*Cleveland Herald*, Ohio 66
"Whittaker's Almanack" for 1880 ... 145
Wild, Dr.—*Heir of the World* 13
Year 1881, The—Hickson, in *Bristol Times* 74
Yorktown Centenary, The—*Times*... ... 495

The Head and Not the Tail, &c.

Art-work in Metal 75
Artillery 477
Beauty of British Children 378
Boots and Shoes 520

PAGE

Chief of Nations, The Very—*Daily News*... 57
Chess 433
Climate of the British Isles... 438
Commerce 48, 210
Courage and Noble Self-sacrifice 54
Cost of Israel's Navy 227
Colonial Empire 477
Home and Foreign Shipping Trade ... 194
Horticulture 243
Journalism—Dean Stanley 141
Manufactures... 48
Organ Building (Sheffield)... 379
Places of Worship 47
Proportions of Romanism and Protestantism Among English-speaking People ... 379
Riches 477
Sea-borne Trade of the World 357
Shipbuilding 111
Shipping Interests 48, 194
Suez Canal Returns 251
Trade with the Samoan Islands 357
Traffic Through the Suez Canal 171
Wheat Growing 498

Identity Difficulties Answered.

Conversion of the House of Israel—Hickson and Philo-Israel 7
Cui bono? 64
Did Israel and Judah Return from Babylon? 325
Teutonic Theory—Is It True? 159
Were the Samaritans the Ten Tribes? ... 451
Who Were the Lost Sheep of the House of Israel? 451
Was Ephraim-Israel Ever Uncovenanted? 312

Israel's Battles.

Abyssinia 51
Ashantee War, The 181
Inkerman 16
Magdala 51

Progress.

At Home, 63; Ardsley, 195; Bangor—"Lazarus," 380; Bath, 506; Brampton, Cumberland, 330; Brisbane, 375; Brooklyn Identity Church, 43; Bristol, 523; Cape, The, 344; Canada, 195; Cheltenham, 344; Ireland—Dr. Hanan, 365; Leamington, 454, 471; London, 344; Manchester—E. B. Wooodruff, 9; Manchester—A. Burrows, 479; Melbourne, 327; New South Wales, 351; New Zealand. 375, 529; Riddings, Derbyshire, 19; Selkirk 195, 345; Wiltshire, 195.

Anglo-Israel Associations.

Metropolitan 141, 147, 155, 205, 339, 499, 523
" Annual Meeting 228
Sydney, &c., Encouragement From ... 425

Correspondence.

Albany—L. P. 271, 358, 359
Arabs in Charge of the Pyramid 263
Badge for Israelites 315, 339
"Brith" and "Briton"—Roberts 27
Brown *v.* Horner—*Richmond Times* ... 356
"Canaanite then in the Land, The"—Rogers 455
Church Hymns 115
Christian Again, The 35
Cymri, Cimerii. &c. 107, 211
Conference at Manchester 130
Closing Days of Christendom 382
Craze, The 411
Cubit, The Length of the Profane—Col. Gawler 339
Curious Coincidence 522
Early Christians and the Identity ... 18
England and America 99, 167
England's Position in South Africa ... 235
English Tongue, The 471
Exhibition of Electricity at Paris... ... 190
French Budget 19
Fourth Date in the Second Advent, The ... 211
Fruit of Christianity, The 35
Gawler's Tara Fund, Col. 383
Gigantic Delusion, The 399, 340
"Go into all the World," &c.—Dr. Grant .. 131
Good Samaritan, The 18
Germany and the Jews 131
Grant, Dr., on "The Sceptre Shall Not Depart," &c. 367

PAGE

Good Done by Identity Truth 259
Jacob's Pillar—El Mar 435
Jews and Palestine, The 98
Life of Livingstone 131
Mango Tree, The 331
Missionary on Our Identity, A 174
New Version 307
Old and New London—Whittaker ... 147
Our Supplements 191
Missionary Visits to Emigrants 382
Pyramid Numbers—Shaw 491
Pleadings of Jeremiah, The 295
Profane Cubit, The—Colonel Gawler ... 315
Peter and the Stone Kingdom 471
Restoration, The, Millennial or Pre-Millennial—Dr. Grant 75
"Seven Thousand in Israel," &c.—Dr. Grant 107
Soli-lunar Epact 190
"Sydney" Association, The 175
"Tarshish" and the "Marbell Stone" 19
Three-foot Rule 315
Yule of August, The 427
Welsh Eisteddfod 219
Welsh Physiognomy—Lazarus 271
Wimbledon Association—Lawrence ... 83
Who Invented the Plough? 331
Word "Gentile" Use in Romans—Dr. Grant 359
Saluting the British Flag at Yorktown ... 551

Reviews.

Anglo-Israelism. True? or False? 520, 530, 538, 549
Anglo-Israel Almanac for 1882 531
Bible Teachers Taught 146
Chain of Ages, The—Cachemaille 330
Chain of Ages, &c., The—Galloway 211, 249
Chronology of the Bible and the Great Pyramid—Stuart 167
Chronological and Geographical Tree... 315
Continuity of the Church of God, The... 521
Coronation Stone—M. Rogers 447
Distribution of Shem, Ham, and Japheth 57
Egyptian Enigma, The—Shaw 262
England's Future 261
England, the Remnant of Judah, &c.... 507
Englishmen not Israelites ... 242, 249, 260
Fulfilment of Prophecy—Capt. Keighly ... 479
Further Scriptural Proofs—Dr. Grant 189, 295
Geography of the Gates 57
Good Tidings to Israel and the Church... 166
Great Pyramid, The—Minton 18
Great Pyramid—Private Badger 67
House of Joseph in England, The 58
Is Anglo-Israel Teaching Unscriptural?... 358
Israel's Wanderings 522
Nebuchadnezzar's Dream—Adams... ... 426
Principles of the Reformation, &c.... 166
Promises and Prophecies Relating to the Chosen People 146
Queen Victoria, the Royal Seed to David's Throne, &c. 57
Reasons Why Anglo-Saxons are Israelites—Poole 146
Reply to Mr. Hine—Hanan... 262
Seed of Isaac, The—Granger 83
Summary of Anglo-Israel Teaching ... 57
Throne of David, The—Young 435
Work of Charity, A 286

Index of Texts.

Gen. ix. 25—27 ... 281
Gen. xxii. 17 ... 466
Gen. xlviii. 30 ... 361
Num. xxiii. 9 22, 179
Num. xxiv. 9 ... 218
Deut. iv. 468
Deut. xxviii. 1—14 345
Kings xix. 18 ... 71
Psa. xlvii. 9 ... 435
Psa. lxxiv. 9, 10 ... 38
Psa. lxxv. 6 ... 463
Psa. lxxx. 506
Psa. lxxii. 8 ... 523
Psa. xcv. 5 ... 419
Psa. cxlvii. 19, 20 422
Prov. xxv. 25 ... 529
Isa. xliii. 10 47, 71
Isa. xxix. 10 ... 71
Isa. xlii. 19 86
Isa. lxiv. 8 92
Isa. xiv. 14 398
Sol. viii. 8 513
Dan. xii. 7 ... 29, 52
Ezek. xxi. 26, 27... 67
Jer. iii. 18 ... 185, 207
Jer. xvi. 16... ... 531
Amos ix. 9 411
Mal. iii. 10 119
Matt. xv. 21 ... 343
Luke xii. 52 ... 341
Luke xxi. ii. 137 151
Rom. xi. 4 79
Rom. xv. 8—13 ... 258
Titus ii. 12—14 ... 460
Rev. v. 247
Rev. xii. 87
Rev. xvi. 19 ... 418
Rev. xxi. 20 ... 311

Digitized by Google

"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. V. No. 210. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 5, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Our Fifth Year	5
Greece and Turkey	6
Identity Difficulties Answered.—Will the Conversion of the House of Israel Take Place Before or After Christ Comes? Part XII.	7
Time in the Ante-Chamber Passages. By James Simpson	7
"The Bride of Christ." "Thoughts on the Book of Revelation and the Church of Christ," by the Rev. Adolph Saphir. By Jexreel	8
Progress. By E. B. Woodruff	9
Extract from Lord Beaconsfield's New Work, "Endymion"	9
Words from the *St. James's Gazette*, and from a Circular of an Irish Society. By L. P.	10
Have We a Right to Occupy Cyprus? By Major Nickle	11
Ephraim's Message to Manasseh	12
Extract from *The Churchman*	12
Rev. Joseph Wild, D.D.	13
The Anglo-Israel Discussion between the Editor of the *Church of England Messenger* (of Melbourne) and the Rev. Canon Brownrigg, of Launceston, Tasmania. Part I.	14
Israel's Home "Blossoms and Buds." Part I.	16
Israel's Battles. No. XXVII. The Battle of Inkermann	16
Israel "Dwelleth Alone"	17
Why Was Mordecai Called a Jew? By R. B.	18
Review	18
Correspondence—The Early Christians and the Identity	18
Israel's Scripture and Prayer Union	19

OUR FIFTH YEAR.

THE opening of A.D. 1881 finds us in our fifth year, and in our fifth volume. Surely the Lord's hand has been with us during these past four years, and enables us now to commence our work for the coming twelvemonth with courage, high hope, and expectation, yet with dread for the terrible prospect which is shortly to open out for "yonder ill-consolidated Europe!" For in truth, January, 1881, tells us we are "within measurable distance" of the "great earthquake" woe, that unparalleled convulsion among the Gentile nations of the prophetic "earth," "such as there was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18). That great catastrophe, which Great Pyramid teaching leads us to expect in 1882, may, if the Rev. W. B. Galloway be correct as to the date of our Lord's Nativity, be looked for in May, 1882—that is, only sixteen months hence. We may now in truth take our blessed Lord's words to heart, and seeing "the things" which have already "come to pass" and are still transacting before our eyes, "look up and lift up our heads, for our redemption," our national restoration to God's favour, visibly before the whole world, "draweth nigh" (Luke xxi. 28).

The great portents which that passage predicts shall be the precursors of the restoration of Israel's favour with the Lord, have already been reported, and have partially come to pass. "Nation rose against nation and kingdom against kingdom" when the late Russo-Turkish war devastated yonder fair provinces in the East of Europe. There have lately been "great earthquakes in divers places," notably in Austria in November last, and we look soon for more of these terrible messengers from God to the inhabitants of the "earth" before the great unprecedented one such as the "earth" has never known, bursts upon afflicted Europe. We have had famines and pestilences in China and India, Persia and Brazil, Armenia and Central Asia, with "fearful sights" and great signs from heaven accompanying each of these troubles, as stated in Luke xxi. 10, 11. We expect this year more and more of these signs and portents, giving warning to British-Israel that the time of God's favour on them and on the House of Judah has approached; while to the earthly Gentile powers of Europe we look for their recognition—too late!—of the terrible "sign of the Son of Man in heaven" (Matt. xxiv. 30) "coming in a cloud with power and great glory." This will be the knell, we know, of Europe; but the harbinger to Israel of coming glories, of undeserved national consolations and of spiritual gifts and blessings. Looking around, we discern everywhere the signs of the coming One, the footfalls of the Son of God, returning for His people, but to pour out vengeance also on His enemies. The Eastern Question is unsettled, the political fabric there being in a state of unstable equilibrium is ready to fall. Further off we see commotions in South Africa, Afghanistan far from finally settled, European nations in arms everywhere waiting but the signal from on high to commence that terrible internecine conflict they now see with horror to be in store for them in the near future. Near home there is Ireland, in the West and South, seething with rebellion, and we find no steps taken by the Government of the day to grapple with the evil effectually. These are the alarming opening prospects of 1881. The sky is inky black; the political and prophetic barometers alike unerringly point to the coming hurricane and devastating "earthquake" woe. But in the midst of these commotions, Israel has every promise and every hope that for her the coming year will be one of blessing, spiritual and temporal blessings both, when possibly the masses will be baptized with the Holy Spirit, and the new covenant will be fully bestowed on a race to whom alone the Lord promised it in the Old as well as in the New Testament (Jer. xxxi. 33; Heb. viii. 10).

We trust the present year will see a great advance in Identity knowledge and interest throughout the United Kingdom, the Colonies and America. During the last twelve months the progress, though satisfactory, was not remarkable, in these islands, because, there having been a lull in the development of the Eastern Question, men's minds have been averse to entertain

the idea that the present peaceful prospect might soon terminate in universal European collapse. The defection of the Rev. Bourchier Wrey Savile on the one hand, and the attacks of such notable opponents as the Rev. Horatius Bonar, D.D., on the other, doubtless have induced many, among the clergy especially, to suspend their judgments and to wait for more decisive proofs or indications of God's will in this matter, before they declare their belief. In the present year, however, we look for events pointing so clearly to the coming crisis in the world's sad fate that the unbelief of the clergy will be compelled to yield; the laity in their masses will admit that the Identity is true, the subject being one they must perforce study and make their own, to prepare them for the future. We begin the year, therefore, with sanguine hopes for our country. We never had so many readers as we have now. The BANNER never penetrated so far afield and to such distant places as it does now; and we never had such conclusive proofs as reach us now from time to time (and oftener recently than ever), that the tone of this journal is approved by our fellow-believers not only in these "islands of the West," but also in the United States, in Canada, in Australia, in New Zealand, in Tasmania, at the Cape, in India, nay, even in San Domingo! We thank God heartily for these signs of His approval. We ask our friends to aid us by their prayers that the BANNER OF ISRAEL may achieve yet greater things than these, and that in conjunction with *The Comments on the Word of God* (undertaken monthly by the editor as a separate publication), this journal may, during the currency of 1881, by the grace of God, bring many souls to Christ. This, indeed, is one of the chief aims and objects of our efforts, and, succeeding in that, as well as in the furtherance of the knowledge of our Identity with Lost Israel, we feel that we shall thereby be serving to promote God's glory, bound up as that is with Israel's discovery, Israel's joinder with Judah, and the Return of the two Houses of the Hebrews together to their own land, according to the prophecies (Jer. iii. 18; xxxii. 32, 41; Ezek. xxxvii. 19 to 28; Hosea i. 11; Amos. ix. 15, &c.).

GREECE AND TURKEY.

THERE is a lull in the Eastern Question, but the momentous issues are no doubt working out to their final disastrous catastrophe for all that. Men see that the trouble is only in abeyance, and that burning questions, like a volcano in a state of temporary inaction, are lying beneath the surface of Eastern Europe ready to burst forth and carry all before them, literally as by fire. Such was the language of the *Times* on December 11, 1880, when writing of the smouldering contention between the Porte and Greece regarding the territory assigned by recommendation to the latter by the Berlin Conference, the leader said :—

> Above all, it is the interest of Europe to devise and enforce an acceptable compromise, and thereby to extinguish, once for all, a standing menace to its tranquillity. The inevitable alternative is the overthrow of all that has been done in the last three years for the regeneration of South-Eastern Europe. A conflict between Turkey and Greece would revive all, or nearly all, the antagonisms between the Porte and its emancipated subjects which it was the main object of the Treaty of Berlin to appease. It would set the East in a blaze, and threaten Europe itself with conflagration. The time has gone by for sticking a plaster on a festering wound and striving to set the question aside for settlement at a more convenient opportunity. It may suit some of the Powers to believe that more risk is involved by moving on than by standing still ; but the futility of such a policy is demonstrated by the failure of the Berlin Conference and its consequence in the present attitude of Greece. The one and sufficient hope for the future, therefore, lies in the common desire of Europe for peace, and in the conviction that peace can be secured by a speedy settlement of the question so long debated concerning the Greek frontier.

It is plain from the above that the British Government of the day has set its heart on active interference, and sees (probably wisely) that the only safety is "to take the bull by the horns," so to speak, and to compel both Turkey and Greece to be reasonable, in view to settle a dispute which, if not soon hushed, is likely to result in a "conflagration in Europe itself," and is sure to "set the East in a blaze." This language is very striking, and remarkably responds to the words of Holy Writ, wherein God Himself declares "His determination to gather the nations, to assemble the kingdoms, to pour on them His indignation, even all His fierce anger ; for all the earth shall be devoured with the fire of His jealousy" (Zeph. iii. 8). It points too, significantly to the great earthquake about to burst upon "yonder ill-consolidated Europe," "an earthquake such as was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18). The one remedy for all the ills of Europe, the *Times*, and we suppose Mr. Gladstone's Government, sees to be "the European Concert." Given that, and everything may come right—nay, nothing can go wrong. But will God allow that Concert to be revived ? Nay, did it ever exist to any practical purpose ? We think, for the future at least, neither Europe nor our Government can look for the help this Concert might afford them. For what says the Word of God ? "The Lord shall go forth as a mighty man ; He shall stir up jealousy as a man of war ; He shall cry, yea roar ; He shall prevail against His enemies" (Isa. xlii. 13). And what does the Lord mean to do ? The next verse tells us, and very awful is the message. "I have long time holden My peace ; I have been still, and refrained Myself. Now will I cry like a travailing woman ; I will destroy and devour (or swallow up, or sup up, margin) at once." The 15th verse shows the national destruction of Europe will be utter and complete. Such is the prospect. The *Times* wants the European Concert. The Lord decides for the stirring up of European jealousy and war. The *Times* talks of peace and safety if Europe will only do its duty. The Bible shows us that the Lord Himself has planned the whole matter out, and has resolved to frustrate all the combinations of the statesmen, and to bring confusion—nay, complete destruction upon the polities of Europe, and that as by the fiery flames of war. That the *Times* sees the danger of the crisis, if only the jealousies be stirred up and Europe decides "to do nothing," is shown by such sentences as the following :—

> Germany and Austria (it says) have acknowledged with England that the only way to secure the peace of the East is by exerting the moral weight of Europe with firm and persistent pressure, and they have co-operated with England in giving that policy effect. If the question is now to be re-opened, Europe, warned by a previous failure, and now apprised of its causes, will take care to avoid a similar result. If a fresh appeal is to be made to the mediation of the Powers, that appeal must be final. The question is no longer one which can safely be left to settle itself. To do so would inevitably end in an open conflict between Turkey and Greece, the very result which Europe has striven and is still determined to avert. The only way to avert it is to maintain the European Concert.

We are quite sure that the crisis about to come on the world will be sudden as well as disastrous. Up to the very moment, men will, like the *Times*, be dreaming of "peace and safety," if only the European Concert be maintained ; or if only some other event should happen which the Lord means shall not happen. For what said St. Paul in 1 Thess. v. 3? When writing of "the times and seasons," he declared the day of the Lord would come as "a thief in the night." "For when they shall *say* peace and safety," then "sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." Let us, then, thank God for our Identity and origin, since that day shall "not overtake us as a thief." We, brethren, are not in darkness, that it should do so. "We are the children of the light and the children of the day. We are not of the night, nor of darkness" (1 Thess. v. 4, 5). Israel,

Digitized by Google

therefore, praise ye the Lord. For even the most ungrateful among us surely can see we have the most pressing cause to do so.

IDENTITY DIFFICULTIES ANSWERED.

(*Continued from page* 375, *Vol. IV.*)

PART XII.

WILL THE CONVERSION OF THE "HOUSE OF ISRAEL" TAKE PLACE BEFORE OR AFTER CHRIST COMES?

OUR friends are often greatly exercised by this difficulty, and our opponents make much capital of it. Mr. Wilkinson and others strenuously oppose us on the ground that the Scriptures declare Israel of the Ten Tribes are to "return" in an unconverted state, and be brought to the Lord after their gathering to Him in the Holy Land—*ergo*, the British cannot, they say, be Israel, since they are (everyone allows) a "Christian nation," conspicuous in good works for Christ (see p. 362, BANNER, No. 193). We have often opposed these arguments, pointing to Hosea i. 10, as showing that Ten-Tribed Israel are to be called "the sons of the living God," or a Christian, nay, "the Christian nation," in the very place where their Identity, or Hebrew origin was in Hosea's days destined in the then future to be denied. "In the place where *it shall be* said to them" (to the Ten-Tribed Israelites) "Lo-Ammi" (or they are NOT God's people, as Wilkinson, "Clericus," and divers others have said, and are repeating to-day) "there" (in that very spot) "*it shall be* said to them sons of the living God!" or "Christian Israel!" We have also pointed to Isaiah xxiv. 15, as proof of Israel's Christian character in exile; to Isa. xxvii. 6, and many other similar texts to prove that in exile, theirs is to be, by prophetic destiny, the function as to the evangelisation and amelioration of the condition of the whole earth; thus evidencing their "Christian" character, as the "redeemed" and "saved" portion of the Tribes of Israel.

We wish now to point to an argument adduced by the Rev. C. W. Hickson in his address at the monthly meeting of the Bristol Anglo-Israel Association, held at his own parish schoolroom on Friday, September 10, 1880. "In Acts v. 31," said Mr. Hickson, "the Lord Jesus is represented by St. Peter, speaking under inspiration, as "Him whom God hath exalted with His right hand to be a prince and a Saviour for to give repentance to Israel and forgiveness of sins." Here then is a fact stated, and the consequence. The Lord "hath been exalted with God's right hand to be a Prince and a Saviour." For what purpose? "To give repentance to *Israel*." Which Israel? The Jews? Nay! to this hour He has done nothing of the sort! To them "repentance" has not been granted. They have resisted grace! To whom then? To the British, "He hath given repentance and forgiveness of sins," as He has to no other nation under the sun, especially since our blessed Reformation. What then? Has He substituted Gentile British for Israel? Then the Scripture in question is broken! But as that is impossible, the proper conclusion is, that the British, to whom both the prescribed blessings have been given, "repentance and forgiveness of sins," are Israel of the Ten Tribes! Failing that, the conclusion to which we are shut up, is that the Lord hath been exalted, but has failed to fulfil the object He Himself proposed, which was to give *to Israel*, not to Gentiles, "forgiveness and repentance of sins." "But if our opponents are right," continued Mr. Hickson, "this repentance is to be accorded to Israel *after* the Lord returns to the earth. Then it is clear, the blessing in that case will *not* be granted as the promise states—namely, while the Lord is 'exalted' as a Prince and a Saviour by God's right hand (Acts ii. 33)—but after He leaves that position of exaltation, as a Prince and a Saviour, and comes down on earth again. This does not carry out the idea expressed in Acts v. 31, and we must reject the conclusion."

So far the Rev. C. W. Hickson. We beg to add an argument taken from Ephes. iv. 8, and Psa. lxviii. 18, which corroborates his, and shows its cogency. Therein the Lord is declared to have "ascended up on high," to have led captivity captive, and given gifts unto men. What gifts? Why the very same gifts St. Peter named, "repentance and remission of sins to *Israel*," and all the other blessings and benefits of His passion, which He died, rose again, and ascended up on high, to secure for His redeemed people, even for British-Israel. But let the reader observe, it was while the Lord was and is "ascended up on High," and *not after His descent*, He gave that catalogue of gifts which St. Paul mentions as among the purchases of His blood in Ephes. iv. 11, *et seq.* The Lord died for Israel, He came to redeem His people (Luke i. 68; xxiv. 21), and He who spared not His own Son, but delivered Him up for us all, "how shall He not with Him also freely give US *all the things?*" (Rom. viii. 32.) The chief among "all the things," connected with redemption are "repentance and remission of sins." These are very specially promised, as we know, to Israel only; and we British having received these gifts, nationally, but no other nation having done so, we must be Israel, or these Scriptures are not only all broken, but the Lord has ascended up on high, and failed to carry out the objects He set before Himself to do, when He so ascended, all which, God forbid! The statement of God's Word then accords with patent facts. The Lord is exalted up on high, thence He has bestowed on His people British-Israel of the Ten Tribes according to His promise, "repentance and remission of sins," and the present Israelite difficulty is solved by the conclusion that the Ten Tribes conversion is destined to take place before the Lord's coming, even NOW.

(*To be continued.*)

TIME IN THE ANTE-CHAMBER PASSAGES.

BY JAMES SIMPSON.

IN a late communication to the BANNER, I endeavoured to illustrate some geometrical properties belonging to the whole length of these passages, whereby a very exact expression both for the Coffer's contents and the earth's mean density number was obtained in two independent ways. The assumed floor-length = 329·97 Great Pyramid-inches, is precisely the length as measured by Professor Smyth, whose numbers are:—East side, 330·3; West side, 330·3, British-inches, =329·970 Pyramid-inches. His other measures, not of the floor, but taken near base of walls, are 330·3, 330·2, 330·3, and 330·3, whose only bearing on the matter is to shew that any minute alteration required upon the former should be rather on the *minus* than on the *plus* side. The two propositions attached to this floor-length were: (1) That when used as a divisor of the length of the Grand Gallery, the result is at once the ratio of the earth's density to that of water; and (2) That when divided by 7, 8, and 9, the product of the three quotients is the Coffer's contents, from which again the density number is directly derivable. Any alteration of the floor-length would operate by increasing the one result, while it diminished the other, or *vice versâ*; and, in order that the two results may agree absolutely, it will be found by a simple algebraic resolution that the length, when stated more accurately, must be= 329·9643; agreeing as perfectly with the measures as could be desired, or almost imagined. The density number represented by this length (pursuant, of course, to *either* proposition) is 5·702435; and the Coffer's contents, 71,280·44.

I find the following curious reference to this floor-length in the dimensions of the Ante-Chamber, which I do not remember to have seen noticed, viz.:—Sum of length, breadth, and height of Ante-Chamber, *in whole inches*=length of horizontal passages; while the sum of the odd fractions over and above whole inches, gives the elevation of the King's Chamber floor

above the passage floor; a small quantity which we have shewn cause for considering = ·839 inches.

Length of Ante-Chamber	= 116·	+ ·260	Pyramid-inches.
Height of „	= 149·	+ ·440	„
Breadth of „ (at roof)	= 65·	+ ·139	„
Sums	= 330·	·839	„

This result is, at least, curious, when it is remembered that the length of the Ante-Chamber forms part of the floor-length, and that the remaining parts have their various lengths fixed independently.

In dealing with the geometry of these passages, it seemed proper to make use of the undivided length from the edge of the Step to the edge of the King's Chamber floor (and in passing it may be observed that, adding the said floor-length to the breadth of the Step at its edge, we seem to get precisely the length of the King's Chamber floor = 412·13. Thus: Breadth of Grand Gallery above South doorway = 82·2 British-inches; but at 1,800″ from North wall, 82·3; at Step edge, say 82·24; and 330·3 + 82·24 = 412·54—British-inches = 412·31 Pyramid-inches). But, in regard to chronology, the Step-length has already been taken account of, or should be allowed for in any estimate of the chronological length of the Gallery; leaving, therefore, only the portion beyond, or the two low passages and intervening Ante-Chamber, to be dealt with for subsequent time reckoning. Of the presence of Mr. H. G. Guinness's "Messianic Cycle" of about 33·6 years in the Gallery, both as a factor of its entire length and by individual representation at its North and South ends, we have already had evidence; and according to the same accomplished author, its reign is not confined to the present, or Christian, or Gospel age; but is to be traced as a governing period all along the strand of human history, from the very beginning of the Edenic dispensation down to the final consummation of the ages now fast approaching. If so, we may naturally expect to find the said period re-appearing in that final, and in part transitional, portion of human time figured as intervening between the Grand Gallery and the final Chamber, between the present expiring age and the advent of the millennial glory for which creation waits. In the premier portion of this interval—viz., in the first low passage, we do not find the 33·6 period, because the length of that has already been credibly shown by Mr. Hartwell A. Powers to be *one-seventh* of 365·242; or to have a significance in mathematical as well as in civil chronology. The next halting-place Southward is the South end of the Ante-Chamber. To this the distance from the Gallery is 168·44 Pyramid-inches, which, divided by the Pyramid 5, gives 33·688, not differing much from the number sought. There remains the second low passage, whose length = about 100·653, when divided by 3, yields 33·551; and the whole length, from Grand Gallery to King's Chamber, when divided by *eight*, gives again 33·636. This number 8, as Mr. Guinness's researches remind us, is connected in Scripture symbolisation more with redemption and the restitution of all things than with the first creation, of which *seven* was the proper and significant emblem. It is, therefore, I think, worthy of careful consideration that the Grand Gallery length of 1881·6 = 56 times 33·6, is immediately followed by a final or consummating portion of just one-seventh its own length—an eighth, or octave, portion following upon seven similar portions (and each of these consisting of 8 times 33·6), as the seven days of the creation-commemorating week, are followed by a redemption-celebrating Sabbath. And after that, the Great Pyramid's roll of progressive human history being ended, there shall, apparently be time of trial no longer, but the full fruition of Messiah's long-expected, glorious, terrestrial reign.

Edinburgh, December 13, 1880.

"THE BRIDE OF CHRIST."

"THOUGHTS ON THE BOOK OF REVELATION AND THE CHURCH OF CHRIST." BY THE REV. ADOLPH SAPHIR.

BY JEZREEL.

WE find him writing as follows, concerning the Church, both under the figure of the "body of Christ" and that of "His bride." Of the former he says:—

"Christ and the believers constitute the Church. As all the members of the body, separated from the Head, are lifeless, so believers, apart from Christ, do not form the Church. Christ and His people are one; He, the Head in heaven, and we, the members on earth, joined by the Spirit, are one man. Christ lives, speaks, and acts in us, and hence, though living on earth in the flesh and paying tribute to Cæsar, the congregation of Christ's disciples, in its nature and vitality, is an enigma to the world."

Thus harmoniously does this gifted teacher unfold the various and blessed truths conveyed in the diverse, but not contradictory, types and figures with which the Word abounds for our instruction in the deep things of God. The headship of Christ as the second Adam, the Lord from heaven, and the union of all believers to Him as their living Head, and to one another in Him, however blessed a truth, does not militate against the equally, if not still more, blessed truth typified by the marriage tie, so especially dwelt upon in Ephesians v., as the type of *union in love* rather than of life from the Head and union in service, through the one Spirit that pervades and animates the whole, as in the Scriptures concerning the Lord as Head of the Church, and we as "*members of His body*." For though this expression is introduced in one verse of Eph. v., it is not as intimating the union of the head and members *in the man*, but evidently union in the sense of the marriage relationship, shown by the distinct reference to it as instituted in Paradise, before sin and sorrow had marred the perfect fellowship between the man and his wife in communion with their God, and as intended ever to subsist, superior to every other relationship and claim (Eph. v. 31); as implied also in the preceding verse: "For we are members of His (the Lord's) body." For it is added, "*of His flesh and of His bones*," even as Adam had said of the woman taken out of his side during his sleep, typical of death: "This is now bone of my bones, and flesh of my flesh"—the companion God had given him as an helpmeet for him, even as the Father has given the Church to Christ, one with Him, through His death and resurrection. But can we be at a loss to decide whether this type of husband and wife pertains to Israel in the flesh, accepted of the Lord in the age to come, or to the Church of God?

Is not the inspired comment of the apostle unmistakably clear? "This is a great mystery, *but I speak concerning Christ and the Church*." Millennial Israel cannot surely be contemplated in so express a statement, however it embrace all believers, both of the present and past dispensations, whose faith and hope have been in the promised One, the seed of the woman, who should bruise the serpent's head.

Combining the testimony of the devout and deeply-taught Hebrew brother, from whom we have quoted, with your equally lucid and Scriptural statements as to the "identity of the prophetic and apocalyptic bride," what more can we desire to confirm us in the truth of our Israelitish origin?

"All who cannot easily consent to take from the Church the best and dearest and holiest title which the Lord has bestowed on her, that of His 'Bride,' 'the Lamb's wife'—a title, moreover, little suited, it appears to me, to a people who have denied and rejected Him in this dispensation of His long suffering grace, during which He is so appropriately symbolised (Rev. v.) as a 'Lamb that had been slain in the midst of the throne;' not His own throne, but that of the Majesty on high, con-

Digitized by Google

nected with which the Church is also seen rendering homage and praise for her redemption, as symbolised by the adoration of the crowned elders and the living creatures 'in the midst of the throne and round about the throne,' aptly representing the place and calling of those 'whose life is *now hid with Christ in God*, waiting till He who is their life shall appear, that they may appear with Him in glory,' even with Him who 'loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that *He might present it to Himself a glorious Church*, without spot or wrinkle, or any such thing, but that it should be holy and without blemish.' And what is here stated of the glory and purity of the Church? 'Subject to Christ, as the wives are to be to their own husbands in everything; for the husband is the head of the wife, even as Christ is the Head of the Church,' is said also of the Bride of Psa. xlv. She is 'all glorious within, her clothing is of wrought gold,' signifying the divine holiness in which she stands at the right hand of her Lord, in the day of His power and glory and majesty. She had 'hearkened and considered, and inclined her ear' when called '*to forget her own people and her Father's house*,' to share in the rejection of her Lord, when 'He came to His own, and His own received Him not.' But how strange would such an exhortation be if addressed to the Jewish nation on their return in the latter days, to seek the Lord their God and David their king. Quite applicable, however, to that portion of them who '*first* trusted in Christ,' the Churches of Judæa that believed, persecuted by the children of the bondwoman, 'Jerusalem which now is, and is in bondage with her children' as 'the remnant according to the election of grace' have been throughout the age, up to the present day; and as all 'born of the Spirit,' whether Jew or Gentile, ever are by that which is born 'after the flesh.'

"The Apostolic Church, scattered by persecution, carried unto the Gentiles the blessings of the new covenant, and their testimony early reached their brethren of the house of 'backsliding Israel,' who had been cast out amongst the Gentiles; and there, in 'the North country,' 'the wilderness of the peoples' were they 'betrothed unto the Lord *by faith*,' whereas the Jews, as a nation, will only be converted unto Him *by sight*, when He whom they pierced comes forth in glorious majesty to reign on the throne of David, as 'David's son' and 'David's Lord.'

"Meanwhile, the 'Israel of God,' of both houses, have been '*His witnesses*'—the witnesses of His grace to the ends of the earth; and the once 'barren and desolate wife,' the Abrahamic covenant of free and unconditional blessing, 'which the law that was 430 years after could not disannul, but which had remained, as it were, fruitless, whilst Israel was 'kept under the law, shut up to the faith that was *afterwards* to be revealed'—this covenant of free grace, represented by 'Jerusalem which is above and is free, and is the mother of us all'—has, indeed, had 'many more children than the married wife; and although this 'holy city' has been 'trodden down,' 'tossed and afflicted and not comforted,' persecuted by those that are 'born after the flesh' (compare Isa. liv., Gal. iv., Rev. xi.), the bright visions of apostles and prophets will yet be realised by her children when manifested in glory with Him for whom they wait from heaven, when 'He shall send the rod of His strength out of Zion, ruling in the midst of His enemies, and His people (millennial Israel) be made willing in the day of His power' (Psa. cx.)

"Yes; the prophetic and apocalyptic Bride are one; 'undeniably so, and may every scribe instructed unto the kingdom of God know how to bring forth out of his treasure things new and old,' unfolding in the light of the New the truths of the Old Testament, not only concerning their Lord, but concerning themselves. 'The Israel of God,' though one with all the redeemed family, partakers with them of 'all spiritual blessings in heavenly places,' can and should so read and understand the Scriptures as to rejoice in their peculiar privilege, as 'the appointed teachers of mankind,' not only in the past and at the beginning of this dispensation, but throughout the ages; the elect of Judah first; their brethren of Israel then taking up their inspired testimony, and made the heralds and exponents of it to all nations; whilst 'the children after the flesh, the Jewish nation in unbelief, continue to reject Him of whom Moses and the prophets testify. Israel and the Church are truly the key to the right solution of the Identity of the prophetic and apocalyptic Bride; not as viewed apart from one another, but as identified in the one glorious body of which Christ is the Head, *as* 'the husband is the head of the wife,' one with Him in life and love and glory, the object of 'a love stronger than death, and which many waters could not quench,' triumphing over sin, Satan, and the grave, to redeem His blood-bought bride, and to unite her for ever to Himself in the bonds of an everlasting love, a truth of all others most precious and which could only be adequately conveyed by that type *par excellence* of 'the bride,' 'the Lamb's wife.'"

[*Extracted from the "Hebrew Christian Witness," 1873, page 430.*]

PROGRESS.

By E. B. Woodruff.

I write to inform you that we are going on very well at Manchester, and that rapid progress has been made since the establishment of an Association here. Each member does his duty faithfully, and spreads the glorious news of our Identity with Lost Israel with vigour and untiring energy and zeal.

I may say that I am completely astonished at the rapidity with which the belief in our Israelite origin has spread, in spite of the bold opposition we have had to contend against.

Mr. Tudor (who works hard in the cause) and myself called on one of our ministers to see him on the subject, and to ask him for the use of his school-room. He refused at first, and spurned the idea of a "mongrel nation" like ours posing as Lost Israel. He afterwards consented, when we had discussed the subject of the Identity for about an hour with him, and informed us that he was only "born that morning," and had never heard of the subject in his life. At the lecture, which Mr. Tudor gave, the minister took the chair, and there before members of his congregation confessed that he had never correctly understood his Bible before, and showed how even language (particularly the Welsh) bore testimony to the fact of our being Israel. He is now foremost in the cause. Verily, "blindness in part hath happened unto Israel."

Another of my friends tells me that he would have been an atheist had it not been for W. Carpenter's work on the subject. Let this testimony be another incentive to labour patiently in the cause.

EXTRACT FROM LORD BEACONSFIELD'S NEW WORK, "ENDYMION."

"The Semites are unquestionably a great race, for among the few things in this world which appear to be certain, nothing is more sure than that they invented our alphabet. But the Semites now exercise a vast influence over affairs by their smallest though most peculiar family, the Jews. There is no race gifted with so much tenacity, and such skill in organisation. These qualities have given them an unprecedented hold over property and illimitable credit. As you advance in life, and get experience in affairs, the Jews will cross you everywhere. They have long been stealing into our secret diplomacy, which they have almost appropriated; in another quarter of a century they will claim their share of open government."—*Chapter xx.*

WORDS FROM THE "ST. JAMES'S GAZETTE" AND FROM A CIRCULAR OF AN IRISH SOCIETY.

By L. P.

"Not many years ago Celtic antiquities and Celtic philology seemed almost to rival the identification of the Ten Lost Tribes as an easy method for upsetting the balance of the human intellect. By some mysterious law, whoever devotes his attention to the missing Israelites is apparently doomed in the end to such confusions as to find the men of Dan in Aryan Ulster, and discovers the descendants of Manasseh among the Teutonic settlers of East Anglia. Similarly, a quarter of a century back, whoever undertook to investigate the early history of Ireland, Wales, or Scotland seemed predestined to wreck his intelligence over the claims of the Welsh language to be the original dialect of Adam in Paradise, and the futile attempt to deduce the English vocabulary from impossible Gælic sources."

Such is the commencement of an article in the *St. James's Gazette*, for November 20. We really do not wonder at the "upsetting of the balance of the writer's intellect" when he gets into such a muddle and mess of ideas as is here exhibited. His sense of possessing correct information leads him to pronounce dogmatically that Ulster men are Aryan, of which he gives no proofs, and he is so ignorant of the writings of those he attacks—as believers in our Israelitish origin—that he accuses us of believing "Manasseh to be among the Teutonic settlers of East Anglia." Now, the fact is, we hold Manasseh to be away beyond the "Western sea," and we deny that East Anglia is Teutonic!

The *St. James's* article is a notice of a work called "Celtic Scotland," and it says,—

"Mr. Skene begins with a survey of the condition of Scotland in the reign of Alexander III. The dynasty of Malcolm Canmore, of which that king was the last direct representative, had gradually consolidated the various scattered tribes—Pictish, Scottish, Cymric, Scandinavian, and English—into a single feudal monarchy; and under Alexander III. the consolidation was complete."

We should say wanderers with the Scandinavians, but no more Scandinavians than Teutons! The reviewer continues,—

"The Kings of the Scots had slowly absorbed the Picts, obtained English Lothian and Cymric Strathclyde as fiefs from the West Saxon overlords, conquered the semi-independent province of Moray, and incorporated the Scandinavian districts of Caithness and Sutherland, long held on a nominal tenure by the Norwegian earls of Orkney. By these successive steps the chieftains of a small Irish colony on the coast of Argyle had welded together a considerable feudal monarchy; and the war of independence, which put a family of Norman barons firmly on the throne, was destined to unite the various ethnical elements into a single nationality. By the period of that great struggle Scotland had, roughly speaking, attained the limits which she has ever since retained; but two races and languages still divided the country between them. The Picts and Scots had so far coalesced that they re-appear as a single Gælic people; and the Scandinavians had left no permanent mark upon the mainland; so that the whole of the Highlands might be considered as Celtic in stock and tongue. In the Lowlands, on the other hand, the English (whom Mr. Skene persists in calling Saxons, though no Saxon is ever known to have settled in Britain North of the Wash) had fairly colonised the Eastern half of the country; while Mr. Skene believes that in the Western half they had slowly ousted the Cymric race. At any rate, the English language—which Mr. Skene chooses to call Saxon—was spoken over the whole Lowlands, from the border to the Highland line, as well in Cymric Strathclyde as in English Lothian and Anglicised Fife. It is with the Northern or Celtic half of this heterogeneous kingdom that the author has henceforth to deal."

In the above quotation we read what fully bears out a remark of our own on an extract from M. Leon Fauchet—Banner 201, page 434—and shews how masses of apparently distinctly different tribal origin were incorporated one with another, never again, as yet, to admit any other people to be one with themselves, after they in later times became subject to little Benjamin, their ruler. The Jews are still to be joined with and to us; but that moment has not yet arrived.

The article in the *Gazette*, speaking of the book it is noticing, proceeds to say,—

"Mr. Skene begins by describing the seven ancient provinces of Scotland, with their Mormaers or earls; for there were always seven, however difficult to square the number might be; just as the early English kingdoms have to be twisted somehow into a heptarchy, whether the actual figures at any particular time were three or ten. Celtic schematism requires the sacred number, and it crops up almost as invariably as the three of the Welsh Triads. Mr. Skene then goes on to inquire into the nature and constitution of the old Celtic Tribe in Ireland, where the Brehon laws allow us to catch it in its purest form. He next looks for its traces in Wales, and finally works out its position in early Scotland. All this portion of his work forms a valuable contribution to the history of primitive Aryan institutions."

"Aryan" again! It is very easy to make a bold assertion, whether true or false, trusting to the ignorance of readers, or their modest deference to those who assume to know better than themselves; but let Mr. Skene or his reviewer give their reasons for the assertions concerning Aryan origins and prove their case; not resting satisfied with clapping a name over the mouths of questioners or opponents and supposing they can thereby silence opposition or convince doubters. In the passage just quoted it is remarkable that reference should be made to the attachment of the Celtic Scotch, to the sacred number seven, equally to be found amongst the early English. We are surprised that this singular coincidence of feeling connected with the widely separated "Aryan" peoples, as this writer calls them, does not lead him to pause and question how this comes to pass; but it is apparently deemed of no significance, at any rate by the reviewer.

We have heard it stated that the "sacred number" and seventh division of time were found amongst the earliest inhabitants of Britain, but with no other uncivilised nation. We are not competent to say if this be so, nor whether the sacred number held a prominent place among the Teutons and Scandinavians of old. But, even if this were so, we should suggest that it was the probable result of close and long continued contact and intercourse with the sacred nation of Israel. Sacred because elected by God to be His chosen people, His first-born Ephraim.

Just at the time the article we have been quoting from was attracting our attention, a paper came into our hands, published by the Irish Society for promoting the scriptural education of the Irish-speaking population through the medium of their own language. The appeal—for such it is—commences, "The ancient Church of Ireland was a missionary Church, and to it a large part of Europe was indebted for the knowledge of the Christian faith." Later on the paper says, "The gifted Dr. W. Pakenham Walsh, now Bishop of Ossory, has, in the following brief but eloquent sentences, reviewed that early history:—

"For three centuries after the time of St. Patrick, Ireland was the favoured abode of learning and religion. Historians of different creeds and countries agree in pointing her out as the University of Europe, to which multitudes of students flocked from various lands to receive instruction in Divine and

human wisdom. Even so late as the eleventh century, we find the Irish celebrated as "a nation famous for the Word of God."

"But not only was Ireland famous as a depository of Scriptural truth, she was also the refulgent centre from which the beams of Gospel truth were diffused throughout a great part of the Continent. When the nations of Germany and Northern Europe were sunk in heathenism, it was from Ireland principally that they received the knowledge of God.

"It was by means of her missionaries that two-thirds of Saxon England, and a great part of Scotland were converted to the Christian faith.

"'Truth,' says Bishop Wordsworth, 'requires us to declare that St. Austin from Italy ought not to be called the Apostle of England, and much less the Apostle of Scotland; but that title ought to be given to St. Columba and his followers from the Irish school of Iona.'

"It was through the same instrumentality that all Belgium, Switzerland, and the chief parts of Germany were brought from serving dumb idols to serve the living God. Walk through Britain, from the Thames to the Tweed, from Lindisfarne to Iona, and ask from whom did it receive the Gospel? and you will learn that it was from Aidan, Finan, and Columba, the Irish missionaries. Cross over to France, and extend your journey to Cologne, and ask the inhabitants, 'Whence did they receive the Gospel?' and they will tell you it was from St. Kilian, an Irish missionary.

"Pass on to Wurzburg, and ask the same question, and you will get the same reply; and they will point out to you the tomb of St. Kilian, who was martyred in their midst for his fidelity to God, and whose ashes lie in their great cathedral. Extend your journey to Salzburg, and ask who built their noble church, and first preached to them the Word of life? and they will tell you of Virgil, the Irish Bishop, who, with seven others, went thither on a missionary journey in the eighth century. Traverse the banks of the Rhine; enter the depths of the Black Forest, where formerly dwelt the savage Alemanni, and ask from whose lips did they first hear the Gospel's joyful sound, and you will be told of Fridolin, who, on account of His fame as a missionary was called "The Traveller," and whose remains are buried in the Abbey of Sekingen, where he ended his labours. Pass on through Batavia, Friesland, and Westphalia, and you will find that they were converted to the faith by the preaching of Willibrord, who received his education in Ireland. Then mount the Alps, and climb into the heart of Switzerland; look down from the mountains upon Constance and Zurich, and inquire who it was that first preached Christ among these hills and valleys? and a thousand voices will tell you of St. Gall, who laid the foundation of that noble church among the everlasting mountains, and has bequeathed his name to one of the Swiss cantons. Go into Italy itself, that haughty land which would claim us as her children in the faith; and you will find that so far from being the source whence Ireland derived its religious teaching, she was herself indebted to those sacred fountains which welled up from the Irish soil, for the first rills of truth that flowed amongst her barren mountains. It was to Columbanus she owed the conversion of Lombardy, and it was he who planted the standard of the cross at Pavia, Tarentum, and Bobio, amongst the Roman Apennines."

We quote the foregoing to show that Israel, as represented by the Celts of Ireland, were early witnesses for God, and preachers of the good tidings of salvation to other nations, as well as to their more ignorant Israelitish brethren. Surely this is a glorious proof that they were indeed of those who God had appointed to bear amongst the heathen the knowledge of the Redeemer of the world (Micah v. 7; Isa. xxvii. 6; Matt. xxviii. 19).

We do not suppose the Canaanite portion of the population of Ireland to have borne part in these missionary efforts, and we would here take the opportunity of saying, we imagine there is confusion in some minds concerning those who are all equally styled Irish. Under that name we contend that there are two totally different peoples. One descended from the Celts and one or more of the Tribes of Israel. The other, the offspring of those nations whom Israel disobediently spared, and who were, in consequence, to prove in after times pricks and thorns. Doubtless, we suppose, there has been much intermingling of the two by marriage. Some Israelites, in all probability, casting in their lot with the ancient enemies of their House, and becoming by degrees part and parcel of the latter; degraded and bereft of the promised privileges of their ancestry. On the other hand, it is to be supposed that many of Canaan's sons and daughters became incorporated with Israel. We see provision to meet such cases, as in those of immigrants into our land of other strangers (Ezek. xlvii. 22, 23).

If these are facts, then the circumstances of the Celtic descendants having been less mixed up with the other Israelitish tribes than the latter have been with each other may, we consider, possibly account for marked peculiarites of character and disposition which seem to distinguish the Celtic descendants, more especially those of Ireland, from their English brothers.

As regards the Canaanite branch of the Irish, we confess we are glad to know that barbarians who can wreak vengeance for supposed injuries received at the hands of their generous masters, by cruelties inflicted on poor dumb animals, are no blood relations of ours, beyond the common claim of descent from Noah.

HAVE WE A RIGHT TO OCCUPY CYPRUS?

By Major Nickle.

"Queen Elizabeth and Cyprus.—It is of some interest to know that Queen Elizabeth once claimed the sovereignty of Cyprus. This has recently been brought to light by the discovery that the coat-of-arms of the island is incorporated with the arms of that queen on her monument in Westminster Abbey. History tells us that she contested the usurpation of the Turks when they took the island from the Venetians in the war of 1570—1573. It would be interesting to discover on what ground she based her title as potentate of the territory—probably on the conquest of the island by Richard I., whose Queen Berengaria is famous in story. Visitors to the North aisle of the chapel of King Henry VII. will see on the queen's tomb a paper indicating where the arms of Cyprus may be found. The frieze at the West end of the tomb has five shields, of which that in the middle contains the quartering of Cyprus. The whole shield has France and England impaling quarterly of six—viz., 1. Luxemburgh; 2. Old France; 3. Cyprus; 4. Ursius; 5. St. Paul; and (6) Widville. The blazon for Cyprus is barry of ten, argent and azure; over all a lion rampant gules, crowned or. Those who have access to the seven sheets of the beautiful drawings now in the British Museum, made by Wm. Camden, Clarencieux King of Arms, of the funeral procession of Queen Elizabeth, and which are engraved in *Vetusta Monumenta*, will see in the sixth sheet the funeral chariot, flanked by twelve gentlemen bearing heraldic banners of dominion and pretension, of which the fifth in the lower row contains the central shield at the head of the tomb, with the quartering for Cyprus as before indicated. This shows that the right of the Queen to the title of Queen of Cyprus was recognised and legalised by the College of Heralds of that day, at the head of which College were Sir William Dethick as Garter, and William Camden as Clarencieux King of Arms, under whose skill and taste were executed the forty-one shields of arms so beautifully carved by Maximilian Poutram, who was employed by King James I. to make the tomb. This interesting discovery is due to the industry and antiquarian research of Mr. Henry Poole, the Master Mason of the Abbey."

(*Vide "The Leisure Hour," 1878, page 720.*)

Digitized by Google

EPHRAIM'S MESSAGE TO MANASSEH.

To my Fellow-Israelites in Brooklyn,—

Dear Brethren,—Our friend, Mr. George W. Greenwood, has begged me to send you a few words of greeting and encouragement. I do so with the greatest pleasure. I am greatly delighted to hear you intend to build a church in your city, where Identity truths will be constantly advocated from the pulpit. That project will have my warmest support in the Banner; and I hope will be liberally responded to by our men of wealth in these "Isles of the West." And it is the least *we* can do!—for your project is one which we are not far enough advanced here even to think of. Your example puts us Ephraimites to utter shame. Here we are still fighting our way to convince the blind and the deaf that God's lost people, the Eleven Tribes of Israel, are not utterly annihilated. You are so many that you fill churches; your ministers dare to preach God's truth regarding His lost ones; and you propose to go to great expense to build a Christian temple, where it shall be proclaimed to the still blind and deaf about you, that "Lost Israel is found." All honour to Brooklyn Israelites! May God prosper your handiwork. May He give you great success in your undertaking; and may the new church, when built, be used for His glory.

My friends, you will have read and heard that Our Identity is still in its early stage of progress here. We are contending with many adversaries; and Satan is very active to prevent this truth having free course. The Rev. B. Wrey Savile, who has written an admirable work to prove our Identity, and who has contributed many papers to the Banner, has turned his back on himself, and now alleges "Our Identity is a delusion," *one he has been under himself.* May God open his eyes soon to perceive the great and terrible error he has fallen into.

In spite of these drawbacks, in which we see here Satan's hand plainly exhibited, we have much to encourage us, both in Great Britain, abroad in the great colonial empire of Israel, and in Manasseh, your own great country. The advance of our Identity—like the tide—never ceases. It is ever advancing, working underground and unseen, it is ever and anon appearing at the surface; and will soon blaze forth on all sides, and cause men to exclaim, "What hath God wrought?" Meanwhile, being in the thick of this great fight, with clergy frowning on us, the Bishops of the flock against us, the great ones of the earth smiling at us for our alleged folly, and the masses indifferent—we need and ask your prayers. We know victory is assured, and men shall, ere long, in all parts of this great empire, recognise their glorious pedigree; but till that moment arrive, we are struggling in what seems a failing cause, though the Lord Jehovah Himself is on our side. Brethren of America, pray for us, that our faith fail not. Hold up our arms, that the fight wax not faint and feeble.

I am glad to tell you, in return for the good news your Mr. Greenwood gives me of your progress, that much is being done here to further this great cause. Lectures and meetings are being held everywhere, and generally with success. The Banner and *Israel's Hope and Destiny* are advancing in public estimation and circulation. Infidels are being brought here, as with you, to give up their defiance of the living God. Godly men and women are finding God's Word a new Book, full of new and glorious light, beating right down on their own very selves as the "Israel of God." Military and naval men open God's Word now with delight, and find it is their own Book—the history of England and of America; the record of a people who are the chosen ones, the heritage of the great Jehovah, who is the Redeemer of Israel. The "Gates," the colonial and the heathen empires of Great Britain, the mighty house of your great and independent people (our elder brother, Manasseh)—all these are recognised now as the outcome of the Hebrew prophecies; and men take the Bible to their hearts as their own Book, and learn from it the deeper lessons of their own lost state as sinners, and the glorious remedy through the precious blood of Jesus. Many such testimonies have I had from those who live to thank God that they have been brought to read of our Identity, and to see that grand truth of God for themselves. One point connected with our glorious subject I hope you regard with the deepest interest and the most intense longing, as I do. I mean the approaching outpouring of God's Holy Spirit on our masses. Without that, the Identity were positively of no permanent benefit to our Anglo-Saxon races. Israel of old were never benefitted by their mere racial distinction as "God's chosen ones." It never made them godly. It never cured them of their rebellion against their Maker, their murmuring and their mad idolatry. Our origin, of itself, is positively hurtful, without the outpouring of the Spirit to convert our race's stubborn hearts to Christ. Given that, all is gained. Without it, all our Israelitish blessings, we should, by our perversities, turn to curses, as it has been in times past, and is greatly the case to-day.

Let us, then, earnestly pray that God will give our two nations *at once*, before the end of 1881, the mighty blessings promised to the House of Israel in Jer. xxxi. 33, and Heb. viii. 10. We pray for that in the Communion Service of the Church of England, in the final response, after the tenth commandment has been recited. But we do so in our ignorance, never dreaming it will be literally granted to us as a nation, or even desiring it. What it may be with you, I know not; but, nationally, we do not ever pray here for the universal outpouring; though sure I am we ought to do so. Our Associations are beginning the good habit. Let us urge on you and your societies in connection with our Identity, never to meet without putting up the petition that the "new covenant," as described by Jeremiah and St. Paul in identical words, may be granted to the American and British nations—to the whole Anglo-Saxon race in fact—for Christ's sake, in accordance with the promises.

Now, friends, I conclude. I have been asked to write to you a letter of encouragement, and I have best done so by asking you for your prayers, for the most stupendous boon man ever can hope to enjoy at the hands of his gracious Maker, and which our God has promised to the House of Israel only. May God abundantly bless all our efforts in His cause, and speedily grant us all our desires in reference to our Identity, causing thereby this best blessing to fall, not only on Israel, but on the House of Judah, and on the Gentile world as well. May American Manasseh and British-Israel be ever united in the bonds of love for Christ's cause and sake, and surely I can wish for no better national gifts than these.

I remain,
Ever yours in the bonds of fellowship and love,
Philo-Israel.

Nov. 1, 1880.

EXTRACT FROM "THE CHURCHMAN,"

No. 8, *May*, 1880, *page* 158.

"A pamphlet of 120 pages, 'Phoster,' a sequel to 'Luknon,' (Simpkin, Marshall & Co.) has for its full title, 'Light Cast on the Footprints of Israel, from Medea to the British Isles.' Its author, Mr. H. P. Keighly, has adduced evidence, direct and indirect, to prove that the Ten Tribes, erroneously called Lost, have at this present day a separate and distinct national existence."

[By the Editor.—Let the reader note what the reviewer says: "The author *has* adduced evidence, direct and indirect, to *prove*," etc. We commend the words to the Rev. B. Wrey Savile, with reference to his late pamphlet and its conclusions.]

Digitized by Google

REV. JOSEPH WILD, D.D.

JOSEPH WILD was born in Lancashire, England, Nov. 6, 1836, and received his early education in the common and higher schools of his native parish. The Wilds are of an old English family, contemporaneous with the Byrons, whose estates, when first granted by the Crown, joined each other.

The father of Dr. Wild was himself a minister of the Gospel, a man of generous impulses, of a genial and kind nature, and very popular as a preacher. It is, perhaps, worthy of note that the elder Wild, like the patriarch Jacob, gave to his first-born the name of Reuben; one of his sons was also called Benjamin, while the youngest, the subject of this sketch, was called Joseph —good names for a family of Israelites. Much of the early training and pious impressions made upon the mind of Joseph was due to the kind offices of an elder sister, who seems to have exercised a wonderful influence not only upon his early life, but even in maturer age. When quite a boy he accompanied his father to the house of God, often assisting his aged sire in conducting the religious exercises. In this way he became accustomed to public speaking at a very early age. When about fourteen he was articled to a civil engineer, and spent three years in the study of that profession, during which time he was licensed as a local preacher, and became widely known as the "boy preacher." After three years spent in the study of civil engineering, he became impressed with the idea that it was his mission to preach the Gospel of Jesus Christ, and he accordingly concluded to fit himself by a proper course of mental training for this higher profession. These studies were carried on at Carlisle and Edinburgh, in Scotland.



Joseph Wild

Upon attaining his majority Dr. Wild followed the example common among the younger members of families living upon entailed estates, and left the parental homestead. In 1855 the Doctor landed in New York, travelled through the Southern and Western States, and then paid a visit to some friends in Toronto, Canada. It was in this city that he joined the Methodist Episcopal Church, was admitted to Conference, and commenced preaching in the city of Hamilton, where he remained one year, when he determined to obtain the benefits of a thorough theological education. For this purpose he spent some years at the Concord Biblical Institute, of which Institute he is a graduate. From Concord he went to Canada, and preached one year in the town of Goderich, devoting himself the following year to study and travel in Europe.

Returning to Canada he was stationed at Orono, and after remaining two years, removed to Belleville, the seat of Albert University, where he resided between seven and eight years, winning laurels as a scholar and orator. In Belleville he was pastor of the Methodist Church, and Professor of the Orientals in the University. By his lectures and labours there he paid off a debt of over 20,000 dollars, which had embarrassed the University, and hindered its prosperity.

His health being impaired by overwork, and feeling somewhat disheartened by the loss of his library and certain valuable manuscripts in a fire, he determined to seek rest by another visit to Europe. On the eve of departure he had the honour of being selected as the Canadian delegate to the General Conference of the Methodist Church of the United States, which was held in the city of Brooklyn in 1872. During the session he was invited to preach in the Seventh Avenue M. E. Church, the pastor of which had just been elected to the Episcopate. After hearing him preach the society determined to secure him as their pastor. They gave him a call, and he accepted it.

He remained in this Church for the regular term of three years, and then accepted a call from the Union Congregational Church of Brooklyn.

It was while pastor of this Church that the Rev. Dr. Wild commenced preaching the great truths of Israel's Identity, and it is through these discourses that he is so widely known throughout the United States. His sermons were published weekly, and widely circulated. Some of them are also published in book form; one volume under the title of "The Lost Ten Tribes" has already passed through four editions, and the second, "The Future of Israel and Judah," is selling very rapidly, and two editions have been called for.

The spread of Anglo-Israelism in the United States and the strong hold which it has obtained in the city of Brooklyn, is largely due to the instrumentality of Dr. Wild. His presentation of these truths possesses the charm of novelty; they please while they instruct, and his sermons betray a wide range of study, and an intimate acquaintance with the generally received scientific theories of the day. As a preacher, he is instructive, forcible and logical, and sometimes eloquent. He is by no means a rhetorician. In his writings as well as his oral discourses he appeals more to the head than to the heart, and seeks to instruct the mind rather than please the ear. His religion is a religion founded on reason rather than the effervescent gush of an excited imagination, and as a natural consequence, the good which he has been the means of effecting is of a permanent character.

In Brooklyn, where he has been labouring for the past eight years, he is highly esteemed both as a scholar and a Christian gentleman. He has recently accepted a call to the Bond-street Congregational Church, Toronto, Canada, and is now preaching to large congregations, whom we believe he is instructing in the great truths of Israel's Identity.

We have been induced to give a portrait of Dr. Wild, in belief that it would be generally acceptable to the readers of the BANNER, from the fact that the Rev. Doctor is the most popular and eloquent advocate of Anglo-Israel truths on the American Continent, and is also widely esteemed in this country.

We are indebted to the *Heir of the World*, published in New York for this sketch.

Digitized by Google

THE ANGLO-ISRAEL DISCUSSION

BETWEEN THE EDITOR OF THE "CHURCH OF ENGLAND MESSENGER" (OF MELBOURNE), AND THE REV. CANON BROWNRIGG, OF LAUNCESTON, TASMANIA.

*Containing the Editor's Article on "Anglo-Israelism," Reprinted from the "Messenger," and Canon Brownrigg's Reply Thereto, which was Suppressed by the Editor.**

PART I.

EXPLANATORY.

READER,—In placing before you the following pages, some explanation may be necessary. A few months ago, a writer, under the initials of "S. P. G.," contributed two articles to the Melbourne *Church Messenger* against Anglo-Israelism, to which I was allowed space in that journal for reply. I replied. To my reply "S. P. G." should have given an answer if he had had aught to say, and so have "closed the discussion;" but he was silent. The editor then steps in with an article "to show at what point we consider that the case on which the advocate of Anglo-Israelism rests his theory hopelessly breaks down." To that article I sent a reply, but the editor suppresses it, and publishes the following "note" in the *Messenger* of August 3:—

"Canon Brownrigg forwards us another long paper in answer to our summing up in the July number of this journal; but much as we should like to oblige him, we have really given all the space we can for the present afford to the Anglo-Israelite controversy. Naturally, he thinks it fair that he should be allowed to reply; but if we inserted his article, we should have to insert a rejoinder to it, which would call forth, in due course, another protest from him, and so the matter would go on interminably. Someone must have the last word, and we are only following the usual custom in such cases in claiming it for ourselves. If anyone else had a right to it, it would be 'S. P. G.,' the opener of the discussion. As we do not publish Canon Brownrigg's communication, we shall only allude here to its contents for the sake of admitting that, with regard to the passage in Jeremiah, he convinces us that our explanation, hastily given, is incorrect. His own explanation we must, at the same time say, is far-fetched and extravagant."

To the above weak and unsatisfactory apology I have sent a few lines to the *Messenger*, objecting to the suppression of my reply on the following grounds:—

1. That the editor entered the lists as an *independent* opponent, as, in fact, "another man in," and was therefore to be replied to *independently* of "S. P. G."

2. That my views having been directly controverted by the editor, the *right* to reply was clearly mine, even though the right to "close the debate" by a rejoinder belonged to the editor.

3. That the discussion is not a private one. The editor's attack having been published, became public property, and his readers were, therefore, entitled to know what (if anything) was said in reply.

4. That his reason for suppressing my reply—viz., want of space, lest other replies should be offered, is quite insufficient. That my reply, in justice to myself, and to the discussion, *should have been published*, after which the editor could have closed his columns against further discussion, either by a rejoinder himself, or by simply *declaring* them closed, and this without injustice to myself or to anyone else.

To these I now add—

5. That the editor's course is the very opposite to that which is the "usual custom" in any discussion conducted on equitable principles, inasmuch as he *publishes* his attack, and *suppresses* the reply, thus claiming for himself the first, and the last, and the only word in the matter.

Being thus excluded from the *Messenger*, I make my reply public in these pages, and now leave my readers to decide for themselves upon these two points—

1. Whether it was fair or unfair to exclude the reply from the columns of the *Messenger*, and—

2. Whether it is the "theory" or the "attack" which hopelessly breaks down.

The following is the Editor's article from the *Church of England Messenger:*—

ANGLO-ISRAELISM.

Canon Brownrigg and our contributor "S. P. G." have argued the case for and against Anglo-Israelism in our columns with much ability and good temper. Direct controversy, however, there has been but little, "S. P. G." having attacked certain arguments used by Mr. Hine, and Canon Brownrigg having at once abandoned the positions attacked, and contented himself with resting his theory on grounds which "S. P. G." had not touched. So far, it must be confessed "S. P. G." has the best of it in the discussion. He has obliged the other side to change their bowler. He has forced the acknowledgment from his antagonist that the writer generally regarded as the father of Anglo-Israelism, whose works are industriously circulated by the Anglo-Israel Association, is untrustworthy in many of his assertions. We will now, however, examine the theory as stated by Canon Brownrigg—only trusting that no new teacher of this persuasion will rise to repudiate Brownrigg, as Brownrigg has repudiated Hine.

The case he lays before us is this: Certain promises were made by God to Israel, which, if God is true, must be now being fulfilled. They are not fulfilled in the Jews; therefore we must look for their fulfilment in the Ten Tribes. These promises are of such a nature that the people in whom they are fulfilled must be conspicuous and easy to find, for they include supremacy among nations, an immense population, the possession of strongholds in hostile countries, together with a belt of colonies encircling the earth and displacing the aboriginal inhabitants, the observance of the Mosaic Sabbath and Decalogue, and the exercise of missionary functions. There is not a nation in the world but the English that corresponds to the description. Seeking, then, to Identify the English people with the Ten Tribes, we learn that the Cymri, or Welsh, are identical with the Cimmerii, and the Cimmerii with Khumri, and these again with the House of Samaria, and that the ancestors of the Saxons were the Sacæ, who appeared first in the very place and century in which the Ten Tribes were deported, and whose name is identified with the Gimiri or Cimmerii, and therefore with Khumri, and so again with Israel. So much by the way of historical evidence. We have also, indeed, thrown in the statement of an "ancient historian," name unknown, that the *Jutes* were *Jews* of the Tribe of *Dan* (*Dane*), the origin of which precious piece of information is not far to seek. For philological evidence we have the assertion that the learned men of Wales *up to* the sixth century A.D., wrote in Hebrew (traces of Phœnician words and names are, of course, to be found in many parts of Cornwall, and *in* the sixth century a learned Welshman wrote in Hebrew, *and boasted of it*; but the important question is what did the unlearned men write in?); but as Canon Brownrigg is at pains to show that no argument from community of language can have any real bearing on the question of race, we may dismiss this curious statement, all the more readily that it is difficult to see how the Hebrew writing of the Welsh would prove the Hebrew origin of the Saxons.

To the historical portion of this case our answers must be brief. To identify Israel with the Welsh through the Cimmerii, or Gimiri, you must Identify Israel with the Khumri, the Khumri with the Cimmerii, the Cimmerii with the Cymri. The identification is, to say the least, doubtful, even at the Welsh end of the line—Cymri being believed by many scholars to be the plural Cyn Bro (common land), and to have nothing to do

* Respectfully dedicated to the readers of the *Church of England Messenger*, and the supporters of Anglo-Israelism. J. S. V. Turner, Launceston. Price Sixpence.

Digitized by Google

with Cimmerii—and has nothing but unverified assertion and conjecture at the Israelitish end. That Khumri was ever used as the national name for Israel, Canon Brownrigg has not attempted to offer even the shadow of a proof. With regard to the Sacæ, we are on rather more solid ground. The derivation of the Saxon from the Sacæ has high authority in its favour. Canon Brownrigg's argument, however, is that the Sacæ can be identified with the Gimiri, and these with the Khumri; so that we get back to the Ten Tribes by the same road as before, and break down again, of course, at the old place. The Khumri and Israel are as far as ever from being identified. It is no identification to tell us that a king of Israel is called on some monument Khumri—we know, of course, that there were kings of Israel named Zimri and Omri—or that the land (city?) of Samaria has been spoken of as the home of Khumri (Omri). All that Canon Brownrigg's argument would establish is that the Sacæ, having been identified with the Khumri, and the Khumri with the Cymri, the Saxons are satisfactorily identified with the Welsh.

Canon Brownrigg's real contention is for the identification from Scripture. It cannot be denied that the promises to Israel, as he describes them, fit the English people as if they had been expressly written for them. We do not hesitate, indeed, to say that if these promises can be shown to us unmistakably in the Bible, without qualification or condition, we should let history and philology go and be Anglo-Israelites with the best. But Canon Brownrigg has given us his texts, and we have been at pains to verify them, and all we can say is, that the texts are not at one with the preacher. To take one or two of the most striking features on which he rests the identification. The passages quoted to sustain the point that Israel was to possess the frontier towns or strongholds in foreign countries, such as Calcutta, Gibraltar, Hong Kong, or to girdle the earth with a ring of Colonies, are not found to bear the definite and particular meaning assigned to them. In each case the phrase used must be taken with its context, when it will be clearly seen that by *possession of the Gate of its enemies*, promised to the whole seed of Jacob, is meant mastery over their land (the land of Canaan), not occupation of fortresses in it; and that the very obscure expression (Jer. x. 16), "*Israel is the lot (girdle) of His (the Lord's) inheritance*," where Israel, by contrast with the heathen, who are to be "slung out" of the (holy) land (God's portion), is represented as holding it, or embracing it as a girdle, cannot by any amount of stretching be made into a prediction that the earth is to be belted with Israelitish settlements. Yet with these two texts disappear two of the most striking promises on which Canon Brownrigg relies. Again, the passage quoted in proof of the contention that the Ten Tribes must now be engaged in missionary work (Isaiah lxvi. 19)—"They shall declare My glory among the Gentiles"—is shown by the context to belong to a time, certainly not yet come, when the people of God shall have been "comforted again in Jerusalem," and the "Lord has come with fire," and "gathered all nations and languages together," and "pleaded with all flesh by the sword." Then He shall send "those that escape of them into the nations, and they shall declare His glory," &c.

Again, while Canon Brownrigg puts forward the possession by the English nation of the Sabbath (Lord's-day?) and the Decalogue, two promised signs of the covenant people of old, why does he omit all reference to circumcision, which was to be above all others for an "everlasting sign" of the covenant "in their flesh"?

The promises to Israel of supremacy among nations, and a multitudinous population are unquestionably found in Scripture, and we quite agree with Canon Brownrigg that they were made to the literal Israel, and were to be literally fulfilled. Where we differ from him is when he goes on to assert that they are being fulfilled now, and to one part of the nation without the rest. These promises were distinctly made, as Canon Brownrigg's own texts abundantly show, to the *Twelve* Tribes, as one nation. It is the whole people to whom the word came that they were to be "the head, and not the tail;" and to be "on high, above all nations." It is the whole people, Abraham's seed, and not one portion of it alone, that is to be as the sand, and as the stars for multitude.

But, further, these promises are made conditional upon the people's obedience. Dispersion and judgment are predicted for the whole nation, scattering and perishing among the heathen if they disobeyed God's commandment. Mr. Hine, we know, propounds the theory that the division of the people under Jeroboam was of God, that He might form one vessel (Israel) for honour, and one (Judah) for dishonour. But God's promises were to the whole nation, and are without recall. Mr. Hine's reference, indeed, is another illustration of the reckless way in which writers of his school quote from Scripture. The words quoted from St. Paul cannot be made to bear even remotely on the subject. Moreover, if selection was to be made of one of the two Houses for honour, it could not have been of the House of Ephraim. The history of the kingdom of Israel from Jeroboam downward, is incomparably darker than that of the sister kingdom. Jehoshaphat, for aiding Israel, is blamed for "helping the ungodly." Hosea expressed the Divine Mind on this subject—"Though, thou, Israel, play the harlot, let not Judah offend." So it is written in 2 Chron. xxv. 7—"The Lord is not with Israel—to wit, all the children of Ephraim." That the Ten Tribes fell under the punishment threatened in case of disobedience is clear from 2 Kings xvii. 20—"And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers;" xviii. 12—"Because they obeyed not the voice of the Lord their God, but transgressed His commandments, and all that Moses, the servant of the Lord, commanded, and would not hear them, nor do them."

Out of that penal banishment they have never emerged. And it is to this branch of the people, which is actually in dispersion, and under judgment for their disobedience, that we are to believe that the transcendent blessings promised to the whole nation, conditionally upon their obedience, are now being exclusively fulfilled—to Ephraim, that "played the harlot," and "compassed God about with deceit," to the exclusion of Judah, who "was faithful with her saints!"

The Anglo-Israelite says that the promises must be in course of fulfilment now, or God is unfaithful. It is a dilemma of his own making. On the contrary, those promises cannot be fulfilled without contradiction of God's Word, except to the whole nation to which they were addressed, and after their return as a nation to obedience to God's law.

Of the promises relied on by Canon Brownrigg—some having been shown not to bear the interpretation he puts on them, and the others not to apply to the present time—his case for the identification must be considered to have broken down. In deference to the serious light in which Canon Brownrigg and his friends regard the theory, we have treated it with a respect to which it has really no claim, and have abstained from calling attention to several particulars incorporated with it of a very "fanciful and extravagant nature," which are not by any means confined to the works of Mr. Hine. But there is one "adduction" of Canon Brownrigg's on which we should like some light to be thrown. He tells us that the English and American nations are the kindred peoples, Ephraim and Manasseh, being derived from the same stock, and fulfilling respectively the parts assigned by those two Tribes. But surely Ephraim and Manasseh parted from their parent stock ages before the Christian era, and the English and American nations, at the earliest, not before the seventeenth century after it, when the colony of Virginia was established? What can Canon Brownrigg mean? If Ephraim, as his whole argument is meant to prove, is identical with the English nation, then the American nation—being an offshoot of the English—would be an offshoot of Ephraim, but could not possibly have anything to do with Manasseh.

(*To be continued.*)

Digitized by Google

ISRAEL'S HOME "BLOSSOMS AND BUDS."

PART I.

We propose to put before our readers from time to time some accounts (they must be short, and they shall be pointed) of the work now being carried on in the East of London, in various parts of our great metropolis, and in the country at large for Christ. We are satisfied few know what, for instance, is going on in Ratcliff-highway, London, E., to rescue the fallen, to protect the foreign and British seafaring men from the temptations which that dreadful neighbourhood presents to them on landing from the docks hard by. These good works, undertaken by British Christians, with British gold, and carried on by godly agents, male and female of all nationalities, are peculiar to Great Britain, are totally unknown as indigenous growths on the Continent of Gentile Europe, and are blossoms and buds brought forth as holy fruits to the Lord by His chosen ones, His people Israel. Viewed in this light, it seems right and proper the Banner should chronicle from time to time, as evidences of our Identity, of a precious and valuable sort, such work as Miss R. Child is doing in St. George's-street, Ratcliff-highway, in the East of London; such labours as those of the Rev. John Wilkinson—our mistaken opponent, it is true, in respect to our Identity, but an honoured workman in Christ's vineyard for all that—in the lanes and alleys in and near the same locality among the Jews, and such operations, too, as the City missionary, Mr. Marcus Bergmann is carrying on in the East of London. Miss R. Child's published circular now lies before us regarding her work in 173, St. George's-street, Ratcliff-highway. It was our privilege lately to personally inspect the premises called "The Sailor's Welcome Home and Cocoa House." It was a sight to gladden any Briton's heart. There in the midst of a degraded population and dens of infamy, "where public houses are open at nearly every step for the destruction of the passers by," "The Sailor's Welcome Home" stands also open to invite to its quiet rooms tempted British and foreign sailors, who abound in the neighbourhood of the river and docks. The windows of the Home and of the "Stranger's Rest" close by, are placarded with notices in French and German, Swedish, Dutch, Italian and Spanish, telling the foreign mariner that within he may enter free of charge, sit there with newspaper, paper, pens, and ink, supplied free gratis, remaining as long as he likes, within certain limits. Sleeping accommodation is also found for these wayfarers in the respectable rooms of the Home hard by, which we also inspected. The peculiarity of the "Stranger's Rest," however, has yet to be stated. The upper rooms are fitted up as meeting-rooms, where every evening men of different nations assemble in separate apartments, and are there addressed in their own native dialects by those acquainted with them. They thus hear the pure Gospel of the grace of God in a way they never have had it offered to them in their own distant homes. The Germans are each Sabbath day addressed by a British military officer whose heart is in the work, and is blessed therein. The Scandinavian seamen listen each night to a Swedish lady, who has a rare talent for preaching God's Word, and her services are wonderfully appreciated. The other nationalities are separately gathered, and prayer, praise, and exhortation are heard in each room, in various languages, to the praise and glory of God. Miss Child has been led "to go and live in the very centre of the sailor-world to watch for souls." "The tender heart of the Queen of Sweden heard of the pitfalls in Ratcliff-highway for her countrymen, and sent a sum from her private purse to furnish bedrooms for them. This Miss Child has done, and many have been helped and strengthened for "the next voyage." Refreshments of a non-intoxicating kind are always ready for the men who seek the shelter of the "Welcome Home." The place is indeed the "Sailor's Welcome *Home*," and we ask our Israelite friends if this is not a cause they would like to help? Let one fact suffice. We heard that no less than 30,000 Scandinavian seamen visit the East end of London every year, and receive Gospel ministrations from such agencies as we describe in Ratcliff-highway. Do not our readers see then that "Israel blossoming and budding" at home among these foreigners by helping and converting them, also by sending each man away with a supply of godly publications in a bag, is really doing an evangelising work for the outside world, which is truly Israelitish? (Isa. xxvii. 6).

N.B.—We have been requested to add that there are no refreshments provided at the "Stranger's Rest." This place is generally termed the "Rest," by those who frequent it. The "Welcome Home" is the place where refreshments are provided at a moderate cost. The "Stranger's Rest," at which no money is taken, is very much in want of funds to carry on the work. Mr. Mathieson of Mildmay-park, superintends it, and the Treasurer is our friend, Colonel Bentinck, 32, Portman-square, London, W., who will be happy to receive subscriptions.

(*To be continued.*)

ISRAEL'S BATTLES.

"For there is none other that fighteth for US, but only Thou, O GOD."

(*Continued from page 473, Vol. IV.*)

NO. XXVII.

The Battle of Inkermann.

November 5, 1854, will long be remembered by those who were then fighting Israel's battles in the Crimea against the power of Gog. The French and British as allies had landed their troops at Eupatoria, they had won the battle of the Alma on September 20; they had occupied Balaclava on Sept. 27, and forthwith commenced the famous siege of Sebastopol. The various sorties of the garrison, the opening of the trenches, the Balaclava charge on Oct. 25, 1854, the first action of Inkermann on the 26th; these events we pass over, and come to the great battle fought on Nov. 4, which is called the soldiers' contest, since it was fought and won by the British, or Israelitish pluck of the private soldiers chiefly, against enormous odds. It was in every way a typical Israelite fight, and one therefore that must be described in these pages. Over the valley of the Tchernaya, at the head of the great Harbour of Sebastopol, was an important position held by the British army. The ground rises in ridges from the valley, and at the top of the second, the view looks across the Harbour and on to the ruins of Inkermann on the right. Nov. 5, 1854, was a dark and foggy morning, the mists were cold and heavy above the plains, and the British in their camps on that plateau little suspected the terrible scenes through which they must shortly pass, when the alarm was spread at dawn that the Russians were upon them. During the night the enemy had crept up in immense force from the town of Sebastopol to the foot of the height between Inkermann and the harbour. The Russian artillery, numbering 60 pieces of cannon, had with muffled wheels been brought up to a level point of the road, and as soon as the British outposts had been driven in they occupied the top of the crest where the 2nd division was posted. The latter fell back on the camp behind, 1,200 yards in the rear. The British troops, as soon as the serious nature of the attack was really ascertained, were hurried up to defend the position, one vital to the whole British and French operations at Balaclava. The Russians' plans were to command the British position on the crest with their overpowering artillery fire, and then to launch their columns of infantry against the British, turning their right at the same time by a flank attack. The Russians succeeded in their plans exactly as they had laid them. They posted their artillery; "they swept the field selected with a tremendous fire, and they brought an enormously superior force to a vigorous and close attack. They were, according to all calculations, justified in

Digitized by Google

deeming the day their own." There was only one item they did not allow to enter into their calculations. It was the stuff of which the British soldiers were made. There were in all only 8,000 British soldiers present on that field, and these for several hours bore the brunt of 60,000 attacking Russians, supported by 60 guns. Yet the immense force the latter brought to bear on the assault failed to penetrate the thin red line of defence which the scarlet coloured soldiers of Israel made good against them. "At every point alike," says Col. Bruce Hamley, "the assailants found scanty numbers but impenetrable ranks." The solid masses of the Russian attack was opposed by "a thin and scattered line," yet beyond that line the Russians could not go. Over and over again the Russians' columns were hurled against that weak red line, bravely led, but the British would not let them pass. The Russians were forced each time stubbornly to retreat. But how did the 8,000 British stem that awful storm of Muscovite soldiery which outnumbered them as nearly ten to one?

It was an Israelite battle. It was a downright soldiers' fight, when, without officers, without formation, "each private was his own general." "It was a confused and desperate struggle" on our side. "Colonels of regiments led on small parties, and fought like subalterns; captains as privates." "The enemy was in front, and must be beaten back." The crest of that plateau must be held at any cost! and nobly the British—helped, after some time, by the French regiments which came to their aid—stood their ground. "To stand on the crest and breathe awhile was to our men no rest, but far more trying than the close combat of infantry when there were human foes with whom to match and prove strength, skill, and courage, and to call forth the impulses which blind the soldier to peril or death;" for over the crest poured incessantly the resistless cannon-shot, in whose rush there seems something vindictive, as if each were bestridden by some angry demon, crashing through the bodies of men and horses, and darting from the ground on a second course of mischief. The ground to be defended was only about three quarters of a mile broad. That was the front of the battle-field. For nine hours, from early dawn till 3 p.m., did our devoted infantry have to endure, in defending that narrow face, an incessant violent cannonade by a superior force of artillery, besides infantry attacks by immensely-overpowering numbers. It was by God's mercy only that the battle was won by the sheer physical power, endurance, and bravery of the British who bore the brunt of that day's fight fasting. He gave His people the power to endure such a terrible ordeal as that field proved, and to emerge from it triumphant.

The two-gun battery at the edge of the cliff was rendered memorable by the defence of the Guards, who threw themselves into it, and with the bayonet, when their ammunition was wholly spent, attacked the Russian columns in their determined assaults on the position. Many of the latter were killed in the embrasures of the batteries. There Sir Robert Newman, of the Guards, was left wounded when the regiment retreated for a time, and was found murdered when the Guards re-took the sand-bag battery with a rush, and turned the Russians out. It was, in truth, a dearly-purchased victory—a gloomy, but a glorious triumph! The carnage was enormous on both sides. The Russians lay thick, dead and wounded, in all directions, especially before the battery which the Guards had so well defended.

This was, indeed, a battle where the Lord's protection of His people Israel was conspicuously manifested. He permitted the handful of His chosen ones to be attacked by ten times their number, and He gave them the victory as He did so often before when, by every rule of war, they ought to have been utterly destroyed. The Russians came against the British one way, but they fled before them seven ways, when at 3 p.m. their retreat was converted into a flight by the pursuit of the French battery and two battalions sent after them in their retreat across the Tchernaya. Their well-laid plans for the destruction, first, of the British division on the heights, and, after them, of the whole of the allied forces in detail on the plateau were defeated, and God gave to the British soldier a glorious victory to prove that He still fought for His people as He promised, and caused "those that warred against them to be as nothing, and as a thing of nought" (Isa. xli. 12).

NOTE.—"It is," says *Notes and Queries*, "curious that the Balaclava charge and the battle of Agincourt happened on the same day, and that nobody, except *Notes and Queries*, seemed to remember it."—*Mortimer Collins's "Thoughts in My Garden."*

ISRAEL "DWELLETH ALONE."

"FRASER'S MAGAZINE," which we quote below, testifies to our "separate" condition among the nations in rather a quaint and peculiar manner. The description is not quite true. For had it been so, the Frenchman would certainly have been the best colonist and the favourite abroad. But distinctly he is not. In India he is not. In Asia Minor he is not. In Egypt he is not. The coming man throughout Asia is the Englishman. In India, we see at Pondicherry, and wherever the French are masters, that they hold up no high standard to the natives; but stoop to their low level. The native drags down the European to his own debased standard, and as for righteous government and righteous dealing there is none anywhere in the East to compare with Israel's. The Englishman, it is true, is unbending and very proud of his origin. He *does* regard with aversion the lower civilisation of the native races. He cannot sympathise in the pleasures of the latter—in the immoral Nautches, and in those other ceremonies and modes in which his native friends seek their relaxation. These are foreign to his ideas of the propriety of things; and as to dress, and food, and drink, it is clear that the Englishman, if singular and unbending, at any rate thrives in India on his own mode of living. He rules the country entrusted to his charge with singular devotion, impelled by the sole desire to do the best he can for it, irrespective of all other considerations. Herein, of course, he seems to be a being "dwelling alone"—according to the prophecies concerning Israel. If the native races do not love him (many Englishmen, such as Nicholson, John and Henry Lawrence, and hundreds more were, and are, simply adored by the natives of India) they fear, respect, and readily obey, the ordinary Englishman who, on arrival in their midst, is at once called on to govern subject races, differing in manners, customs, religion, prejudices, and civilisation from himself. And he does it well, to the satisfaction of the subject peoples, as well as to that of the rulers of the land of his adoption. The quotation to which we draw attention, illustrating Numbers xxiii. 9, is as follows:—

THE FRENCH AND ENGLISH COLONIST.

When a Frenchman is forced to plant himself as a colonist in some corner of the globe (he does not like doing it), his mode of setting to work is very different to an Englishman's. He initiates himself into the customs of the natives, is not above mixing with them in a friendly, neighbourly way, and picks out any peculiarities of dress, living, or habit which appear more suited to the place than his own; little by little he assimilates himself with the people of the country, and in all points which he conceives will make him more comfortable or better able to resist the climate; while in return the natives copy his ways, so manifestly superior to their own, adopting them freely, and handing them down from father to son as an advantageous exchange. An Englishman, on the contrary, under similar circumstances holds himself aloof from the inhabitants, looks down on them and their customs as barbarisms, prides himself on remaining still an Englishman, wears a tall hat and frock-coat with the thermometer at 95°, and sticks to beer and spirits, even when light claret is the obvious drink of the country. He lives outside the world in which the natives dwell, and so they have to get on without him as best they can, while wondering at the eccentricities of so great a man.

Digitized by Google

WHY WAS MORDECAI CALLED A JEW?

By R. B.

Will you kindly allow me to say a few words on this subject? I have perused the history of Mordecai since I saw the remarks which J. Thomson made in the Banner of Israel, October 27, under the above heading. His way of expounding this part of Scripture strikes me as being novel, and not in accord with Scripture.

The Scripture says that "There was a certain Jew in Shushan, the capital, whose name was Mordecai." The question is, "Why was he called a Jew?" J. Thomson says, "He was called a Jew because he feared the Lord." Now, I fail to see why we should adopt the view, because it is evident that Mordecai was not known to be a Jew until he said so himself, neither was Esther known to be a Jewess until she acquainted the king of that fact (Esther vii.)—a long time, no doubt, after she had been made a queen.

If Mordecai was a Jew, owing to his "godliness," why was there need for him to say so? Would not that be evident to those people to whom he told this fact, and with whom he, no doubt, was acquainted? Again, if Mordecai was a Jew because "he feared the Lord," would not Esther be a Jewess because she also "feared the Lord?" If so, what reason can we give that her nationality was not known, for surely their religion was not kept under a bushel? And if they worshipped differently to the inhabitants of the country generally, and if those worshipping in their way were termed Jews, why did not the people find out that Mordecai and Esther were Jews?

Religion had nothing whatever to do with it. Esther, in speaking to the king, implores him to save her life and that of "her people"—that is to say, all the Jews (good and bad) that were under the king, Ahasuerus. Are we to understand that all "her people" were Jews because they "feared the Lord?"

I should think that both Judah and Benjamin were classed together whilst exiled as Jews; and, in fact, we find them, when returning from *this* captivity, described as such in Ezra iv. 12; therefore, it cannot be right to say that Mordecai was a Jew because of his religion. The fact is, he was classed as a Jew, because he was *one* of those in captivity.

Note by the Editor.—Our correspondent should read the remarks of a Jew recorded on this subject on page 193, vol. i. of the Banner, No. 23. He will find from such perusal that Mr. J. Thomson was right and himself wrong. That the religion and not the racial descent was intended in the book of Esther, by the use of the term Jew, is seen from chap. viii. 17, where we learn "many of the people of the land (*i.e.*, Gentiles) became Jews." This would not have been in a tribal or national sense, but in a religious only. These proselytes were "*Judaised*," but were not racially changed at all. It is quite possible to imagine Mordecai and his ward concealed their religious belief, and so failed to let the Babylonians know they were "Jews" by religion.

Review.

The Great Pyramid. A lecture by the Rev. Samuel Minton, M.A., formerly of Worcester College, Oxford. London: Elliot Stock, 62, Paternoster-row, E.C. Price 6d.

We are glad to find a clergyman (we presume of the Church of England) undertaking the *rôle* of a lecturer on God's great "sign, pillar, and witness in the midst of the land of Egypt, and at the borders thereof." What the Rev. B. Wrey Savile, M.A., derides and deprecates, the Rev. Samuel Minton, M.A., exalts and honours. The lecture is carefully prepared, lucidly arranged, and follows in all details the teachings of Professor Piazzi Smyth. Our only objection to the lecturer's treatment of the subject is the scant mention he makes of our British inheritance in the Great Pyramid. Not so does his model, the Professor. Only at pages 9 and 15 do we see that the Rev. Mr. Minton alludes to the Anglo-Israelites, and then only in a half-hearted way. "We make out," he says there, "a very strong case for our belief that the Anglo-Saxon race is descended from the Ten Tribes of Israel." He adds that we take up the question very warmly from finding a remarkable similarity between certain British measures and those indicated by the Pyramid—such, for instance, as the British quarter and the British inch. If this be all, our inheritance in the building would seem to be very small. The rev. lecturer, at page 15, had not time to enlarge on the wondrous fact he notices, that the British and their colonies are singular in their retention of the Great Pyramid measures, and their rejection of the atheistic metric standards.

Surely our lecturer cannot fail to see that the Pyramid speaks to British-Israel in the language they only can understand, since they only have its unit of mensuration, the British Pyramid inch? Hence, theirs is its sacred chronology; theirs the Divine warning as to the things, the judgments and terrors coming on "the earth," from which they alone are free. Hence, they, and they alone, have a share in the Messianic blessings the Great Pyramid indicates as the portion of God's chosen ones—namely, the glorious evangelising function typified by the Grand Gallery, the raised platform of the Step, their refuge above during the wild and dreadful times of God's wrath upon the nations, their millennial bliss of the Ante-Chamber, Judah's sanctuary in the Queen's Chamber, and the last glorious haven of the King's Chamber for the two Houses of God's people united. We believe Mr. Minton is a safe guide in regard to Great Pyramid teaching in general (see page 22 particularly), and doubtless, when he is able to speak out more boldly regarding the Identity, he will be better qualified to testify quite clearly how British interests are the objects of God's "sign and witness," and how we Western islanders have our inheritance in this wondrous building, as no other nation has on God Almighty's earth.

Correspondence.

THE EARLY CHRISTIANS AND THE IDENTITY.

To Philo-Israel, Bristol.

Dear Sir,—A clergyman of the Church of England, who takes a great interest in Identity matters, requests me to write to you to use your influence with Identity leaders and Associations at home, to induce them to have the works of "Justin Martyr," "Polycarp," and "Irenaeus," translated into English and published in *a cheap form*. His opinion is, doing so will remove many of the false impressions held by teachers and preachers regarding the teachings of the immediate successors of the apostles, and show that Identity and Millennial teachings are precisely the same as those held by the early Christians, with the exception of the British being Israel. The work is daily increasing, and progresses favourably.

I am, dear Sir,
Yours very truly,
Joseph Glenny.

Devonport, North Shore, Auckland, N.Z.,
October 22nd, 1880.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—Having just read (page 479, No. 205) "The Good Samaritan" (Luke x.), I had reference to my cottage Bible. It is dedicated, by permission, to the late Right Rev. Thos. Burgess, Lord Bishop of Salisbury, by Thomas Williams, author of "A New Translation of Solomon's Song," "An Historic Defence of Experimental Religion," "Daily Bread," &c. London: William Tegg & Co., 85, Queen-street, Cheapside; 1853. I copy the following from notes.

After dwelling upon the Christian treating his enemies with love, and so following our Saviour's example, in His exposition on Luke x. 25—37 he gives a note on verse 33, entitled "A Certain Samaritan." "From the benevolence of character here exhibited, the principal person in the fable has been distinguished by the epithet of 'good;' and a desire to honour the Saviour of mankind, no doubt, led the ancient fathers, and, from their time, the allegorical preachers of every succeeding age, to apply this character to Jesus Christ, though He was neither a Samaritan nor a sectary. To complete the allegory, the Jew is supposed to represent Adam; his going down from Jerusalem to Jericho, the fall; the thieves which attacked him, sin and Satan; and his being left half dead, the miserable state of man since the fall. The priest and Levite who passed him by, the moral and ceremonial law; the inn, the Church; the host, the ministers of the Gospel; the twopence, the two dispensations; oil and wine,

Digitized by Google

the sacraments, etc., and the repayments, the rewards of another world. We shall cite no name to this interpretation, because we think it unwarranted ; but we believe it is ancient as Origen, and as modern as Wm. Huntingdon."

I could almost wish that the name had been given, for here is an exposition reaching as far back as the second or third centuries. Origen, born in Egypt 186 A.D., died probably at Tyre about 254. I wonder if Dr. Bonar could give a better explanation ?

W. W.

A Constant Reader of the "Banner," and a Scripture Reader.

Stoney Stanton, Hinckley, Leicestershire,
Dec. 11, 1880.

To the Editor of the "Banner of Israel."

DEAR SIR,—If it has not been thought of before, a good way of disseminating your opinions would be for every one interested in the good cause to give away their old BANNERS, with a written request on the paper, written in a prominent place, that it may be passed on from one hand to another when finished. Your paper would thus get a much larger circulation, and no doubt this would do a great deal of good. If you think this worth trying, please publish my proposal—that is, if it has not been mentioned or tried before.

J. G. C.

Nov. 4, 1880.

To the Editor of the "Banner of Israel."

SIR,—If you have a Cruden's Concordance, by Youngman, and will look at the Table of the meanings and significations of proper names, you will find it asserted that the name Tarshish means "contemplation, or examination of the marble, or of the joy ; or precious stone, the colour of marble."

Can there be any connection between this and our coronation stone, which, in Sandford and in the old Irish manuscripts, is called "the marbell stone" ?

C. C. G.

Tower of London, Dec. 10, 1880.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have much pleasure in informing you how the cause is making progress at Riddings and the surrounding neighbourhood. During the last twelve months meetings have been held with the view of establishing our Identity with Lost Israel. And, chiefly, through the instrumentality of our president, Mr. Joseph Tomlinson, the neighbourhood has been canvassed for miles around us. Of course we have much opposition in our neighbourhood. There is the orthodox creed to contend against. We have the Church of England and six dissenting places of worship in our midst. Yet, after all, we have reason to thank God for the progress already made. We meet together fortnightly to discuss the question of our Identity with Israel. We believe that there is a goodly number of believers in our Identity who do not openly manifest their belief. We have a number who take regularly the BANNER and other Identity works. Lectures have been given, up and down the neighbourhood on the subject by Mr. J. Tomlinson, and the lecturer has been invited to go again. When once the people have tasted they desire more. We have in the neighbourhood two or three Bible, or Improvement classes, where the question of our Identity is discussed. Moreover, we have it taught by some of the teachers in the Sabbath school. In fact, some have said that if they must teach they must teach what they believe to be the truth. Our president, Mr. J. Tomlinson, is so earnest about the work that people have invited him to occupy the pulpit. So much impression has been made upon the minds of the people, that we believe the day is not far distant when the pulpits will be open for the propagation of Identity truths.

I remain, yours respectfully,

WILLIAM VARLEY.

Ridding, near Alfreton, Derbyshire.

THE ASTOUNDING GROWTH OF POWER AND PROSPERITY IN FRANCE.—The Budget prepared by the French Government for the current year, has been laid upon the table of the Chamber. The expenditure is estimated at a few thousands over 2754 millions of francs (£110,177,304), and the revenue at 2756 millions of francs (£110,242,812), thus leaving a satisfactory surplus. These figures show an increase over the revenue of the previous year of 54,990,356 francs (£2,199,612).

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE our last report, 24 members have been enrolled, the number now being 574. The greater number of these reside in England, the rest being scattered about in Scotland, Ireland, Wales, Jersey, British Guiana, the United States, and Italy. The only three English counties not represented are Berkshire, Hertfordshire, and Huntingdonshire.

A clergyman, writing to us not long since, says: "He believes more in the power of prayer for removing the blindness of others, as the most clear and convincing proofs seem to be of little avail." This, we think, answers the question of another correspondent, who asks if we can "suggest any plan for interesting clergymen of the Church of England!" We believe it is not God's intention that the shepherds of Israel should take the lead in this work (Ezek. xxxiv. 8—13), and we may safely leave it to Him to convince them of its truth in His own way, and at His own time. That the study of this subject is doing untold spiritual good to numbers, no unprejudiced person can doubt. One of our members writes: "I have long rejoiced (with all my household) to know that God is not slack concerning His promises, and that it is the glorious portion of the British to be His own peculiar people. . . . . I have been a diligent Bible-reader for thirty years, but I can honestly say that the discovery of God's wonderful faithfulness and truth to His ancient people, as identified in the British nation, has made the precious Book as a new-found treasure."

Another, writing to "Philo-Israel," says: "I, as one of the members, am much obliged to you for the pains you take. The *Monthly Comments* are so instructive, and it is so satisfactory to think there are hundreds banded together, and praying for each other that their lamps may be burning brightly. . . . . I wanted to suggest that if the 550 members were to subscribe one shilling a week, it might prove useful. I think most of us could do that. I am ready for one, and I feel sure the others will follow. I enclose my stamps, hoping the plan will succeed." Although we think many of our members are not in a position to follow exactly our kind friend's example, we gladly give publicity to the suggestion, in the hope that, if this plan is not adopted, some other may be devised to gather in the fragments, not only from our members, but from believers in our "Identity" generally, throughout the United Kingdom. We are quite ready to do our part, as we think it humiliating in the extreme to be obliged to confess, when asked to send lecturers to our colonies, that money is not forthcoming to pay even for our lectures at home. We shall be glad if friends willing to help, or having any suggestion to offer, will kindly communicate with us.

The Card of Membership will be forwarded on receipt of three stamps. The *Comments* sent post free monthly for 1s. per annum ; two copies, 1s. 6d.; three copies, 2s. Address, Miss Lawrence, Stoneleigh, New Wimbledon, Surrey. J. L.

Dec. 13, 1880.

SUGGESTIONS FOR PRAYER.

1. That our *Monthly Comments* may be used by the Lord to bring many souls to Christ.

2. That our Identity lecturers may never forget, in addressing their hearers, that the latter have souls to be saved, and should be urged to be "Christians first, and Israelites afterwards" (Matt. xvi. 26).

3. That viewing the state of public affairs in Ireland, the Cape, India, and the East, the Lord would be pleased to hasten the day when the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ (Rev. xi. 15).

4. That if it be possible, and according to God's will, the outpouring of the Holy Spirit and the New Covenant may be bestowed on the British Empire—as promised in Jer. xxxi. 33, and Heb. viii. 10, 12—within the year 1881 (Isa. lx. 21).

5. That the number of believers in our Identity may be greatly increased in 1881, and the belief itself greatly extended.

6. That the BANNER OF ISRAEL may, in 1881, be increasingly blessed to the conversion of sinners to Christ, and the spread of our Identity.

7. That the writers in the BANNER may be guided by the Spirit of God, and preserved from errors and harsh language.

PHILO-ISRAEL.

THE Fourth Volume of the BANNER is now ready, bound in handsome blue cloth, gilt. Price 8s., or by post 8s. 8d. Any Bookseller will gladly obtain it.

Digitized by Google

NEW WORK BY PHILO-ISRAEL.

Now Ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

THE

GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

CONTENTS.

CHAPTER I.—The Gate and its Meaning. II.—The Gates—Israel's Leading Identification. III.—Captain Philip H. Colomb, R.N., on "The Gates." IV.—Gibraltar. V.—Malta. VI.—Cyprus. VII.—The Suez Canal. VIII.—Perim. IX.—Aden. X.—Socotra. XI.—Bombay. XII.—Madras. XIII.—Calcutta. XIV.—Peshawur. XV.—Rangoon. XVI.—The Straits Settlements—Singapore. XVII.—Hong Kong. XVIII.—The Cape of Good Hope. XIX.—Natal. XX.—Cape Coast Castle. XXI.—Sierra Leone. XXII.—Mombasa. XXIII.—The Mauritius. XXIV.—St. Helena. XXV.—Ascension. XXVI.—Sydney, New South Wales. XXVII.—Melbourne, Victoria. XXVIII.—Adelaide, South Australia. XXIX.—Perth, Western Australia. XXX.—Brisbane, Queensland. XXXI.—Hobart Town, Tasmania. XXXII.—New Zealand. XXXIII.—The Falkland Islands. XXXIV.—Jamaica. XXXV.—Sarawak. XXXVI.—Labuan. XXXVII.—Herat. XXXVIII.—The Gates of India. XXXIX.—British Guiana. XL.—"The Channel Islands." XLI.—The Persian Gulf an "English" Gate. XLII.—St. Jean D'Acre, a Gate of Palestine. XLIII.—Constantinople. XLIV.—Israel's Gates, and some Lapsed Ones. XLV.—Conclusion.

NOW READY, PRICE 3d.; POST FREE, 4d.

THE

ANGLO-ISRAEL ALMANACK FOR 1881.

Ready December 29th. Price 8s., post free 8s. 8d., bound in blue cloth, gilt, side and back.

THE FOURTH VOLUME OF THE BANNER OF ISRAEL.

CONTAINING 520 QUARTO PAGES.

Post Office Orders to be made payable to ROBERT BANKS, Racquet Court, Fleet Street; or, W. H. GUEST, 20, Warwick Lane, Paternoster Row.

THE CHEAPEST IDENTITY VOLUME EVER PUBLISHED.

Now Ready, 384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d, by post, 4s.

THE FIRST VOLUME OF ISRAEL'S HOPE AND DESTINY.

EDITED BY DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel, including Articles by the Editor, Philo-Israel, Rev. C. W. Hickson, Captain Keighly, Author of "Phoster," G. N. Walsh, Joseph Thomson; Revs. H. Marriott, A. J. J. Cachemaille, W. Barker, Dr. Joseph Wild; John S. Anderson, W. S. Cavill, James Catterall, and many others.

NEW VOLUME COMMENCES WITH THE JANUARY NUMBER.—Now ready.

ISRAEL'S HOPE AND DESTINY

Is published on the first of every month. 32 pages, in a neat wrapper, price 2d., Annual Subscription, 2s. 6d. Besides containing articles on the Identity of the Lost Ten Tribes, it gives Reports of Lectures, Discussions, Meetings, &c., given in connection with the subject.

With this number is commenced a series of papers by the Editor, entitled, "ANGLO-ISRAEL BIBLE TRUTHS." A very valuable paper by George N. Walsh on "THE CHRONOLOGY OF THE WORLD BEFORE THE FLOOD"—this article is Illustrated with Diagrams. Also articles by Philo-Israel, Col. Gawler, and other eminent writers on our Identity. Reports of Lectures, &c.

ROBERT BANKS, RACQUET COURT, FLEET STREET;
W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.
And may be obtained, by ordering, of any Bookseller.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Second Edition now ready, price 2d., post free 2½d., 12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the identity of the Anglo-Saxon race with the Ten Lost Tribes.

Just published, price 4d.

A COMMON-SENSE VIEW OF THE ANGLO-ISRAELITE QUESTION.

BY LIEUT.-COL. GUMM.

London:
Hamilton, Adams, & Co., 32, Paternoster-row.

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

Just published, Crown Octavo, cloth bound, gilt letters, 296 pages.

THE SEED OF ISAAC, BEING AN HISTORICAL REVIEW OF GOD'S DEALINGS WITH HIS CHOSEN PEOPLE ISRAEL.

BY J. D. GRANGER.

Post free, 4s., from THE AUTHOR, 34, Exeter-street, Plymouth, and ROBERT BANKS, Racquet-court, Fleet-street.

Just Published. Crown 8vo., 1s.

THE HOUSE OF JOSEPH IN ENGLAND.

BY A WATCHER.

Also by the same Author, Crown 8vo., 1s.

CHRIST IN JOSEPH.

A REPLY TO ANGLO-ISRAELISM in the *Church Quarterly Review*.

RIVINGTON'S, Waterloo-place, London, Oxford, and Cambridge.

Now Ready. Price 4d.

ISRAEL UBIQUITOUS: A Letter to an Inquirer. By REUBEN. With Diagram.

Price 2s. 6d., cloth gilt.

LINKS IN THE CHAIN OF EVIDENCE CONNECTING ISRAEL AND ENGLAND. By J. LEYLAND FEILDEN.

Price 1s. 6d., 2s., and 2s. 6d.

ISRAEL'S JUBILEE; OR, 1881. By the Author of "Links in the Chain," &c.

Price 6d., post free 7d.

THE GENTILES AND THE TIMES OF THE GENTILES. By the Author of "Links in the Chain," &c

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

Price 1s. 6d. post free to any address.

IS THAT ALL'S LEGACY. A TRACT FOR THE TIMES.

London: H. Broadbents, 39, High-street, Marylebone.

FEATHERS or DOWN CUSHIONS to be GIVEN AWAY. 5lbs. of Feathers, or one Down Sofa Cushion are sent gratis with all Lincolnshire Feather Beds or Down Quilts ordered of T. Smith, 15, Wine Office-court, Fleet-street, London, E.C. Beds complete at 1s. per lb. Best Down Quilts, 1s. per square foot. Specimens shown. Send for Price List.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, JAN. 5, 1881. [*All Rights Reserved.*

"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. V. NO. 211. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 12, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Disaster in the Transvaal	21
Lord Reay's Comments on Numbers xxiii. 9	22
The Anglo-Israel Discussion between the Editor of the *Church of England Messenger* (of Melbourne) and the Rev. Canon Brownrigg, of Launceston, Tasmania. Part II.	23
The Great Pyramid Step and Measurements. By Demerara	24
The Testimony of the British Triads. By W. H. W. Part I.	25
Israel's Home "Blossoms and Buds." Part II.	26
A Liberal Journal on the Coming "Earthquake"	26
"The Times of the Gentiles." A Lecture by the Rev. C. W. Hickson, M.A.	27
Correspondence	27

THE DISASTER IN THE TRANSVAAL.

HAVE our readers noticed how constantly disasters of precisely the same kind have lately occurred to our nation and race? They have been military in character, bringing national disgrace to a proud and sensitive people; and these disasters to our arms have been accompanied by deluges of blood, massacres of precious British fighting men, officers, and soldiers. In each case they were mown down like sheep, always dying gallantly; but their deaths, though not inglorious, bring into sad prominence the fact that the catastrophe might in each case have been avoided but for some stupid blunder of which British commanders had been unaccountably guilty. There was first the frightful massacre and defeat by naked savages of the hundreds of British soldiers who fell so needlessly on January 22, 1879, at Insandlwana, when every rule of South African warfare was neglected, and a gallant division of the British army was annihilated because the commonest precautions were not taken.

Next, in Afghanistan, on July 27, 1880, we saw, on the fatal field of Maiwand, in fair and open fight against a semi-barbarous foe, British troops, British guns, and British colours were destroyed, captured, and disgraced by errors of the same character as those which worked us such dreadful woe at Insandlwana. Six hundred European troops were almost to a man destroyed on that occasion, two Royal Artillery guns were taken by the enemy, the colours of H.M. 66th Regiment were captured, such reverses and disgrace being caused by the failure of the British commanders to realise the power of the enemy, and by a reckless surrender to him of every advantage which place and position gave the British, and that not once, but over and over again during that fatal action. And now, quite recently, we find a despised enemy, the Boers of the Transvaal, who could not hold their own against the naked savages of Secocoeni—men who were held to be so wretched a foe in the field that their opposition to annexation was lately derided and contemptuously set aside—boldly rising against a detachment of 250 British soldiers of the 94th Foot, and able to capture the convoy and detachment, 120 being killed and wounded on the British side, and 37 taken prisoners. The only comfort in this third catastrophe was that the colours happily were saved, and military disgrace was not super-added to military disaster, which we must hold to have been, to all appearance, a preventable misfortune.

How has it come to pass that the Lord has in these three instances so visibly corrected His people Israel with three such similar strokes, that the veriest babe in Bible knowledge must see that our God has a controversy with us, and desires to direct us into the path He wishes us to follow, but in which we perversely, as a nation, refuse to let Him lead us? Surely there are many and grievous causes why the Lord should be angry with our nation at the present time. He cannot have seen with approbation the appointment of the Papist Viceroy to represent Israel's Protestant Queen in the Eastern Empire. It cannot be according to His will that the presence of an infidel, who glories in declaring there is no God, should be tolerated in the Commons House of Israel's Christian Parliament? It cannot be pleasing in His sight that when His good gifts of the Gates in Afghan territory had, in such a marked way, been conferred upon our race by success in arms, our Government should have hastened to reject His gifts, cast them back in His face as worthless things, and repudiating the obligation to send the Gospel to North Afghan lands in obedience to Christ's commands, have evacuated not only Cabul and the Khyber Pass, with the neighbouring province, but should also be meditating to-day how best Candahar too may be safely thrown away as a Gate of no value to our Eastern Empire.

These things, and other national failings too numerous to mention, surely call for God's chastisements on our ungrateful race. But we do not think, after all, that these are strokes of vengeance inflicted on a people worthy of punishment by their angry God. He has told us, His people Israel, that "He will not be wrath with us, nor rebuke us." Henceforth, with everlasting kindness, He promises now "to have mercy on us." "The mountains may depart," He adds, "and the hills be removed, but His kindness shall not depart from us, neither shall the covenant of His peace be removed" from us, "saith the Lord that hath mercy on us" (Isa. liv. 9, 10). Why, then, has the Lord dealt with us as He has done, lo! these three times? Why has He brought down the stroke on our pride

and our military glory, so that on each occasion we have been forced to vindicate our tarnished prestige, and make national efforts to recover our national losses? We seem to see in these events what we have noticed before, that preparatory to the overwhelming flood of fiery war and devastation destined to destroy the continental nations, our own is to be rooted to her own "chambers" and her own Empire "Gates," to prevent our interfering with God's purposes in yonder "earth," which is to feel the force of the Divine vengeance. How is Israel—meddling, imperious Israel—to be paralysed, made impotent and feeble as compared with her continental neighbours, so that as regards their affairs she may seem to have entered into "her own chambers," her "doors," or "Gates," closed about her, and herself in hiding? Surely, by rebellion in Ireland, demanding 30,000 troops to be stationed there, chained to the land and immoveable; surely, by the outbreaking of a furious insurrection, preceded by a massacre which would be certain to rouse the nation to instant action in the far-distant Transvaal; by war in Basuto-land, destined yet, it may be, to swallow up more and more of Britain's fighting strength, and locking armies up harmless as regards intervention in the fiery deluge ready to burst forth throughout the prophetic Earth.

Just as the disaster of Insandlwana forced the Empire to put forth its whole strength to conquer the armies of Cetywayo, and just as the massacre of Maiwand urged Sir Frederick Roberts to hasten to the rescue and stay the mad course of a Government which, but for that event, would doubtless by this time have surrendered Candahar, as well as the Gates of North Afghanistan, with Cabul and the Khyber, so we believe the horrors that have just been reported to us from near Pretoria, and the terrible state of anarchy which reigns in Ireland, are merely God's leadings to confine and occupy our military might within our own home and foreign "Gates," rendering it impossible for us at this crisis, when God directs "isolation," that we should, contrary to His will, meddle with the Eastern Question, or prevent the Powers of the earth from following out their own devices to their ruin and the destined collapse of Europe.

We urge our friends not to fear or lose confidence in the gracious purposes of our God towards His suffering people. Let us derive comfort from such passages as Zech. viii. 9—13, where, after the "affliction," the glorious promises of the prosperous return of Israel are so grandly guaranteed. The Lord tells us often in His Word to "fear not," and shall we faithlessly "tremble in the West," when "the Lord roars" in the world? (Hosea xi. 10, 11; Isa. xliii. 5, xliv. 8, &c.) Rather let us repent us of our national sins; get us right humbly to our God, and praying Him to give us nationally the new covenant that is to be ours, leave Him to work out His purposes towards us, knowing all shall be rightly ordered at the last. Israel, praise ye the Lord, even though you tremble at His power, who is the God of Israel, our Redeemer, Friend, Father, Husband, King (Isa. xlv. 15, xli. 9—14, lxiii. 16, lxiv. 8, liv. 5; John i. 49).

LORD REAY'S COMMENTS ON NUMBERS XXIII. 9.

Lord Reay at the Social Science Association's Congress, held at Edinburgh on Oct. 6, 1880, presided at the opening, and delivered his inaugural address. We find his lordship during his remarks was certainly unwittingly giving his hearers a comment on Numbers xxiii. 9, and showing how British-Israel "dwelleth alone." Let the reader note some of his sentences which we have extracted from his address:—

OUR ATTITUDE TOWARDS CONTINENTAL NATIONS.

Keeping our social system free from militarism and bureaucracy, what is to be our attitude towards Continental nations in their present suspicious and insecure condition? The regeneration of the Continent of Europe is quite as hopeless at present as its disarmament, and any attempt on our part to interfere may delay the very object we have at heart. Supposing, for instance, that we—from the best of motives and for the best of reasons—endorsed the policy of one or more of the great Powers, disarmament would not be the result, but a fresh stimulus would simply be given to the armaments of those Powers whose policy might be supposed to be uncongenial to ourselves. A policy of neutrality, of very strict neutrality, not tinged by hostility towards a single Power, but benevolent towards every one of them, friendly to the last degree to the smaller Powers, is the natural result of the existing state of things. It is obvious that no considerations can save us from the duty of keeping our military and naval strength in the very highest degree of efficiency. Our army and our navy must always be available at a moment's notice in any quarter of the globe. Our Colonial defences must, with the aid of the Colonies, be in an unassailable condition; the Imperial and the Colonial Legislature cannot afford to stint army and navy estimates. It is by no means a paradox that an efficient army and a powerful navy are our safeguard, not only against an invasion, but also against militarism, which the sense of insecurity following defeat would be sure to create. Take a situation which Englishmen must contemplate on a not very distant horizon—England, America, Australia, and India, united by free trade and by institutions which have no other object than to secure to the inhabitants all the blessings of good government, with a minimum of burdens and a maximum of free trade, and determined to maintain these institutions. What becomes of the conflicting interests of the armed Continent of Europe compared with the destinies of the English races? Is it conceivable that the sight of the great prosperity which must accrue from these relations will not produce results on the rest of the world? Certainly not. Meanwhile nothing should be done to weaken our power unnecessarily. To preserve the historic headship of the race that has sprung from her will require all the strength of England and Englishmen.

OUR ADVANTAGES AS COMPARED WITH CONTINENTAL NATIONS.

If a Continental statesman asks me whether England does not yield too much to the instinct of isolation, I give him this answer—Isolation from your quarrels is absolutely imperative to us, but it is also the best thing we can do for you. England and her colonies will be a refuge to all who are tired of State despotism and of militarism, and who wish to live under another economy. Power, no doubt, has a tendency to lurk in your big guns, but happily also in strong brains. In your social condition the army and the bureaucracy absorb the best forces of the country. We prefer to see our strong brains at work, not only in the political and military spheres, but also in solving scientific and social problems, in literary and artistic work, not to mention theology and philosophy. Whether, in the long run, your system will not prove weak as against ours remains to be seen. All we ask is to be left alone. You cannot expect us to put our brains at your disposal, to do the work which your own brains are quite as fit to perform. While you increase the number of your officials and of your soldiers, we open new channels for our trade; we remove all that cripples the advance of education or of prosperity in the nation. You assimilate your citizens to some abstract ideal which you call State. We strengthen our position by adherence to independent, self-developed principles, which constitute the natural links between the English races. Our State is nothing but the result of a living and healthy organism, which does not receive its inspirations from Government offices, but which is left to evolve its own destinies by a number of influences, all of which escape our control.

THE MISSION OF THE ANGLO-SAXON RACE.

The Anglo-Saxon world is a planetary system in itself. It moves in its own orbit. The great fact remains that the whole of Europe is inspired by the Prussian system, in the same way as the French "Code Civil" made its influence felt in a great part of Europe, and that we are now the only country whose original individuality has not been shaken either by the Prussian or French afflatus. To prevent our being drawn into this vortex is surely, in an eminent degree, a great problem of social science. To keep our social fabric undisturbed by the influences which are raising a social system diametrically opposed to our own all over the Continent of Europe, is a great and glorious work of self-preservation.

The instruction we derive from the above, and which we hope our opponents generally, and Messrs. F. White, C. Lyne, and others will derive too from his lordship's words is, that the British nation, being Israel, does, as a matter of fact patent to all men, "dwell" (as compared with the Continental nations) utterly "alone," and thus that it fulfils to the letter Balaam's prophecy in Num. xxiii. 9), "Lo! the people shall dwell alone."

Digitized by Google

THE ANGLO-ISRAEL DISCUSSION

BETWEEN THE EDITOR OF THE "CHURCH OF ENGLAND MESSENGER" (OF MELBOURNE), AND THE REV. CANON BROWNRIGG, OF LAUNCESTON, TASMANIA.

(*Continued from page* 15.)

Containing the Editor's Article on "Anglo-Israelism," Reprinted from the "Messenger," and Canon Brownrigg's Reply Thereto, which was Suppressed by the Editor.

PART II.

A Reply to the Editor of the "Church of England Messenger."

BY CANON BROWNRIGG.

THE expressed design of the editor's attack upon Anglo-Israelism, being to show in what points that "theory hopelessly breaks down," fairness demands that opportunity should be afforded me for reply, so that readers of this journal may judge for themselves whether it is the theory or the attack which "hopelessly breaks down;" but, in addition to this, I am editorially invited to throw some light on certain points, and am, therefore, under obligation to reply.

In proceeding to this, however, I express surprise that any person having read my articles, and Mr. Hine's "Lost Israel Found," could make such a glaring mistake as I find in the opening of the editor's article, wherein I am said to have "repudiated Hine." I am so satisfied the intelligence of my readers will not permit them to endorse that charge, that I dismiss it without further notice.

The editor's article, I observe, opens with an attempt to persuade readers that a triumph has been achieved against Anglo-Israelism. It is said I have "abandoned (? ignored, rather, as being weak and immaterial) positions which S. P. G. had attacked," and that our side has been "obliged to change their bowler." (By the way, may I pleasantly inquire what has become of my friend S. P. G.? Have his innings been closed by the changed bowler? for there is now another man in). And hence it is concluded that S. P. G. has the best of it in the discussion; but I venture to say that until the strongholds of the theory have been destroyed, such a decision is premature and delusive.

In the next place, the editor undertakes to "examine the theory as stated by myself." Dealing with the historical aspect of the case, the editor contends that "to identify Israel with the Welsh through the Cimmerii, or Gimiri, I must identify the Khumri, the Khumri with the Cimmerii, the Cimmerii with the Cymri." In my first article, so far as space would allow, I have already traced out that identification to the highest degree of probability; but now to impliedly demand positive evidence on this point, which the editor knows perfectly well it is impossible to obtain from the incompleteness of ancient records, is practically an admission of weakness on his part, and must be so regarded. But what if the editor does affirm that the identification is "doubtful, even at the Welsh end of the line. . . . . and has nothing but unverified assertion and conjecture at the Israelitish end?" Is that any proof that the identification is not real, or that the unverified assertion and conjecture may not, after all, be well founded? Again, it is said that I have "not attempted to offer even a shadow (?) of a proof that Khumri was ever used as the national name for Israel." Of course, not a proof positive. But what of that? Does the editor, however, know for certain that in that remote time Israel was never spoken of under such a title? It is not held by us that any positive historical evidence to this extent is, as yet, adducible in support of Anglo-Israelism. It is reasonably enough for the present, if even a probability of such Identity can be derived from the very dim light and confusedness of ancient records, and certainly the editor has advanced nothing to destroy that probability. But before leaving the historical matter, the editor will, perhaps, allow me to clear away some little confusion, which, through his imperfect understanding of the Anglo-Israel theory, he has introduced, when, in dealing with my reference to the Saxons, he informs his readers that all that my "argument would establish is this, that the Sacæ having been identified with the Khumri, and the Khumri with the Cymri, the Saxons are identifiable with the Welsh." "So far as their common origin is concerned," are just the few words required to give him the light which is evidently needed.

In the matter of philology, I am glad to find that the pains I have been at to "show that no argument from community of language can have any real bearing on the question of race" (it should rather have been said, "is not a test of race") have not been in vain; but it is quite his own mistake when the editor would lead his readers to suppose I have tried to show that the Hebrew writing of the Welsh proves the Hebrew origin of the Saxons. He will find no such absurdity in the articles I have written.

Accepting now the editor's implied admission, that history and philology present no insuperable obstacle to the truth of Anglo-Israelism (he "would let history and philology go"), I note with satisfaction that the editor is prepared to assign to the Bible its proper position as the best light in the settlement of the Anglo-Israel question. I have long ago said in a published pamphlet, "the light of Holy Scripture will be found the truest guide to the discovery of the kingdom of Israel," and I am of the same mind still. And now, hoping that the editor is still open to conviction, I will, as briefly as possible, reply to his opinion, that the identifications claimed are not supported by the texts adduced.

As the editor attempts no answer to the striking features of "lending unto all nations and borrowing from none," and the "pushing out," and the "Decalogue" identities, I proceed to deal with his attack as it relates to the Gates, the "ring of colonies," missionary work, and the Sabbath identities.

First, the Gates. The objection is rested on the following grounds—that "the passages quoted . . . . . are not found to bear the definite and particular meanings assigned to them;" and that the context determines the Gate to mean "mastery over their land (the land of Canaan), not occupation of fortresses in it." To this mere assertiveness I answer, (1) That the *whole* of a land is never called its Gate; (2) The term Gate, and not land, being employed, fairly marks that term as having a definite and particular meaning, and such a meaning as would be reasonably and properly expressed by the words, "strategic positions giving mastery over enemies' lands;" (3) If Gate means mastery, it may, and does, reasonably denote such mastery over the land as would be obtained by "occupation of fortresses in it," as largely evinced by our own nation; and (4) In context of passages where the Gate is promised, there is *no land specified*—nothing demanding a fulfilment limited to Canaan—and nothing forbidding, directly or indirectly, the extensive, definite and particular application of it we claim. Had it been intended to promise Israel such Gate-holding as is realised by our nation, such promise would be fairly and fully expressed by the words, "thy seed shall possess the Gate of his enemies;" hence, *as our nation does hold such a position* as is fairly expressed in those words, and no other such counterpart is adducible, the extensive, definite and particular meaning we contend for, is not only possible, but, other matters considered, is also most reasonable, legitimate and tenable.

Secondly, the "ring of colonies." Through incorrectly quoting Jer. x. 16, where Israel is called the rod (*i.e.*, according to Gesenius, a measuring rod), and not the lot (or girdle), as the editor says; imagination has led the editor to depict Israel as a sling by which the heathen (?) are to be slung out of the Holy Land. This is, indeed, a very singular mistake. It so happens that the subject of the prophecy is the conquest of Judea by a foreign enemy (ver. 22), and the persons to be slung out are not heathen, but the *Jews*, who

remained behind in the land from the Babylonian captivity. These are the persons to whom the prophet says, "Gather up thy wares, O inhabitants of the *fortress* (Gate?) for thus saith the Lord, Behold, I will sling out the inhabitants of the land at this once," &c. (ver. 18). Judea ceases to be an independent nation. Then follows a lamentation on account of the devastation of the land (ver. 19—22): "for the heathen *have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate*" (ver. 25). This is noteworthy! But the passage to which I principally referred, is Deut. xxxii. 8, 9, concerning which the "Speaker's Commentary" thus remarks: "Whilst nations were being constituted under God's providence, and the bounds of their habitation determined under His government, He had then in view the interests of His elect, and reserved a fitting inheritance according to the number of the children of Israel"—*i.e.*, proportionate to the wants of their population. Those wants would be necessarily *growing* or *increasing* wants. Ephraim's seed must become "a multitude of nations" (Gen. xlviii. 19), the "branches of Joseph's fruitful bough must run over the wall" (Gen. xlix. 22), hence fresh territories must be had proportionate to the wants of their population. The *coasts* (or sides) of the earth also are to be the habitations of Ephraim (Jer. xxxi. 8). Had it been designed to express for Israel that the earth should be belted with Israelitish settlements, that fact would be fairly expressed by the words just quoted from Deut. xxxii. 8, and Jer. xxxi. 8, and the *exact counterpart thereof being now exemplified in our settlements which belt the earth* as "bounds to the nations of the earth," supplies an Identity which is simply unanswerable. I submit now that the Identities relating to the Gates, and the "ring of colonies," have been fairly and reasonably established, and therefore, that the editor's assertion, that with these two texts disappear two of the most striking promises on which I rely, is conclusively negatived.

Thirdly, the missionary work. The editor asserts that the passage quoted in proof of this Identity, is shown by the context to belong to a time certainly not yet come. To fully review the context would too greatly extend my reply, but to this positivism I answer—(1) The context affirms nothing but what may be reasonably applied to, and be fairly deemed fulfilled by, the judgment upon the Jews, and the destruction of their city by the invading armies of Titus, and the known escape of certain who recognised the sign of which Jesus spake (Matt. xxiv. 15; Luke xxi. 20). (2) Leading commentators (*e.g.*, Lowth, Henry, Barnes, Speaker's Com.) hold that the context relates to time past. (3) The text itself is intelligible only when referred to time past, for the method of imparting the intelligence of God's glory and fame as represented in Isaiah lxvi. 19, is too unlike the modern method of flashing intelligence, to be taken as representing an event yet future—the bow, moreover, was a war-weapon of the past, and not likely to be so again of the nation supposed to be referred to thereby. And where, now, I ask, are the nations and the isles afar off to be found which have not already heard God's fame, or God's glory which was to be declared? And now, in further support of the past applicability of the text, I adduce a matter of probability, and a matter of fact. First, of probability, that by those who escape, it is most probably intended escapees principally from Benjamin (a tribe which really belonged to Israel, but was, as it were, loaned for awhile to Judah), for then the brotherhood between Judah and Israel was broken (Zech. xi. 14), and these, as a type of Israel's subsequent missionary work, became the messengers unto the nations. Secondly, of fact—that to Europe, to Asia, to Africa, to the isles afar off, in the widest sense, God's glory and fame have been already declared, and as this was to be declared expressly by those who are of the seed of Jacob, and it has not been declared by the Jews, but by the British nation, it marks out the British nation as of that portion of the seed of Jacob called (in distinction from Judah) the kingdom of Israel.

Fourthly—the Sabbath. The editor, I observe, suggests with some apparent hesitancy, a difficulty in reference to the Sabbath Identity, because we keep the Lord's-day, and not the seventh day. This opens a very wide question, but I answer in brief (1) the fourth commandment is binding upon us in some sense; if not so, then the other nine are not. (2) The spirit of the fourth commandment includes the Lord's-day, otherwise there is no command to keep holy the Lord's-day. (3) The Old Testament Sabbath-day and the New Testament Lord's-day are substantially one, and (4) Judah, as still under the Mosaic law, observes the seventh day, but Israel, as the missionary nation, and therefore Christian, and no longer under the Mosaic law, must observe the first, or Lord's-day. Upon this point, I am prepared and willing to give full evidence in a future article, if permitted to do so, but being limited to space (other points remaining to be noticed) I can now only state the fact.

(To be continued.)

THE GREAT PYRAMID STEP AND MEASUREMENTS.

By Demerara.

I have read with much interest the Rev. Mr. Hickson's paper in Banner No. 198, and although unable to follow his figures, I gather from his comments that he seeks to show that *if* certain measures and positions are to be found in the Step at the South end of the Grand Gallery of the Pyramid, they would very closely verify the calculations of Mr. Gratton Guinness in his work on the "End of the Age," as to the date of the birth of our Lord, and the number of years He lived on earth. But why should we go to the end of the dispensation, or "the age," to look for such evidence, when we have the date of both proved by astronomy, and recorded in the Pyramid in proper sequence and at the required periods. It appears to me, from what I can understand of Mr. Hickson's figures, that if this agreement he seeks were arrived at, the evidence we have of the date of the building, 2,170 years B.C., would be shewn to be in error 5·282 years, and the significance of the "well hole" at 33·6 inches inside the North wall would be obliterated; on the other hand, were Mr. Guinness's calculations to be thrown back 5·282 years they would exactly coincide with the Pyramid record. Now if Mr. G.'s theory be based upon Egyptological data, reinforced by the *proved errors* of Petavius and Josephus, it is much more probable that his calculations require revision, than that the record of the Pyramid is incorrect.

That there is some deep meaning pertaining to the position and measures of the Great Step, there can be no doubt, and the interest now evinced in them may be taken as a proof of the fact, and that some discovery of great moment will ere long be made with respect to this peculiarly interesting point, referring as it does to our own immediate times. I have often thought that this mysterious block would one day or other be interpreted to shew its purpose and intention.

In the measures in and about the Step I have found many *coincidences* of a remarkable kind, which go to shew that this apparent obstacle may have been placed in order to give a number of measures within a given length, which would terminate at a given point; but varying according to the route taken to arrive at the end. In this way the various periods named by the prophet Daniel could be shewn in one continuous time measure. Readers of "Our Inheritance" all know that the floor-length of the Grand Gallery is measured by projecting the floor-line through the Step to the point where the line of the South wall projected downwards would meet it, and this measures 1881·6 from the North wall; this length, therefore, includes, by a day for a year reckoning, the 1,260 and 1,290 days of Daniel's prophecy, the 1,335 days being a prolongation of the time must be looked for in the after measures.

Digitized by Google

The floor-line measures 1,813 inches up to the foot of the Step, which rises 36 inches; the line along the ramps measures 1,813 inches, with a rise of 15 inches to the level of the Step; the Step on the level measures 61 inches to the South wall, which has been found there to impend 1 inch. The low passage to the Ante-Chamber measures 52 inches, and the floor-line, if projected through the Step to this level, would reach 11 inches beyond the bottom wall within the passage; the line upon the Step level through the passage to the Boss upon the Granite Leaf measures 75 inches from the South wall.

In the subjoined table I give the measures in various directions, from the sums of which respectively, by deducting the number of the days or years of Daniel's prophecy, we obtain periods in history, remarkable for their resemblance to the events described by the prophet with reference to the number of the days.

Grand Gallery measures in inches:—	A.D.
Floor-line 1881·6—1260	= 621
„ „ 1881·6—1290	= 591
Floor-line to Step 1813 + 36 + 62 = 1911—1290 .	= 621
„ „ „ 1813 + 62 + 52 = 1927—1335 .	= 592
„ „ „ 1813 + 62 + 52 = 1927—1290 .	= 637
Ramp-line to Step 1813 + 15 + 62 + 52 = 1942—1335	= 607
„ „ „ 1813 + 15 + 62 + 11 = 1901—1290	= 621
Along the Step through passage to the Boss from 1881 + 75 = 1956—1335	= 621

Here we have the date of the Hegira repeated four times—621. St. Augustine's arrival in England twice—591-2; the Pope's assumption of supreme power once—607; and the building of the Mosque of Omar upon the site of the temple once—637 A.D. The measures of the low passage into the Ante-Chamber are at a different angle from the floor-line of the Gallery. Would this warrant a change of significance in the true measures? 52 inches, if of one week each, would make the whole passage one year. Can Matthew xxiv. 22 apply to this shortening of the time?

All these may be merely coincidences, but as such they must be admitted to be of a very remarkable kind.

British Guiana, 1880.

THE TESTIMONY OF THE BRITISH TRIADS.

By W. H. W.

PART I.

The British Triads give particulars of twelve different peoples who from time to time came to this country; those referred to below as the second to the sixth both inclusive, were regarded as friendly to the original Britons, who came first. Those referred to as the seventh to ninth both inclusive, came as enemies and obtained a footing by means of conquest, and dispossessed the original Britons. Those referred to as the tenth to twelfth both inclusive, also came as enemies, and dispossessed the original Britons, but only for a time; they were either driven away by the Britons, or they left of their own accord. According to the Triads, therefore, the inhabitants, at the time of the arrival of the Saxons, consisted of the descendants of the peoples or tribes referred to as first to the eighth both inclusive. Let it be understood that the numbers one to twelve do not represent the order in which each of the peoples arrived.

1. The Britons who were led and brought to this country by Hu the mighty, from Deffrobani. At the time of their arrival it contained no other human beings, and Triad No. 1, series iii., claims this people or tribe *to be the discoverers, or the first occupiers of the country.*—Triad 4 and 5, series iii.

2. "Al y Llœgrwys" from the land of Gwasgwyn (?Gascony). —Triad 5, series iii.

3. Brython from Llydaw (Armorica, France); these were originally from the Briton stock.—Triad 5, series iii.

4. Celyddon, who settled in the North.—Triad 6, series iii.

5. "Al Wyddyl," who settled in Alban (Scotland).—Triad 6, series iii.

6. Men of Galedin (? Caledonians), when their country was inundated sought refuge with the Britons, who gave them "land-room" (to give the literal translation).—Triad 6, series iii.

N.B.—The fourth, fifth, and sixth peoples are stated to have had permission to settle in the country, and the protection of the Britons was extended to them.

7. Corranites, from the land of Pwyl (? Poland), who settled on the banks of the river Hymer (? Humber), near the "Hazy" Sea (German Ocean).—Triad 7, series iii.

8. Gwyddyl Ffichti (Picts), who came from the Hazy Sea and settled in Alban, Scotland.—Triad 7, series iii.

9. Saxons.

N.B.—The Corranites seemed to have been a somewhat disagreeable sort of people, not to say rebellious, for Triad 14 states that they joined the Picts to attack the Britons. Subsequently they joined the Romans and dispossessed the Britons (Triad 15); and again, when the Saxons came the Corranites joined them also, and helped to keep the Britons from what the latter considered their rightful possession.—Triad 45 and 50, series iii.

There is a remark in the Triads to the effect that only such of the Lloegrwys who did not become Saxons, were those in Cornwall and in "Deifr and Bryneich" (?Deira province), in Yorkshire. By Lloegrwys must be meant those who lived in that part called Lloegr—*i.e.*, England. The inference is therefore that (with the above exception) the aborigines of England (in the language of the Triad) "became" Saxons, those who were driven over the Welsh borders retaining their origin.

10. "Llychlynwys." Judging from this name these people must also have come across what the Triads call the Hazy Sea. The actual number of them is given—viz., 63,100. Their arrival is said to have been in the time of Gadial ap Erin (Triad 14). Erin is the ancient name of Ireland. In the third generation after their arrival they were driven by the Britons out of the country, and are said to have gone to places called Galas and Avena in Greece.—Triad 8 and 14, series iii.

11. Lluveod Gaufal Wyddel—the Legions of Gaufal Wyddel. This was an incursion to North Wales of Irishmen, who remained there for 29 years, but who were afterwards driven to the sea, or more probably back to Ireland.—Triad 8, series iii.

12. Cæsarians (Romans), who remained in this country 400 years, and left to suppress disturbances in their own country. The Triad adds that only such Romans remained as were women, and children under nine years of age, and they became Britons.—Triad 8, series iii.

There is no doubt that the Triads regard those people referred to as first to sixth both inclusive, as being friendly tribes descended from the same stock. Triad 4 expressly states that part of the nation of the Cymry, led by Hu, settled in Brittany (France), and we have noticed already that the third people who arrived here came from Armorica or Brittany.

The place where the Britons came from was called Deffrobani —in the Summer country—and the Triad adds, "where Constantinople now stands." The word "now" in this statement appears clearly to show that it is an addition made by a later hand, and is therefore to be accepted (if accepted at all) with caution. The description, "the Summer country," would evidently point to a warm climate. If I am not mistaken, there is in ancient history a place referred to named Taprobana, which a classic writer said was in Ceylon, but it is impossible to say whether it would be the same as Deffrobani of the Triads.

Hu, who conducted the nation of the Cymru, is frequently

Digitized by Google

mentioned in the Triads, and by the poets of Wales. He is described to be a man of peace and averse to fighting (Triad 5), that while in the Summer country he taught the Cymry the work of ploughing land (Triad 56), that he devised a method of movement and unity of array among the people (Triad 57), and that he applied vocal song to the preservation of memory, or memorial and invention (Triad 92). A poet of Wales, of the fourteenth century, applies attributes of Deity to him. This Hu, and Huon (another ancient name for the Deity), are to be identified with Hesus, who was worshipped in Gaul.

Dr. Owen Pughe (a celebrated Welsh Archæologist), writing on this subject in this "Cambrian Register," vol. iii. pages 164—166, published in the year 1818, said as follows:—"There appears so very singular a coincidence between Hu, Huon, or Hesus, and Hoshea, or Osee, king of Samaria, and the secession of the Ten Tribes having taken place at about the era of the probable colonisation of the part of Europe described by the ancients as the seat of the Cimmerians and Celti, that it well merits being exhibited to the reader's view." Then he goes on to show the points of coincidence—viz., Triad 5 notes of Hu that he would not obtain dominion and lands through fighting and pursuit, but through equity and peace, and we have observed already that Triad 1 claims that no human beings dwelt in this country when the Cymry arrived here.

Put these things side by side with the statement in 2 Esdras xiii., and a striking coincidence will be observed.

The Ten Tribes were carried away out of their own land in the time of Osee. "They took 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 keep their statutes which they never kept in their own land."

(To be continued.)

ISRAEL'S HOME BLOSSOMS AND BUDS.

(Continued from page 16.)

PART II.

We have before us the report of an East London City missionary, labouring among the Jews, British and Foreign, in St. George's-street, also in Wellclose-square, at the "Stranger's Rest" in Ratcliff-highway, and elsewhere. At German services held in that language at the "Stranger's Rest," our Jewish missionary, who is a German by birth, has sometimes as many as twelve Jews surrounding him, some from Palestine, others from Roumania, Hungary, Austria, Russia, Germany, Holland, and Belgium. As he sits in the midst pointing out the various Messianic prophecies in his Hebrew Bible, he is reminded of the first preaching of the Gospel on the day of Pentecost, so many and so various are the languages of those to whom he ministers. Some of those our missionary comes across in his ministering in Providence-street, St. George's-in-the-East, are Poles exiled from their own land on account of complicity in the Polish insurrection against Russia. These (who also abound in Paris) are in London met by the London City Mission, and have the Gospel of the grace of God presented to them by Israel, acting in this case through the agency of a converted Jew who, being joined spiritually to Israel, is "blossoming and budding" and filling East London with blessed Gospel fruits. Our Hebrew London City missionary finds it sometimes a good passport to a Jewish family, who would be otherwise reluctant to hear the Gospel, or of the love of Jesus to their souls, to accost them with the facts of our Identity. He is himself a full believer in our descent from the Ten Tribes, and is not at all ashamed to avow his belief. "Do you know the news?" he asks of some Jewish friend to whom he wishes to say a word for Christ. "What news?" is the reply. "Why, the news that Israel is found." "Found!" exclaims the unsuspecting Jew, "Found! where, tell me, is Israel discovered to be?" "Oh," replies our missionary believer in the Identity, "They say the English people are the Lost Tribes, and that they are here; and I believe it!" Immense surprise is excited by this reply, and after that the missionary finds a ready hearing for the Gospel, and no doubt some account of the evidence on which our Identity depends is sought and given before the interview is ended. The London City Mission is doing incalculable good to the German, Polish, and other foreign seamen and strangers, who, in addition to the crowds of Jews, are found located near the London Docks, the Tower of London, and those parts in the East of our great city, which literally for the most part is "lying in the wicked one."

We thank God for such an agency as that we have described, labouring among the neglected, ignorant, bigoted sons of Judah there, and also striving hard through such a Hebrew-Christian, German-speaking London City missionary as we have pointed to, who is earnestly striving "to fill the face" of that part of the mighty capital with fruit for Jesus.

(To be continued.)

A LIBERAL JOURNAL ON THE COMING "EARTHQUAKE."

The *Western Daily Mercury* is a Liberal journal, one which "knows and can trust" Mr. Gladstone's foreign policy, and only regrets that the continental nations do not yet "love" him more than they do. We quote the words of the paper in question sent us by an admirer of our present Premier, because it so exactly echoes from a secular standpoint the words and sentiments of the Banner of Israel, which treats of politics and foreign affairs from that prophetic aspect from which we usually regard them. Our friend says he sends the article because it so entirely corroborates "all you have advanced, and shows how a non-Israelite can unwittingly give evidence of the value of the views you advance and the correctness of your teaching." The *Western Daily Mercury*, on Nov. 3rd, 1880, spoke as follows regarding—

CONTINENTAL GOSSIP.

Verily, there is a babbling in Europe. Everywhere the nations seem to be preparing for some dread and comprehensive catastrophe. Monarchs are grave; ministers are immersed in the manœuvres of diplomacy; the newspapers of the nations are magnifying political molehills into mountains of vast proportions, and the people scan their columns with an anxiety scarcely distinguishable from dread. Austria strikes the first note of present discord. Her Government has published a Red Book—an exposition of a policy—in some respects unsatisfactory, and in others amusing. Her position in the Naval Demonstration, as stated by herself, was of the most ridiculous description. She would contribute her share to the naval force; her ships should sail in company with the vessels appointed by the conjoint Powers; she would aid in the creation of such warlike phenomena as were calculated to frighten the Turks and bring the Sultan to submission. But Austria desires it to be understood that this was, on her part, a demonstration pure and simple—a demonstration not to be followed, under any circumstances, by decisive action. Indeed Austria, though participating in the demonstration, now deprecates the very object for which it was arranged, declined to call upon the Montenegrins to occupy Dulcigno, and objected to every detail which implied the use of actual pressure. And for this reason—that she feared that the Powers might possibly become responsible for whatever results might develop. The hesitation and half-heartedness of Austria ceases to be alarming when we consider that it has never yet been affirmed that more was required of her than simple acquiescence and passive assent. The plea that nothing should be done because the European Concert might be made responsible for its policy, is a political reason of an extraordinary type. Without a fragment of evidence tending to prove that that policy was in any way unsound, without any allegation of undue haste, of unnecessary extreme action, of national prejudices, or of the favouring of particular interests, Austria trembles at a

Digitized by Google

possible responsibility. This is absurd, for that responsibility was not possible, but certain. That the Powers must abide by the outcome of their policy, and lose or gain as that policy was good or bad, was not merely a conceivable contingency, but an inevitable sequence. In addition to the diplomatic vacillation of Austria, we have the suspicions and forebodings of Germany. The *Augsburger Allgemeine* and the *National Zeitung*, both credited with official inspiration, are declaring loudly that the German Government will resist any international coalition which has for its object the subversion of the Turkish Empire. Those who imagine that this feeling in Germany is indicative of coming European disturbance forget that there is absolutely nothing opposed to it. What people, or what government, desires to destroy the integrity of the Ottoman Empire, so long as that nation will submit to, and abide by, those principles of international law which must be maintained? This empty thunder is perfectly uncalled-for; for it simply amounts to a disclaimer of a supposed object which has not been attempted, and which would never be resolved upon except by a practically unanimous vote of the European Powers, cast after long waiting, careful deliberation, and the repeated failure of less extreme measures; and truly there is babbling in Europe. There is one fact from which the international disquiet arises. England is a great power, to which much has been trusted, and from which much has been expected. The part taken by England in the Treaty of Berlin was executed by a Conservative Government, or a part of a Conservative Government. The performance of the decrees of that Treaty has been entrusted by the nation to a Liberal Government. A Beaconsfield has been supplanted by a Gladstone. This might have changed things for the worse, and Europe has not yet wholly learned that it has changed them for the better. That they are men of different stamp—that their policies are not alike—is everywhere known. The policy of Mr. Gladstone, however thoroughly appreciated at home, has been misrepresented, and is regarded with doubt abroad. By-and-bye, Europe will learn to know him, and to love him more. With that, and with healing time, the tumult will die away. Till then, we know him, and can trust him.

Coming from a Liberal quarter, and one so clearly favourable to the head of the present Government, the confession here seems rather palpable that the foreign policy of the Premier has been somewhat of a failure, that Austria and Germany are opposed to Mr. Gladstone's policy, the British nation being, in fact, "*isolated*" (Isa. xxvi. 20). "The nations are everywhere preparing for some dread and comprehensive catastrophe." Such is the opinion of a journalist who seems well informed. He clearly agrees with God's Word (Rev. xvi. 18), and with the teaching of the Great Pyramid besides; for the former tells of the "great earthquake," such as was not since men were upon the earth, so mighty an earthquake, so great," as presently imminent, and the latter records in its very structure an alarming fact regarding the sudden close of this dispensation of grace—namely, that in A.D. 1881-6 it may end with sudden and awful calamities, just such, in fact, as our journalist says men "everywhere" on the "Continent" are anticipating with "anxiety," terror, and grave dismay.

"THE TIMES OF THE GENTILES."

A Lecture by the Rev. C. W. Hickson, M.A.

We take the following from *The Surrey Comet*, of October 30, 1880. It speaks for itself:—

WIMBLEDON ANGLO-ISRAEL ASSOCIATION.—OPENING MEETING.

The first lecture of the season was delivered at the Lecture-hall on Tuesday evening, when the Rev. C. W. Hickson, M.A., gave an interesting discourse on "The Times of the Gentiles." The chair was taken by Mr. Denzil Onslow, J.P., but in consequence of the inclemency of the weather the attendance was not large.

The Chairman, in briefly introducing the lecturer, said that his object would be primarily to show that the New Testament dealt with Israel as distinct from the Gentiles.

The Rev. C. W. Hickson, in the course of his remarks, said that the title of the lecture was taken from St. Luke xxi. 24, where "the times of the Gentiles" is spoken of. If that expression were accepted broadly, in the sense in which those who did not believe in Anglo-Israelism accepted it, as meaning the times of blessedness to those who were not Jews, then there was nothing inconsistent between the Anglo-Israel view that those times of the Gentiles were times in which it was God's purpose to bless a very important part of the Hebrew race, which is distinctly called Israel. As a rule, people spoke of the whole Hebrew nation extant in the world as Jews, but the Jews themselves admit that there is another part of the Hebrew race not included with themselves under this general title of Jews, which was the part commonly spoken of as the Lost Ten Tribes. These latter, therefore, must be found among the Gentiles, and there was nothing contrary to the contention that the last 18 centuries had been "the times of the Gentiles" when they saw that lost irrecognisable Israel, as distinguished from the Jews, were to be the principal benefit receivers during the Christian dispensation. Both the Old and New Testament proved clearly that this was God's purpose (Hosea i. and Romans ix. 24, 25). The first part of Isaiah xxiv was fulfilled at the time of the Babylonish captivity, and still more completely in A.D. 70, when Jerusalem was destroyed by Titus and the people were scattered all over the world. In the same chapter a remnant, or further portion of the same Hebrew race, was to be found glorifying God "in the isles of the sea;" a statement which involved Christianity. The New Testament threw still further light on the subject; Matt. i. 21, where "His people" are spoken of, could not but apply to the House of Israel. St. Matthew, being a Jew, would never have used so thoroughly an Old Testament expression if he meant it as applying to the Jews. St. John xi. 52, was also quoted as strengthening the assertion. The New Testament Gentile Church, therefore, was really in the bulk, a Church consisting of God's cast-off Gentilised Israelites brought back to Him in faith and repentance in Christ, together with a large ingrafting of non-Hebrew Gentiles, in accordance with Isaiah lvi. 3—8. It followed that the Gentile nation was to supply the main trunk of the Gospel Church, and was to be the principal benefit receiver in that when gathered together into one they should constitute a nation with which the Gospel Church should be in closest alliance. In conclusion, the lecturer said that Anglo-Israelism was not incompatible with New Testament Christianity. The Anglo-Israelites maintained all the articles of the Christian faith as firmly as any of the opponents of the theory. They saw no new way of salvation, and inculcated no reliance on Abrahamic descent for the salvation of the soul, nor held anything opposed to St. Paul's teaching concerning the Gentiles. They only contended that the term "Gentiles" included the Lost Ten Tribes of Israel, and that therefore they might claim in Christ the fulfilment of God's promise to Abraham and his seed.

After a few remarks from the Chairman, the meeting was brought to a close, a vote of thanks having been previously accorded to the Rev. C. W. Hickson.

To the Editor of the "Banner of Israel."

Sir,—The following extract from a work in my hands may be interesting, coming after Mr. Robert Pegrum's letter. You will see the word Brith is translated Briton, and also the compound word Britham. L. G. A. Roberts.

December 24, 1880.

Extract from "Suggestions on Ancient Britons."
By G. D. Barber, A.M., commonly called G. D. Barber Beaumont, 1854.

"Cases of direct and open evidence as to the fact of the *Semitic* language of the ancient Britons are very scarce; they were not scribes. In the Gwawd Uud, however, occurs a passage which has been generally given up as unintelligible to the Welsh, and from the translations, when attempted as of Welsh, it scarcely appears why they should have preserved what (by the introductory verse, 'Out of the sacred poems they cry aloud') was an antique at the fifth century.

"'Or anant oniant
O Brith y Brith oi
Neu oes ncuedd
Bryth y Brithan hai
Syched eddi curoi.'

"'Rise! woe to ye, and woe to ye,
Briton, Briton, alas!
Thou'rt wanderer of wanderings,
Britons! Britons! alas!
Wake! { misery and nakedness / know yourself naked.'"

This work is filled with Hebrew words, sayings, and derivations, and is especially interesting to those who see the reason why this should be in an inquiry of the kind.

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

BANNER FREE CIRCULATION FUND.

	£	s.	d.
Agnes Maclean...	1	1	0
A Lady, per Mr. Brigden, Upper Norwood ...	0	2	0

During the month of December nearly 6,000 copies were distributed at the various London Railway Stations and Waiting Rooms. Donations towards the expenses of distribution will be received by R. Fergusson Banks, Racquet-court, Fleet-street London.

Just published, Crown Octavo, cloth bound, gilt letters, 296 pages.

THE SEED OF ISAAC,

BEING AN

HISTORICAL REVIEW OF GOD'S DEALINGS

WITH

HIS CHOSEN PEOPLE ISRAEL.

BY J. D. GRANGER.

Post free, 4s., from THE AUTHOR, 34, Exeter-street, Plymouth, and ROBERT BANKS, Racquet-court, Fleet-street.

Just Published. Crown 8vo., 1s.

THE HOUSE OF JOSEPH IN ENGLAND.

BY A WATCHER.

Also by the same Author, Crown 8vo., 1s.

CHRIST IN JOSEPH.

A REPLY TO ANGLO-ISRAELISM in the *Church Quarterly Review*.

RIVINGTON'S, Waterloo-place, London, Oxford, and Cambridge.

Now Ready. Price 4d.

ISRAEL UBIQUITOUS: A Letter to an Inquirer. By REUBEN. With Diagram.

Price 2s. 6d., cloth gilt.

LINKS IN THE CHAIN OF EVIDENCE CONNECTING ISRAEL AND ENGLAND. BY J. LEYLAND FEILDEN.

Price 1s. 6d., 2s., and 2s. 6d.

ISRAEL'S JUBILEE; OR, 1881. By the Author of "Links in the Chain," &c.

Price 6d., post free 7d.

THE GENTILES AND THE TIMES OF THE GENTILES. By the Author of "Links in the Chain," &c.

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

Price 1s. 6d. post free to any address.

IS THAT ALL'S LEGACY. A TRACT FOR THE TIMES.

London: H. Broadbents, 39, High-street, Marylebone.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JAN. 12, 1881. [*All Rights Reserved.*

TO OUR READERS.

WITH the number for January 5, THE BANNER OF ISRAEL commenced the Fifth Volume. This affords an excellent opportunity for the introduction of the work to NEW SUBSCRIBERS. We very earnestly ask every Reader of the BANNER, and Friend to our Identity cause, to make it a point to secure at least ONE NEW READER for the New Volume. Copies may be obtained, by ordering, of any bookseller or newsagent, or one copy will be sent weekly by post for 6 months for 3s. 9d.; 12 months for 7s. 6d.

THE BANNER OF ISRAEL has rendered important service in the Identity movement, and is the recognised organ of that great and increasingly important body; as such, in increasing the circulation of the BANNER, the Identity cause is at the same time made more widely known, its important truths will become of increasing interest, and thus "our Identity with Lost Israel" will eventually become universally recognised.

NOTICE TO OUR CLIFTON AND BRISTOL FRIENDS.

WEEKLY NUMBERS OF "THE BANNER OF ISRAEL" can be obtained henceforth at CLIFTON, at FRANCIS TUCKER'S, Bookseller, 4, Boyce's Avenue; and in BRISTOL, at Mr. CHILLCOTT'S, 26, Clare-street; and of W. H. WITTS, 66, Colston-street, Bristol.

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

WORKS BY PHILO-ISRAEL.

NEW WORK BY PHILO-ISRAEL.

THE GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

London: Robert Banks, Racquet court, Fleet-street.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. Price 4d., post free 5d.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters."

Lincolnshire Farmhouse Feathers.

"As soft as Downy Pillows are."

NEW

FEATHER BEDS AT HALF PRICE.

Annual Sale over 3,000 Beds.

Branches:—LINCOLN & LONDON.

As an evidence of good faith, all Cheques or Post Office Orders may be post-dated ten days to ensure proper delivery of the Goods, and the Company guarantee to pay cost of Bed, and pay carriage both ways, if the Goods are not as described.

The cost of any sized Bed is 1s. per lb., including best purified Grey Lincolnshire Feathers, best bordered "Union" tick, making, packing, wrapper, and carriage to any Station.

Any sized Bed will be made to order; but the following Beds are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent.

The "ROYAL" Double Bed, 6 ft. 6 in. long by 5 ft. wide, 65 lbs. in weight; two pillows, one bolster .. .. 65s.

The "WINDSOR" Double Bed, 6 ft. 6 in. long, by 4 ft. 6 in. wide, 55 lbs. in weight; two pillows, one bolster .. .. 55s.

The "PALACE" Double Bed, 6 ft. 6 in. long, by 4 ft. 6 in. wide, 50 lbs. in weight; two pillows, one bolster .. .. 50s.

The "COTTAGE" Single Bed, 6 ft. 6 in. long, by 3 ft. 6 in. wide, 40 lbs. in weight; one pillow, one bolster .. .. 40s.

PACKING AND WRAPPER FREE WITH EACH BED.

THOUSANDS OF TESTIMONIALS.

94, Wellington-street, Leeds.

SIR,—The Feather Bed to hand. Had the tick opened, examined the Feathers, and found them quite satisfactory. Shall have no hesitation in recommending my friends, as they are about 30s. less than what the same would have cost in Leeds.—Yours truly, A. WALKER.

BANNER OF ISRAEL COUPON.
Entitles the holder to 5lbs. extra Feathers or 1 Down Sofa Cushion, on ordering Bed.
12.1.81. T. SMITH.

Lincolnshire Down Quilts & Skirts.

THE LINCOLNSHIRE BEDDING COMPANY last season gave great satisfaction to the public with their celebrated Quilts, Dressing Gowns, Skirts, Vests, Chest Protectors, &c., &c., lined throughout with their best purified White Down.

Two qualities are made of Down Quilts, one in Washable Chintz with bright scarlet ground, woven in various designs and colours.

Price 1s. per square foot.

Also in splendid close-woven new Sateen, in beautiful and variegated patterns, designed for the present season. Each Quilt is reversible, and can be used on either side.

Price 1s. 2d. per square foot.

The most useful size for Double Bed is our specially made Quilt, 6ft. long by 5ft broad.

Price in Chintz, 30s., or Sateen, 35s.

For Single Bed we make a special Quilt, 6ft. by 4ft.

Price in Chintz, 24s., Sateen, 28s.

Prices of Unbleached Calico Slip Cases for Beds, Pillows, Bolsters, &c.; also prices of Quilts in Stock, Bed, Pillow, and Bolster Ticks, Chest Protectors, Toilet or Morning Jackets, Dressing Gowns, Skirts, Cushions, Cosies, Vests, &c., sent free on application.

BANNER OF ISRAEL COUPON.
Entitles the holder to 1 Down Sofa Cushion, free, on ordering either of above Quilts.
12.1.81. T. SMITH.

All Orders must be accompanied by Cheque or P. O. O. and Coupon, payable to London Agent, Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds or Quilts may be seen. P.O.O. payable at Ludgate Circus. Cheques crossed City Bank.

Price 4d., post free 5d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

ANGLO-ISRAEL AND HIS FIRST PRINCE FOR THE HOLY LAND.
SHEWN FROM SCRIPTURE PROPHECY. WITH STRAINS FOR PALESTINE.
And "Notes on the Enemy," 2s. 6d., cloth; separately, price 1s.

NOTES ON THE ENEMY;

In a Report of a Great Meeting in London, of Ritualists and Liberationists, to Elect Fit Representatives for Parliament. With Strains for Anglo-Israel in the Holy Land. By the Rev. HIBBERT NEWTON, D.D., Vicar of St. Michael's, Southwark, Author of "Israel Discovered in the Anglo-Saxons," &c.
W. H. GUEST, WARWICK LANE, PATERNOSTER ROW.

"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. V. No. 212. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 19, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The "Power" of the Holy People "Scattered" (Dan. xii. 7)	29
The Testimony of the British Triads. By W. H. W. Part II.	30
The Rev. B. Wrey Saville's Defection. By the Rev. A. J. J. Cachemaille	31
The Anglo-Israel Discussion between the Editor of the *Church of England Messenger* (of Melbourne) and the Rev. Canon Brownrigg, of Launceston, Tasmania. Part III.	32
"Our Big Village"	33
The Rev. William Barker, of Hastings, and Our Identity. Part I.	33
"The Enemy Coming in Like a Flood"	34
Example of the Practical Use Being Now Made in the United States of the Great Pyramid	34
The Christian Again	35
Correspondence	35

THE "POWER" OF THE HOLY PEOPLE "SCATTERED."—DAN. XII. 7.

OUR readers, some of them, probably noticed the sub-leader of *The Times*, of January 6, 1881, wherein the writer lamented the sad condition of the British Empire to-day, and in accents disconsolate declared the outland possessions of Great Britain were worthless, expensive, burdensome. The editorial, in fact, was the work of a man in a thorough ill-temper at everything having gone wrong just when the Government would be brought to trial before the Parliament of the country, opening their second session the same day. The moral of what *The Times* preached on that occasion was clearly this: Our colonial possessions and heathen empire are expensive and burdensome already. The component parts of the former are virtually independent nations, but their independence leads the mother country into endless wars and terrible, as well as expensive, responsibilities, which do not injure the colonies, but constantly drag us back in our career of prosperity. What have we gained by these possessions? "Are we the weaker or the stronger, the richer or the poorer, the happier or the reverse, for our vast colonial possessions?" *The Times's* answer is, No, no, certainly no. And of course the logical conclusion is, "Do what Mr. Gladstone and some of his supporters in the Cabinet would do; let us not increase our vast dominions in any direction, but, if possible, get rid of any, or all if we possibly can, and we shall be very happy in our 'tight little island' home here, which would indeed be then the abode of the blest, were it not that Ireland is as bad as the rest of the outland empire, and as troublesome." The remedy, we suppose, must be to ask the Americans or the French to annex Ireland, and thus save us the trouble of governing and coercing them? That we may not be suspected of exaggerating the extraordinary character of the *Times* article, we quote its salient parts for our readers' benefit, leaving them to judge whether or no we have correctly described it. Speaking of our thirty-five millions in the British islands, the journalist says:—

Some of them are rich, many are fairly well-to-do, but the vast majority of our population consists of men and women who earn their daily bread by their daily work, and have little or nothing to spare. Can it be said that any one of these is benefited by the sacrifices that all have made on behalf of South Africa? We cannot but be proud of the heroism displayed by Englishmen at Rorke's Drift, or at Ulundi, but can we honestly say that a quarrel with Cetywayo or the Boers of the Transvaal is one in which it is worth while for a single English soldier to shed his blood? What have we gained in forty years spent more or less in fighting with natives in South Africa? It is surely time we asked ourselves where our obligations are to end, and endeavoured to frame some sort of an estimate of the relation between our resources and our ever-increasing responsibilities.

The Imperial instincts of the English people can certainly find more than ample satisfaction within the existing limits of the Empire. The South African colonists may dream if they please of a dominion extending to the Equatorial lakes, but it is for them to realise it if they can, for the dream is forbidden to a people who have already so much to do in all parts of the world that they can rarely find time for attending to their own immediate concerns. Are we, indeed, the weaker or the stronger, the richer or the poorer, the happier or the reverse, for our vast colonial possessions? The questions are not easy to answer, and we must be careful not to be misled by the analogy of territorial extensions like those of Russia or of the United States. Russian annexations are conterminous with the parent state, and subordinate to its policy. Wherever the United States extend, the policy and ideas of Congress and a single financial system are supreme. The British colonial empire, on the other hand, is virtually an agglomeration of co-ordinate and independent Powers, each, as we know to our cost, with its own conception of such foreign policy as pertains to it, of commerce, of tariffs, and the like.

Notwithstanding the vaunted rivalry of America, we are still the most enterprising and industrious people in the world, but our efforts at peaceful progress are constantly checked by wars we did nothing to provoke, and by quarrels in which we have no real share. We spend vast sums on armaments, and yet Europe smiles as it sees our legitimate and necessary influence *thwarted by the perpetual dissipation of our forces on distant and profitless enterprises.* Thus it comes to pass that the attention of Parliament is more and more engrossed with affairs which lie outside our special interests, and we are all of us forced to think of everything in the world except our immediate concerns. Foreign policy, finance, military and naval efficiency, the whole structure of our general policy, in fact, is affected by the recurring obligations of our vast and scattered Empire. If we wish to speak decisively in Europe, *the force required to back our words is scattered in Asia or in Africa.*

Digitized by Google

Do our readers notice these last words? "Our force required to back our words is 'scattered' in Asia or in Africa." This reflection brings to mind our leader in BANNER No. 211, where we ventured to suggest it was just by such dissipation of our forces we were intended by our God to be isolated and enfeebled what time God's judgments (now oh! so near at hand!) were ready to be launched against "yonder ill-consolidated Europe." It is in Europe the *Times*, and therefore the British wish to make their voices heard. No doubt! Israel was always meddling and interfering. But God's resolve is, they shall now at least "for a little moment, as it were," "hide themselves," enter into "their chambers, shut their Gates about them." Till when? "Till the indignation be overpast, till that great earthquake, such as there was not since men were upon earth, so mighty an earthquake, so great," have spent its terrific force (Isa. xxvi. 20, 21; Zeph. iii. 8; Rev. xvi. 18).

To contrast the ways of men, and the ways and purposes of God, we have only to refer to the text we have alluded to at the head of this article, and we see a remarkable announcement in the prophetic page of what God means to do with the holy people—British-Israel—and on the other hand what man, ignorant of our Identity and resolved to defeat God's purposes, desires should be the result of the events we see enacting before us. The Lord said by Daniel (xii. 7) that His purposes of grace towards His people Israel should have their end "when He had accomplished to *scatter the power* of the holy people." This very thing the *Times* with grief and anguish records, in *the very words*, is being done to-day; and then, in ignorance of our Identity, and of the fact that the British are that very "holy people," that chosen race, the journalist, in vexation of spirit, chafes under the ordeal, regrets the "scattering of the power," and would, like a wayward child, that everything done should be undone, and the Empire dismembered rather than God's will be done. Let us fall into the hands of God rather than into the hands of men like the writers in the *Times*.

We are God's people Israel, and by us the prophecies must be fulfilled. We are, thank God, visibly fulfilling them, the *Times* itself being our literal, true, and accurate witness. We, therefore, may rejoice at the fate, which "scatters" the British force to-day to India, to Basutoland, to the Transvaal, to Ireland, and to the British Gates throughout the world, since we know (God's Word testifying) that "when He shall have accomplished to scatter the power of the holy people, all these things shall be finished." Israel, praise ye the Lord, and pray ye also that the Lord will "hasten the day" when the end shall come, since with it comes our blessed Master Himself, and our own national regeneration, and all that is promised us as Israel in Isaiah lx.; Jer. xxxi. 33, xxxiii. 9; Ezek. xxxvii. 26—28, and in many another glorious promise of the Word.

THE TESTIMONY OF THE BRITISH TRIADS.

By W. H. W.

(*Concluded from page* 26.)

PART II.

ANOTHER achievement of Hu is mentioned in Triad xcvii., which is given as one of the three principal achievements of the Isle of Britain—viz., "The ship of Nevyod Nav Neivion, which carried in it the male and female of all living when the lake of floods broke out, the prominent calves of Hu the mighty that dragged the *Avanc* of the lake to the land, so that the lake broke out no more." These calves are found in other accounts to be two in number, called "Ninian" and "Peibiaw." Dr. Owen Pugh mentions that many tales were up to his time recited in every part of Wales, which went to prove in what great veneration they were held even in Christian times, and that there was a curious piece of music preserved wherein was imitated the lowing of the animals, the noise of their chains, and other things connected with that feat. Until a late period there were in the Church of Llan Ddewi Brevi (St. David's of the Lowing) vast horns kept as relics, and shewn as the horns of these animals. They were also separated, and roamed in search of each other. Several lakes in Wales are also mentioned, whence the terrible Avanc was drawn.

Bearing these traditionary statements in mind, let us look at what is stated in 2 Esdras III.: "Thou didst ordain two living creatures, the one Thou callest Enoch and the other Leviathan; and didst separate the one from the other. Unto Enoch Thou gavest one part, which was dried up the third day. Unto Leviathan Thou gavest the seventh—namely, the moist." And also in 1 Kings xxii., and 2 Kings xvii.: "The children of Israel left all the commandments of the Lord their God and made them molten images, even two calves, and made a groove, and worshipped all the host of heaven, and served Baal."

"The children of Israel walked in all the sins of Jeroboam until the Lord removed all Israel out of His sight, as He said by all His servants the prophets, so was Israel carried away out of their own land to Assyria."

The Sepharvaites burnt their "children in fire to Adramelech and Anamelech, the gods of Sepharvaim." They feared the Lord and served "their own gods after the manner of the nations."

In Wales there are two places called Bala, which word is supposed to be derived from the name of the gods referred to—viz., Baal. Both places are on the banks of large lakes. The charge that the British Druids sacrificed human lives is well known, although in all probability such a thing was done only under exceptional or in extreme circumstances. Seeing that the Israelites had sunk so deeply into idolatry, and departed so far from God, as indicated in the verses quoted, and considering that the circumstances of their captivity in Assyria would only tend to alienate them still more, it would not be at all surprising if they had adopted Druidism, although it was a religion opposed in many points to the one they had forsaken.

Here is another extraordinary statement contained in Triad lxi., first series. The three knights in King Arthur's court who received the Greal (I am unable to translate this word; I conclude it represents some mark of distinction)—Galaad, the son of Launcelot du Lac; Peredur, the son of the Earl of York; and Burt, the son of Burt, the king of Gascony—the three were descended from David the prophet, as the stories of the Greal testify.

In Triad xcvii., third series, one of the three grand achievements of the Isle of Britain, is the stones of Gwyddon Ganhebon, on which are to be read the whole arts and knowledges of the world. Can this have reference to the Great Pyramid? In an essay called "Collbren y Beirdd," by Taliesin Williams, which gained a prize in Abergavenny Eisteddfod in 1840, there is a curious extract from an old manuscript which treats more at large of "Knowledges of the World"—viz., "Einigan Gawr saw three columns of light, and in them were shown the whole of the knowledges that ever were, or ever will be; and he took three gwydden gerdin (I am unable to translate these words, but I believe they mean some kind of wood), and he *put* (or marked) upon them *pictures* and *signs* (are not these like Egyptian hieroglyphics?) of all the knowledges to remember them, and shewed them; but those who saw them misunderstood and falsely interpreted them, and learnt false knowledges, and considered the 'gwydden' (or wood) as God, where only His name appeared."

"Einigan seeing this (that is, the misinterpretation of knowledge), became extremely sorrowful, so sorrowful that he broke the three *gwydden*, and died from the intensity of his grief, but with his last breath he prayed to God that mankind should have among them just knowledges, and a just understanding to utilise them; and after one year and a day after the death

of Einigan, Menw saw three rods growing out of the mouth of Einigan, and on them were complete knowledges of the ten letters, and their mode of arrangement into knowledges of language and words; then the rods were taken, and the knowledges were learnt from them, the whole except the name of God. Then *cyfrinach* (secrecy) was adopted to prevent the NAME being falsified, and from that resulted *cyfrinach* of the bards of the Isle of Britain. God gave His protection to the *cyfrinach*, and to Menw He gave a thorough understanding of the protection and of the knowledges, and such understanding is called 'Awen from God.' Blessed is he who receives it. Amen. So be it."

The most cursory reader will be reminded of the Scriptural account of giving the ten commandments to Moses in looking over the extract. The sin committed by the early Britons according to this account was idolatry—"they considered the *gwydden* as God, where only His name appeared." Einigan was so grieved that he broke the gwydden. The knowledges were afterwards supplied of the *ten* letters, except the name of God.

The substance of the extract is given in the above three points, which very strikingly resemble the account of the Israelites worshipping the Golden Calf, Moses breaking the stones in consequence, and the subsequent giving of the Ten Commandments. It may be said that there were three gwydden, but only two stones. This corruption would be easily accounted for—the habit of the Britons to arrange their statements in *threes*, and the tradition as to Einigan beholding *three* pillars of light, would naturally give rise to the error.

One thing appears clear, that the points of resemblance between the tradition and the Scriptural account are so close and striking, that it may fairly be said that somehow the latter has found its way to, and been handed down in a corrupted form in the traditions of the Cymry.

How is it that this tradition is found among the traditions of the Cymry? The inference is not at all an unfair one, when we say that it is a remnant—corrupted it certainly is, but still a remnant—of a truthful statement of certain circumstances in the history of the Britons when they were part of the Israelitish tribes.

THE REV. B. WREY SAVILE'S DEFECTION.

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

IN common with yourself and the great number of your readers, I regret the sudden and surprising defection from our ranks of the Rev. B. W. Savile. One is always sorry to see a champion who has done good service on one side, going over to the other to counter-work all he has done. Nevertheless, if the cause we advocate is truth, not even *your own defection* could destroy the truth; for it stands, not upon our feeble grasp and support of it, but upon the foundations of God. If it be *not* the truth, then I have little doubt that in due course we shall all discover our error, as I believe we are all sincerely anxious not to advance novel theories, but to argue only for that which we very decidedly believe, and which we consider of sufficient importance to urge with persistence and earnest effort.

Mr. Savile's latest work, which is one of recantation, has an uncomfortable feeling about it. It reads to me far more like the compulsory recantation of a man who, nevertheless, holds more to the facts against which he writes, than to those which he is now advocating; and one is carried back to similar transactions many years old, when a certain great man was obliged to make his celebrated recantation of the Copernican doctrine, but with additions which were not in the compact. Rising from his knees after this solemnity, he whispered to a friend, "*E pur se muove!*" I do not wish to attribute insincerity to my brother clergyman, Mr. Savile; I only say that his recantation reads somewhat in that fashion.

Two things I notice in the work by Mr. Savile. First, a going back to the old delusion about the Jews embracing all that now exist of the Twelve Tribes; that is to say, the argument goes back to those tribes and small patches of people who have some, or even many, lingering Jewish features, by which a Hebrew or semi-Hebrew connection is *distinctly* traceable. Now, this is precisely what we are not to expect in the matter of the Ten Tribes. There are to be indications and identifications which shall be sufficiently clear to guide the instructed (Dan. xii. 10); but, to expect to find the Ten Tribes as a *Jewish* people, is to try to find exactly what Holy Scripture leads us *not* to expect. The indications we are led to look for are of a different character, and are not all of them summed up, as some seem to think, in the rite of circumcision. If our arguments, which are founded upon God's clearly stated promises, *not to the Jews*, but to Abraham, Isaac, and Jacob, be read and studied with the salt of sincerity and common sense, it will be seen that there is a wide field which Israel is to fill, which cannot be filled by the theories of those who advance small wandering tribes in all parts of the globe as the present representatives of the House of Israel. Secondly, I notice an argument which Mr. Savile has used more than once in varying form, and which he states thus in "Anglo-Israelism and the Great Pyramid" (see preface, page 4): "And inasmuch as there are probably in this country upwards of 40,000 professed ministers of Christ amongst Churchmen and Nonconformists who have been set apart for the express purpose of interpreting the sacred oracles of God and preparing their flocks for the coming of the Lord, if you can find one hundred, or even fifty ministers out of that large number who accept your interpretation of Isaiah xix. 19, I shall be more than surprised." A similar argument is used in the BANNER, vol. iv., No. 189, p. 321.

But it seems to me that the argument goes really in precisely the opposite direction, and I say that these professed ministers are probably the least likely, if they are not actually the least capable, persons to admit so new an interpretation of any passage or passages. There is no groove so obstinate as a professional groove, and this obstinacy has always marked the persons "who have been set apart for the express purpose of interpreting the sacred oracles of God." In the earlier dispensation God frequently took His agent from *without* the ranks of these very people. It was so in the list of the prophets; but never more marvellously remarkable than in the selection by our Lord of His Apostles, clearly *not* from the established or regular ranks of those set apart to interpret. If fifty cannot now be found to accept your view of Isaiah xix. 19, could fifty have been found 2,000 years ago to accept Mr. Savile's view of Isaiah liii.? The fact is that God has frequently to go away from our ranks to find an agent willing and ready to do His will, and to speak His Word rather than that agent's own mind and will. It was this very difficulty which most effectually barred the Gospel to so many in our Lord's day. It was this fact which He so beautifully illustrated in the parable of the good Samaritan. Judged by the *strict letter* of the law, as expounded by the lawyers "set apart for the express purpose of interpreting the sacred oracles of God," the Priest and Levite were probably right; but our Lord shewed that what might there be considered the orthodox interpretation was unspeakably wrong. It was a case of "*summum jus summa injuria.*" And so it may be with the established teachers of the "oracles of God," the interpretation may be perfectly orthodox, and may from that very cause miss the mark. At the very least, no argument is deducible in the way Mr. Savile brings it to bear, as the argument from the other side is stronger still.

One other point, not taken from Mr. Savile's pamphlet, I may add—namely, that much is argued against our contention because we, to some extent, take the two ends of the chain and

leave the middle somewhat to connect itself. This is true in so far that we take God's promises at one end, and at the other their exact fulfilment; the middle part we are compelled to accept in a somewhat fragmentary connection at present, though this may not always be the case. But this argument is no more to be turned against us than the argument that because an article of any kind peculiar to the country, say of Australia, was in this country, and I did not know exactly how it had reached this country, *therefore* it could not have come from Australia. My first impression might be that the distance was so great, and the risks so unnumbered, that the whole thing must be an invention. I might say, too, that as this particular article had not come by the authorised mail steamer and by sea all the way, but partly by sea and partly by a circuitous land route, it was impossible to believe that it ever was in or came from Australia. The two *ends* of the chain are there, and in due course the connection of every link will come forth to establish the precise truth of every word spoken by God. In the meanwhile, and in humble yet decided opposition to any or all my brethren the clergy, I hold that the Anglo-Israel argument is the best, the most intelligent and satisfactory that has been produced, and I purpose holding it till a better appears.

January 1, 1881.

THE ANGLO-ISRAEL DISCUSSION

BETWEEN THE EDITOR OF THE "CHURCH OF ENGLAND MESSENGER" (OF MELBOURNE), AND THE REV. CANON BROWNRIGG, OF LAUNCESTON, TASMANIA.

(*Concluded from page* 24.)

Containing the Editor's Article on "Anglo-Israelism," Reprinted from the "Messenger," and Canon Brownrigg's Reply Thereto, which was Suppressed by the Editor.

PART III.

A Reply to the Editor of the "Church of England Messenger."

BY CANON BROWNRIGG.

I PROCEED next to the editor's question respecting circumcision as an everlasting sign, and I answer (1) The expression, an everlasting sign, must not be strained, nor too rigidly interpreted, otherwise Jewish missions would (for various reasons which could be mentioned) be unlawful. (2) No nation could lose the knowledge of its ancestry if it retained its original rites; it could not, therefore, be expected that Lost Israel would be found practising circumcision. (3) Judah has never been uncovenanted, and hence it retains the sign of the old covenant; Israel was uncovenanted (Hosea i. 9), and has, therefore, lost that sign; but (4) Israel, though uncovenanted would be eventually restored to Divine favour (Jer. xxxi. 20; Hosea ii. 19—23), not, however, under the old covenant (which was to pass away), but under the new covenant, and must, therefore, be found with the sign of the new covenant—*i.e.*, with baptism, and not circumcision; hence, the non-practise of circumcision by the British nation, instead of presenting a difficulty, helps to establish its Identity with Israel.

I come now to a portion of the editorial article, which, I fear I must say, is somewhat discursive and incoherent, as any one will discover who attempts its analysis; but I gather out of it the following particulars:—

1. *A highly important* admission *which fitly represents the present position of the British nation.* The editor admits that "the promises to Israel of supremacy among nations, and a multitudinous population," are unquestionably found in Scripture . . . . . and that they were made to the *literal* Israel, and were *(are?)* to be *literally* fulfilled. (The italics are mine.)

2. Certain conclusions founded in misconceptions.

The editor concludes for one thing—that these promises were made to the Twelve Tribes, and not to one portion of it alone.

Respecting the promise of supremacy, I answer (1) The promises in Deut. xxvi. 18, 19, and xxviii. 13 do not necessarily forbid a separate primary fulfilment in the case of Israel, apart from Judah, for (2) the supremacy among nations is promised especially to Israel as distinct from Judah (Jer. xxxi. 7). The context deals with Ephraim (Israel) as distinct from Judah, and the text determines Israel to be the chief of the nations. "Shout among ("because of," as rendered by the Dean of Canterbury in Speaker's Com.) the chief of the nations." And now,—

Respecting the multitudinous population, I answer (1) The promise in Gen. xv. 5 does not necessarily forbid a separate primary fulfilment in the case of Israel apart from Judah—for (2) the promise of a multitudinous population is made expressly to Ephraim and Manasseh, and not to Judah (Gen. xlviii. 19). The "nation and a company of nations" (Gen. xxxv. 11), and the "multitude of nations," is to descend from the side of the kingdom of Israel, as perfectly distinct from Judah (see also Hosea i. 10). Doubtless, when Israel and Judah shall be reunited, and become as one nation, that supremacy and that multitudinousness will fulfil to the letter the promises in Deuteronomy just noticed, as if there had not been in the meantime special promises to Israel apart from Judah.

For another thing, the editor concludes that "these promises cannot be fulfilled without contradiction to God's Word, except to the whole nation to which they were addressed, and after their return as a nation to obedience to God's law." To a part of this I have already replied, but to that which relates to the time when these promises are to be fulfilled, I answer (1) God's Word decides that before Israel and Judah are reunited, Israel must be a multitudinous seed. "The number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered," . . . . . then (when Israel is thus numberless) shall the children of Israel be gathered together, &c. (Hosea i. 10, 11). To this numberless seed the modern Jews present no counterpart whatever. (2) That as the prophecies concerning Judah (Jews) are in course of fulfilment, the logical conclusion is inevitable that those relating to Israel must be also in course of fulfilment, and (3) the consensus of opinion among prophetic students is, that the restoration of the Jews is very near at hand, and if this expectation is correct, which, perhaps, no one will deny, then Israel must be now a multitudinous people, which is precisely the case with our British nation at this very moment.

In the next place, the editor concludes that "if selection was to be made of one of the two Houses for honour, it could not (?) have been the House of Ephraim;" and on what does he rest this? On his unsupported and untenable assertion that out of that penal banishment they (Ephraim) have never emerged, and on selections from Scripture to the utter ignoring of such as show that "backsliding Israel hath justified herself more than treacherous Judah" (Jer. iii. 11), and passages from Hosea which show God's gracious mind towards Ephraim, reinstating that people in His favour; and, strangely enough, forgetting also that the kingdom of Judah brought its wickedness to a climax by crucifying the Redeemer, in consequence of which it is suffering to this day.

I think now it will be generally admitted that it is not the theory, but the editor's attack upon the identifications that must be considered to have broken down.

There remains but one point to be answered. The editor desires some light to be thrown upon the contention that the English and American nations are the kindred peoples, Ephraim and Manasseh. As I cannot possibly put this matter into plainer terms than will be found in my second article to "S. P. G.," I need not attempt to do so, I therefore limit myself to the seeming difficulty which somewhat perplexes the editor. He says, "But surely Ephraim and Manasseh parted from their parent stock ages before the Christian era, and the English and American nations, at the earliest, not before the

seventeenth century after it, when the colony of Virginia was established."

The answer to this is, that as a matter of fact, after the Assyrian captivity, the tribal distinctions among the captured Tribes of Israel became lost. Israel's wanderings in this state (to the highest degree of probability which could reasonably be expected, short of the positive), have been traced from Assyria to Britain; and now the indisputable fact of the American and British nations presenting the exact counterpart of that which was predicted concerning Ephraim and Manasseh in Gen. xlviii. 19, suggests the only reasonable and very possible conclusion, that Ephraim and Manasseh were in Britain together, until Manasseh separated, appearing now as the American nation, and Ephraim's "multitude of nations," in the numerous and vast independent colonies of Britain. Call this mere conjecture if you will, but, can "S. P. G."—can the editor—can any other readers furnish any better, or, indeed, any other evidence of the fulfilment of that prophetic announcement?—for it must be fulfilled.

And now, in the words of Professor Max Müller: "What are called wild theories are in many cases very tame theories; students at first laugh at them, turn their backs on them, and try every possible exit to escape from them. But, at last, when they are hemmed in by facts on every side, and see that there is no escape, they tamely submit to the inevitable, and, after a time, the inevitable is generally found to be the intelligible and reasonable."

"OUR BIG VILLAGE."

From the *City Press*, of November 20, 1880, we take the following, part of an article on the value of that excellent institution, "The London City Mission," which we regret to know is in want of funds. Writing of our already enormous, but increasing Metropolis, the editor says:—

The appeal of the London City Mission for renewed support is grounded on the reasonable and incontrovertible argument of the enormous annual increase in the population of London. Figures are adduced in support of a statement which hardly needed such assistance, and it is shown that there were added to London in the year 1879 no less than "21,589 new houses, forming 401 new streets, and a total length of more than 71 miles." This increase proceeds steadily year by year, and shows no indication of being arrested. It is still going on in every direction. It is obvious that "to meet the requirements of such an increase of population a constant increase of missionaries is demanded." This is incontestable.

Have our readers noticed the wonderful increase, not only of London in respect of new houses, new streets, and new suburbs; but of almost every other city in the land? It does not appear in many cases that all these new houses are just now wanted. They are decidedly over building in and about Bristol and Clifton, and we hear it is the same also at Brighton, and perhaps in the neighbourhood of London. What can be the cause of this? May it not be, as a Brighton Israelite lady suggests, in order to provide houses in Great Britain for the enormous influx of continental Jews we expect to reach these shores ere long, driven out of Germany by persecution and *Judenhetze*, driven out of Russia by the military conscription, and attracted to Great Britain by the prophetic drawing which Jer. iii. 18, Hos. i. 11, and Ezek. xxxvii. 19, so clearly indicate and supply. This is a curious thought to set side by side with the forces now being brought to bear on the House of Judah in Germany and elsewhere to expel them from the continent. This may, in truth, be the fulfilment of the heavenly voice and warning conveyed in Rev. xviii. 4: "Come out of her, My people" (Judah), that "ye be not partakers of her (Rome's) sins," "and that ye receive not of her plagues." And, doubtless, the House of Israel (wandering, roving Englishmen) are included in the warning cry urging them to quit the continent in preparation for the great earthquake. Israel, praise ye the Lord for His sparing mercy.

THE REV. WILLIAM BARKER, OF HASTINGS, AND OUR IDENTITY.

PART I.

A just Nemesis has overtaken our late opponent at Hastings, the Rev. William Barker, and he has had to submit to the irony of fate! On a late occasion Mr. A. H. Skinner read a paper at the Wellington-square Baptist Chapel before the members of the Mutual Improvement Association, and the president of that meeting was our quondam opponent, the Rev. Minister of the chapel, Mr. Barker. The subject of the paper was, "Is England superior to other nations?" The debate was opened by statements on this topic by Mr. Skinner, which ought to have caused Mr. Barker to rush from the chair, and call upon the reader to desist; for he proved blindly and unwittingly that "England" was Israel. Almost every sentence he uttered went to prove some grand point of our contention, showing the absolute identity between the British and Lost Israel, as proved by Holy Scripture. While Mr. Barker was listening to the opener as he detailed his case, surely he must have thought of Philo-Israel's arguments in the late public discussion, and he must have felt he was supporting doctrines perilously near to the assertions of his late antagonist. Yet he was, as chairman, supporting them, and we do not read that he rose to move a vote of dissent from the opener's conclusions? Let us see where Mr. Skinner's and our views point in the same direction. He affirmed, and no one denied it,—

1. That the British, in a religious point of view, and as a people who respect God's Word, stand alone among the nations. Here he affirmed what God's Word does of Israel, that she is just now "the Christian nation," above only, and not beneath, in respect to national religion (Numbers xxiii. 9; Hosea i. 10; Deut. xxviii. 1, 13), "dwelling alone."

2. That in national power we are *facile princeps*. The lecturer attributed this not to our possession of the Gates (Gibraltar and the rest), but *because the British are in personal courage before all nations!* Another instance of Israelite superiority given us in Deut. xxviii. 1—14; Joshua i. 5—7).

3. That British battles are won with few troops as compared with the numbers of the enemy—an Israelite fact (Lev. xxvi. 7, 8; Joshua xxiii. 10, &c.)

4. That we hold our world-wide dependencies by our small handful of brave men. Which Empire, being God's gift to Israel, we hold by His power (Psa. ii. 8; Isa. xlix. 8).

5. That our equal administration of public justice in our Courts of Law is a point in which we are superior to all nations, which is only another way of saying we are "the righteous nation," *alias* Israel! (Isa. xxvi. 2; lx. 21, &c.)

6. That in physical power we are pre-eminent, living and thriving in all climates; succeeding in all as no other nation does; both being Israelite characteristics, as Deut. xxviii. 1, 13; Josh. i. 5—8; also Isa. xlix. 10, distinctly prove.

7. That the English language and customs are universally popular and supersede all others, destroying them and taking their place. Here again we have our Identity teaching adopted by Mr. Skinner, no doubt to Mr. Barker's consternation, (Deut. xxviii. 1—13; Zeph. iii. 9.)

8. That the British excel all other races in the inventive faculty and intellectual power, our nation having given to mankind all their chief blessings, such as are conferred by steam, by ocean navigation, by astronomical, geographical, and geological discoveries. Here Mr. Skinner distinctly affirmed we are Israel; for God said to Abraham, Isaac, and Jacob, that their race, and theirs alone, should be the instrument of "blessing to all the nations, to all the families, and to all the kindreds of the world" (Gen. xii. 2, 3, xviii. 18, xxii. 17, 18, xxvi. 4, xxviii. 14, xlviii. 15—22; Num. xxiii. 20, 21; Isa. xxvii. 6, xliii. 21; Acts iii. 25, &c., &c.).

9. That Americans are the brethren of the British, and their success is ours; another way of saying they are Ephraim's

brother Manasseh, and blessed with us, though in an inferior degree (Gen. xlviii. 19).

10. That the religion of Britain and America is the only one in existence which has largely evangelised the world, improving its moral condition. But what is this but Israel's function, as Isa. xxvii. 6, and xliii. 21, with many another Identity text, declares?

11. That our British Parliamentary system of government is unequalled by any other power for excellence and political freedom, another instance of our Israelite distinction, on which we have so often dilated (Deut. xxviii. 13; Num. xi. 16; Exod. xviii. 17—24).

12. That our world-wide supremacy depends in great measure on the maintenance of our "wide and extensive interests," another way of declaring Israel's dominion rests on God's good gift to her of the Gates, with the "heathen and colonial empires" (Gen. xxii. 17, xxxv. 11; Psa. ii. 8).

13. That the British Empire, on which the sun never sets, has for its aim, "the elevation of the nations of the earth, now so immoral and enslaved;" words which in the name of our Identity we entirely endorse, and constantly used in our contention with Mr. Barker as pregnant proof of our Identity with Israel, as shown by the many texts we have already quoted above, and relied on so often in our discussions, not only with the Rev. W. Barker, but with all our other opponents.

We think even Mr. Barker must now cry *Peccavi!* and admit our Israelite origin. We feel that if he does not, he really secretly holds our views, since it does not appear he dissented from Mr. Skinner's conclusions, or that they were negatived in discussion. We now ask our readers to peruse what Mr. Skinner said, and leave him in our next issue to speak for himself. We quote from the *Hastings and St. Leonard's Observer* of Saturday, November 13, 1880.

(*To be continued.*)

"THE ENEMY COMING IN LIKE A FLOOD."

A CONGRESS OF FREETHINKERS.

THE sittings of the International Congress of Freethinkers have commenced. The attendance is numerous, and includes many ladies. M. Goffin, the president, in his opening speech, said that it was necessary for freethinkers to avow their opinions in public and in private life, and recommended the formation of a universal federation of freethinkers. A committee was appointed, consisting of M. Goffin (Belgium), Herr Büchner (Germany), Mrs. Besant (England), Mr. Bennett (America), M. Lemaitre (France), and M. Dablin (Holland). A demand was made that preference should be given to questions of practical interest to those of purely theoretical interest, but the original order of the day was maintained. Reports were then read on the historical development and present literature of rationalism in various countries. Mrs. Besant's report was much applauded. The second sitting was rather stormy, French orators speaking on the question of the separation of Church and State, contending that both ought to be suppressed, and proposing that the programme of this and future Congresses should be extended to political and social questions, while others eulogised the Commune. It was then resolved that the general council of the Federation of Freethinkers is to have its seat at London, Dr. De Paepe, a leading Belgian member of the Congress, observing that Brussels does not offer sufficient guarantees of political liberty for the purpose.

We understand these Congresses will not be held in London, as (1) The Protestantism of Israel's land is felt to be a fatal bar by these "unclean frogs;" (2) The public press of England is too respectable to report their doings; and (3) The foreign freethinkers do not like to cross the "silver streak."

We thank God we are not to be contaminated with their teachings. We can well afford to be without them.

EXAMPLE OF THE PRACTICAL USE BEING NOW MADE IN THE UNITED STATES OF THE GREAT PYRAMID,

And its Metrological system, as supporting Anglo-Saxon Weights and Measures in opposition to the Modern and Atheistic French Metric System.

INTERNATIONAL INSTITUTE FOR PRESERVING AND PERFECTING WEIGHTS AND MEASURES.

OHIO AUXILIARY SOCIETY.—CHAS. LATIMER, PRESIDENT.

AT a meeting of the National Academy of Sciences, held in Washington, D. C., in Jan. 1866, a committee reported in favour of the adoption of a decimal system of weights and measures, and recommended Congress to legalise the use of the French Metric System—"though not without defects"—in the Custom Houses, Post Offices, &c. A law was subsequently enacted making the use of the metric system legal, though not obligatory. Since the passage of this law, which was introduced and urged forward by some earnest and mysterious influences, most desperate efforts have been made to make the use of this French system obligatory, to the exclusion of our own well-known system, based on that of England, and in use by English speaking people from time immemorial, and to the destruction of all our weighing and measuring apparatus (costing many millions of dollars), rendering useless all our engineering and mechanical tables and formulæ (the basis on which the various machines and engines made in this country have been constructed), and on which are founded calculations of strength of materials, sectional areas, steam pressure, power, velocity, capacity, and weight; "so that the mechanical engineer may be said to think in inches, calculate in inches, and work in inches."

The same secret influences which brought about the Act of Congress above mentioned has been strong enough to procure the adoption of the French system by the engineers of the coast survey, and our marine charts, tables, surveys, &c., have been for years made with the French Metre, working dire confusion in our coast service, which will result in compelling our navigators to go to England to buy their ocean charts in order to get something they can understand.

The same influences have been industriously at work ever since the first public Act in 1866 to induce Congress to pass an Act making the French Metric System obligatory in our custom houses, post offices, &c., and a bill is now before Congress to that effect, and will become a law unless vigorous efforts are made to defeat it.

The most prominent and almost the only advocates of this French system are to be found in a small society centered in Columbia College, N. Y., and organized in 1873, with the President of that College at its head, and one of its Professors at the other end. We say "small society," for although having a membership of about 160, its meetings are attended only by its wire workers. For example: At its meeting of Dec. 27, 1878, there were present only three members of its Council, and at the meeting of the Society same day only *seven*, including the three already named. At the next meeting, May 20, 1879, no quorum of Council present, though only three members were required, and but eight at the subsequent meeting of the Society. At the annual meeting of the Society, Dec. 29, 1879, no quorum of the Council, and only *seven* members of the Society, were present. These facts are from the last report published. There are no reasons for supposing that the attendance in May and December, 1880, was any better than 1878 and 1879. But this society makes up in activity what it lacks in workers; for there has not been for years a meeting of any learned society, or scientific or professional body of men, where the President or one of the satellites of the so-called "American Metrological Society" is not there with an essay, resolution, or speech, in favour of this French Metric System, with its jargon of Greek and Latin nomenclature, while the country has been flooded with documents advocating it. It has been said, whether justly or not, "that the President of Columbia College has so many metric bees in his bonnet that he eats, sleeps, talks and walks exclusively by the French Metre, and can think or talk of nothing else," in fact that he is out and out a *metromaniac!* But this is unimportant.

To meet the operations of this society, a society was organised in Boston, Mass., on November 8, 1879, called, "The International Institute for Preserving Weights and Measures," with prospective Auxiliary and affiliated Societies in all the States and larger cities of the Union. The first formed and most active of these Auxiliaries is the Ohio, located at Cleveland, O., with Charles Latimer, Chief Engineer of the N. Y., P. & O. R. R., at its head, with J. H. Devereux, the eminent railway manager, Henry Chisholm and Thos. R. Reeves, leading manufacturers, as Trustees, and W. H. McCurdy, prominent

iron merchant, as Treasurer. The names of these men is sufficient guarantee that whatever they undertake will be pushed to a satisfactory conclusion. This Society has undertaken to bring such an influence to bear as will not only arrest any further legislation by Congress in favour of the French Metric System, but to cause a repeal of the laws already upon the statute book favouring in any way the French system, and directing our coast survey to be recorded in terms known and understood by our sailors and commercial men. With this end in view, the International Institute and its Auxiliary Societies ask the immediate and earnest co-operation of every engineer, manufacturer, mechanic, merchant, and business man in the United States.

GEO. C. DAVIES, *Recording Secretary.*
G. W. CROSSETT, *Corresponding Secretary.*
(For the Ohio Auxiliary Society.)

Cleveland, O., Dec. 1, 1880.

"THE CHRISTIAN" AGAIN.

WE owe an apology to "An Old and Enthusiastic Reader" of *The Christian*, for what we and L. P. said concerning him on September 22, 1880, at page 378, BANNER No. 195. We were misled by the words of *The Christian*. On the whole we are glad that the error has drawn forth so full and excellent a confession of zeal for our Identity as our friend has now put before us, and we publish below. We can only say we wish all our fellow-believers were like him. We have to say on part of our friend, that though for private reasons he is not now able to spend much *money* on the propagation of the grand truths he believes so heartily, and works for so hard, he is prepared, if any one who has money wants the articles, to supply such with trees, seeds, and roots to the extent of 20s. to 50s.-worth free; the purchaser sending Philo-Israel the money to disburse in any way he pleases in furtherance of our Identity. Our friend is a seed merchant and nurseryman.

To the Editor of the "Banner of Israel."

"DEAR SIR,—In the BANNER, No. 195, 'The Old and Enthusiastic Reader' is made to say what he never did say. I find in looking over my letter to *The Christian*, January 15, 1880, there is not a word about *proved* or *disproved*. How the *Christian* came to use these two words on my account I am at a loss to understand. I suppose, Mr. Editor, it was upon these two words, *proved* and *disproved*, that you see me to be a feeble advocate of our Israelite origin; also you say I cannot be a well-read Israelite, or 'he would not have spoken and written as he did.' Now this is rather too much for an old and enthusiastic reader after ten years hard fighting with all kinds of Christians on the subject, to be told he is not well up in Identity truths. For myself I am quite satisfied with the *proved truth* that we British are the Ten Tribes. The thought is so comfortable and consoling.

"You say I am a rather timid and feeble advocate of the Identity. Allow me to state, sir, that from the first I fully believed it, and neither spared time or money in advancing the cause. The first time Mr. Hine was in my native town lecturing I paid all expenses; I sold and gave away above 1,500 of Mr. Hine's pamphlets. In 1872 I started for America with quite a lot of Mr. Hine's books; they were read eagerly on the steamer, and many a combat I had with the passengers, especially a Church of England minister. I left the Identification at St. John's (Newfoundland), also at Halifax (Nova Scotia), Norfolk (in Virginia), Baltimore, Pittsburg, Philadelphia, Alexandria, Washington, and New York; quite sorry I had not a book left on my return to give away. I also left them in Holland, Rotterdam, Antwerp, Bremen, and Enfurt (in Russia). The fact is, business is quite suspended with me when I can get any one to talk about the Identity. When first I entertained the idea that we English people were the Ten Lost Tribes I wrote to the editor of *The Christian*, and in his reply (I have not the letter by me) I remember how he thanked God that he knew that he belonged to spiritual Israel.

"I think 'an Old and Enthusiastic Reader' has said enough to convince the readers of the BANNER that he is not so timid after all.

"I am, yours truly,
"AN OLD AND ENTHUSIASTIC READER."

"IN the *Times* of to-day (Dec. 24, 1880)." writes L. P., "I note that John Lawrence Gadd was brought before the magistrates in Liverpool. I wonder if Dr. Bonar could trace any connection between this man's name and that of a Tribe of Israel?"

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following I copied from the supplement of the *Christian Herald*, for June, 1880:—

"THE FRUIT OF CHRISTIANITY.

"A Christian native in South India has written a tract for circulation among his heathen countrymen, referring to the kindness of British Christians in relieving the people in time of famine. He says:—'The very same good Christian people who sent the missionaries to do your souls good, showing you the worthlessness of idols, and the true way to heaven, as soon as they heard of our distress collected thousands of rupees, which they sent to missionaries to expend in buying clothes and food for us. Thus you see, O friends, who have been our benefactors. They have not looked upon our faces; they have not seen our distress; they are not of our race; they do not worship our gods, or attend festivals like ours. Why did they pity us? Why did they pour out their charity upon us strangers? It was because their Bible bid them have such a mind; because their God and Saviour taught them to do so by His example, when He was incarnate. They did not give this great charity in the famine to bribe you to become Christians. They did not ask what your religion was before giving it; they do not require you to become Christians in order to obtain it; they desired to do us good, and to remove our hunger. As the fruit, so is the tree. Behold some of the fruit of their holy religion, and judge you of the tree. If this religion has been so good for them, changing their cruel disposition, and making them powerful and prosperous, generous and pitiful, will it not be good for us also? Consider among yourselves whether the religion which has done these things is a good religion or not. Judge for yourselves whether you should not embrace it, that your children and you may enjoy its benefits also.'"

When I read the above, I could hardly help shedding tears. It seemed so very touching, and I thought you would like to read it for yourself. I would to God we British people were really a godly Christian people, as this poor Hindu says we are; but, oh, sir, how sad it is to think that we go on in such a careless way, as many of us do, when God is so very kind to us, and has, I believe, favoured us above every nation on the face of this globe!

I cannot help telling our Father that we do not deserve these blessings, but I know the cause of them! It is because we are His chosen people Israel, and He delights to do us good for His Name's sake.

I do not know how you feel towards our Government for the sad step they have taken towards India; but my sorrow at the thought of it is almost too much for me to bear at times. The only thing we can do, I think, is to leave it in the hands of the Almighty, and ask Him to help us in these trying circumstances.

I remain, your sincere friend,
G. W.

June 4, 1880.

To the Editor of the "Banner of Israel."

DEAR SIR,—The enclosed cutting from yesterday's *Daily Argus* shews that gradually our Identity grows here. We have a Chief Rabbi on a visit to our colony, preaching and giving prominence to Identity opinions, these are gradually growing, and it is astonishing to see how attractive they become.

Yours faithfully,
HERBERT J. HENTY.

The extract is as follows:—

"The Rev. Alexander B. Davis, Chief Rabbi of the Jews of New South Wales, who is at present on a visit in Melbourne, preached on Saturday last a stirring sermon at the East Melbourne Synagogue to a crowded audience. The rev. lecturer taking for his text the Biblical narrative of the patriarch Jacob's dream, proceeded to show that the promised land of the Jews was every country where they enjoyed religious liberty and social equality. He pointed to the great Jewish statesmen in European countries and the high positions the Jews occupied as State officials and in their social relations with the members of other creeds. During the sermon the rev. lecturer expressed his firm belief that her Majesty Queen Victoria was a descendant from a noble Jewish family of antiquity, thus accepting the theory of the lately formed Anglo-Israelite sect."

Rexeth, Kew, Melbourne, Nov. 16, 1880.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let- three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions--four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

BANNER FREE CIRCULATION FUND. During the month of December nearly 6,000 copies were distributed at the various London Railway Stations and Waiting Rooms. Donations towards the expenses of distribution will be received by R. Fergusson Banks, Racquet-court, Fleet-street, London.

Just published, Crown Octavo, cloth bound, gilt letters, 296 pages.

THE SEED OF ISAAC, BEING AN HISTORICAL REVIEW OF GOD'S DEALINGS WITH HIS CHOSEN PEOPLE ISRAEL.

BY J. D. GRANGER.

Post free, 4s., from THE AUTHOR, 34, Exeter-street, Plymouth, and ROBERT BANKS, Racquet-court, Fleet-street.

Just Published. Crown 8vo., 1s.

THE HOUSE OF JOSEPH IN ENGLAND.

BY A WATCHER.

Also by the same Author, Crown 8vo., 1s.

CHRIST IN JOSEPH.

A REPLY TO ANGLO-ISRAELISM in the *Church Quarterly Review*.

RIVINGTON'S, Waterloo-place, London, Oxford, and Cambridge.

Now Ready. Price 4d.

ISRAEL UBIQUITOUS: A Letter to an Inquirer. By REUBEN. With Diagram.

Price 2s. 6d., cloth gilt.

LINKS IN THE CHAIN OF EVIDENCE CONNECTING ISRAEL AND ENGLAND. By J. LEYLAND FEILDEN.

Price 1s. 6d., 2s., and 2s. 6d.

ISRAEL'S JUBILEE; OR, 1881. By the Author of "Links in the Chain," &c.

Price 6d., post free 7d.

THE GENTILES AND THE TIMES OF THE GENTILES. By the Author of "Links in the Chain," &c

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC. By C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JAN. 19, 1881. *All Rights Reserved.*

TO OUR READERS.

WITH the number for January 5, THE BANNER OF ISRAEL commenced the Fifth Volume. This affords an excellent opportunity for the introduction of the work to NEW SUBSCRIBERS. We very earnestly ask every Reader of the BANNER, and Friend to our Identity cause, to make it a point to secure at least ONE NEW READER for the New Volume. Copies may be obtained, by ordering, of any bookseller or newsagent, or one copy will be sent weekly by post for 6 months for 3s. 9d.; 12 months for 7s. 6d.

THE BANNER OF ISRAEL has rendered important service in the Identity movement, and is the recognised organ of that great and increasingly important body; as such, in increasing the circulation of the BANNER, the Identity cause is at the same time made more widely known, its important truths will become of increasing interest, and thus "our Identity with Lost Israel" will eventually become universally recognised.

WORKS BY PHILO-ISRAEL.

NEW WORK BY PHILO-ISRAEL.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

London: Robert Banks, Racquet court, Fleet-street.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. Price 4d., post free 5d.

A RESUME OF THE SCRIPTURAL ARGUMENT. Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters."

Price 4d., post free 5d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated.

London: Robert Banks Racquet-court Fleet-street.

Price 3s., post free 3s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

THE LOST TEN TRIBES, AND 1882. BY THE REV. DR. JOSEPH WILD, Of Union Congregational Church, Brooklyn, N.Y.

Price 2s. 6d., post free 2s. 9d. Bound in handsome cloth, gilt, bevelled boards, gilt edges, and beautifully printed on toned paper.

THE SISTERS OF HARROWDALE RECTORY. By MRS. M. A. SEARSON, ILLUSTRATED WITH A BEAUTIFUL DOUBLE PAGE FRONTISPIECE.

"In this work, the leading arguments used in support of our Identity are woven into a pleasing story, which is both interesting and instructive. The description of the Rectory is a beautiful picture of the quiet sanctity and repose of an English Christian household, situated amid that charming pastoral scenery which has its grandest development in the Southern and midland counties of England. It will prove entertaining to young and old, and should have a wide circulation."—*The Heir of the World*

THE DISTRIBUTION OF SHEM, HAM, AND JAPHETH. ISRAEL AN ARIAN SPEAKING PEOPLE.

A Paper read before the Cheltenham Anglo-Israel Association.

BY MAJOR-GENERAL A. M. RAINEY.

This Pamphlet is strongly recommended to Identity Associations and Distributors of Anglo-Israel literature. Being a complete answer to many of our objectors.

Price 2d., or 10s. per 100 for distribution.

London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE. AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

ISRAEL! AN EARNEST APPEAL FROM THE JEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed, by a Review of Mr. Conder's Papers on the Lost Tribes. By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 3d., post free 3½d.

GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: ROBERT BANKS, Racquet-court, Fleet-street.

This day. Price 1s., post free 1s. 1d.

SYMBOLICAL TREE OF THE BRITISH EMPIRE. *By HARRY W. FARNALL, of New Zealand.*

"The chart is in the form of an ancient oak-tree, on the stem of which are the words Abraham, Isaac, and Jacob, and further up the trunk the Twelve Tribes, with their presumed modern national descendants. The Jews are shown us, diverging from the Ten Tribes, on the two lower branches, leading to Palestine and Cyprus, but intermingling with other boughs of the tree. The kingdom of Israel passes further up the trunk to the British Isles, and thence spreads out to all the British dominions, which are represented on separate branches and boughs. Suitable quotations from Scripture upon which the Anglo-Israel theory is based are marked on separate parts of the Chart."—*Evening Star (Auckland).*

The Editor of *The Banner of Israel* says:—"We have had our copy carefully mounted and framed. The framed picture is now exposed in one of the busiest thoroughfares of Bristol in the window of the artist who framed it, and great is the wondering notice it receives from the passers by. We hope our friends will get copies for themselves, and let the public obtain a view of it in the way we indicate, if even only for a few days. Identity knowledge is thus taken in by the eye, and produces there a great impression. We trust that throughout England, too, this chart will be valued by Israelites, and help them to teach others that 'Lost Israel is found' in the mighty British Empire of to-day."

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET;

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

MAY BE HAD, BY ORDERING, OF ANY BOOKSELLER.

JOHN T. W. GOODMAN, High-Class Tailor, 47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Digitized by Google

"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. V. No. 213. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 26, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Manasseh's Return to Political Union with Ephraim	37
Lord, How Long?	38
Tares. By L. P.	38
The Rev. William Barker, of Hastings, and Our Identity. Part II.	39
Sir Richard Temple on Church of England Missions in India	41
Germany and the Jews	41
The Rev. B. Wrey Savile and Philo-Israel	42
Correspondence	43
The Identity Church at Brooklyn	43

MANASSEH'S RETURN TO POLITICAL UNION WITH EPHRAIM.

IT may seem strange that some men in the nineteenth century should contemplate with satisfaction, and with a measure of certainty too, that the day will soon come when the British and their brethren of the States of America will be united once more, if not under one earthborn sovereign, at least under their Prince David, who will be king to them both (Ezek. xxxvii. 22—28). We have lately been privileged to read some pages of the remarkable book about to be published by the Rev. F. R. A. Glover, and therein we find that that far-sighted Pyramidist and Anglo-Israelite lays it down quite as confidently as we are inclined to do, that Manasseh and Ephraim are destined to be, ere long, one in interests, commercial, and political, friends and brethren for ever, and with their kinsmen of the "sceptred House of Judah," rulers of the earth. Our Canadian daughter has lately been revolving thoughts like these in some of her serial publications. There is one now lying before us called *The Bystander*, published at Toronto, by Hunter, Rose, and Co., in October, 1880, in which the editor gives expression to opinions regarding the future of their international relations with the United States, which read strangely like some of the BANNER'S anticipations. They must, we think, be more widely circulated to the other portion of Israel's "out-land" Empire in the four quarters of the earth. As the BANNER goes to each of these the extract shall be given to our readers. It occurs at page 525, the passage being kindly marked for us by Mr. C. A. Oakeshott, who being, we suppose, an Israelite, desires us to attend to the editor's remarks. They are as follows:—

The author of "Tom Brown," a Briton of the Britons, chooses, as the site of his English settlement, Tennessee. People are surprised that he should prefer a foreign country. The answer is that to an Englishman America is no longer foreign, nor is England foreign to an American. International reviews and international boat races are symbols of the social and intellectual fusion which is going on. Intermarriages are becoming daily more frequent. An English Duke and an English Tory Minister send their sons into mercantile houses in New York. Aristocratic antagonism to Republican institutions, no doubt, is not extinct, nor will it be while political differences last; but with this democratic Canada has nothing to do; and the general feeling of the English people towards the United States differs not at all from their feeling towards any English colony. Even the aristocracy, since the victory of the Union, has been laboriously civil to the Republic, as a power. Just on this spot, where the refugees of the American revolution fixed their abode, the embers of the feud of last century are kept alive by assiduous blowing; otherwise they are cold. In spite of family law-suits about boundaries and fisheries, everything tends towards the effacement of the last vestige of a conflict in which, after all, the bulk of the English people had no part. Everything forebodes a perfect reconciliation of the English-speaking race. Even here, in spite of the United Empire tradition, the signs not only of reconciliation, but of fusion, are all around us. We have just seen the banners of the American mingling with those of the Canadian Odd Fellows in the streets of Toronto; and this is only one example of the organisations of all kinds, social, religious, commercial, and intellectual, which ignore the existence of the dividing line. The exodus to the States is not a very pleasant theme; but those who revel in the thought of "sending rifle-bullets through a Frenchman, a Russian, or a Yankee," will have to take care that their bullets know how to discriminate between a Yankee and a Canadian settled in the United States, to say nothing of the fact that a million of our people are Frenchmen. We lavish money in founding a Military College for the training of officers to lead us against American invaders; and the first thing we hear is that one of our cadets, after having completed his military education, has gone off to earn his livelihood as an engineer at Chicago. The fortification of Montreal was an essential part of the scheme of Confederation. What has become of the fortification of Montreal? Of a political federation, extending over the whole globe, it is absurd to dream; but a moral re-union of all who own Great Britain as their parent, and speak the tongue of Shakespeare is an idea which is fast, though silently, becoming a fact, and against which it is as useless to wrestle with angry denunciations and appeals to evil memories as it would be to wrestle against the diffusion of the morning light.

"A political federation extending over the whole globe." "A moral re-union of all the English speaking races." Strange words to come from Canada regarding Americans first, and the British Empire as a whole in the second place. This reminds one of the promise to Jacob—"a nation and a company of nations shall be of thee," repeated in the idea of the *Times* published in 1875, that the English speaking races promised ere long to exhibit the spectacle of "the greatest federation of States the world ever saw" (Gen. xxxv. 11). "Coming events cast their shadows before," said Campbell, and the constant

repetition by men from all parts of the planet of the idea that the Anglo-Saxon races are about to combine in one grand political confederation which must carry all before it, is ample corroboration of the imminence of the coming fulfilment shortly awaiting God's promises to "our forefather Abraham and his seed for ever." From Canada the idea is presented to us, as we have seen, by our Toronto friends. In America the Anglo-Israelites are taking it up warmly, and welcoming it with joy. From Australia, Mr. Edward Dicey, in the pages of the *Victorian Review* gives wings to the splendid conception, writing in burning words of the prospects awaiting the federation of the now disjointed portions of imperial Anglo-Saxondom. "Cape and Australian federation" is the subject of *Indicopleustes'* able paper in the *Daily Telegraph*, on August 5, 1880. From Bombay the same cry comes, that "the Empire must be federated." Mr. J. Orpen, of the Cape Parliament, insists with grave and earnest words that the confederation of the British colonies and Empire must be effected if it is to be preserved. The day, in short, is at hand, when Israel's political union is to be accomplished; when the "two sticks"—that is, Ephraim and his fellows, with Manasseh and Judah are to become one splendid Empire in confederation. They will then return together to their own inheritance, apportion it among themselves (Ezek. xlviii.), and under the Divine sway of their own Prince David assume their lawful position under His guidance as the righteous rulers of the globe and the heirs of the world, to whom "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven" is reserved and destined as "the saints of the Most High," even "the *children of Israel*, a people near to Him. Praise YE the Lord" (Dan. ii. 35—44, vii. 22—27; Psa. cxlviii. 14; Isa. xxvi. 2; Ezek. xxxvii. 24; Luke i. 32, 33; Rom. iv. 13).

LORD, HOW LONG?

THIS question is asked in Psalm lxxiv. 9, 10, by the distracted cast off ones of the Lord—British-Israel—the Ten-Tribed House of the chosen people. And it is a question relating to the adversary's reproach (ver. 10), the enemy's blasphemy (ver. 10), the defiling of God's sanctuary, pulling it down, disestablishing, and disendowing it (ver. 7); the whole being dependent on the "sign" given in verse 5, relative to "a man famous according as he had lifted up axes upon the thick trees." "The tumult of those that rise up against the Lord continually increases" as verse 23 describes it, and during all those troubles God's people put up the cry, "How long?" "How long" is this tension, this trouble, this vexation, these rebellions in Church and State in Ireland and elsewhere to last? If we are right in supposing the Psalm refers to our times and present complications, we should expect the secular journalists of the day to take up the language of the Psalm and literally to re-echo the cry, "How long?" Great was our surprise, and yet pleasure, to find in literal fulfilment of God's Word, that on Nov. 15, 1880, the *Bristol Times and Mirror* published an article headed by the very words prophecy demands —"How long?" and the burden of the article was the state of Ireland just now—the murders, the arsons, the brutalities, the outrages of daily occurrence in the West of that unhappy land. After detailing the circumstances now so notorious respecting Captain Boycott's case, and the horrible murder of the inoffensive youth Wheeler, in the Golden Vale of Limerick, in broad light of day, after describing the disgusting treatment a woman suffered who had been "carded" by the Irish peasants, men worse than Bulgarians and Turks, the editor, summarising the cry "How long?" appeals to our Premier, and urges him to remove the reproach now resting on this civilised country, and put down a state of things in Ireland which is nothing less than ANARCHY! We join in the editor's appeal and cry to our Master above, in pity for the Irish themselves, "Lord, how long?"

TARES.

WE have heard it said, we cannot tell with what truth, that one in high official position has confessed he does not understand Ireland. We can quite believe it, looking at the present state of affairs in that unhappy portion of the British dominions. Neither do we wonder at the perplexity of any who are not in the secret of the wherefore of the strange, cruel, unwise, and rebellious actions of a people sharing the freedom and enlightened treatment of a civilised nation with whom they are fellow subjects. The circumstances are the more perplexing as occurring now, when the rulers of the land have shown especial desire to be just, generous, and helpful. By this we do not mean to refer especially to the Government for the time being, but to the general kind and liberal treatment Ireland has received for many years past at the hands of the British, who were only desirous to see their fellow-subjects justify their position of equality with themselves, and the patient forbearance shown towards them by vigorous efforts at self-improvement, and by their elevation in the scale of civilization.

But all are not puzzled and perplexed by the present disastrous state of things in Ireland, for they see in it but the fulfilment of a prediction which was uttered over 3,000 years ago (Num. xxxiii. 55); and we would also now suggest the carrying out of another prophecy, spoken by Holy lips, and more than 1,800 years old (Matt. xiii. 24).

Assuredly the two races of the Canaanites and the Israelites, in the sister island, can in the present dispensation no more mix and become one in faith, principle, in aim, habits, and desires, than two antagonistic ingredients can amalgamate and become entirely sympathetic in a chemical solution. We are told that the troubles in Ireland are the fruits of past misgovernment, cruel injustice, harsh laws, and a false religion. But when a subdued people, living among the descendants of their conquerors, share their privileges and rights, and are no longer subjected to maltreatment; is it not exceptional that resentment should still be nourished, and burn fiercely for wrongs long past? We think it would surely not be so, if the Irish Canaanite were not in disposition, character, tastes, and natural antipathy to order, and the higher form of civilization, totally unfit to hold independent powers of rule and legislation, such as befit their masters.

As to their religion being the cause of their disloyalty and savagery, we are certainly no admirers of the false Church in which they have faith; but we think that English Roman Catholics, and those of European nations, might fairly be indignant did we attribute altogether to their faith the debased and degraded condition of the South and South-West natives of Ireland. A debasement and a degradation that is but too plainly carried with them when they visit other shores.

We deeply pity these people, both for their present condition, and because we believe a heavy chastisement awaits them. Surely the God of Israel will not allow Ephraim His firstborn to be dealt with treacherously and ungratefully with impunity; and while the latter may shrink from severity, may be He will oblige them to bring down a heavy hand on those who, by the tyranny of fear, and by a destructive, murderous conspiracy, are causing misery and ruin to innocent victims, while barbarously injuring harmless dumb animals.

At Matt. xiii. 24 commences a parable spoken by our blessed Lord, an interpretation of which lately struck us as so probable that, while aware that our conviction may startle some, we think it worth the consideration of those whose minds at present cannot but be greatly occupied by the distressful circumstances of a near portion of our home dominion. Our Lord refers to the kingdom of heaven, as He does also in the prophetic word-pictures that follow that of the tares and the wheat. Now we have been shown by Philo-Israel, that this kingdom of heaven undoubtedly refers to His Church, His peculiar people, His chosen nation, His elect, and we may therefore suppose that

the great teacher and Saviour was in this case referring to the two races that were to grow side by side for a time in the land that He meant to give His people for "their own" (2 Sam. vii. 10), the one represented by the good seed, the other by the tares. These two crops could never become really one, or similar, just as tares could not become wheat, however well cultivated, nor wheat become tares, however neglected and degenerate, and for useful purposes as worthless. "While men slept," our Lord stated, "the enemy came and sowed tares" in the land; and while Israel's heathen, idolatrous, wandering Tribes slowly gathered into the isles of the West, asleep as to all knowledge of their origin, and unawakened also to the light and knowledge that was to come to them first by conversion to Christianity and afterwards by the casting off of the thraldom of an idolatrous worship at the Reformation; then the Canaanite was led by the evil one to Ireland, and planted on its soil, to grow up a thorny weed by the side of the good seed.

These ancient foes of Israel's House, by their marked difference of character and appearance shew unmistakably that centuries of intercourse with their old antagonists of the East have not changed their original natures, and that still they are but tares in Israel's land, and can never in this dispensation become transformed into wholesome wheat. If it is objected that the prophecy taught in this parable was intended to be understood in a spiritual sense, we ask how could that be so, whether applied to individuals or to nations? Some men are not all good, and others all evil. There is evil in all; there are tares in every mind and heart, even after the good seed has been sown and watered, and has brought forth fruit. Can we suppose that Christ Jesus meant to teach that destroying all evil in a man's heart would root out and destroy also what is good in him? Spiritually applied, tares can, by the grace of God, become good wheat, but then the parable fails, and tares and wheat become mixed, while the Teacher implies that to the end of the world they remain unamalgamated.

Nationally, we think, the same argument would hold good. The destruction of all evil men in a community would not cause the upright and holy to fall. Rather would the disappearance of the wicked be a source of unmitigated spiritual good to a nation, we should imagine, and remove from its midst temptation to wrong doing.

But taking the parable and its after explanation (Matt. xiii. 37—43) to mean what we have ventured to suggest, then we can understand how, in a temporal sense, the existence of tares in the land sown with wheat, being for a time permitted, may work out a destined good to the latter, while a contrary treatment, if brought about too soon, would in some temporal way be to the injury and hurt of the good seed.

If our conjecture is correct, and our at present law-defying fellow-subjects in Ireland are indeed the tares named in the parable, we think a time of hard trial is at hand for them; whether directly from the God of Israel or indirectly through human instrumentality, we cannot say, but sharper than any they have yet passed through. Many believe, as we do, that the end of the present order of things is nigh at hand. Then the harvest must be reaped, and Israel's grain be recognised, and safely garnered; while the tares are to undergo a fierce ordeal, such as that which we foresee, from God's Word, is to fall on and rouse the other nations of the earth to a sense of God's wrath against those who ignore or deny Him, despise His threatenings, or insult Him by idol worship, and by bowing the knee before a man who sits as God.

We are told (v. 40) that in the end of the world (by which we understand the end of this dispensation) all things that offend, and those which do iniquity, represented by the tares, shall "be gathered out" of God's kingdom, and cast into the furnace of fire. We have been led to expect that the nations of the earth are shortly to be visited by a fire, such as has never before afflicted the world, and we conceive that these who are to be gathered from "out the kingdom" of the Lord will be cast in amongst these godless nations, or at any rate share their lot, becoming in some manner annihilated as to possessions and power, by a process of fiery discipline, so that they shall never more hurt those whom God has under His especial protection—even His people, the descendants of His friend Abraham.

We have little doubt we shall be accused by Identity opponents of selfishly dooming others to woe, while claiming for ourselves every blessing, but in that case our reply would be, not so, *we* pronounce no doom, it was uttered by our gracious Saviour, who came to die for the sins of the whole world, but whose own people, the sheep of His pasture, were to be gathered as wheat into His barn.

We are looked upon by some as presumptuous. But is it presumption to believe, spite of our being individually and nationally steeped in gross sin, that we are Ephraim, whom God called His firstborn? But if we possess the birthright promises of Joseph, in their wonderful fulfilment, and exceptionally as regards all other nations, may it not, on the other hand, be fairly called wilful blindness and stiffnecked obstinacy, to deny we are his heirs? L. P.

December 28, 1880.

THE REV. WILLIAM BARKER, OF HASTINGS, AND OUR IDENTITY.

(*Concluded from page* 34.)

PART II.

THE following lately appeared in the *Hastings and St. Leonard's Observer* in November, 1880.

"IS ENGLAND SUPERIOR TO OTHER NATIONS?

"PAPER BY MR. A. H. SKINNER.

"At a meeting of the members of the Mutual Improvement Association, at the Wellington-square Baptist chapel, a paper was read by Mr. A. H. Skinner, on the subject, 'Is England Superior to Other Nations?' The Rev. William Barker occupied the chair, and there was a large number of members present.

"Mr. Skinner, in the course of his essay, said, What is the cause of England's greatness? inquired an Indian prince of her Majesty the Queen. Whereupon, without making a direct answer, she placed in his hands a copy of the Holy Scriptures, and left him to ascertain how a volume could influence to so great an extent the life of a nation. But the answer was a correct one, England is comparatively a religious nation. In nearly every village or hamlet may be seen a church or chapel, or at the least a room, in which the Scriptures are read and expounded; and if the principles therein contained are calculated to elevate the mind, to influence and improve the life, to give to those by whom they are acknowledged a higher sense of the moral and religious life, then must it follow that the nation composed of so many who are thus influenced, and who have a voice in the government of the same, will exhibit a tone unknown to the other nations of the earth. Man is unquestionably a religious being. Look where you may, go where you will, you will find a religion more or less corrupt, a belief in a supreme being more or less vague. But to argue equality in this respect is to place the religion of other nations on an equal footing with our own. The despotism of the Romish Church as acknowledged in France or Italy, or the Greek Church of the Russians, with the Czar as its leader and pictures for its gods, of the Mahommedanism of the Turk, or, in fact, any of the isms or beliefs—no one would presume to argue an equality or superiority in this respect. Then, as a nation, we are superior in power, not altogether because of our maritime advantages, though these contribute to a great extent to our

Digitized by Google

greatness and superiority, neither can it be attributed to the fact of our possessing such strongholds as the Rock of Gibraltar, and other equally desirable military advantages, but because of the distinguished and unequalled courage so characteristic of the subjects of Great Britain. Our greatest battles have been fought and won by a very inferior force, as far as numbers are concerned. When have we carried into the field a force equivalent in number to that of the Powers with which we may be engaged? Notwithstanding the extent of our Empire, the number of our dependencies, we hold them with a comparative handful of men. Bravery is a quality with more than one aspect. There is a kind exhibited that arises from a natural inability to entertain fear; another and higher form of bravery is the deliberate acceptance of a post of danger, conscious of the existence of that danger, and of the fact that he will inevitably come in for a share of the influence thereby. And according to a man's temperament, so is his courage measured or ascertained. A man of weak or nervous temperament accepting a position of danger, is eminently brave. And instances are not wanting in which it has been exhibited in either aspect. And to such an extent do we enjoy this trait of character, that it is useless for others to assume it. Another point of superiority is the administration of justice in law courts. Although the lawyer and his client may rejoice in the glorious uncertainty of the law, and, in some cases, money and influence may get the advantage, yet none would care to have their rights ascertained in any other court than an English court. For, with the exception of comparatively few mistakes where the evidence has been peculiarly unfavourable towards the unfortunate individuals, and they have suffered wrongfully, justice and equity are to a great extent administered, our judges and administrators being, as a rule, unprejudiced and impartial. In physicial powers we are pre-eminent. Individual feats of strength do not necessarily prove the superiority of one nation or race, although instances are not wanting of feats of extraordinary physical powers. But, as a people, the English are capable of a greater amount of endurance than any other nation or people. It matters but little in what climate they may have to live, they soon become climatised, and live and thrive well. This is more especially manifested in our soldiers, who because of the extent of our Empire, are called upon to live in almost all the climes on the surface of the earth; and their ability to do so none would presume to question. And wherever the English go in mass, there their language invariably becomes popular, and seems to kill out, to destroy the previously existing dialect, and their customs override and supplant the previously existing customs, their ways and ideas evidently being considered superior. In intellectual and inventive powers, we undoubtedly take the lead. For the greatest blessings of which society can boast, and without which mankind could scarcely exist, it is indebted to us. It was an Englishman that first invented, or rather conceived, the power of steam as a motive power, and applied it as such. And to an Englishman is due the credit of the further progression of this mighty and indispensable element. I speak of Watts, and Stephenson, both of whom were self-taught, and their ingenuity was not cultivated and developed by educational advantages. Then, again, it was ascertained by Sir Isaac Newton that navigators might discover their longitude by means of an accurate timekeeper. Maritime nations promised rewards, prizes were annually awarded by the French Academy, for the most useful discoveries connected with the subject, and the English Parliament passed an Act granting a reward of £10,000 for a method by which the longitude of a vessel could be discovered to a degree, or sixty geographical miles, and a higher reward if found more perfectly. Long and intensely was the want felt for an instrument that would not vary with change of climate or temperature, and it is to an Englishman the whole world is indebted for the accomplishment of that method. John Harrison was the inventor and maker of the first marine chronometer, and although but in a rude and imperfect form, though improved by him in after years, the principles discovered by this self-taught genius are still retained, and though greatly improved, the principle of compensation in the metals used is still acknowledged to be the only one to secure accuracy in a change of temperature. The greater and more important astronomical, geographical, and geological discoveries have been made by Englishmen. It is to our own countrymen we are indebted for our knowledge of the different forces in existence. Such being the case, I argue it is not because of superior advantages, but because of unparalleled intellectual powers that such great, essential, and useful discoveries were made by them. But what of America, our cousin Jonathan? It is argued he is in advance of us. If, for the sake of argument, I admit in some points he surpasses us, that we are not so ready in bringing before the commercial world fresh and original pieces of mechanism, manufacturing to a greater extent by far than we are able to do at home, nothing coming amiss to them, from a phonograph down to a pin; it is not because of superiority on their part, but because they possess advantages we do not, facilitating in many different ways the task they may choose to perform. But I argue the discoveries and inventions recently made there, in fact, being made there, are by Englishmen, though designated Americans because they have left our shores, and acknowledged the independence or Republicanism of those States. Remove from thence the English, and what would it become? It is not, therefore, to be wondered at, that though governed by a constitution different from our own, that peace and uniformity existed there to so great an extent that manufacturing is ever and anon taking place, that civil and religious liberty exists, that it is, in fact, a *facsimile* of our own home, so far as its commercial life is concerned, and its religion becoming co-equal with our own, based, as it is, on the same principles. I select these, not as the only, but as the more important points of superiority over the other nations or people of the earth. I maintain that no other religion in existence has so prominently aided in Christianising both at home and abroad, and in improving the moral condition of those where its influence has been exerted, none can claim equality. That the Government of this nation, by a Parliament selected by the majority of its subjects, is free from despotism, and unequalled in constitution by any other Power; that as a nation we are the most powerful, partially because of our maritime advantages, but individual courage and fearlessness contributing to a greater extent, as that distinguished characteristic of our nation. That the administration of justice in our courts of law tends, to a great extent, towards our position as the first among the Powers. That our influence, as a people, having spread far and wide to a far greater extent than that exerted by any other Power indicates a distinguishment from them which I treat as a point of superiority. That in physical powers they surpass others, being capable of colonising and soon becoming climatised. That discoveries, from which the world at large reaps a benefit, being made by Englishmen, proves the existence of intellectual powers unparalleled by any other people. That the designation Cousin Jonathan is incorrect, Brother Jonathan being a more accurate appellation. Then as the superior, and consequently, most responsible Power, it is necessary beyond description, that the international relations and influence be of a nature calculated to promote the best interest of mankind, tending towards the progression and development of qualities that exist, though but in a dormant state. That, with an eye towards the protection of our wide and extensive interests (for with the loss of these we should lose our supremacy) the power awarded to us may be used, tending towards the elevation of the nations of the earth, now so immoral and enslaved; that the freedom may be enjoyed by them, that is the happy lot of the subjects throughout 'that Empire on which the sun never sets.'

"A debate ensued, which was taken part in by the Chairman,

Digitized by Google

Mr. Frederick Stone, Mr. Connold, sen., Mr. William Evans, Mr. Bruce, and Mr. Connold, jun.

"A vote of thanks was accorded to the opener, on the motion of Mr. W. H. Reilly, seconded by Mr. C. Weeks."

SIR RICHARD TEMPLE ON CHURCH OF ENGLAND MISSIONS IN INDIA.

THE Church Missionary Society's publication, *The Record*, for November, 1880, thus quotes Sir Richard Temple's speech at the Annual meeting of the Wolverhampton Auxiliary on October 11. He said:—

Were the Missions in India efficient? He (Sir R. Temple) was there as a witness that they were efficient. It had been the business of his life to inspect vast Government establishments upon an enormous scale—a scale the like of which was not seen in Europe—and therefore he ought to know, if anybody knew, what constituted an efficient establishment; and having served in all parts of India, from the North to the South, and from the East to the West of that great Empire, he would affirm that there were no Government establishments in the country more zealous, more devoted, more efficient, than the establishments of the Missionary Societies. If his hearers could see as much as he and others had seen, they would know that they were efficient.

How did they account for the large subscriptions given in India to Missions? There was no community that, according to its means, subscribed more largely to Missions than the Anglo-Indian community. This fact was a substantial proof that the Anglo-Indian opinion on the spot was, on the whole, greatly in favour of Missions.

Sir Richard's testimony was of course correct. The missionary establishments in India *are* efficient, and the work done there, true, honest work. And so it must and should be, if our readers will reflect. For India is God's gift to Israel (Psa. ii. 8) that they may bring her to Christ. The machinery for evangelising that Empire must, therefore, be fitted for the object proposed, and efficient. If it were not, God's will and purpose would not be effected, which cannot be supposed possible for an instant. We think, therefore, the whole of the Christianising agency in the Indian heathen Empire is under God's own care and direction, and He has provided that it shall be what Sir Richard Temple tells us it is—namely, thoroughly "efficient." The British residents in India being on the spot know what sort of missionary agencies are at work in their midst, and largely support the operations with local funds. This of itself is a fresh Identity; for the subscriptions paid in India testify that the work is genuine; and the genuineness of the work proves the Israelite origin of the race which sets it in motion. For "*Israel* is to blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6), and it is to the *Hebrew* seed of Abraham, Isaac, and Jacob alone the promises were made—"In thee and in thy seed shall all the nations," "all the families," and "all the kindreds of the earth be blessed" (Gen. xviii. 18, xxii. 18, xxviii. 14; Acts iii. 25).

In what other part of the heathen world subject to Christian races will it be possible to find what we see transacting now in India in regard to the education, evangelisation, and elevation of the subject native races? Sir Richard Temple tells us "no community according to its means subscribes more largely to Missions than the Anglo-Indian community." Certainly, the French in Algiers, the Dutch in Java, the Spaniards in Manilla do not expend in money or kind a tithe of what British Christians do, for the evangelisation of North Africa, of the countries bordering the Straits of Sunda, and in the Spanish possessions throughout the world. Nay, of these countries two (France and Spain) have no Gospel at all to send, for they are under Papal bondage themselves, and the blind cannot lead the blind. We thank God then for Sir Richard Temple's testimony regarding Queen Victoria's heathen Empire, and for the great work going on there, beyond doubt for God's glory.

GERMANY AND THE JEWS.

IT is a wonderful rebuke to those among us who some time ago were loud in their protestations that Germany was also the land of a part of the Ten Tribes, to find that their favourite Teutons are persecutors and haters of the House of Judah in the nineteenth century. The schism ought now, in these latter times, to be healing up, so that Israel and Judah may come together and be friends (Isa. xi. 13). Such an approach between the two Houses is apparent enough between ourselves as the Lo-Ammi outcasts and the dispersed of Judah, as the paper we published on November 10, last (p. 446), clearly proved. Whether the Germans nationally love or hate the Jews let the outburst we are witnessing in the "fatherland" yonder demonstrate to all unbiassed inquirers. The Anti-Semitic League is proof positive that there is a deep-seated bitter enmity against our brethren of Judah in the Teutonic mind. "Truth, reason, humanity, and generosity have been," said the *Times* lately, "on the side of the advocates of the Jews, but prejudice, error, and disingenuousness have disfigured the logic of the leaguers." The problem now being worked out in Germany is "not a religious one," says the *Times*, "but a social one." The advocates for the suppression of the Jews did not fail to impart religion into the question, and contended that "Christianity was in danger of being altogether destroyed by the assaults of Judaism." We hope our readers have noted what the leaders of our secular public opinion on this side the water say to such a charge as this in the mouth of Germans? It is, in fact, another valid reason for denying the Israelitish origin of the Teutons, and shows that not only do they persecute God's people, and strive to drive them out, but that the Germans are as a nation utterly without Christian light themselves to-day. This is what the *Times* replied to the Anti-Semitic Leaguer's charge against the Jews:—

To those who know that Germany, from the Lutheran or Calvinistic point of view, *is already the most unchristian country in Europe, rapidly surrendering itself to the paganism of modern culture*, this reasoning will be taken at its true value; and if there were any truth at all in the statement that the present popular movement is directed against the foes of the national religion, its head would certainly not be pointed against the Jews, but against that ever-increasing army of rationalist writers and philosophers—nearly all of them of German race—who are riding full tilt against traditional beliefs with lances couched and Positivism written on their pennons.

Fancy Israel (if Germans are they) justly indicated by the secular press as nationally "the most unchristian country in Europe, rapidly surrendering itself to the paganism of modern culture." Such a statement is of itself enough, if just (which it doubtless is), to put all claim for German Israelism out of court, since Israel is God's chosen servant and instrument to evangelise the world, and that function can only be performed by a Christian nation (Hosea i. 10), but certainly not at all by one sinking back into unchristian rationalism and positivism, nay, into "the paganism of modern culture." God's promise to Israel was that "He showeth 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" (Psa. cxlvii. 19, 20). We may therefore positively conclude that the Teutonic nation, which goes back from Luther's glorious light into "the paganism of modern culture," and is, in point of fact, already "the most unchristian country in Europe" (!) cannot be Israel, nor, indeed, any part of Israel. The Teutonic theory, therefore, is, by what we see going on before us, by the "Judenhass," and by the "Judenhetze," now thoroughly discredited, and British-Israel of the isles stands forth still as the only nation answering to all the signs, not failing in one single one; therefore, logically, scripturally, and reasonably, Israel of the Lost House, the Ten-Tribed Ephraim, the "dead-alive" one, the Lost, now found, nation.

THE REV. B. WREY SAVILE AND PHILO-ISRAEL.

We have to draw our readers' attention to the following letters. The first, from the Rev. B. W. Savile, appeared in the *Daily Western Press*, of Exeter, on Dec. 28, 1880. Our reply, dated Jan. 6, 1881, was declined very courteously by the editor, on the grounds that Parliament had opened, and the pressure on his columns was too great to justify him in giving space to the Anglo-Israelite controversy. The attack was admitted, but the defence is declined. We propose to remedy the injustice, in some measure, by publishing both in the BANNER, without further note or comment. We hope our Devonshire friends will circulate the number of the BANNER in which these letters appear.

ANGLO-ISRAELISM.

To the Editor of "The Daily Western Times."

SIR,—"Treachery" is an ugly word to use in controversy. It is not usually employed by professing Christians, unless very clear evidence can be produced that one of the parties has been guilty of such misconduct. Permit me to explain my meaning. Some months ago a controversy took place in your columns between the Editor of the BANNER OF ISRAEL and myself, on the subject of "Speculative Prophecy," occasioned by the editor, in his work on the Great Pyramid, having declared that "the dispensation of grace, in which we are now living, will come to an abrupt and sudden close in May, 1882" (page 17).

Having been asked by the editor, about two years ago, to write a pamphlet on "Anglo-Israelism," I consented to write on the ethnographical branch of the subject, believing then that there were grounds for supposing the Saxon race could trace their pedigree to the House of Israel, which is always represented in the Cuneiform Inscriptions as *Beth Khumri*. In consequence of this controversy, and finding so many strange views broached by the Anglo-Israelite party, I was led to make a re-examination of the evidence, which I had before thought sufficiently clear to warrant belief in our supposed Israelitish descent. Discovering my error, I wrote to the editor to inform him of my change of opinion, and asking him to insert a brief letter from me in the BANNER, to inform his readers of the same. Had he been contented with letting my letter speak for itself, I should not have said anything more. I had ceased to read the BANNER, and probably should have heard nothing more on the subject, had not a friend sent me some recent numbers of that periodical; when I find, to my surprise, that my letter in the BANNER of October 20 is prefixed by a remark of the editor, that my acknowledgment of a change of views "almost tempts me to repeat the ejaculation of King Joram, in his encounter with Jehu, recorded in 2 Kings ix. 23"—the ejaculation being, "There is treachery." I would fain hope that the editor did not remember the exact meaning of the term he was employing, as I observe he did not boldly say, "I accuse you of treachery," but puts it suggestively, as one of our own poets expresses it,—

"Just hints a fault, and hesitates dislike."

The questionable taste which permits him to say, "almost tempts one," and the omission of the ugly word, "treachery," prevent me from saying anything more than that, if he means to accuse me of treachery, he is stating what is the reverse of truth, the proof of which is plain by what I have already said, that it is not necessary for me to notice the subject any further.

I cannot help lamenting the tone which the editor of the BANNER has adopted towards that eminent Christian clergyman, Dr. H. Bonar, who, perhaps, of all men living, as having for years edited the *Quarterly Journal of Prophecy*, is most competent to express an opinion on the Anglo-Israel theory. Yet because, in the *Sunday at Home* of last October, he had exposed some of its fallacies, the editor of the BANNER replies in the following way:—"The Rev. H. Bonar, D.D., may denounce our opinions as unscriptural. We can safely afford to let the Doctor do his worst, satisfied—this truth being of God—that He will take care what He causes to be published shall prevail, though all the bishops, all the doctors of divinity in the land, set their right reverend, very reverend, and reverend faces dead against it. . . We have Scripture warrant for our views, but Dr. Bonar has none for his. He has no reason either, no Scripture, no logic to uphold him. His opinions impugn God's faithfulness, declare God has broken His oath, etc. What can lead Dr. Horatius Bonar, in his compound of ignorance and false accusation, and unwarrantable accusation, published in the *Sunday at Home?* etc. The Doctor's charge is not true, nor anything like the truth. *God's truth is confided to our keeping*, and by His grace we mean to uphold it, even though our adversary be the Rev. Horatius Bonar, D.D."

It may be doubted whether the old man who proclaims himself the infallible Vicar of Christ, or Anti-Christ, to use the more Scriptural term, ever spoke with more confidence than does the editor of the BANNER OF ISRAEL in assuring his readers that "God's truth is confided to our keeping!" And, as a specimen of this truth, it should not be forgotten that one of the strongest asseverations in the programme of the Anglo-Israelite party in general is that the "stone" kingdom of the prophet Daniel, which Jews and Christians have alike understood of the Messiah's future kingdom, means nothing more or less than *the British Empire*, as representing the Ten Tribes of Israel. They are probably unaware that this is the revival of an old heresy, invented by Porphery, the noted infidel opponent of the early Christians, as Jerome, in his *Commentary on Daniel* ii. 31, etc., says:—"This stone the Jews and *wicked Porphery* erroneously refer to the people of Israel, whom they will have to be the mightiest of all peoples at the end of the world, and destined to break up all kingdoms, and to reign for ever." Such is one of the many extraordinary delusions connected with the Anglo-Israel theory in the present day.

There are, however, some hopeful signs that the upholders of the theory, as they see all their predictions come to nought, will be disposed to give up what appears to the vast majority of Christians so strange a delusion—*e.g.*, the BANNER of July 31, 1878, predicted that before the expiration of two years England would possess "not only Cyprus, and *all Asia, but Constantinople as well!*" Again, our Anglo-Israelites declare that the Great Pyramid foretells the exact number of the population of the British Empire (33,950,000), when the census of 1881 is taken, so that we shall shortly be in a position to have another test of this wonderful theory! But perhaps the most extraordinary speculation of all is that which limits the present dispensation to a period not exceeding twenty more months, as the BANNER of April 7, 1880, assures us that "the true length of the Grand Gallery of the Great Pyramid absolutely fixes the approaching end of the age as *not later* than August 6, 1882." And this venturesome conclusion is confirmed by a writer in the BANNER of Oct. 2, 1878, because, as he says, "The Channel Tunnel, connecting England and France by railway, is to be opened for use in 1882. Perhaps this may be the last link of the then vast system of railway communication between those 'Isles of the West' and the land of our forefathers, by which a highway will be prepared and completed for Israel's return *overland*.—D. J." Need I say more?

Yours faithfully,

BOURCHIER WREY SAVILE,
Rector of Shillingford.

December 20, 1880.

To the Editor of "The Daily Western Times."

SIR,—Your issue of December 28 has only just been sent to me. Permit me a little space to reply to the Rev. B. W. Savile. For a man of peace, as he is, it appears to me he has thrown about a good many firebrands in his letter. I shall not follow his example, but defend myself.

Allusion to 2 Kings ix. 23, in the BANNER OF ISRAEL of October 20 last, is grievous to Mr. Savile. I am sorry for it; but the facts called for the allusion. The rev. gentleman, in 1877, 1878, and 1879, after the most careful laborious study of the question, came to the conclusion that Anglo-Israelism was true; and wrote, at my request, three admirable papers—two very long ones—to prove it. On July 12, 1880, without a word of warning to myself, Mr. Savile appeared in a Cheltenham paper as an avowed opponent of the subject, and of myself as its chief exponent; and only on October 12 last did he favour me with any notice of his new attitude towards Anglo-Israelism. Under the circumstances, what was the most natural inference? The same that King Joram expressed when he saw the state of mind of the impulsive Jehu.

I felt "almost tempted" to come to that conclusion, and expressed myself accordingly. I waited, however, for the rev. opponent's pamphlet, and even now am still at a loss to know on what rational grounds Mr. Savile, so long as three years a friend, has now become a bitter opponent of the views held by the BANNER, and of myself, its editor.

Mr. Savile's defence of Dr. Bonar I care not to notice. Dr. Bonar is quite big enough to defend himself. I wait *his* reply to my criticisms on our views with much composure. "*God's truth*," I repeat in editorial language, "*is confided to our keeping*;" and so it is to Mr. Savile's, and to every Christian's. I see a solemn trust confided to

me in respect to Anglo-Israelism, as the conductor of the BANNER; and, by God's grace, I mean stoutly to defend what I believe and see to be God's own truth therein.

Mr. Savile hints that by such expressions I am assuming the position of a Pope. I am of a different opinion; and see nothing but my duty in defending a great truth which I know to be God's, and which circumstances have made it peculiarly incumbent on me to defend, in my paper, from all assaults.

That so-called heresy which Mr. Savile says that Jerome records that "the wicked Porphery," and the Jews as well, erroneously held, I know by the Word of God to be no lie, but simply a fact, now being accomplished in the world and destined to prevail. Mr. Savile may call the opinion "a delusion;" let him prove it to be so. Our proofs are before the world. His refutations are not convincing.

Allow me to point out to Mr. Savile that, when he quotes my words and proposes to fasten on me a damaging charge thereon, it is his duty to quote correctly and read carefully what he quotes, before he rushes into print. Will you permit me to point out to your readers that Mr. Savile, quoting my words from page 250 of the BANNER of July 31, 1878, has actually left out the word "perhaps," which totally changes the character of what he calls a "prediction" on my part; but which, in truth, was a friendly passage of ironical contention between the editor of the *Rock* and myself. Let Mr. Savile refer to the passage again, and he will see that he has done me injustice, and placed himself, till he explains, in a false position.

The Pyramid indication of the coming census, at which Mr. Savile pokes fun again, is an idea of Mr. Charles Horner's, who has made the Great Pyramid his special study. I published his views; but it remains to be seen if facts support Mr. Horner's deductions. These in no way belong to Anglo-Israelism, and will stand or fall as Mr. Horner's views on that one point are found to be correct or incorrect.

Mr. Savile laughs also at the statement of one D. J. (a clergyman of the Church of England, by the way), that the Channel Tunnel may be, "perhaps," "the last link of the *overland* return" of British-Israel to Palestine. The fun of the thing, I suppose, consists in "the *Channel* Tunnel" being part of an "overland" journey; and Mr. Savile asks in triumph, "Need I say more?" But I would ask Mr. Savile whether he ever heard of the "*Overland* journey" to India? and if he knows that the whole of that journey is by sea, saving (and not that to-day, now that the Canal is open) a little strip of land in Egypt, which divides the Mediterranean from the Red Sea? I think "*I* need not say more!"

Yours truly,
PHILO-ISRAEL,
Editor of the "Banner."

Woodcot Villa, Tyndall's Park, Bristol,
January 6, 1881.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER, Nov. 3, 1880, you have a paper upon "Religion in the Army of Gentile Italy," as having "none." If you will refer to the November number of *Sunday at Home*, you will see "The Gospel in the Italian Army," in which there is an account of brave, earnest work being done by one Signor Capellini, which seems to promise much, for surely no good seed, devoutly sown, can ever be lost, and I cannot but trust that beautiful Italy may still bear good fruit, howsoever small it may be in quantity.

I am, dear sir,
Faithfully and gratefully yours,
A SINCERE WELL-WISHER TO THE GOOD CAUSE.

Chertsey, Surrey.

[NOTE BY THE EDITOR.—Having read the article in the *Sunday at Home*, by H. J. Piggott, on "The Gospel in the Italian Army," we do not see that the account published by the *Times* and that given by Mr. Piggott differ materially. Sig. Capellini is, no doubt, sowing precious seed, and it will result in many "coming out" of Papal darkness (Rev. xviii. 4), but the state of the Italian army must be as bad as can be as regards the Gospel, if what is stated on page 726 of the *Sunday at Home* be true. "No good seed, devoutly sown, can ever be lost," is our correspondent's view of the case. That, no doubt, is in one sense true. But the Parable of the Sower, who, being the Son of God, deals with the good seed, teaches us that the results depend on the soil wherein the "good seed" falls (Matt. xiii. 3—8. 18—23, and 37). We may trust and hope many things; but Italy is not the land of Israel, and Psa. cxlvii. 19, 20 stands on record that the Lord "sheweth 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." We are, therefore sure that, nationally, He does not deal with Italians as He doth with British-Israelites, and the testimony of the *Times*, as well as that of H. J. Piggott, goes to show that God's Word is literally true in this, as in all other respects.]

To the Editor of the "Banner of Israel."

DEAR MR. EDITOR,—Having carefully read the Rev. B. W. Savile's new pamphlet, "Anglo-Israelism and the Great Pyramid," and your two reviews of the same in the BANNER OF ISRAEL of Dec. 22 and 29, 1880, I have formed my conclusion as to the cause of the rev. gentleman's late defection, which is this:—that, having failed to convince that "most distinguished statesman" of the day, the Right Hon. W. E. Gladstone (*vide* page 62), by his twenty-six letters, followed also by his work "Are We Israelites?" that we, as the British nation, are "Anglo-Israelites," or portions of the lost Tribes, he has conceived the opinion that as the great man's eyes have failed to see the ethnological proofs that he puts forward, he must, therefore, as a matter of course, have been living and writing for the last three years under "almost a delusion;" and that now, at the eleventh hour, or fourth examination, he acts on the Rev. J. B. Clifford's advice, "and separates himself from the tents of these men!" (*vide* page 7, "Are We Israelites?")

His pamphlet, which you have so ably and unanswerably reviewed, seems to give no other explanation of his singular vacillation. An editor of a well-known weekly journal, reviewing a pastoral lately uttered in high quarters, says:—"Public men cannot be too careful in their utterances, for they are read by thousands who are interested in the special department to which attention is invited. It is, above all things, necessary that public men should be consistent with themselves. No man now-a-days can afford to practise the tergiversation humorously attributed to Boyle Roche, who had the peculiar gift of turning his back upon himself. An ordinary man may change his opinion as often as he likes, but as he enjoys the privilege of obscurity, no one troubles himself one way or the other about him." I think a simile may fairly be considered not inapplicable to the present case.

Faithfully yours, W.

Exeter, Jan. 3, 1881.

THE IDENTITY CHURCH AT BROOKLYN.

THE treasurer of the Fund now being raised to pay for a new church at Brooklyn, where Identity doctrines may be taught and preached, cannot report much progress yet. The following is a list of subscribers whose names and contributions have yet reached Col. H. Bentinck, 32, Portman-square, London, W.:—

	£	s.	d.
Mr. G. Wells	0	10	0
A Friend	0	10	0
The Lady Jane Ellice	5	0	0
Mr. Wm. Ogle	0	5	0
Miss J. Lawrence	1	0	0
"Philo-Israel"	1	0	0
	£8	5	

It is to be hoped our friends, for the credit of Ephraim, will yet come forward with some liberality and help our Manassite relatives in their laudable object.

While we are on the subject of donations, we beg to acknowledge the receipt of two sums of 10s. and 5s. respectively, sent us by a friend in Glasgow (N.) and another. We were asked to make the best use we could of the money, and have accordingly paid the two sums, 15s. in all, to an Israelite in Sunderland, to help him in furthering our cause there. He has done good work in the town, and required aid.

THE following comes from an authentic source:—"What do the Jews commonly call London?" "They call it '*Ir Miglat*,' 'The City of Refuge!'" pointing, doubtless, prophetically forward to the time when, impelled by Judenhass and Judenhetze, the sons of Judah will fly to the city of refuge, Israel's metropolis, preparatory to their majestic march of triumph in company with, and under the escort of, the Ten Tribes, towards their own land.

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

Just published, Crown Octavo, cloth bound, gilt letters, 296 pages.

THE SEED OF ISAAC, BEING AN HISTORICAL REVIEW OF GOD'S DEALINGS WITH HIS CHOSEN PEOPLE ISRAEL.

BY J. D. GRANGER.

Post free, 4s., from THE AUTHOR, 84, Exeter-street, Plymouth, and ROBERT BANKS, Racquet-court, Fleet-street.

Just Published. Crown 8vo., 1s.

THE HOUSE OF JOSEPH IN ENGLAND.

BY A WATCHER.

Also by the same Author, Crown 8vo., 1s.

CHRIST IN JOSEPH.

A REPLY TO ANGLO-ISRAELISM in the *Church Quarterly Review*.

RIVINGTON'S, Waterloo-place, London, Oxford, and Cambridge.

A SUMMARY OF ANGLO-ISRAELITE TEACHING, AND THE SCRIPTURE PROOFS ON WHICH IT RESTS.

Being a Reply to Opponents.

BY SURGEON-GENERAL J. M. GRANT, M.D.

Price Twopence.

London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Now Ready. Price 4d.

ISRAEL UBIQUITOUS: A Letter to an Inquirer. By REUBEN. With Diagram.

Price 2s. 6d., cloth gilt.

LINKS IN THE CHAIN OF EVIDENCE CONNECTING ISRAEL AND ENGLAND. BY J. LEYLAND FEILDEN.

Price 1s. 6d., 2s., and 2s. 6d.

ISRAEL'S JUBILEE; OR, 1881. By the Author of "Links in the Chain," &c.

Price 6d., post free 7d.

THE GENTILES AND THE TIMES OF THE GENTILES. By the Author of "Links in the Chain," &c

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JAN. 26, 1881. [*All Rights Reserved.*

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES? BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC. BY C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

WORKS BY PHILO-ISRAEL.

THE GEOGRAPHY OF THE GATES. BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

London: Robert Banks, Racquet-court, Fleet-street.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. Price 4d., post free 5d.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters."

Price 4d., post free 5d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated.

London: Robert Banks Racquet-court Fleet-street.

Second Edition now ready, price 2d., post free 2½d., 12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES. An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

Price 8s., post free 8s. 8d., bound in blue cloth, gilt, side and back.

THE FOURTH VOLUME OF THE BANNER OF ISRAEL.

CONTAINING 520 QUARTO PAGES.

Post Office Orders to be made payable to Robert Banks, Racquet-court, Fleet-street; or, W. H. Guest, 20, Warwick-lane, Paternoster-row.

THE CHEAPEST IDENTITY VOLUME EVER PUBLISHED.

384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d., by post 4s.

THE FIRST VOLUME OF ISRAEL'S HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.

London: ROBERT BANKS, Racquet-court, Fleet-street.

Price 2s. 6d., post free 2s. 9d. Bound in handsome cloth, gilt, bevelled boards, gilt edges, and beautifully printed on toned paper.

THE SISTERS OF HARROWDALE RECTORY. By MRS. M. A. SEARSON, ILLUSTRATED WITH A BEAUTIFUL DOUBLE-PAGE FRONTISPIECE.

"In this work, the leading arguments used in support of our Identity are woven into a pleasing story, which is both interesting and instructive. The description of the Rectory is a beautiful picture of the quiet sanctity and repose of an English Christian household, situated amid that charming pastoral scenery, which has its grandest development in the Southern and midland counties of England. It will prove entertaining to young and old, and should have a wide circulation."—*The Heir of the World*

THE DISTRIBUTION OF SHEM, HAM, AND JAPHETH. ISRAEL AN ARIAN SPEAKING PEOPLE.

A Paper read before the Cheltenham Anglo-Israel Association.

BY MAJOR-GENERAL A. M. RAINEY.

This Pamphlet is strongly recommended to Identity Associations and Distributors of Anglo-Israel literature. Being a complete answer to many of our objectors.

Price 2d., or 10s. per 100 for distribution.

London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. By REV. JOSEPH WILD, D.D. With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

Price 3s., in handsome cloth, gilt, post free, 3s. 4d.

LOST TEN TRIBES AND 1882.

BY THE REV. JOSEPH WILD, D.D.,

Pastor of Union Congregational Church, Brooklyn, N.Y.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

ANGLO-ISRAEL AND HIS FIRST PRINCE FOR THE HOLY LAND. SHEWN FROM SCRIPTURE PROPHECY. WITH STRAINS FOR PALESTINE.

And "Notes on the Enemy," 2s. 6d., cloth; separately, price 1s.

NOTES ON THE ENEMY;

In a Report of a Great Meeting in London, of Ritualists and Liberationists, to Elect Fit Representatives for Parliament. With Strains for Anglo-Israel in the Holy Land. By the Rev. HIBBERT NEWTON, D.D., Vicar of St. Michael's, Southwark. Author of "Israel Discovered in the Anglo-Saxons," &c.

W. H. GUEST, WARWICK LANE, PATERNOSTER ROW.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Digitized by Google

"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. V. No. 214. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 2, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Complications at the Cape	45
Passing Through.—A Modern Instance. By Nemo	46
The Twenty-fifth of March	46
"Ye are My Witnesses, Saith the Lord." (Isa. xliii. 10). By H. P. K.	47
Moses and the Prophets	47
Manasseh Gives Testimony to Israel's Supremacy	48
"The Church's Hope, Bigger, Nearer, Brighter." By the Rev. Denis Hanan	49
The *Rock* Quotes "Blindly" Good Evidence of Our Identity	50
The *Christian World* and the Great Pyramid	50
Israel's Battles. No. XXVIII.—The Expedition to Abyssinia	51
The Rev. Denis Hanan, M.A., on Dan. xii. 7	52
Identity Lectures and Meetings	52
The Testimony of Two British Working Men as to Benefits Derived from "The Identity"	52
The Supernatural	53
The Future Language of the Earth	53
"Of the Three Hundred Grant but Three to Form a New Thermopylæ"	54
The Rev. B. Wrey Savile's Inaccuracy of Quotation	54
Tu Quoque. By the Rev. Denis Hanan, M.A.	55
The British Inch in the Great Pyramid. By H. R. Shaw	55
Confederation of the Empire	56
Report of the Exeter Anglo-Israel Association Annual Meeting	56
The Head and Not the Tail, Nay, the Very Chief of Nations	57
Reviews	57
Correspondence	59
Israel's Scripture and Prayer Union	59

THE COMPLICATIONS AT THE CAPE.

SOME of our readers are anxious that we should stand more abreast of the events of the day, and state the views which Our Identity brings to bear upon current history without that delay which manifestly waits upon our BANNER notices of matters of moment occurring in India, Africa, the East, Ireland, and elsewhere. We cannot too often remind our readers that the BANNER is no "news" paper, in the ordinary acceptation of the term. Publishing as we do weekly, and for reasons which our geographical distance from the office of the publisher will supply to the reflecting reader, we cannot pretend to offer news. Our friends must look for that from those admirable purveyors of it, the daily journals of the metropolis, which are in their way the very best the world provides for such objects. Neither do we aspire to comment on the stirring events of the present time too soon after their occurrence. Our remarks so made would often be crude and incorrect, falsified by the rapidly passing history of the times. Comments such as it would be our duty to make, comparing prophecy with facts, would in that case be found to be what our opponents delight to call our "speculative prophecy," without solid foundation; and we therefore do wisely to avoid that snare. When events have matured, and facts of the day have become the history of the times, then we may with safer foundation point to British story as transacting before the reader, and appealing to *faits accomplis*, tell our friends with confidence that thereby prophecies hitherto inexplicable and uncertain, are found to be fulfilled and luminous. We have with these views waited till events more fully matured before noticing the outbreak of the Boers in the Transvaal, and of the Basutos nearer the Cape Colony. Both are serious enough, and seem to be fraught with peril enough to our Empire in South Africa. What light does Identity throw upon the facts, and what lessons should we Anglo-Israelites learn from the events thus transpiring before us?

We find that for the peace and security of the Transvaal, the British Government is directly responsible. There can be no doubt whatever what her Majesty's ministers have to do. They have, with the approval of the nation, annexed the territory, and the Boers, having risen without the least provocation against the Queen's Government, are at open war with her authority. They have defeated her troops, killed large numbers of her soldiery, set her power on one side, inaugurated a rebel government of their own, proclaimed it, and defied the British Empire to do its very worst. The stone, the *crushing stone* of Israel, must fall upon these foolish Boers, and the result will be what our Lord said it would ever be, in Matt. xxi. 44: "It will grind them to powder."

But to effect this will require some force, and though the effort will not be great to subdue the Boers, it is clear that to hold down these disaffected Dutchmen in their immense territories will require a large British army scattered over the widely separated districts, and that for a long time to come, to bring back peace. A certain portion of the British troops, then, must be constantly locked up in the Transvaal for some months or years.

In Basutoland, though at present the colonists declare they can do without the help of British troops, it is not certain the colonists are able to put down the native rebellion. More of her Majesty's forces, therefore, must be held in readiness to move at a moment's notice on to the scene of the disturbance. A further quota of the available power of the Empire will thus be shut up in those distant territories, hidden in the South African possessions, the "Gates" barred and bolted, nullified, so far as the ability is concerned of those so engaged to interfere effectively in the Titanic war about to embroil the Powers of Europe around the ever-pending Eastern Question. It is to bring about this very state of things, we think, that God has been so mysteriously working in the Basuto and Boer rebellions in South Africa.

Ireland we already see is seething with disaffection, and "the lawlessness which (to quote the *Times* of January 3rd, 1881) might have been checked by a few summary arrests in October and November, has now been organised throughout

Digitized by Google

Munster and Connaught, and is making its way through Leinster and Ulster." It is said an army of twenty to thirty thousand British soldiers is now holding Ireland as a hostile land, and that force must be expunged from the total of the Empire's fighting strength should the Eastern Question immediately revive and make it desirable for us to put forth our influence to stay the angry passions of the continental combatants. The Lord is locking up, scattering our strength (Dan. xii. 7). In the Cape, in Ireland, in India, He has provided troubles which force us to hide ourselves from the European conflict, to shut our doors or gates about us, and to "enter into our chambers," or Colonial Empire, for a little moment, as it were, till the indignation be overpast (Isa. xxvi. 20, 21).

We do not look, therefore, for any speedy pacification at the Cape, for any sudden subsidence of the troubles in India, Ireland, the Transvaal, or Basutoland. Rather, we think, the complications will deepen, and the troubles will thicken, till men will admit that "the enemy has come in on all sides like a flood" (Isa. lix. 19), and the last hour of the Empire has arrived. But man's extremity will be God's opportunity; for this climax of evil will be just the very moment the Lord will choose, as we are told, to lift up a standard "against the powers of Satan," and the Spirit of the Lord being pitted against the spirit of evil, we know the Lord must conquer, and the fallen foe of His people must "go down" before Him.

With the immediate causes of the late and present outbreaks at the Cape we do not concern ourselves. We do not go with Sir Charles Trevelyan in his unjust and groundless denunciation of the policy which led to these events. We believe the Transvaal was righteously annexed to the British Empire, and that act never can safely be set aside or cancelled. We believe the policy which led the Cape Government to order the Basutos to be disarmed was, though wrongly carried out, a righteous and necessary policy as a measure of self-defence and protection for the European minority growing up in South Africa. These, however, are details which God has used, and is using, to bring about His purposes regarding our race, His people Israel; which, forcing our attention to be diverted to our own widely-planted Empire, chains our military strength within the limits of our own colonies and home domains, leaving us no time and no opportunity to interfere, even had we the wish, with those mighty convulsions which He is preparing for "yonder ill-consolidated Europe," as the great earthquake woe of prophecy.

Israel! let us thank God that He is at the helm, arranging all for us, and that right through the terrors of the coming times of trouble we may safely trust Him, since He tells us, as His people Israel, not once, but over and over again, "Fear not; fear not. 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).

PASSING THROUGH.—A MODERN INSTANCE.

By Nemo.

It is incomprehensible to many that a people could pass through and come out from amongst another people, under the conditions which accompanied our forefathers during their wandering across Europe, a migration which occupied centuries, and which necessarily caused them to mingle amongst the other races.

It is argued that the peoples occupying the countries through which they passed must be of the same stock; and when Anglo-Israelites state their opinion, it is said that anything similar could not possibly occur in the present day.

It is necessary to ask, in the first place, what is meant by the people so passing through. Do we mean that in no instance an alien became incorporated, or that none of the emigrants caused their own alienation? Former examples would reply in the negative; for when Israel came out of Egypt there came up with them a "mixed multitude." Their law admitted proselytes, and enjoined the admission of even those who were bought as slaves. It also recognised the possibility of alienation, or "cutting off." Moreover, intermarriage did not necessarily denationalise. Ephraim, the inheritor of the birthright, was the son of an Egyptian mother. Ruth, the Moabitess, was the ancestress of our blessed Lord.

But having thus stated our position, the objection is yet urged; and although it is a legitimate answer to say, that if God said, "For lo! I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix. 9), so He could work. Yet as we do not claim that what would be called a perpetual miracle was necessary, we cannot thus meet this particular statement. Again, it is a fair reply to instance Judah, and the present day exodus from Russia and Germany, where a people confessedly of unmixed race, in so far as is above stated to be necessary, are passing through and out from amongst the nations; but it is not convincing, for the Jews are rightly looked upon as being in an essentially peculiar and marked position. Can we, then, show what is required—namely, a similar modern instance, and this apart from any theory as to the descent of the passers through, or of those from whom they are separated?

It is admitted that Ireland is inhabited by two races. For centuries they have lived side by side; there have been intermarriages, there have been conversions and perversions, there have been political aspirations shared in alike by men of different creeds, many of the original settlers have become "more Irish than the Irish themselves." Could the one race be now winnowed from amongst the other?

The question is a most painfully practical one; for it seems as if it may become necessary to settle, once and for all, whether the law-abiding are to expel the lawless, or *vice versâ*.

Take, for the sake of the argument, the latter hypothesis. I have no hesitation in saying that, by an instinctive process, the Saxon would be winnowed from amongst the Celt, and that even renegade men of Saxon descent would have to follow; and that if the people so expelled escaped with their lives, and that a census were taken, it would be the record of an exodus without even the "mixed multitude."

But if, true to his history the Saxon does not fly before his enemies, a like severance would infallibly be made by the defeated Celt. It is true that creed would be a great element in the severance; but far behind would lie the radical difference to which creed assimilated itself—namely, that the one race is law-abiding, the other is essentially lawless. In the interests of peace, it is to be hoped that a *modus vivendi* may be found, and doubtless such can be found; but the fact remains, that the two races are distinct; they have not been, and they cannot be, fused together.

Grant that this is the position in Ireland to-day, and who can then say that it is impossible for a people to pass through, and be in a position to come out from among, or for our forefathers to have done so.

An English nobleman, on a visit to Irish friends, has been "Boycotted" because he stated his opinions in an English newspaper, and for obvious reasons I withhold my name.

THE TWENTY-FIFTH OF MARCH.

Mr. J. Thomson writes to us as follows:—

"Till the introduction of the 'new style' in A.D. 1752, the year in England commenced on March 25, answering to the same month in which the sacred or ecclesiastical year of the Hebrews commenced. If this has not been noticed as an Identity you may like to 'make a note of it.'" We do so accordingly.

Digitized by Google

"YE ARE MY WITNESSES, SAITH THE LORD."

(ISA. XLIII. 10.)

BY H. P. K.

IN addressing Israel as the Lord's witnesses there can be no doubt but the prophet Isaiah was, on such occasion of his so referring to God's people, alluding to the far off future when they should have cast away their idols, and have returned to their allegiance to the God of their fathers. They were then to be the witnesses of God's mercy and loving kindness, carrying into the utmost ends of the earth His "saving peace unto all nations." It was as witnesses of the Gospel truths, of the salvation proffered to all mankind in the blood of Christ, that Israel was to be the witness; and nowhere can we find a people so perfectly fulfilling the Divine purpose as the British nation at the present time. In proof of this we give the following carefully compiled general religious statistics of the various sects, numbering altogether about one hundred and seventy, in England and Wales alone. It has been ascertained, after careful inquiry, that these different religious bodies have altogether 45,000 places of worship, of which one-half have been certified, and recorded as such by the Registrar-General:—

"The total accommodation provided in these places of worship throughout the country is between fourteen and fifteen millions of sittings. The stated ministers of religion number 36,000, of whom about 23,000 are clergymen of the Church of England. In addition, there are, at the lowest computation, thrice that number of local and lay preachers, Scripture readers, &c., 36,000 of whom alone belong to the various branches of British Methodism. The Church officers in the various places of religious worship number 150,000; there are fully three millions of communicants. It is ascertained that the average attendance in places of worship in England and Wales on the Sabbath is about ten millions of persons; that every Sabbath there are preached no fewer than 80,000 sermons, making a total for each year of four millions of sermons. About three-and-a-half millions of children and young persons are at the present time attending British Sunday-schools, and upwards of 400,000 teachers are voluntarily engaged in imparting religious instruction. Independently of agencies for the moral and spiritual improvement of the people, such as Evangelists, Scripture readers, town and city missionaries, Bible women, tract distributers, &c., there is a stated minister for every 700 persons, comprising 140 families, a place of worship for each 500 individuals, or 100 families, and a communicant for about every eight of the population. The estimated annual cost of the various efforts for the social, moral, and religious reform is about £16,000,000."

From this statement there can be little doubt as to the steady progress which is being made throughout the kingdom, in the propagation of the Gospel, or of the deep sense of the great importance of religious instruction which pervades the nation. The large amount annually expended in "social, moral, and religious reform," affords conclusive evidence of how deep and lasting is the feeling of individual responsibility among those to whom the "talents" have been entrusted.

If to this we add the very considerable sum annually devoted to the propagation of the Gospel abroad, nearly all of which is derived from private or individual sources, there is no room left to question the fact that the British nation is performing the function assigned to Israel in the heading to this paper.

In this, as in every other respect, the Anglo-Saxon race bear witness that they are, as foretold by Moses, "the head and not the tail, above only and not beneath," and that in this, as in everything else they are inheriting the blessings promised to Israel if they would "hearken diligently unto the voice of the Lord their God, to observe and to do all His commandments" (Deut. xxviii. 1).

MOSES AND THE PROPHETS.

A PASTOR of the Church of England, who takes a deep interest in our personal *status* as a Christian and a believer, being wholly unable to see our Identity as we see it, and, therefore, sincerely regretful that we are vainly, as he thinks, devoting time, health, and talents to a mere "craze" and purposeless hallucination, urges us to give up the especial study of the Old, and take to the earnest examination of the New, Testament. "Let the New," he says, "explain the Old; but never let the Old supersede the New, or take a more important place than the latter in the investigation of Divine truth."

Our answer to our kind-hearted, but, we believe, mistaken friend, is this:—God's Word is one, and indivisible. The Old and New Testaments are the work of the same Divine Spirit's inspiration; for "All Scripture," we read, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Our Lord Himself told us to "Search the Scriptures." He said, besides (referring to the Old, but not to the New Testament, not yet then written), that the Jews did not believe in Moses: "If ye believe not his writings, how shall ye believe My words?" was the Saviour's attestation to the value of Moses and the prophets (John v. 46, 47). Again, in the parable of the rich man and Lazarus, the Lord set His seal on the importance of the Old Testament writings, by saying, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 30, 31).

We argue, then, that the Old Testament, on the authority of our Lord's own words, and of the many other statements in the New, is neglected by us at our peril. The Old Testament writings are "they which testify of Christ" (John v. 39); and will anyone dare to close or neglect a portion of "the Holy Scriptures," which St. Paul told Timothy the latter had known from a child; and being, therefore, the Old, and not the New, Testament, were "able to make him wise unto salvation through faith which is in Christ Jesus"? (2 Tim. iii. 15). The study, therefore, of the Old Testament, leads straight to Christ. "Moses and the prophets," if "heard," suffice to lead the penitent to eternal life through Christ Jesus; but, the same writers being neglected, the contemners of their writings will not yield, we are assured by the Lord Himself, though one rose from the dead; which probably means though the resurrection of the Son of God were to be offered as the object of their faith.

In St. Paul's speech before Festus and Agrippa, the great apostle declared that "he witnessed both to small and great, saying none other things than those which the prophets and Moses did say should come" (Acts xxvi. 22); and that reference, he added, led straight to the suffering and risen Christ, the One destined to show light to the people and to the Gentiles (Acts xxvi. 22, 23). Paul's appeal to Agrippa, too, was a personal one. "King Agrippa, believest thou the prophets? I know that thou believest!" And the result of that belief is contained in the King's answer, "Almost thou persuadest me to be a Christian."

The testimony, therefore, is uniform. "Moses and the prophets" lead to Christ. The search of the Old Testament, which contains the testimony of "Moses and the prophets," is certainly to be encouraged; never to be deprecated or depreciated. We, therefore, do a good work, and not an evil one, when, appealing to the same "Moses and the prophets," we ask men and women not only to search there to find the precious Saviour of the world, and the Redeemer of His people Israel, but to look there too, for the evidences by which His "lost sheep of the House of Israel" may be discovered in the British races.

The testimony of witnesses so unutterably important that their bare rejection amounts to a rejection of the Saviour as well, cannot be otherwise than of vital moment when we ask men "to hear them" regarding our Identity. God has tied up

Digitized by Google

our Identity to "Moses and the prophets," and we claim for the subject, at least, a very respectful hearing, because we tread here on most holy ground. Searching for the proofs of the Identity, we must find evidences of the truth of Christ's mission and salvation. Searching for "the people," we are sure to find ourselves face to face with the Husband, Father, Friend, Redeemer, Saviour, and Deliverer of that favoured race.

We urge our readers, then, never to desist from the careful study of the Old, as well as of the New Testaments, in investigating our Identity; and never to allow a minister, conforming or non-conforming, to recommend the postponement of the Old to the New Testament; or to suggest that the authority of the latter is greater than that of the former. For, in truth, that idea is erroneous. The Old and New Testaments alike are of co-ordinate, equal authority, as the Word of the living God. Both are now entrusted to us as God's people Israel, since they are "the oracles of God" (Rom. iii. 2); and we are bound to distribute, study, love, and venerate, both equally, as our Lord Jehovah's tender messages to us, His covenanted people Israel; "For the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10).

MANASSEH GIVES TESTIMONY TO ISRAEL'S SUPREMACY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I enclose you some more evidence from our neighbours, the Americans, that Great Britain is "the head and not the tail, above only and not beneath."

Some of the extracts may be of interest to your readers, especially in view of the recent utterances of Mr. Read, the agriculturist, that America was destined to be the greatest country in the world.

These constantly reiterated assertions by such men as Mr. Gladstone and others, require some offset such as that I send you, to prevent a public, too ready to believe every pessimist, and too indolent to obtain information themselves, being deceived by specious sentences, and thus learning to doubt the glorious position of our beloved country, and the unimpeachable fact that she is the mistress of the earth as well as of the sea.

Yours faithfully,
A BENT OAR.

348, Notre Dame-street, Montreal, December 13, 1880.

The following, taken from an American paper, is what is referred to by "Bent Oar:"—

"AMERICAN PROGRESS UNDER PROTECTION.

"What is free trade? Many seem to think that it means the entire abolition of tariffs and custom houses. But it does not mean this at all. We have free trade in land, although land is taxed. We have free trade in domestic tobacco, although tobacco is heavily taxed. Free trade means that importations and exportations should be taxed only for the sake of raising the money which the Government needs, and that no tax should be levied for the sake of encouraging any particular industry. England has thorough free trade, and yet raises more money by duties on importations than any other nation except our own. But she levies no duty for the sake of protection to native industry.

"Our own country imposes a heavy duty upon blankets—so heavy that we only import 1,500 dols. worth, which pay 1,300 dols. duty, while 20,000,000 dols. worth of blankets are used every year, costing us at least 7,000,000 dols. more than we could buy them for abroad. *That* is protection.

"England lays no duty on anything which she makes at home, in excess of the tax, if any, which she levies upon the domestic article. She imposes a heavy duty upon imported whiskey; but she collects the same duty from the home manufacturer. She lays no tax upon domestic corn or iron, and therefore lays no duty upon foreign corn or iron. *That* is free trade.

"On all hands we hear that America is making giant strides in manufacture and commerce, and that England is losing her commercial supremacy. Without the slightest ill-will to England we should be glad if this were true—that is, that the rate of progress in America should exceed the rate in England. But *is* it true?

"It certainly is not true as to the shipping interests of the two nations. Twenty years ago we almost led the world. Our ships were nearly as numerous as those of England, and were even more numerous in proportion to population. Since then England has enormously increased her shipping, while ours has enormously decreased. Well, it is said, that is because of the depredations of the 'Alabama.' But this is too childish an argument to be seriously dealt with. Nearly sixteen years have passed since the 'Alabama' committed her last depredation. The whole wealth of the world is replaced every three years. We might as well say that the decline of our commerce was caused by the war of 1812.

"It is not true of our foreign commerce generally. We know that comparisons have lately been published which seem to indicate the contrary. But this is done by giving only the statistics for three years ending in 1879, during which the commerce of England decreased—a thing which never happened for three years continuously in nearly forty years. England has regained all this loss in nine months of the present year and has resumed her forward progress, though not quite at the old rate. Let us, however, compare the progress of the two countries, not for *three* years, but for *twenty*. We compare 1859 and 1879, because the returns for 1880 are not complete. In 1859 the foreign commerce of Great Britain amounted to 1,622,000,000 dols. In 1879 it amounted to about 3,000,000,000 dols. In 1859 the commerce of the United States amounted to 695,000,000 dols., and in 1879 to 1,222,000,000 dols.

"What is the result of this comparison? Our foreign commerce has increased at the rate of 75 per cent. in twenty years; England's at the rate of 85 per cent. The mere *increase* of British commerce in that time is more than the *whole* of our foreign commerce for the year. We started, twenty years ago, 927,000,000 dols. behind England; and we are now more than 1,700,000,000 dols. behind her. Yet the population of England has increased only 25 per cent. in twenty years; while ours has increased 55 per cent. Great Britain and Ireland have a population of less than 34,000,000. We have more than 48,000,000. Yet our foreign commerce is only two-fifths of Great Britain's. In 1859 our commerce amounted to 22·60 dols. per head; in 1879 to 25·20 dols. In 1859 British commerce amounted to 56 dols. per head; in 1879 to 88 dols. per head.

"It will be said, of course, that England starts with the advantage of large capital. True; but we started with a smaller *business* and ought to increase at a much greater rate per cent. than England, because the basis on which our per centage is reckoned is smaller. It is a great deal easier to double a business of 100 dols. than one of 10,000 dols. A nation that does not increase a small commerce at a ratio larger than that by which another nation increases a very large commerce is falling behind in the race for wealth. Many patriotic Americans have been exulting over statistics which led them to believe that our commerce was growing at the rate of 100 per cent. in twenty years, while England's was only growing at the rate of 75 per cent. Unhappily, the fact is not so; but what if it had been true? Even at that rate, we should need two centuries to catch up with England.

"Let us tell a little fable.

"A dry goods peddler sold 1,000 dols. worth of goods in 1878, and 2,000 dols. worth in 1879. He learned that H. B. Claflin & Co. had sold 20,000,000 dols. of goods in 1878, and 30,000,000 dols. in 1879. Whereupon our peddler rejoiced,

Digitized by Google

and said to all his friends, 'See how rapidly I am supplanting the effete Claflin. *My* sales are increasing at the rate of 100 per cent. a year, while *his* are only increasing 50 per cent. Rejoice with me, my friends; for at this rate I shall soon be at the head of the trade. Indeed, I am already thinking that it will be my duty to be charitable to poor Claflin in his old age.'

"That is the fashion after which we are gaining upon British commerce. But was it always so? In 1850 our foreign commerce stood at 330,000,000 dols., and in 1880 at 762,000,000 dols., an advance of 131 per cent. in the ten years. British commerce gained only 40 per cent. in the same period. If we had continued to gain between 1860 and 1880 at the same rate as from 1850 to 1860, our commerce would have amounted to 1,750,000,000 dols. in 1870, and 4,000,000,000 dols. in 1880. Thus we should have far outstripped England, and have stood to-day at the head of the world's commerce.

"But, it will be said, no allowance is made for the effect of the war. Very well, we will start from the first year after the war—the year ending June 30, 1866—as the basis. But our commerce even then was 880,000,000 dols., and therefore should have been 1,280,000,000 dols. in 1870, and 2,950,000,000 dols. in 1880; whereas it is only half that amount.

"What is the matter? Not resumption; for we have gained more rapidly under resumption than we did before. Not especially inflation; for the wretched system of State banks which existed in 1860 was about as injurious as any inflation we have had since the war. Defective as is our present currency basis, it is the best we have ever had. Not the lack of 'protection to American industry;' for we have never had so much of it for fifty years past as we have had since 1860. Between 1850 and 1860 we suffered from all the 'disastrous effects' of a low tariff. It was far from being a free trade tariff, but gave a protection of 20 to 30 per cent. to our leading manufacturers. We increased our protection to 50, 60, and even 100 per cent. on the same goods between 1860 and 1867. England took off the last shred of protection between 1846 and 1860. The result of each system is shown in this comparison of the commerce of the two nations.—*Thomas J. Shearman in Christian Union.*

"THE CHURCH'S HOPE, BIGGER, NEARER, BRIGHTER."

By the Rev. Denis Hanan.

Many causes prevent the acceptance of what we believe to be the truth concerning our Identity with God's ancient and covenant people. Of these causes some are unworthy, and some worthy, and of the latter I would place in the forefront the objections of those to whom it has been given to realise most fully, and to look and long for, the fulfilment of the Church's hope—the coming of the Lord Jesus Christ for His people (1 Thess. iv. 17).

I fully sympathise with the thought expressed in the words which I have quoted, and placed at the head of this article. But I ask myself whether this hope is meant to overshadow, and practically exclude the prospect opened up by the knowledge of our Identity? or whether the one may not be the complement of the other? Whether those who admit the Identity as a fact with reference to the nation, are justified in treating it as beneath their interest, because of the hope which seems to be "bigger, nearer, brighter"?

It has been revealed that the Church has a glorious inheritance in her Lord, and that the Lord Jesus has an inheritance in His Church. All ought to long for the day when the sleeping and the living saints will be caught up to meet Him. It has also been revealed that the Lord Jesus has an inheritance in the nations, that "the uttermost parts of the earth are to be His possession," that Ephraim and Judah are to be re-united and restored, and that a rule fraught with peace and blessing is to have its centre of authority at Jerusalem. I feel assured that in the future development of God's purposes nothing can possibly clash; and therefore I ask how both hopes can be entertained, each in its own measure?

It is said that the one hope is spiritual and heavenly, and it is contrasted with the other, which is said to be national and earthly; but is it safe to make use of this contrast when referring to anything which relates to Him who is the God-man? The Church's hope and inheritance is nothing more than that of meeting Him, and of then being co-heirs with Him. Therefore that which He deigns to value, ought not to be beneath her ken, or be unworthy of her regard. If her Lord's kingdom upon this earth, for which she ever prays, "Thy kingdom come, Thy will be done in earth, as it is in heaven," that kingdom of *the stone*, which is inseparably connected with restored Israel, is a development in which He is to be glorified, she ought to be full of interest when any light begins to break; and an opposite tendency must seem to manifest an unsuspected element of selfishness, which regards more earnestly her own joy than it does the full development of the travail of His soul.

His faithfulness is inseparably connected with His promises to Abraham, and his seed for ever. Is it nothing that faithfulness is marvellously manifested in the fact of His having guarded and blessed the outcast wanderers, fulfilled to them every promise, made them the chief of the nations, given to them and preserved to them the Protestant faith, and made them the custodians of His Word?

The Church's hope of translation may be "brighter," for the kingdoms of this world will not fall without a struggle; but who or what is to be the human instrument upon earth, by which witness is to be borne to Him?

The Church's hope may be "nearer," for the accomplishment of His kingdom may take time, but may not He *need* the patience and faith of those who can for His work's sake be contented to wait?

The Church's hope may be "bigger," but surely it cannot be more embracing than the great circle of His purpose; and as one part of that circle includes the Church of this age, so the other part, or complement, includes Israel on earth, blessed under the new covenant, in and through His saving power.

In Israel, identified by means of the blessings which God's truth and grace have given to her, we have the pledge of the complete accomplishment of all the prophecies of her glory. We may not be, we are not, able to see how it may be, that that portion of the Church which has met the Lord in the air, will be in a position to aid Him in the work which He will yet have to do on earth. We cannot say what exact relationship restored Israel, sprinkled, as Ezekiel tells us she will be, will bear to the "rapt" portion of the body. But can we imagine that the one will awake little or no interest in the other? And if not then, why should it be so now? If under our own eyes, and in our own nation, the way is being prepared for the manifestation of the wonder of the future—namely, when "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 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," we ought not to be indifferent or uninterested, even though we were certain that by rupture or by death a "nearer" and "brighter" vista was about to be opened up to us,

A friend puts this question:—"Is not the English custom of decorating churches and houses at Christmas the remains of the Feast of Tabernacles? No other nations observe Christmas in this peculiar manner."

Digitized by Google

"THE ROCK" QUOTES "BLINDLY" GOOD EVIDENCE OF OUR IDENTITY.

We take the following from *The Rock* of September 24, 1880, and have no doubt its editor will be greatly surprised that we look on his quotation as evidence of "the Israelitish origin of the British nation." Let the reader consider the matter for himself and judge. Our extract is as follows:—

THE ENGLISH LANGUAGE IN THE EAST.

The *Lucknow Witness* says: In an excellent paper on "Bible Colportage," read at the Bangalore Missionary Conference by the Rev. A. Theophilus, we find the following passage, which is of interest as one of many signs of the great importance of the English language in mission work: "From 1870 to 1878, 24,671 copies of the English Scriptures were sold in the Madras Presidency. The majority of the purchasers have been Hindus. This will be viewed as an important result by those who bear in mind that most of the educated Hindus derive their knowledge mainly from English books, that they adopt this language even in social intercourse among themselves, and that there is no other way of reaching them than through English. It is well known that they prefer the English to the vernacular Bible. They will not read it at all, or read it only in English. Perhaps some may be disposed to lament this state of things, but we must recognise the fact. There are pretty clear indications that the English Bible will become a great factor in the evangelisation of the higher classes in India." Dr. Murdoch also, in his paper on the Madras Religious Tract and Book Society, calls attention to the very marked increase in the English publications, on account of the increase of education in that language leading to a much larger demand. A still further indication of the onward march of the noble English tongue, even in countries not under English Government, is found in the recent adoption of this language in place of Arabic by the well-known Syrian Protestant College at Beirut, which, under the care of the American missionaries, is doing such grand things for that country. A fair trial had been made of the vernacular, the Faculty had mastered it, and text-books had been prepared in it, but it gradually became clear that for any thorough culture in after life the English must be made the most prominent. The change has not sprung from within the college, but was imposed upon it from without by the graduates and friends. It was seen that there must be full, free access to English literature. The English is the commercial and the Christian language of the world. Year by year it is rapidly gaining all through the awakening East.

What have we here?

1. The marvellous spread of the English language by means of the English Bible in India, and as the result of education in English.

2. The adoption of English in the Syrian Protestant College at Beirut, in place of the Arabic vernacular.

3. That English is the commercial and the Christian "*language of the world.*"

4. That "year by year it is rapidly gaining all through the awakening East."

These are pregnant proofs of the fact that the British are Israel. For—

1. That race must follow the language; and where English is in the ascendant the British are sure to dominate. Universal ascendancy is promised only to Israel the heir of the world (Rom. iv. 13; Dan. vii. 27). Hence the British must be Israel.

2. That race which speaks the commercial and Christian language of the world must be the Christian nation, the chief of nations—that is, Israel (Hos. i. 10; Jer. xxxi. 7).

3. That race which carries the Gospel by the English Bible throughout the heathen empire of our Queen must be Israel, since to her only is that evangelising *rôle* entrusted (Gen. xxii. 18; Isa. xxvi. 6, lxi. 9).

4. That race which even in Palestine dictates that their language shall be adopted in a seat of learning must be Israel, since to Israel the inheritance is gifted, and no nation but Israel is so conspicuously blessed in language and literature as she who is "the head and not the tail, above only and not beneath."

On the whole we thank the *Rock* for its quotation of a piece of evidence which goes directly to establish our contention; we would ask its worthy editor to consider "how the British can fail to be Israel if their Bible is to be the Lord's instrument in evangelising India? how, if their noble tongue is to predominate not only in Syria, but throughout the world? how he can reconcile these admitted facts with God's promises to the seed of Abraham, supposing we British are Gentiles pure? and how he can deny with reference to those facts, that we are in truth Israel of the Lost House?

We conclude our remarks by two anecdotes. When the Emperor of Russia and the Chinese Ambassador, the Marquis Tseng, lately desired to communicate personally in regard to the matter in dispute between the two empires, there was no language found in which the two could converse but the grand old universal English of God's people Israel (*English Mechanic and World of Science*, September 10, 1880, No. 807). It brought the ends of the earth together and formed the uniting link. Our other illustration has been given us by Mr. Edward Charles Bird, of the Indian Telegraph Service, now on leave in Europe. Two sub-inspectors of the Indian Telegraph Department, serving in Central India some years ago, were employed with himself in certain departmental work. One of these men was a native of the Panjab, and the other of the Southern Mahratta country. The Panjabi could speak only Hindustani and Pushtoo. The Mahratta only Canarese and Marathi. The two could not therefore comprehend each other's language, until they adopted English, with which both were slightly acquainted, as the medium of intercommunication. English is indeed becoming the common language of the heathen empire, as it is that of the whole world.

"THE CHRISTIAN WORLD" AND THE GREAT PYRAMID.

The *Christian World*, of October 28, 1880, contained the following notice of the Rev. Samuel Minton's pamphlet on "God's Sign, Pillar, and Witness in the Land of Egypt." When will our public writers learn the A B C of the Bible and learn to distinguish between the House of Israel, and the House of Judah, or the Jews? The vice has become inveterate, and cannot be eradicated.

The editor, it will be seen, states gravely that "attempts are now being made to prove that the Anglo-Saxon people are of 'Jewish descent.'" We were not aware of that. We thought the Ten Tribes had nationally nothing to do with the Jews since B.C. 740, when the men of the House of Judah were first called "Jews" in God's Word (2 Kings xvi. 6). We fear the editor of the *Christian World* has himself but "vague notions of these matters," and it would do him good to enter on a severe course of Identity study for six months. We hope he will then make the BANNER his *vade mecum*, and we are sure he will ever after cease to connect the British or Anglo-Saxon races with "the Jews;" but learn that they are "Israelites" who never were, are not now, and never will be of "Jewish descent."

The extract we alluded to is as follows:—

"Hundreds of our readers have doubtless heard of the attempts that are made to prove that the Anglo-Saxon people are of Jewish descent, and know that in connection with this subject appeals are made to Old Testament prophecies, and to the most remarkable of the Egyptian Pyramids. Those who have only vague notions on these matters, and would like to obtain clearer light without much searching for it, will do well to read a lecture, issued this week, on 'The Great Pyramid,' by the Rev. Samuel Minton. It is a very plain and popular explanation of the views of those learned men who hold that this wonderful structure was built by Melchisedek, under Divine inspiration, and that it stands as an unanswerable testimony to the truth of many statements of Scripture, while supplying dates for forecasting events yet to happen in relation to the Church of Christ and the future of mankind. The text which Mr. Minton puts as a motto to his lecture is Isaiah xix. 19, 'A witness to the Lord of hosts in the land of Egypt.' The pamphlet can be had from 18, Fleet-street, for sixpence, by post."

Digitized by Google

ISRAEL'S BATTLES.

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

(*Continued from page* 17.)

No. XXVIII.—THE EXPEDITION TO ABYSSINIA.

"THEODORUS, King of Ethiopia," as he called himself, was ruler in Abyssinia in 1861. He had usurped the throne, and his real name was Dejajmatch Kasai. The British Consul accredited to this monster of cruelty and rage was in 1860 Mr. Plowden, who unfortunately was that year murdered by rebels. The King, Theodore, avenged his death in a signal manner, and soon after, in 1861, when Captain Cameron was appointed to succeed Plowden, Theodore wrote a letter to our Queen, asking for her friendship and help, which letter was unfortunately laid aside by the then Premier, Earl Russel, and never answered. This supposed insult Theodore never forgave, but proceeded by way of retaliation to make prisoners of all the Europeans in Abyssinia who were unfortunate enough to fall into his power. This was in 1866. In 1867 efforts were made by the Armenian Patriarch in Constantinople, and by others to induce the merciless king to release the British Consul, Captain Cameron, the missionaries, as well as other Europeans he held in chains. In vain. The monster was deaf to all entreaties and there was nothing for it but to submit to the insult or to compel the all but inaccessible despot to act in accordance with national laws, by force of arms.

The British Government, being Israel, resolved, after all efforts had failed, to send an expedition into Abyssinia to compel the king to release his prisoners. The Commander-in-chief chosen for the force which was dispatched from India, was a godly officer of the Bengal Engineers, General Sir Robert Napier. In October, 1867, the troops began to arrive in Annesly Bay, whence the distant mountains rising peak after peak, thirty miles away, showed the route the army would have to take among almost inaccessible dangerous passes before Magdala, the capital of Theodore, itself almost impregnable to attack, could be reached. On January 3, 1868, the advance guard of the attacking force under General Merreweather began to move, and that day General Napier arrived at the scene of action. The invading army consisted of 11,770 soldiers, mostly native Infantry regiments of the Indian service, 14,000 followers, attached to the Land Transport Train, Commissariat Department, and Troops. The march of the force along those difficult mountains and highlands was, by God's mercy to our race, unopposed by Theodore. Had he held the passes and opposed us, surely nothing but defeat could have terminated the expedition. God disposed of the matter otherwise. He willed the ruin and death of Theodore, and He caused Him to act so as to ensure both. On Good Friday Colonel Phayre crossed the Baskilo river, near Magdala, and dividing his force approached Magdala by two routes, and there under the hill of Fahla met the attack of Theodore's army. The Panjab Pioneers, and the Naval Rocket Brigade were sent to help Colonel Milward near the Hill of Fahla, and there a hot engagement took place, in which Theodore's troops were literally mowed down with the far reaching Snider rifles and mountain guns of the British. Though the Abyssinians were pouring a hot fire into the British, not a single man of that force was killed, but only nineteen were wounded. But 500 of the enemy were lying dead on the field. Next morning, April 12, all the prisoners held by Theodore were unconditionally released and sent in to Sir Robert's camp safe.

On April 13, 1868, the British moved on to the assault of the king's stronghold, Magdala. It was a place of immense strength, utterly impregnable in the hands of a resolute disciplined force. But it was not defended at all. The place was abandoned by the king's troops. The miserable king with a few followers remained in the fortress, where they awaited the British assault. The king died by his own hand, and his followers were slain, fighting bravely to the last. The British loss in these operations was not a man killed, only ten men were wounded. Thus Sir Robert Napier, like Gideon and his army of old, with only about 10,000 men, by God's help surmounted unheard of difficulties in his march to Theodore's stronghold, achieved every purpose required of him by his Government, released all the prisoners, took an almost impregnable natural fortress, struck down all opposition, rid the country of an inhuman monster who had ruined his subjects by his misrule, and finally brought the force safely back to the coast without the loss of a single man in action. God, in fact, blessed Israel then in a marked and wondrous way, and the General who was selected to do this great deed, was not ashamed in his dispatches to record that he owed all his success "to the mercy of God."

A few sentences from Sir Robert Napier's address to the troops, dated April 20, 1868, will properly conclude our notice of these glorious operations; and we may add that Sir Robert was made a Peer, by the title of Lord Napier of Magdala, for these services. His address to the army, dated Camp Dalsola runs thus:—

"I congratulate you with all my heart on the noble way in which you have fulfilled the commands of our sovereign. You have traversed often under a tropical sun, or amidst storms of rain and sleet, 400 miles of mountainous and difficult country. You have crossed many steep and precipitous ranges of mountains more than 10,000 feet in altitude, where your supplies could not keep pace with you.

"When you arrived within reach of your enemy, though with scanty food, and some of you for many hours without either food or water, in four days you passed the formidable chasm of the Bahilo, and defeated the army of Theodore which poured down upon you from their lofty fortress in the full confidence of victory.

"A host of many thousands have laid down their arms at your feet.

"You have captured and destroyed upwards of thirty pieces of artillery, many of great weight and efficiency, with ample stores of ammunition. You have stormed the almost inaccessible fortress of Magdala, defended by Theodore, with the desperate remnant of his chiefs and followers.

"After you forced the entrance Theodore, who never shewed mercy, distrusted the offer of mercy held out to him, and died by his own hand.

"You have released not only British captives, but those of other friendly nations.

"You have unloosed the chains of more than ninety of the principal chiefs of Abyssinia.

"Magdala, in which so many victims have been slaughtered, has been committed to the flames, and remains only a scorched rock.

"Our complete and rapid success is due first to the mercy of God, whose hand I feel assured has been over us in a just cause. Secondly, to the high spirit with which you have been inspired.

"The Queen and the people of England will appreciate your services."

Such was this splendid episode in Israel's history. It was a complete success, and with a minimum of loss resulted in a maximum of effect. It was an Israelitish triumph, God given, in a just cause, and was carried out by a handful of brave troops, without loss of life, the leader being a truly pious, godly soldier of the House of Israel. Reflecting on such events as those we have described, we say, "Israel, praise YE the Lord!"

NOTE.—"Lazarus" asks, "Is there any means of ascertaining, or does anybody know, if the Normans were chiefly left-handed?"

Digitized by Google

THE REV. DENIS HANAN, M.A., ON DAN. XII. 7.

HAVING referred our view of Dan. xii. 7 to the Rev. Denis Hanan, as a divine in whose judgment, learning and godly reverence for the Scripture we might rely, we have received from him the following reply, which we publish with his permission:—

"Your reference," he says, "to 'scatter the power of the holy people' (Dan. xii. 7), as meaning 'troops,' or 'army,' is new to me. Its probable correctness is supported by the circumstance (which I daresay you are aware of) that the יָד *yâhd*, here translated 'power,' occurs about 1,600 times, and is almost invariably 'hand' in the Scriptures, except in Hosea xiii. 14, where 'hand' is given in the margin, and at 2 Kings xi. 7, where 'hands,' or 'companies' (*i.e.*, 'troops') is the marginal rendering.

"The view that 'scattering the power' means the utter crushing of the power of the holy people, would of itself be of little comfort to the listening prophet, and is quite opposed to the view taken by the earliest commentators (Speaker's Commentary *in loc*). *All this bears out your view.*"

So far, the Rev. D. Hanan. We would ask our readers to remember that the passage relates to events just before "the mystery of God is finished" (Rev. x. 7, compared with Dan. xii. 7). It must relate, therefore, to the last days—our times. In our days, the holy people, Israel, cannot be the Jews. They have no power, no troops to be scattered. It must, therefore, relate to the Ten Tribed Israel's, or British power or troops. Our troops and army, therefore, have to be scattered, as the last event before the mystery of Israel (the Identity) can be accomplished; and thus we have in this matter a new SIGN given us, to see where we stand in prophetic time, and to know how close we are to the end.

IDENTITY LECTURES AND MEETINGS.

A CIRCULAR now lying before us gives notice of a public meeting held at an outlying suburb of Bristol, on Wednesday evening, November 24, 1880, when our zealous and earnest fellow-labourer in the cause, Mr. B. Carlisle, of Stapleton, repeated his lecture on "An Epitome of the Identification of the British People with the Lost Ten Tribes of Israel; Viewed in its Religious, Historical, and Political Aspects."

We observe that the admission to this lecture was by payment—"sixpence front seats, and threepence the back seats." As the hand-bills of the lecture were printed and pretty largely circulated, we have no doubt Mr. Carlisle was cheered with a large and enthusiastic meeting; one, further, which we hope paid its own expenses. We are induced to say a few words on this subject of the cost of Identity meetings and lectures, in consequence of the fact to which we have before alluded, that the lectures of the Metropolitan Anglo-Israel Association have, instead of being self-supporting, been a constant source of expense and anxiety to the Association. This ought not to be. The meeting itself ought always to be called on to pay the cost attending the lecture, and the charge ought never to be thrown on the body or individual by whom the lecturer was sent to serve the cause. We think the arrangements made on the occasion of Mr. Carlisle's lecture are, on the whole, satisfactory. It was found so when our Cheltenham friends arranged for the lecture we were privileged to deliver there in February, 1880, before the Cheltenham Association was organised. The seats were then paid for by the larger part of the audience, and the consequence was there was a satisfactory nett sum in hand after all expenses were defrayed. On a recent occasion we understand, that as the result of different arrangements, the surplus was turned into a large deficit, which naturally discourages a young and not over rich society. We trust our friends all over the country will learn that, as in all matters affecting His glory and His service, so in respect to our Identity, the Lord puts upon His people the burden of working with Him, and He expects them to give of that which costs them something, and not to offer Him service which throws the pecuniary liability on every one but ourselves. We know this question of cost deters persons willing to come forward in support of our Identity from delivering or organising lectures and meetings. We know a large city where meetings ought to be of constant occurrence, since there are numbers of able Israelites in it; but the question of the cost discourages the zeal of many who know that enthusiastic meetings will probably come together, but when the question of the collection is submitted to them the response is in the smallest coins of these realms. Copper and small silver (the *smallest* coined indeed!) is the reply of those who appear willing to starve the cause rather than come to the help of the providers of their privileges. These things, we say again, ought not so to be. We hope to see the proverbial generosity and large-handed liberality of British-Israelites speedily vindicated by copious subscriptions flowing into the coffers of the Metropolitan Association, and generally by a liberal response being made at meetings to the appeals chairmen urge to enable the organisers to feel themselves free of the charges necessarily attaching to all public meetings of any sort, especially to such as have for their subject British Identity with the Lost House of Israel.

THE TESTIMONY OF TWO BRITISH WORKING MEN AS TO BENEFITS DERIVED FROM "THE IDENTITY."

WE beg to quote the words of two men of the working classes, one in the South of England, the other in the Midland counties, testifying to the personal good derived by one from study of the Identity, and to national benefit expected by the other. These instances are most gratifying to us, and are cause for thankfulness to God. We believe our readers will concur with us in this opinion.

One of the writers, addressing us, says:—

"I believe our cause is progressing in this town more rapidly than we sometimes are aware. To me it is the most blessed thing I have ever met with. The Bible is a new book to me now. I spend hours reading it, where I scarcely used to read it at all, and yet we are told sometimes our churches and chapels are becoming very cold in consequence of this subject engrossing the attention of our ministers. This statement I do not believe. What is good for me I believe and can testify to be true. It is good for my friends too."

The other, writing to the Secretary of the "Brooklyn Identity Church Fund," and enclosing 10s. towards it, added (addressing Colonel Bentinck):—

"Dear Sir,—When I read of this grand proposal my heart was filled with intense joy. I pray God the undertaking may prove a grand success. How I long for it to be proved to every one that the British are God's 'chosen people.' For then, and not till then, shall we truly become a righteous nation."

The writer apologised for not sending a larger sum (!); but explained he had been out of work nearly two months, which "caused him to be less liberal than he otherwise should be." His liberality puts us all to shame, we think, and we are glad to know from Colonel Bentinck that he has already received for our Brooklyn friends £6, a sum shortly, we trust, to be largely increased.

Digitized by Google

THE SUPERNATURAL.

On three occasions lately have we received communications from individuals purporting to have been commissioned from on high to impart to us some information connected with our Identity. Once the intelligence (so called) came to us from America, but we found it linked with opinions and published statements, which being grossly indecent, would not bear the light of day. Next came a message from nearer home, from one who believes in spiritualism, and desired to communicate to us intelligence, said to be important for us to learn, but which, apart from God's Word had, it was alleged, been reserved to the medium for transmission to us. We answered the correspondent with the assertion that if God's Word were silent on the matter proposed to be revealed, we were content to be in ignorance of the same, and for our parts declined to receive or entertain so-called communications from the other world which had not been revealed to us in the perfect Word of the great Jehovah.

On January 4, 1881, we were favoured with yet another message, and this time coupled with a threat. The writer of the statement in question, wholly different from the other two, informs us that he has the following message for us, and that it must be published in the BANNER:—"Think now of Ireland. Behold I have smitten them, and why? Because the ark is there in the hill of Tara." Such is the message, and we are informed that having been communicated to our correspondent so far back as January 11, 1880, a year ago, he held it back, and only now has been impelled by command to send it "to Edward Hine and Philo-Israel." We pause here to remark that the whereabouts of Mr. Hine was on Dec. 20 last, the date in question, unknown, and therefore if our mentor was directed to inform him as well as ourselves of the wondrous secret, the commission must have failed, for the message could not reach, and did it do so, the editorial functions of Mr. Hine having ceased, the news would be of no avail to him as a propagator of the truth. But what, after all, is the value of this so-called communication from the other world? We are directed "to think of Ireland." Everybody is doing that now, without the spiritualist's injunction. "Behold I have smitten them;" meaning, we presume, God has smitten the Irish people; a truism which the veriest babe has long since decided in his mind is such. "Why? Because the ark is there in the hill of Tara." This is, however, what Mr. Hine and many others have been constantly telling us for some time past as a fact, and we get letters continually from all parts of the earth asking us "why" Tara cannot be opened and presently examined? The wondrous message then we are threatened with "being smitten for our folly" if we fail to publish from motives of fear, amounts to simply nothing. We allude to the matter and make it known, because we see in this, as in so many other ways, the efforts of Satan to deter us in our work. Now it is the denunciations of good and pious men; anon it is the attacks and scoffs of worldly persons; presently it is the vile indecency of an American medium; then, the more refined self-authorised warnings of an English spiritualist are brought to bear upon us. To-day the threatening letter of one who asserts a Divine commission to tell us as a fact what a good many of us have long believed, but all would like to see proved by the examination of the hill of Tara, is received. The only question "of the ways and means" is exactly what our self-styled inspired authority leaves totally unsolved.

We had written thus far, when on the very same day, and by a different post, we received the following from our English spiritualist, which will give our readers just cause to reflect whether the writer of such is most to be pitied, or whether the unfortunate editor of the BANNER deserves commiseration more, as the recipient of shafts from so many armouries. The message he has now received is this: "The Messiah is on the earth, JUDGE, and KING (by command)." (The name and address being given in full.)

We publish the above in order that it may give us the opportunity of making the following statement, which we do with all earnestness.

1. We desire to know nothing, and learn nothing, but what God has revealed to all mankind in His Holy Word, the Bible, and His stone monument, the Great Pyramid.

2. Where those are silent, we desire to know no more, and shall refuse all other instruction, in spiritual things.

3. We resolve never to meddle with spiritualism and its teachings.

4. And as to alleged revelations such as we have last received in such mysterious terms, we reject the assertions, unproved and presumptuous, of sinful men, regarding facts that God's own Word declares shall be known when they occur, like the lightning's flash, and will be discernable from the East even to the West (Matt. xxiv. 27). We do not read there that these are secrets to be confided to a mortal man, and sent by him at his will to others by the British Penny Post.

THE FUTURE LANGUAGE OF THE EARTH.

We were lately discussing our Identity in the presence of two clergymen of the Church of England, one a converted Jew (a strong advocate of our Identity, by the way), and the other a member of the council of our Metropolitan Anglo-Israel Association. The question was put to us what language we thought would eventually become the "language of the earth?" Our Jewish friend was of opinion that the Hebrew tongue would yet be the favoured one in future, as it had been in time past. Our own expectation we stated was that God would cause the English language to have the preference, since the language must follow the race, and to the British House of Israel the heritage of the earth was granted in God's Word (Dan. ii. 35—44; Rom. iv. 13). Just at the right time, an Israelite friend, in Forest-hill, London, has sent us the *Children's Messenger*, of November 1, 1880, where, on page 127, we have an article treating of the very subject. The sender hopes very properly that it will suit the BANNER. We are quite sure it will suit its readers, since it is a blind contribution to the proof of our Identity, which is of great cogency and force. It is to the following effect:—

THE FUTURE OF THE ENGLISH LANGUAGE.

The American missionaries have had for years a college at Beyrout, on the shores of Syria, a little to the North of Sidon. The professors not only learned Arabic that they might teach the young men who came to the college, but they translated books into Arabic for the use of the students. Recently the students have asked that the English language shall be used in their education, and the Arabic be given up. English has become the language of commerce, and the Syrian youth who wants to get a position in business must be able to speak it. A demand has also risen from this improved education for increased knowledge, and they want to have free access to English literature.

It seems as if the great work of carrying the Gospel to the heathen and Mahommedan, which is chiefly performed by English-speaking Christians, will in time make our language the language of the world. The Hebrew and Greek languages have disappeared as living tongues, and are, for the great work that Jesus committed to His servants, replaced by English. How important, with such a future opening before us, it is that our English Bible should be a good and faithful translation. It is well that the most learned scholars of our day are now engaged in revising it, so as to make it as perfect as it can be made.

Do our readers imagine that the Lord Jesus would have allowed the English to replace the Hebrew and Greek languages in the dissemination of the Gospel committed by Him to His Hebrew servants, unless He had designed it should be so as the best arrangement for the world? Already is our noble tongue the one chiefly used in the great work of Gospel propagation

Digitized by Google

among heathen and Mohammedans. In India, with its 200 millions of British native subjects, the language of the conquerors is the avenue to preferment and progress. It is consequently eagerly acquired, and among the better educated natives so perfectly that their fluency in its use is truly surprising. Japan is teaching it in its 50,000 schools. Throughout Russia it is taught and readily learnt by all classes. It is the language of the entire continent of North America, of the vast British Australasian dominions, of New Zealand and Tasmania. It is increasingly used in France and Germany, and is the language of commerce throughout Africa and the world. Surely the Lord is preparing the earth for the rule of the House of Israel, and the British being destined to acquire the kingdom and dominion, and the greatness of the kingdom throughout the whole planet under the whole heaven, it is manifest He is causing our language to spread with rapidity to facilitate the acquisition by British-Israel of her destined sovereignty. Do we herein unduly exalt our race, and pander to its pride? How can that be? It is God who calls His people to occupy the throne, and to wield a sceptre in His Name which He is preparing for her to use. Shall we, when God's hand points so clearly and manifestly, pretend to be blind to the direction, and with false humility reject the greatness which makes for God's glory? Nay, let us rather, acknowledging our unworthiness as a nation, accept with thankful hearts those distinctions that He grants us, knowing they are the outcome of His oath and covenants with Abraham, Isaac, and Jacob, our forefathers, and realising that, let us, as Israel, "praise the Lord" (Gen. xii. 3, xviii. 18, xxii. 17, 18, xxvi. 3—5, xxviii. 13, 14, xxxv. 11, xlviii. 15—22.)

OF THE THREE HUNDRED GRANT BUT THREE TO FORM A NEW THERMOPYLÆ.

Byron's Don Juan.

BYRON was despondent regarding the ability of the modern Greeks to find three men with courage enough to emulate the deed of the Dannite Israelite Greeks, who, three hundred in number, died to bar the way against the hordes of Xerxes in the Pass of Thermopylæ. Greece cannot produce three heroes such as the poet needed to save the modern Grecian kingdom from contempt. But Israel of the British Isles brought forth one hundred (and if need be a thousand times a hundred would have been forthcoming) during a dark episode of her recent history in Afghanistan, when the disaster at Maiwand, on July 27, 1880, brought consternation and distress to the heart of this suffering nation. An excellent account of this gallant deed has appeared in the *Sussex Daily News* of Nov. 9, 1880, to which we ask our readers' attention. It tells the story of British bravery and devotion in a way which cannot be surpassed, and it proves once more that the British, being Israel, are "the head and not the tail, above only and not beneath," also in courage and noble self-sacrifice," even unto death. The account is as follows:—

English courage may be badly betrayed to a cruel enemy, but it does not die. The only redeeming feature in all that dismal story of the Maiwand disaster—rashly provoked and made more deplorable by the panic of the Generals—is to be found in the records of personal bravery, which a poet might sing, but which General Burrows apparently thinks it beneath him to notice. A good instance was that of the soldier who walked forty miles to save a comrade. "He was riding on one of the guns during the retreat when the officer in command ordered him to make way for a wounded man. Well, this man got down without a word and limped into Candahar. When he arrived there it was found that one heel had been wounded. On being questioned why he did not say he was wounded, he replied that the other poor fellow was worse than he was. This is English courage, but there was Hindu courage too. Hear the story of the native Grenadier who was mortally wounded, but who refused to die in the rear. He asked that his cartridge pouch might be placed in front of him, and before his exertions brought the faint of death he had exhausted every cartridge save one in his possession. Then we hear of various other grand instances of death with heroic resolution. Colonel Galbraith was last seen on the nullah bank kneeling on one knee, colours in hand, officers and men rallying round him, and on that spot his body was found. Lieutenant Barr was shot dead over the colours; close by, Captains Garratt and Cullen were killed on the field in front of the nullah, up to the last moment commanding their companies, and giving orders with as much coolness as if on parade. Lieutenants Oliver and Honeywood were seen holding up the colours, the pole of one of which had been shattered to pieces at the rallying points, and Lieutenant Honeywood was shot while holding the colours high above his head, shouting to the men, "What shall we do to save this?" But the grandest event of the day of discredit was the stand of 100 men of the 66th. It has been fully described. Every one of that 100 perished. "When only 11 out of them were left they charged and died with faces to the foe, fighting to the death. Such was the nature of their charge and the grandeur of their bearing, that, although the whole of the Ghazis were assembled around, not one dared approach to cut them down. The 11 stood in the open, back to back, firing steadily and truly, every shot telling, surrounded by thousands, and not till the last man was shot down did the Ghazis dare to advance." Thermopylæ had its 300 victims, and their fame lives for evermore. This gallant stand of 100 doomed men at Maiwand will be forgotten in a few months, and will rest with a thousand other such stories in our military annals. Yet Thermopylæ showed nothing grander than the stand of the 100 of the famous 66th.

THE REV. B. WREY SAVILE'S INACCURACY OF QUOTATION.

WE should not have drawn attention to the fact that the Rev. B. W. Savile has in his pamphlet, recently noticed in the BANNER, inaccurately quoted our words, in order to bring disrepute on our subject, had we not seen the repetition of the same misquotation in a long letter published by our rev. opponent in the *Western Times*, of Exeter, under date Dec. 28, 1880.

At page 23 of his pamphlet, discussing "Constantinople the Gate of Gates," Mr. Savile, quoting from the BANNER of July 31, 1878, to prove that we "speculated on the time when we are to possess this great Gate," affirms that we said what follows as a matter of "prediction." The editor of the *Rock* will admit "the truth of our contention when he finds a few months, or a *couple of years hence*, the British are possessors not only of Cyprus and all Asia, but of CONSTANTINOPLE *as well*."

Let the reader note first that the capitals and italics are all supplied by Mr. Savile, and are not to be found in our words on page 250, vol. ii., No. 83, July 31, 1878. Next, that with the page before him, Mr. Savile deliberately expunged the word "perhaps," which we used in the sentence in question expressly to deprive the words of all pretension to prediction; but exhibiting the whole as an ironical reply to a bantering notice of the editor of the *Rock* addressed to one he deemed a too sanguine but angry Anglo-Israelite.

Let the reader compare our words and the passage in connection with which we used them, with Mr. Savile's strange rendering of them to suit his own purposes, and then let him ask himself why Mr. Savile omitted mention of the word "perhaps," which was plainly set out in print before him?

We wrote as follows: "On July 5, 1878, the editor of the *Rock* published the following notice to a correspondent who, indignant at the unfair treatment the Identity was receiving from that paper, had given it up. The editor said, regarding THE ANGLO-ISRAELITISH THEORY, 'We are sincerely sorry that our attitude towards this theory has lost us your support. According to *your* view, England inheriting the promise made to Abraham, that "his seed should possess the

Digitized by Google

Gate of his enemies," will become mistress of Constantinople; while, according to *our* view, she will never be anything of the kind. We trust that when you find, after the lapse of ten or twenty years, England is no nearer (but, on the contrary, further off) being mistress of Constantinople than she is now, you will begin to take in the *Rock* again.'"

To this we made the following reply, following up the *Rock's* notice in the same vein of irony, for, whereas, that paper talked of ten or twenty years hence finding the Gate further off than ever, we suggested to the over confident editor the possibility that "perhaps" the British in a few months, or a couple of years, would be in possession of not only Cyprus and Asia, but the Great Gate as well.

The words we used were these: "Now we think the editor of the *Rock* should bind himself in return, and promise that when he finds a few months or a couple of years hence (perhaps) the British are in possession not only of Cyprus and all Asia, but of Constantinople as well, he will admit the truth of our contention, favour us with an Identity article as a leader every week, and thus recover his retiring subscriber."

Again we ask, why did Mr. Savile omit the word "perhaps" in his quotation? Why did he describe what was a piece of pleasantry on our part as a grave prophecy, uttered by that speculating but deluded individual, as he deems him, doubtless, to be, the editor of the BANNER? It is this sort of conduct which gives point to our quotation of 2 Kings ix. 23. At any rate it is not fair or candid to use such tools in literary or any other warfare.

TU QUOQUE.

By the Rev. Denis Hanan, M.A.

THE idea that the Ten and the Two Tribes, Ephraim and Judah, were reunited during the Babylonian captivity, and that therefore the people known as the Jews represent the Twelve Tribes, is that which satisfies many who speak of further research as a "craze." Perfectly satisfied of the certainty of their theory, they accuse those who say that it is opposed to Scripture, tradition, and historic fact, of building their opinion upon assumption; and if in tracing the lost nation through the centuries "*may be*" is breathed, no matter how possible, probable, or in accordance with prophetic statements, the argument is by them regarded as a fond thing vainly invented.

Let us endeavour to examine the basis of the position which is supposed to give them this point of vantage. It is that adopted by the writer upon the Book of Ezekiel, in "The Speaker's Commentary." In the Introduction, section vi., and in the notes upon the text, we have a full statement of the opinion held by those who are responsible for its enunciation, and the acknowledged ability of the work may well justify the impression that better reasons cannot be given.

Upon what does the opinion rest? *Mirabile dictu*, absolutely nothing more trustworthy than a repetition of "*may be*," "may not," "may well," "may have," &c. The section is too long to quote in full, although I doubt whether, if given in full, even without note or comment, it would not prove a valuable "blind witness." It commences, "One of the immediate effects of the captivity was the reunion of the several Tribes of Israel. For although the place of Ezekiel's abode *may not* (italics are mine) have been identical with that of the exiles of the Ten Tribes," &c., &c. Again, "A common lot begat sympathy in the sufferers"—pure assumption. Again, the Ten "would not be unwilling to subordinate themselves to" Judah—no proof assigned. Again, "In the course of the years which had elapsed since their exile the number of the Ten Tribes *may well* have wasted away," "they would be *more apt* than the men of Judah, to be absorbed among the heathen;" "thus the exiles from Judah *may have* far exceeded in number, &c., the exiles of Israel."

Further on we find that the theory that the Ten may not have been unwilling to subordinate themselves to Judah "will account for the name of Israel being lost in that of Judah, for the decree of Cyrus being addressed to the fathers of Judah and Benjamin, and for the people's returning under the name of *Jews*, &c.

Ezekiel's sign of the *two sticks* is referred to as having been in fact accomplished at the restoration by the decree of Cyrus. And "according to the foregoing view we need not look forward to any discovery" of "THE TEN LOST TRIBES as a separate community;" and this strangely enough, "although the prophecy of Ezekiel had a further and fuller accomplishment," for (note on chap. xxxvii. ver. 21) "the full completion concerns yet later times, and indeed times still future, when all Israel shall come in to acknowledge the rule of Christ."

Surely, in the face of such incontrovertible "may-be's" it must be a "craze" which ventures to suggest (see BANNER of Dec. 22, page 507) that the "mountains of Israel," where the said union is to be effected, are not Babylon; that the "one king" has not yet been over them; that they have not since dwelt in the land "for ever," &c., &c.

The *may be* of the return from the Caspian to the Persian Gulf, in order to subordinate themselves to captive Judah, must altogether put out of court the *evidence* of their having journeyed to the Black Sea. That the Ten Tribes "may well have wasted away," ought once and for ever to silence all reference to Ephraim's blessing, "His seed shall become a fulness of nations," or to "Israel shall blossom and bud, and fill the face of the world with fruit."

To those who are thus satisfied to settle the question, it may seem to be more likely that a Gentile nation may be the inheritor of all God's promises to Abraham, His friend, than that any evidence should be forthcoming of His faithfulness to His unconditional covenant. Anglo-Israelites do not need to base their contention on a *may be*, but they do not hesitate to connect all their arguments, whether Biblical or scientific, with the assumption that not one of His promises can fail.

In fairness to the writer of the paragraph, &c., criticised, it ought to be said, that there is nothing to shew that he had even heard of the Identity of the Ten Tribes with the Anglo-Saxon people, and he must not necessarily be looked upon as an opponent.

Vol. vi. of the "Commentary" was published before THE BANNER was first issued, and Identity evidence has been becoming more clear year by year. But experience proves that there are very many who are perfectly satisfied to-day to meet hard facts with an imperturbable "may be."

THE BRITISH INCH IN THE GREAT PYRAMID.

By H. R. Shaw.

I HAVE been much interested in the several articles that have recently appeared in the BANNER upon the subject of the Step in the Grand Gallery of the Great Pyramid, and I think, after attentively studying Mr. Simpson's latest contribution, it cannot be doubted that the Step's height is 36 inches.

But I wish to draw attention to another matter that appears to have escaped observation—viz., that the breadth of the Granite Leaf, as first visible on the North side and where the Boss is situated, is given by the latest measurement (see "Our Inheritance," page 210) as 41 inches exactly, which would be a combination of the British yard, with a sacred cubit fifth; or, if the width of the Boss be eliminated, we have the exact yard for the third time indicated. And this fact leads me to believe that the inch is to be found similarly indicated in some part of the Ante-Chamber; for if we first meet with the yard alone, then traverse the yard in combination with the cubit, and are immediately brought face to face with the yard and cubit fifth

Digitized by Google

combined, we may reasonably look up somewhere and expect to see the yard and inch in one dimension not far off.

Would you kindly ask Professor Piazzi Smyth or Mr. Simpson to look for it amongst their measurements? The space above the Wainscot on West Wall, 149·4, less 111·8 = 37·6 inches, is something near, but not sufficiently accurate, and is, besides, one-sided, instead of being central, as the other combinations are. But what about the stones in the ceiling? The last one near the South Wall seems, on Plate XV., to be exceedingly near 37 inches in width.

Should you deem these suggestions of any general interest, you are welcome to the whole, or any portion of them.

30, Nutfield-road, Dulwich, S.E.,
Dec. 6th, 1880.

NOTE BY THE EDITOR.—If our friend desires an inch to be shown in the Ante-Chamber, he has it already in the one-fifth breadth of the Boss, in the one inch thickness of the Boss, in its one inch eccentricity. To look for the inch in one of the ordinary building stones of the Chamber, because it measures 37 inches, or 36 + 1, seems an assertion without weight, fanciful and untrue in Pyramidology. Such is also the opinion of others better qualified than ourselves to pronounce one on the subject, whom we have consulted in reference to Mr. Shaw's demand.

CONFEDERATION OF THE EMPIRE.

WE think Sir A. Galt, G.C.M.G., High Commissioner in England for the Canadian Dominion, had "confederation" in his mind when at "The Albion" he made his speech (being the guest of the evening), as reported in the *Times* of June 3, last year. His last few sentences deserve to be quoted, as they bear upon our subject, and especially point to the confederation of the Empire as the only remedy for an evil which is now robbing our company of nations of its wealth in men—the population its outlying Anglo-Saxon daughters want—but which for lack of due precautions is being absorbed by American Manasseh.

Sir A. Galt said he could not help referring to one problem. "British statesmen had spent 150 years, thousands of lives, millions of money, in creating the greatest colonial Empire ever seen. They had conferred constitutional government on the different sections of that great Empire, and, strange to say, after having completed their work to the point when the burden was over, and the return might be hoped for, the inventive genius of the statesman failed him, and he said, 'Let them go.' Was not that a reproach, that in the hour of England's need, when her agriculture failed, when her population had increased beyond her means, in her vast colonial Empire her statesmen should be unable to find the means of remedying these evils? The world could never again offer to England, or any other country, the opportunity of creating such an Empire as that day owned the sway of Queen Victoria. If the colonies were to slip away, as the child leaves the mother's side, the opportunity of creating such colonies would never recur. He trusted the able men who held office in England would see that a closer union with the colonies would better serve the interests of all." (Loud cheers.)

Here we see Sir A. Galt appears in the character not only of a statesman, but of a blind witness to our Identity. He certainly raises for us some clear Identity points, and refers to them with satisfaction. He declares, for instance, (1.) That British statesmen "had created the greatest colonial Empire ever seen." But this was Israel's destiny. She was to occupy the desolate heritages as her own, with her spawning broods, and to acquire the world's Gates besides. These together would confer on her the greatest Empire as colonies the world has ever yet seen. (Gen. xlviii. 16, xxii. 17; Isa. xlix. 8).

(2.) He stated further that "England's population had increased beyond her means," and saying that, what did he assert but God's repeated promises regarding Israel's multitudinous seed? (Gen. xxii. 17; Hosea i. 10; Zech. x. 8, 9.)

(3.) That "the world would never again offer to England, or any other country, the opportunity of creating such colonies" again, plainly showing, thereby, that Israel cannot appear in the future, but must have already come to light, and occupied her destined post as the mother of nations, the nation with a company of daughter-nations about her, all in loving bonds of federation (Isa. xlix. 8; Gen. xlix. 22; xxxv. 11). Sir A. Galt added that "if the colonies were to slip away" (an impossibility), "as a child leaves its mother's side, we could never create such an Empire again." Quite true! for in truth there would be no space on the earth for this nation, if Gentile, or for the coming Israel to take our place, to create another Empire larger than the British.

Our attention has been drawn to a pamphlet entitled "Our Relations with the Imperial Government, Considered as a Whole and to Confederation," by J. M. Orpen, Esq., a member of the Legislative Assembly of Cape Town. (London: Unwin Brothers, 109A, Cannon-street, E.C., 1880.) In this pamphlet of twenty-six pages Mr. Orpen has developed his views on the subject of the representation of the colonies in the British Parliament in a very clear and satisfactory manner. He cites H.R.H. the Prince of Wales, the Earl of Beaconsfield, the Right Hon. W. Foster, Earl Carnarvon, Earl Grey, Judge Haliburton, Joseph Henn, and Sir Ed. Cressy as advocates of the principle he contends for—namely, that representation should be granted to the colonies, to appear in our Houses of Parliament, in either or both, with power to debate questions referring to their respective colonies, and on all Imperial questions with or without power to vote. Representation, in some form or other, he considers indispensable to preserve the unity of the Empire, and we are inclined to agree with him. Only by representation will the confederation of the nation, and company of nations become a fact. Such union, we believe, is nearer than most men suppose. We think the terrible times now close upon us, connected with the great earthquake, and fiery deluge of God's wrath upon the Gentile nations of the earth, will drive the component parts of the great Anglo-Saxon nation into the bonds of confederation as a matter of self-defence. It will be then a period of unparalleled disruption and dislocation of the oldest and most venerated nations of the Gentile world, and such circumstances of unheard of disaster and national upheaval among them will naturally tend to draw Israel, now dispersed and scattered beyond sea, to take all needful measures for self-defence and protection during "the day of vengeance of our God." Confederation will then be found to be the only security; the only measure to adopt, to safeguard the Empire, and to bring the State-ship safely out of the rapids. But confederation will do more than that. It will fulfil God's Word regarding Israel, and the British are Israel! It will give this nation (since union is strength) universal dominion, it will confer on her "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, as the people of the saints of the Most High;" and such preponderance of power that the peace of the world must be the result of the decision of the Anglo-Saxon races on the subject; for they are, by God's appointment, "the heir of the world!" (Rom. iv. 18; Dan. vi. 27).

REPORT OF THE EXETER ANGLO-ISRAEL ASSOCIATION ANNUAL MEETING.

THE annual meeting of the above Association was held at the Assembly Rooms, Fore-street, on Wednesday, December 15, 1880. A tea was provided for members and their friends at 6.30, which added considerably to the enjoyment of the evening; after which at 7.30 the business was commenced, W. H. Peters, Esq., J.P., in the chair. The first annual report was then read, showing that during the year four public lectures have been delivered, and at one of these about 600 persons listened very attentively to the Rev. C. W.

Digitized by Google

Hickson's able lecture on "The History of the House of Israel, and the British Nation Identified with It." In addition to these lectures twenty-five members' discussion meetings have been held, at which papers have been read by members in turn upon almost every branch of the Identity. During the Winter months the discussions are held every Tuesday evening at the Assembly Rooms, Fore-street. These weekly meetings have already proved very satisfactory and encouraging.

A great acquisition to the Association has been the recent formation of a library of Identity literature only, and which now numbers nearly 100 books. Many thanks are offered to the several authors and friends who have so kindly contributed books and money towards this very useful department. It is hoped that further contributions may be sent by those who are able to do so.

The report being adopted, the balance sheet presented showed that the Association was in debt to the amount of only 13s. 6½d.; this was accounted for by the public lectures given by the Association having in each case been free, thereby incurring great expense. But for the liberal subscription of £8 by Mr. W. H. Peters, the Association must have been completely crippled.

Election of officers.—President: Gerald de Courcy Hamilton, Esq. Vice-Presidents: W. H. Peters, Esq., J.P., L. J. Kennaway, Esq., J. Wills, Esq. Committee: Rev. E. H. Tuckett, Messrs. H. J. Weaver, G. Heath, R. Pike, W. Townsend, T. C. Reed, J. Pugsley. Hon. Sec. and Treasurer: Mr. W. J. Southwood. Librarian: Mr. A. Rowe.

The revision of rules being the next business, several alterations were made, but the alteration of rule 1, "That the name of the Association be changed from 'Anglo' to 'British-Israel,'" was agreed upon, subject to the approval of the Central Association, of which this is a branch.

THE HEAD AND NOT THE TAIL, NAY, THE VERY CHIEF OF NATIONS.

THE *Pall Mall Gazette* of June 20, 1880, quoting the *Daily News*, a Liberal paper, as everybody knows, cannot help bearing witness in the following terms that Israel is the very chief of nations. The short article is headed

"ENGLISH ASCENDENCY.

"The *Daily News* points out that 'in all combinations like that European Concert which Mr. Gladstone so often strove to bring about, and which we believe he has brought about at last, the guidance and force of any movement to be made *must almost invariably rest on one central Power. One State has to be the soul and spirit and guiding force of the combination.* It was more than once the destiny and the pride of England to hold such a central place in a concert of European States, not always, we are bound to say, formed for purposes as high and just as those which were set forth in the agreement of the Berlin Conference. It is England's part now once again to be the central Power of such a co-operation of States. The movement which is to be made to enforce the claims of Greece will depend very much on her initiative, her energy, and her determination. The more resolution she has and the more she inspires other Powers with the resolve the more certain becomes a peaceful settlement of the whole dispute. It is not possible to conceive that even the fatuous obstinacy of Turkish politicians could induce them to offer blind and determined denial to a demand made by the combined voices of the great European Powers.'"

Reviews.

Is not Queen Victoria the Royal Seed to King David's Throne, and are not Her Subjects, the British People, the Ten Lost Tribes? By William Hopton, Colliery Manager, St. Helen's. London: Robert Banks, Racquet-court, Fleet-street. Price 2d.; 12s. 6d. per 100.

WE welcome a pamphlet from a Cornish colliery manager, written to favour our Identity, and to show our beloved Sovereign's Jewish origin. Mr. Hopton has done his work well, and deserves our thanks. Doubtless his little work will have a large circulation among the honest Cornish men, many of whom, engaged in the mines there, we know, are deeply interested and well read in our subject. The reason why Mr. Hopton has published is the old one, the opposition of the ministers of religion. Mr. Hopton delivered a lecture in the Primitive Methodist School-room, St. Helen's, in May, 1880, to prove our Identity and the Jewish origin of our Sovereign. A Primitive Methodist minister, the Rev. T. Vaughan, of Earlstown, forthwith attacked the theory from the pulpit as "error." This called up Mr. Hopton, who asked Mr. Vaughan to give *his reasons in writing* why our Identity should be deemed an error. The answer was the old stereotyped one, which we all have had so often from clergy and ministers alike—namely, 1st., He had no time; and 2nd., he had not the ability to write, or lecture, or prepare an essay on this subject. He reserved, however, to himself the right, it seems, to denounce the belief from the pulpit, as entertained by one of his own congregation, without entering into details, and without giving his reasons. This roused Mr. Hopton (who was, by the way, an author before, having written on "Conversations on Mines"), and the pamphlet before us is his cartel to Mr. Vaughan, showing cause why the Identity is no error, but God's truth. There is much of value in Mr. Hopton's work, and we wish him a large circulation. We trust when he has gathered in a numerous body of Cornish Israelites in St. Helen's and its neighbourhood, he will ask them all to become readers of the BANNER, and thus give even a wider range to what he sees and knows to be God's truth.

The Geography of the Gates. By Philo-Israel. With Map and Illustrations. London: Robert Banks, Racquet-court, Fleet-street. Price 3s. 6d.

WE are prohibited by reason of our connection with this journal from publishing in it any original notice by way of review of this work, but we think we are justified in recording facts concerning it. A conductor of a Bible class in a large Midland counties city tells us that he had just presented to seven members of his Bible class a copy each of "The Geography of the Gates," as a reward for steady attendance during fifty Sundays at the Identity class he conducts. "When one remembers," writes our friend, "that these men have been closely confined in manufactories during the week, there must be something in Anglo-Israel Bible lessons to compel even seven men to give up fifty Sunday afternoons to hear it. The books gave evident satisfaction to the winners, who are intelligent working men of this town, getting more interested every week in our Identity. In conclusion, may I be allowed to offer to you my heartfelt thanks for the very many splendid Sunday lessons the BANNER has furnished me with during the past two years, and also the valuable information you have, through its pages, conveyed to my own mind."

We thank our friend for his kind words, and trust other Sunday-school teachers and Bible class conductors may be inclined to follow his example, and by perusal of the BANNER weekly to qualify themselves to instruct others in Identity knowledge.

1. *The Distribution of Shem, Ham, and Japheth. Israel an Arian Speaking People.* By Major-General A. M. Rainey. W. H. Guest, 20, Warwick-lane, Paternoster-row.

2. *A Summary of Anglo-Israelite Teaching, and the Scripture Proofs on which it Rests.* Being a Reply to Opponents. By Surgeon-General J. M. Grant, M.D. London: W. H. Guest, 20, Warwick-lane. Price 2d.

THE two papers we have described above were read before the Cheltenham Anglo-Israel Association last year. That association certainly, though hardly a year old, has been prolific in Identity literature; and Dr. Grant, the President, has given us all a good example, which the members of his own association have not been slow to follow.

General Rainey's pamphlet is an original carefully-prepared argument designed to prove that the ancestors of the British, being Israel, were cast out into an Asiatic country between Palestine and the Indus into an arable land, where they were called Arians (from *ar*, a plough), and the country Ariana. Their speech was, therefore, by contact with an Arian people, an Arian language itself, and has come down to our days as one classed in that category.

General Rainey reviews the three great divisions of the human race in their diversities, under the names of the Hamitic, Japhetic, and Semitic nations. These he finds are again distinguished by colour, the black, the yellow, and the white races; also by facial formation, showing again three varieties, the Negro Hamitic black, the Tartar Japhetic yellow man, and the Caucasian Shemitic white. He then asks, Is the Jew like the Negro, or Chinese, or Tartar? The answer being in the negative, the conclusion is the Jew does not belong to the Hamitic or Japhetic races, and must, therefore, belong to the Shemitic stock. If the Jew then the Israelite, too, must be Shemitic, Caucasian, European, white. Bringing phrenology

Digitized by Google

to bear on the inquiry, General Rainey finds that the brain capacity of the Caucasian races is the largest, and that the British race comes nearer to the Jew, whose superiority is allowed, than any other Caucasian people in that respect.

Language is found to be another test, and the languages of the earth being divided into Semic, Arian, and Turanian, he quotes from Max Müller, the chief authority, and finds that the Semic tongues are the most insignificant as to numbers and race—namely, Hebrew, Arabic, and Syraic. Forty millions alone of Jews and Arabs represent the Semic languages of the earth, the rest of mankind numbering 960 millions. But God's special blessing promising the multitudinous seed, was conferred on Shem and his offspring through Abraham, and therefore, it is manifest that either Max Müller's theory of language indicating race is wrong, or the science of language itself is not yet perfect. Our author deduces from the premises that there are vastly larger numbers of the Semic races extant, speaking an *Arian* tongue, than the scientist imagines, and that the British Saxons are they.

This pamphlet is full of thought, and we recommend our readers to procure and peruse it.

In Surgeon-General Grant's larger pamphlet we have the Scriptural argument in favour of our Identity fully and ably stated. The author defends the cause against the attacks of the Rev. Dr. Bonar and the Rev. C. R. N. Lyne, of Cheltenham. Many points are clearly and originally brought out by Dr. Grant which we have not seen noticed so well before. God's call of "Abraham alone" (Isa. li. 2) is shown to have a bearing on the promises to the patriarch and his seed "for ever," proving that a transfer of the blessing to the Gentiles during the present parenthesis, as alleged, is out of the question.

While admitting the existence of the spiritual seed in Christ, our author insists on the literal seed according to the flesh as well, referring to Rom. ix. 3, 4, and xi. 1, as proof that St. Paul, at any rate, acknowledged both, and did not, as is the modern fashion, deny the one but uphold the other. Dr. Grant comments on Israel's Scripturally allotted functions, and to British response thereto, as proofs of our Identity, alluding to our international beneficence, and our witnessing character as evidence of the fact.

The gathering of Israel before, and not after, the Millennium is the subject of some of Dr. Grant's ablest observations. He refers, in establishing the contention, to Zech. xii. 10; Jer. xxxi. 20, 21, iii. 18; Isa. xlix. 5, 6, and lxi. He makes a fine point in this connection from Luke i. 68, 69, and ii. 29—32, showing that the people referred to in these last passages were those to whose fathers God had made covenant promises, that, therefore, they were Israelites, and as John xi. 49—52, says, they were then children of God scattered abroad, they must be Israelites, not Jews, who then were not, at that date, under the penalty of "scattering." They were also, as stated in Luke i., redeemed by the first advent, and their state of separation from God was, therefore, then cured. It does not await the millennial condition after the second advent to bring it about.

Dr. Grant makes wise and pertinent observations on "The Gates," on the birthright, on the earthly supremacy of Joseph, on Israel's chieftainship of nations, on her naval and military might, her geographical North-west island position, on her dwelling alone, her wealth, her mastery over foreign nations, her greatness after her captivity as compared to what it was before, her multitudes, her love of the Sabbath, on philology, as bearing on our origin, on the evidence of history, on physiology, as referring to the case, and many other points.

At page 19 we find Dr. Grant quoting the metrical translation of Psa. lx. to prove that Israel (the British) will eventually hold Constantinople (we hope the Rev. B. W. Savile will attend to the Doctor's arguments here); and we quote his last stanza because it illustrates our view that we have arrived at a stage in the history of the world when Dan. xii. 7 is coming into fulfilment, for God is "scattering our troops" (which is British "power") prior to blessing us exceedingly, giving us the strong city, and thus ending the whole drama of Israel's history, which begun at Gen. xxii. 17, and will end with the last word in the Eastern Question. The lines run thus:—

> "Ee'n Thou, O God, *who hast disperst*
> *Our troops*, for we forsook Thee first,
> Those whom Thou didst in wrath forsake,
> Atoned, *Thou wilt victorious make.*"

We like Dr. Grant's pamphlet very exceedingly, and recommend it highly to our readers. We are thankful for the good opinion he expresses of our poor labours in the BANNER OF ISRAEL, and the high encomium he passes on this journal. But surely we may say of him, and say it with truth, that his nervous, able pen has, in the pamphlet before us, rendered our cause most valuable service, and has put our Israelite argument with a force, power, and an ability unsurpassed even by himself, into the narrow limits of a couple of dozen pages.

The House of Joseph in England. By A Watcher. Rivingtons, Waterloo place, London. One Shilling.

OUR friend, "A Watcher," has produced an excellent little pamphlet on the subject of "The House of Joseph in England," with which we have but one fault to find. It is much too short. Our author tells us why he designates Israel by the name of Joseph. He gives us three reasons:—

1. Because Shimei so distinguished the larger House.
2. Because, so named, the folly of amalgamating Judah and Israel cannot be perpetrated, as our clergy now will persist in doing.
3. Because the name proves that the prophecies favouring Joseph and Ephraim cannot be applied to the Church of Christ, since the Lord sprung from Judah, not Joseph.

"A Watcher" makes a capital point when he contrasts the way the Identity is growing with the mode in which Plymouth Brethren, Irvingites, the Salvation Army, and even Moody and Sankey, as well as Ritualists, constantly spread their views. These seek the aid of religious excitement, and of appeals to heated imaginations and sympathies to win the public; whereas the teachers of Anglo-Israelism have fought their way to the forefront simply by argument and calm and quiet reasoning, conducted without public bluster and noise, without trumpet-blowing and excitement, much in the way the Galilean fishermen worked in the early days. The "Watcher's" arguments begin with six questions put by a clergyman of the Church of England, and answered by himself. These are the usual stock questions put by inquirers or opponents, and well the "Watcher" has answered them.

We are glad to see reproduced at page 10 the anecdote told us by the Rev. F. R. A. Glover respecting the Rabbi of the Continent who, when told to express "England" in Hebrew, said he only knew one way to do so, and named Isaiah's designation for Israel's refuge—namely, *Ï'ai Ï'yâm*, "the isles of the West" (Isa. xxiv. 15).

In the general remarks (page 15) at the end of the "Watcher's" *brochure*, he has some stinging words for the provoking clergy who will insist on spoiling the simplicity of God's literal Word of truth by their own "ideal and typical" interpretations. These views he finds, most truly, are not for "God's glory," since they upset His plans, throw doubt upon His faithfulness, truth, and honour, and present us with a Bible inconsistent with itself, an easy prey, therefore, *in their hands*, to the better instructed infidel. The "Watcher" properly insists that God's promises to Abraham and his seed were *for ever* (Luke i. 55). He alludes to Deut. xxviii., xxix., xxx., as a clear historical résumé of the holy people's destiny, with nothing in it hypothetical, all answering to dry historical facts, embracing the prosperity of the nation under David and Solomon, the wretchedness in the captivity and exile, and the final return to obedience and restoration, therefore, to favour. Judah, it is shown, was more privileged than Joseph's House, and sinned deeper. Judah's punishments were literally fulfilled. The subsequent blessings and return from Babylon were literal facts. The death of Christ and the dispersion of the Jews were literal events, and why should Joseph be cast away for ever, when Paul said to the bare idea, "God forbid!" The "Watcher" says (truly and justly) that the commentators do not join St. Paul and say, "God forbid!" *They* calmly declare Joseph *was* annihilated, and what is this "but to make God a liar?" (page 18.).

"A Watcher" now turns to England, and draws her portrait, and shows us it is Joseph's, the Ten-Tribed House. His dwelling-place, his standard, his multitudes, his protection of Gentile races, his skill in archery, his Sabbath observance, his possession of the Gates (Philo-Israel's late volume is here honourably mentioned), his reversionary interest in the promised land under the Anglo-Turkish Convention; all these are noted as features in the likeness. This, says the "Watcher," is evidence you can "see," real evidence of existing facts, and suited to the material earth-born mind.

Our author next shows that Great Britain is not what Mr. M. Baxter says it is—namely, one of the ten toes of Daniel's metallic image, but a Stone Kingdom, an earthly kingdom, like the four preceding ones, not a religion only. "A Watcher," on page 21, asserts what we cannot quite readily accept, that this fifth kingdom "has not yet begun to break in pieces and consume the ten toes." We believe the process of disintegration began at the Battle of Waterloo, perhaps long before.

"A Watcher's" pamphlet ends with six puzzling questions for the clergy of the Church of England, which they ought to be able to

Digitized by Google

answer easily; but to our certain knowledge they cannot, as our author says they confess to him, give any reply to the first; and as to the rest, they allege they have "no time" to think them out. Mother's meetings, tea-meetings, prayer-meetings, Sunday-schools, and a hundred other duties can be brought within the clergyman's day's work, but to discover from God's Word where that nation is gone to redeem whom Christ died, that is a subject for the elucidation of which His under-shepherds, with a smile and a pitying look at the questioner, "cannot find time!" Shall not the Lord God require for this the flock at their hands? (Ezek. xxxiv. 10).

Correspondence.

PYRAMID ISRAELITISH-BRITISH WEIGHTS AND MEASURES.

To the Editor of the "Banner of Israel."

DEAR SIR,—I should like to call the attention of your readers to a passage referred to in Mr. Cachemaille's paper in your last number (Dec. 22), on "The Great Pyramid and the Eighth Commandment." He refers to Lev. xix. 35—37. This passage is the last of a series of paragraphs, in all twenty-one, containing various prohibitions, and each one ending with "I am the Lord," or "I am the Lord your God;" but the last one ends thus, "I am the Lord your God, which brought you out of the land of Egypt." Now why is the land of Egypt thus mentioned in special connection with weights and measures? Does it not imply very clearly a reference to the Great Pyramid, wherein would be found God's standard of the weights and measures that were to be binding on Israel, and which were to be to them for all time the actual measurement of that which God calls "just balances" and "just weight."—Yours faithfully,

HEYWOOD SMITH.

THINGS OLD AND NEW.

To the Editor of the "Banner of Israel."

DEAR SIR,—You are a prominent man in the search after truth, I was going to say in the exemplification or kingdom of truth; for *king* means (Heb.) exemplar; in this sense we are all to be kings, kings amongst men, pattern men. How does this bear in reference to the inscription on the cross? But first take Matt. xxvii. 11: Pilate said, "Thou art the King of the Jews?" Jesus replied, "Thou sayst it," or "Thou sayst so." He did not then claim it for Himself; the cross first, before the crown. He is yet to come as King, when all nations shall do Him reverence.

Now for the inscription. 1. Jesus, we all know, means *Saviour*. 2. Nazareth? why, it means *pre-ordained*; 3. King means *exemplar*, or pattern; and 4. Jews means *re-engagers*, because they will look on Him whom they pierced, and will mourn as one who mourneth for his mother. The whole inscription therefore is, "The pre-ordained Saviour, the Exemplar of the re-engagers." His very persecution and death were indications of what happened forthwith and all along these 1880 years of what should overtake the Jews. Josephus and their whole history tells the same story, and what of Russia, Bulgaria, Germany, now? But by-and-bye Messiah will indeed reign in Jerusalem, over all the earth, "*All kings* doing Him reverence." My object in writing you is especially to bring out this idea, this future fact; and in confirmation of it let me present you with an extract from a book printed in 1669 A.D., written by an enlightened woman, Jane Lead, and you will see what it says of the Lost Tribes:—

"There is a fourth sort that do suddenly expect the *personal* glorious reign of Christ, before He has accomplished His preparatory reign in spirit. These raise a mighty cry in the world, but are too hasty to fetch down Christ before He has a Church and bride prepared for Him. Such as stand gazing here must frequently be frustrated of their expectations. Another sign will be, that by and through the opening of the living testimony, which proclaims the approach of Christ's kingdom; and which shall be guarded and fenced with such power and authority from the Holy Spirit, as shall convince and invite the monarchs and nobles of the earth to hearken thereto, and look into the deep mysteries relating to it, and preparing for it; by whose countenancing and improving of all their power to promote this super-eminent kingdom they will be great presidents and leaders to their subjects. Hereby also there will be mighty stirring for the bringing in of the scattered Tribes of Israel, that will begin to come in at the hearing of this joyful sound to give a resurrection out of their deadness in unbelief, which will be marvellous and wonderful."

This appears to confirm the text, "He will (first) gather the wheat into His garner," &c. John prepared the way for His coming in the flesh; but by-and-bye we shall have the Spirit poured out and running over. "Your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions." Nay, it is to be upon "*all flesh*." We shall get the downpour by-and-bye; in the meantime you are assisting to sustain our hopes, not only that our personal redemption draweth nigh, but that of the entire universe; no more sin, no more death. We talk much of longevity now-a-days, but we shall even shame the ancients. When Messiah (which means "assumer"), the assumer of our humanity, comes again in our glorified nature we shall die no more; in a moment we shall be changed into it, and "because Messiah lives we shall live also." J. S. C.

To the Editor of the "Banner of Israel."

DEAR SIR,—I enclose five shillings' worth of stamps as a thank-offering to the Lord for all His loving-kindness to us His children. Will you kindly use them for the spread of our cause? May the Lord hasten the time of His coming. It is but a trifle I can send, but—

"Every little mite,
Every little measure,
Helps to spread the light,
Helps to fill the treasure."

I am, dear sir, M. T.

West-street, Bromley, Kent, Dec. 30, 1880.

[NOTE BY THE EDITOR.—We shall be happy to hand over this sum to an Israelite who has done much for our cause, and will use it to God's glory.]

ISRAEL'S SCRIPTURE AND PRAYER UNION.

"Look up to Jesus,
Whilst you watch with care:
He feeds God's altar best
Whose fuel is prayer."

THE number of members is now 608, 34 having been enrolled since our last report.

Mr. F. A. R. Winter, of George Town, British Guiana, whose name is not unknown to readers of the BANNER, writes for four cards of membership, and *Monthly Comments* for use and distribution. He says: "I am glad to see the members of the Union have increased so much, and hope in the coming year, instead of hundreds, we may be able to count thousands as having joined in this most useful movement." Mr. Winter had recently met with a clergyman believing in our Identity with Israel, and was able to supply him with some of our literature.

One suggests, "That all Israelites who are not members of the Union, or who may not care to become members, should send their names and addresses to us, per post card, and that a separate roll should be kept for all such." Our correspondent adds: "Not so very long ago the wonder was to meet with anyone in these parts (Perth) who knew anything of the subject dear to us; now the reverse is the case. I am convinced it only wants some great event to raise a new (?) nation in a moment, as the dry bones in the valley."

The *Comments* for February, on Ecclesiastes, The Song of Solomon, and Isaiah i. to ix. are, we think, especially good. We hope our members will bring them to the notice of friends who are studying the subject. Many such, we are glad to know, have already found them helpful, and they are still more likely to prove valuable as we read day by day the prophetical books.

The *Comments* are now printed early enough to send to Australia and New Zealand. In consequence of this the number of members will in future be omitted in the *Comments*.

Some of last year's numbers have been distributed, with other Identity literature, among our sailors through St. Andrew's Waterside Mission, Gravesend. We still have some to spare, and shall be glad if anyone having opportunities of circulating them will apply to us, stating the number required.

The card of membership will be sent on receipt of three stamps. The *Comments* will be sent post free monthly, for 1s. per annum; 2 copies, 1s. 6d.; 3 copies, 2s. Address, Miss Lawrence, Stoneleigh, New Wimbledon, Surrey.

FREE DISTRIBUTION OF LITERATURE.—Since August last we have received from many of our members extra stamps towards the expenses of the Union, besides four donations of 10s. each. Such, indeed, is the interest manifested in the progress of our Prayer Union, that we now have in hand sufficient to pay expenses up to the end of July. We, therefore, propose at once to devote £1 to the purchase of literature for free distribution, and hope our friends will enable us to repeat this as often as possible. Applications for grants of this literature may be made to us, stating the quantity required, and the proposed channel of distribution.

J. LAWRENCE
(Hon. Sec. I. S. and P. U.)

January 18, 1881.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	13	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

BANNER FREE CIRCULATION FUND.
Mrs. Geo. W. Cotten, per Philo-Israel... £1 0 0

THE GREAT PYRAMID
MR. W. ROWBOTTOM
will be pleased to hear from Secretaries of Anglo-Israel Associations, and others, desirous of arranging for Lectures during the next three months. Expenses only. Address: *Journal* Office, Alfreton.

THE REV. J. BILLINGTON, F.R.H.S., will feel obliged if all communications respecting Identity Lectures, Subjects, Terms, &c., be addressed to him, care of Mr. Robert Banks, Racquet-court, Fleet-street, E.C.

Just published, Crown Octavo, cloth bound, gilt letters, 296 pages.
THE SEED OF ISAAC,
BEING AN
HISTORICAL REVIEW OF GOD'S DEALINGS
WITH
HIS CHOSEN PEOPLE ISRAEL.
BY J. D. GRANGER.
Post free, 4s., from THE AUTHOR, 84, Exeter-street, Plymouth, and ROBERT BANKS, Racquet-court, Fleet-street.

Just published, price 1s., post free 1s. 1d.
THE GREAT PYRAMID, IN, BUT NOT OF, EGYPT:
ITS CLAIMS TO BE FOR A SIGN AND FOR A WITNESS UNTO THE LORD OF HOSTS IN THE LAND OF EGYPT,
As announced in the Scriptures of His Holy Prophet Isaiah, B.C. 714.
BY H. W. BADGER,
Private in H. M. 40th Regiment, now serving in India.
INTRODUCED BY MRS. PIAZZI SMYTH,
London:
ROBERT BANKS, Racquet Court, Fleet Street.

FEBRUARY NUMBER NOW READY.
Price 2d.; Annual Subscription, 2s. 6d.
ISRAEL'S HOPE AND DESTINY.
Editor: Douglas A. Onslow, J.P.
London: Robert Banks, Racquet-court, Fleet street.

THE FEBRUARY MONTHLY PART OF THE BANNER OF ISRAEL. May be had, by ordering, of any bookseller, or newsagent. Price 7d.
London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, FEB. 2, 1881. *All Rights Reserved.*

Just published. Price 2d.; 12s. 6d. per 100.
IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?
BY WILLIAM HOPTON, of Sutton Heath.
London: Robert Banks, Racquet-court, Fleet-street.

Price 4d., by post 4½d. Special terms for a quantity.
THE ISRAEL OF GOD.
A SERVICE OF SONG
Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.
BY C. W. E.
Robert Banks, Racquet-court, Fleet-street, E.C.

WORKS BY PHILO-ISRAEL.
THE GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.
In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.
London: Robert Banks, Racquet-court, Fleet-street.

PHILO-ISRAEL'S BOOK FOR CHILDREN.
THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. Price 4d., post free 5d.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters."

Price 2d., post free 3d.
THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated.
London: Robert Banks Racquet-court Fleet-street.

Second Edition now ready, price 2d., post free 2½d., 12s. 6d. per 100 for distribution.
AMMI; or, THE CHOSEN PEOPLE
BY MISS BIRD.
Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

Price 2d., post free 2½d.
MANASSEH AND THE UNITED STATES.
An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

Price 8s., post free 8s. 8d., bound in blue cloth, gilt, side and back.
THE FOURTH VOLUME OF THE BANNER OF ISRAEL.
CONTAINING 520 QUARTO PAGES.
Post Office Orders to be made payable to Robert Banks, Racquet-court, Fleet-street; or, W. H. Guest, 20, Warwick-lane, Paternoster-row.

THE CHEAPEST IDENTITY VOLUME EVER PUBLISHED.
384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d., by post 4s.
THE FIRST VOLUME OF ISRAEL'S HOPE AND DESTINY.
Edited by DOUGLAS A. ONSLOW, J.P.
This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.
London: ROBERT BANKS, Racquet-court, Fleet-street.

Price 2s. 6d., post free 2s. 9d. Bound in handsome cloth, gilt, bevelled boards, gilt edges, and beautifully printed on toned paper.
THE SISTERS OF HARROWDALE RECTORY. By
MRS. M. A. SEARSON,
ILLUSTRATED WITH
A BEAUTIFUL DOUBLE-PAGE FRONTISPIECE.
"In this work, the leading arguments used in support of our Identity are woven into a pleasing story, which is both interesting and instructive. The description of the Rectory is a beautiful picture of the quiet sanctity and repose of an English Christian household, situated amid that charming pastoral scenery, which has its grandest development in the Southern and midland counties of England. It will prove entertaining to young and old, and should have a wide circulation."—*The Heir of the World*

THE DISTRIBUTION OF SHEM, HAM, AND JAPHETH.
ISRAEL AN ARIAN SPEAKING PEOPLE.
A Paper read before the Cheltenham Anglo-Israel Association.
BY MAJOR-GENERAL A. M. RAINEY.
This Pamphlet is strongly recommended to Identity Associations and Distributors of Anglo-Israel literature. Being a complete answer to many of our objectors.
Price 2d., or 10s. per 100 for distribution.
London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Price 2s., post free 2s. 3d.
THE FUTURE OF ISRAEL AND JUDAH.
By Rev. JOSEPH WILD, D.D.
With a Portrait of the Author.
London: Robert Banks, Racquet court, Fleet-street, E.C.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

This day. Price 1s., post free 1s. 1d.
SYMBOLICAL TREE OF THE BRITISH EMPIRE.
By HARRY W. FARNALL, of New Zealand.

"The chart is in the form of an ancient oak-tree, on the stem of which are the words Abraham, Isaac, and Jacob, and further up the trunk the Twelve Tribes, with their presumed modern national descendants. The Jews are shown us, diverging from the Ten Tribes, on the two lower branches, leading to Palestine and Cyprus, but intermingling with other boughs of the tree. The kingdom of Israel passes further up the trunk to the British Isles, and thence spreads out to all the British dominions, which are represented on separate branches and boughs. Suitable quotations from Scripture upon which the Anglo-Israel theory is based are marked on separate parts of the Chart."—*Evening Star (Auckland).*

The Editor of *The Banner of Israel* says:—
"We have had our copy carefully mounted and framed. The framed picture is now exposed in one of the busiest thoroughfares of Bristol in the window of the artist who framed it, and great is the wondering notice it receives from the passers by. We hope our friends will get copies for themselves, and let the public obtain a view of it in the way we indicate, if even only for a few days. Identity knowledge is thus taken in by the eye, and produces there a great impression. We trust that throughout England, too, this chart will be valued by Israelites, and help them to teach others that 'Lost Israel is found' in the mighty British Empire of to-day."

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET;

JOHN T. W. GOODMAN,
High-Class Tailor,
47, ALBEMARLE STREET, LONDON, W.
MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Digitized by Google

"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. V. NO. 215. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 9, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Cyprus	61
The *Onus Probandi*	62
Progress at Home	63
Whom Did the Man Represent. By L. P.	63
The Exclusive Promise of the Holy Spirit to Israel is Nationally Perpetual	64
Anglo-Israel Lectures at Bathurst, New South Wales	65
Extract from "Lord Beaconsfield: A Study." By Georg Brandes	66
The Approaching Attack in Parliament on Our Hereditary and National Weights and Measures. Forwarded by C. Piazzi Smyth	66
A Frenchman's Testimony to Israel's Greatness	66
Review	67
Correspondence	67
Israel's Scripture and Prayer Union	67

CYPRUS.

IT is always a good thing when we hear nothing of an outlying portion of Israel's Empire beyond sea. When such has no history, we know things are going well there. It is only when mischief or troubles are brewing that the name of the spot comes constantly before us as contemporary history. Of Cyprus one has heard little or nothing lately, and we judge it to be a good sign. Cyprus must be prospering. This is the opinion of Sir M. Biddulph, whose report on the island has just appeared. Commenting on the facts, the *Standard*, in its issue of January 15, 1881, made the following remarks:—

But there is a political, as well as an economical side to the value of Cyprus; and every day that passes serves to show more and more clearly that if England remains alive to its own interests, *the island may serve as a valuable link in the long* CHAIN *of Empire with which we have* GIRT THE WORLD. The Mediterranean must always remain of the first importance in a naval as well as a commercial sense, and the jealousy which two of the Great Powers are at present exhibiting concerning the exercise of mere influence in Tunis shows that the littoral of this inland lake has lost none of its value. Moreover, the Eastern Question, as the French Minister of Foreign Affairs has recently reminded us in such grave language, has not yet had pronounced upon it the final word. Greece is in arms ready for attack; Turkey is in arms preparing for defence. Europe beholds this menacing spectacle with uneasiness and displeasure; but it does not at present seem able to remove it. At any moment disordered ambition may make the Eastern shores of the Mediterranean the arena of conflict and bloodshed, and should there be a general war England cannot be too near the amphitheatre of strife. We may form what virtuous resolutions we will, but it is certain that this country will not be able to avert its attention from the East of Europe, should Crescent and Cross again flame against each other in sanguinary rivalry. The interest of Austria in the Eastern Question is well-known, and Prince Bismarck has recently discarded all affectation of indifference, and has a fulcrum for his long policy, both at Constantinople and at Athens. It is still as true as when Lord Derby made the observation, that the last word of the Eastern Question is, Who shall have Constantinople? Moreover, the future of Asia Minor is still shrouded in dangerous darkness. For these reasons the proximity to the seat of struggle given us by the possession of Cyprus is invaluable. At present it is an island of peace, and we hope it may long remain so. But should the hope be disappointed, it is eminently fitted to be, as Lord Beaconsfield more than two years ago described it, a place of arms of immense importance to this country.

There are several points in this extract which will prove interesting to Israelites, as confirming the views they tenaciously hold. The *Standard* admits that Cyprus is one of the Gates—"a valuable link in the long chain of Empire with which we have girt the world." It is the Empire of the world, then, we hold! and we have "girt" the world with our links. These are Israel's characteristics, as Deut. xxxii. 8, and Dan. vii. 27 tell us. And what are these empire-giving links? They are obviously "the Gates" (Gen. xxii. 17), another possession promised to Israel, and yet the distinguishing mark of the British race to-day. The editor speaks, too, of Constantinople. The Rev. B. W. Savile had better have a word to say to him, counselling caution. "Who shall have that great Gate?" somehow is "mixed" in the *Standard's* view with *our* possession of Cyprus! and we are congratulated on having acquired the island, as it brings us so near the arena of the coming strife, which will gather round "the last word in the Eastern Question." To us, who see the bearing of the whole thing on our Identity, these words are not puzzling; but to the Rev. Mr. Savile, we suppose they indicate something too terrible and ridiculous for contemplation, as his late pamphlet showed. The *Standard* had therefore better be wise.

St. James's Chronicle, however, of the same date, quotes the *Standard's* words with admiration and adhesion, and Liberal minds too can see, as well as the rest, that Cyprus is "a strong place of arms" of vast importance to this country in the coming times of trouble concerning the great Eastern Question. Also that when Israel has to say "the final word," and take Constantinople to herself, in fulfilment of God's promises to Abraham concerning "the Gate of his seed's enemies," Cyprus will operate as a great help towards that consummation, which we believe was the heart and kernel of the covenants of God with the seed of Abraham, His friend for ever!

To show how men's minds are advancing on the lines which have for their terminus the settlement of the Eastern Question, we have before us a letter from a friend to our cause, now in the Holy Land, who, speaking of that country, which should be a fruitful field, as a veritable desert, and the gold and silver mines as "the haunt only of the jackals and bats," declares his anticipation that "the whole country from the Euphrates

Digitized by Google

to Aden might well be accepted by Israel as a discharge for the Turkish loans, and the Duke of Connaught appointed by the British Crown as Regent in perpetuity." "At present," he adds, "an Englishman can act as he likes here, and so great is the power of our consulate, that no one dares to interfere with our rights, assumed or otherwise."

We ask our readers, if these being the anticipations of a person on the spot, and "the last word in the Eastern Question" being one which must soon be proposed and answered, whether they fail to see the good hand of our God upon us in giving us now, through the instrumentality of Lord Beaconsfield, the gift of an island admirably situated to operate as "the Gate," naval and military, of the whole sea-board of Syria and Palestine—a Gate sure to dominate as such throughout the Levant, and to raise the power and prestige of Israel all over the Bible lands, so soon destined to be ours, in junction with Manasseh and Judah, our twin sisters in the glorious restoration. "Marvellous, indeed, is it," says a friend, "and deeply interesting to anticipate the peculiar manner in which the Lord Jehovah is Himself preparing to solve the Eastern Question;" and in that solution, we may be sure, a potent part will be played by the last new factor in the matter, the Mediterranean British "Gate," even Israel's latest acquisition, the now very prosperous island of the Levant, Cyprus.

THE *ONUS PROBANDI.*

MANY have been the failures of justice which have occurred from inability of judicial officers to apply the rules bearing on the question, "On which side rests the burden of proof?" The *onus probandi* remains in any contested question on that side which (no evidence being produced on the other), would fail, if proof were withheld by it. The party on whom the burden rests has thus the "labouring oar." In reference to our Identity, the facts undisputed are these:—Ten-Tribed Israel was cast out of their land 26 centuries ago, and has for 1,400 years disappeared from human history. She has to be found in these latter days, and her habitat is marked out in prophecy as the isles of the West. We allege that the British people are they. Our opponents deny this plea, but offer no evidence to refute the statement; and on us therefore rests the burden of proof to show that the British answer to the signs, tokens, marks, and identifications described in the Bible as the attributes and possessions of lost Israel in the latter days. This evidence has been produced in abundance on our side, and our opponents, if they desire to break down our case, must show either that the identifications do not fit the British nation, or that there is some other race extant which answers perfectly to the descriptions, while ours does not. This, however, is just what our adversaries never attempt. They admit just sufficient to throw on themselves henceforth the shifted burden of proof, and while our contention that the British answer in all particulars to the portrait of Israel drawn in God's Word, remains unchallenged, they fail to show cause why the claim should not be allowed, and make no attempt to set up a rival claimant for the honour of representing the expected "remnant of Israel." The argument of the Rev. B. W. Savile, in his late pamphlet, is a case in point which illustrates what we are endeavouring to set out. He admits our contention that the two chief ingredients of the modern British nation (the Cymry and the Sacæ) are derived from the same original Asiatic stock. He admits, further, that the Cymry of Wales are the same people as the Cimbri of the Romans, as the Cimmerii of the Greeks, and as the Cimmerians, Gomerim or Gimiri, of whom Tuespa was a chief among the Cymry of Mesopotamia in Central Asia in the seventh century B.C. (BANNER vol. ii., p. 234, No. 81). He also admits now and in the same letter (p. 234) that at that same epoch, in the same spot, there were located with the above, a people assumed by Professor Rawlinson to be of quite another race; that these were called by the name of Beth Khumri (or the Ten-Tribed House of Israel), to whom great promises of becoming a multitudinous people were given by God Almighty Himself. Mr. Savile allows besides that the race we represent now in Great Britain is possessed of all the chief promises and covenants God gave to the Beth Khumri, and finally, on Mr. Savile's own showing, it cannot be distinctly and clearly proved that the said Beth Khumri and the Cimmerians, of whom Tuespa was the chief, were 26 centuries ago two distinct and racially diverse people.

On whom now rests the burden of proof? On the Anglo-Israelites, who, relying on the presumption of identity of race, produce no direct evidence to show that the Cimmerians and the Beth Khumri were one and the same race in 740 B.C., or on Mr. Savile, who, in the face of his admissions and assertions in regard to the point he raises, fails to offer rebutting evidence, and advances also no proof? Surely he works the labouring oar? and because he fails to substantiate his plea of original racial diversity, which he now raises—(namely, that Tuespa's Cimmerians and the Beth Khumri were as different in origin as Japhetic and Semitic people can be), his contention must fail, his arguments must be put aside, and the presumption in favour of ours regarding our Identity must prevail. Why cannot Mr. Savile see that, admitting what he does, and averring what he now newly puts in plea, on him rests henceforth the burden of proof to show that Tuespa's Gimiri and the Beth Khumri Israelites were not one and the same, but two different races of the same name, but of diverse origins; the one the promisees of splendid Divine benedictions, the other the ancestors of a people who are the present actual enjoyers of those very same blessings; and yet that the two came of absolutely different stocks, as opposed as Japhetic Gentiles can be from Semitic Israelites? The *onus probandi* then rests on Mr. Savile of maintaining a proposition, which from the nature of things is (with reference to his own admissions and God's character) incapable of proof. As he does not attempt it we may deem him a defeated opponent, one who has not, and never had, a chance of success. Also in respect to the task he set himself to perform when he sat down to write his last pamphlet, we may pronounce that he has disastrously failed. And why? Because the allegation which he was bound to prove in order to succeed —namely, that the Cimmerians and Israelites of Mesopotamia were not (as we allege) one, but, as he avers, two distinct races, he has failed to establish, and on him, *pro hac vice*, rested "the burden of proof." In short, the "presumption" in our favour prevails, and the Identity is established. To illustrate the matter on hand, we narrate to our readers an anecdote which is true, and in which we personally were *dramatis persona*.

About five years ago we had occasion to call on a divine whose reputation is favourably known in evangelical circles, whose eloquence, forensic power, critical talent, and ability as a preacher, are admitted on all sides. We thought it a good opportunity to elicit such a man's opinion as to the evidence in support of our Identity (we knew he was favourable to our Great Pyramid belief). "Mr. ———," said we, "what is your opinion on the subject we call 'the Identity of the British with the Lost Ten Tribes?'" He answered us thus. Placing a newspaper flat down on the hearthrug before him, "This," said he, "shall represent Media and Assyria. Now I believe this. The Ten Tribes went in at this corner as captives, and we modern British trace our ancestry back, back, back from England till we come to this (opposite) corner of the Assyrian land. This is what I hold on this matter." Our reply to our rev. friend was this, "that he went indeed a long way with us." If he now holds, as we believe he does, that the British people possess to-day all Israel's promised blessings (a fact Mr. Savile cannot deny), then we know that on the reverend exponent of his belief, there rests by every rule of evidence "the burden of proof" (if he avers it) that "the ancestors of the British, being the Khumri, were not Israelites."

Digitized by Google

PROGRESS AT HOME.

THE instruction of the British nation by lectures, by letters, and notices in the public press, by meetings, public and private, by private and semi-public effort, is certainly going on apace. We receive letters, newspapers, pamphlets, and books on the subject almost by every one of our daily four postal deliveries, and sometimes the mere labour of digesting the vast mass of literature thrown into our hands, all pointing in the direction of Identity progress, is almost more than we can manage, with reference to daily editorial duties in connection with the BANNER.

We have just now before us Col. Bentinck's lecture at St. George's-road, we suppose in Wimbledon, published in the *Surrey Comet*, of December 11; a letter from an Anglo-Israelite, of Winchester, in the *Observer*, of December 4; Mr. P. Miller's (the blind Israelite's) successful lecture on the Great Pyramid, in Hull, on November 26; one on Cui Bono? by Mr. T. B. Barner, of the same place; the Rev. C. W. Hickson's elementary lecture in Clifton, on December 17; and various publications and newspapers, some for, others against, our glorious subject.

We give an extract from Col. Bentinck's lecture, and the best and most telling portions of our Winchester friend's reply to the Rev. John Wilkinson's stereotyped lecture against our views; regarding, 1st. "Where the Ten Tribes are not;" and 2nd. "Where they are;" Col. Bentinck said:—

Isaiah lx. commenced, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for behold the darkness shall cover the earth, and gross darkness the people." Such was the case now. If they went abroad and saw the national Churches there, which shone bright in the Reformation, and which stirred us up in these islands, what was their condition now? Infidelity was openly preached, the divinity of Christ denied, and very often the very existence of God also. Darkness did cover the earth. There was no true light in any of the Gentile Churches. In England alone was this light burning brightly. Then again, it was prophesied in the same chapter, "The nations that will not serve thee shall perish" (verse 12) and be "utterly wasted." Such could not but apply to England. The aborigines refused to serve us, and were dying out. The Maories did the same, and were almost extinct, although in both cases we had kindly cared for them, and had tried to act towards them *in loco parentis*. But, on the contrary, where a people did serve us, they increased. Go to India, and look at the Hindoos engaged as troops, judges, and schoolmasters, and in every capacity. They multiply, and must continue to do so. After giving many other proofs of our Identity with Lost Israel, the lecturer, in conclusion, said many people argued that England could not be Israel, because the physiognomy of the people had no resemblance to that of the Jew. There were many reasons why this should not be so, and one especially was that the Ten Tribes were absent at the crucifixion of Christ, whilst the Jews cried out, "His blood be on us and on our children." Certain it was that the Jews had a mark, and equally sure was it that Israel did not have the same difference of feature as the Jew had.

In reference to the Rev. J. Wilkinson's two points, the answer our Winchester champion gave was this,—

The lecturer answered his first question by stating, "The people should dwell alone and not be reckoned among the nations," and added that was true of the Jews, but not true of the Anglo-Saxons. On this first point I must differ with the lecturer, and say most emphatically that we British people do dwell alone, and that the Jews are still a dispersed race all over the globe, but soon, destined by God's good will, to be re-united with the Ten Tribes, and be taken by them safely to the land promised by the Almighty to our forefather Abraham. The second point, as to who are the Israelites? the lecturer gave it as his opinion that they were the Nestorians in the mountains of Kurdistan, and by the lake of Ooramia in Persia. When the Lost Ten Tribes are found (and I maintain they are already found in the British people and the Americans) they must comply with the following words of God:—They must have immense colonies (Isa. xlix. 8, liv. 3). The aborigines of their colonies must be dying out (Jer. xxx. 11). They must be the most wealthy nation (Deut. viii. 18). They must lend to other nations, but never need to borrow from them (Deut. xv. 6). They must be a missionary people (Isa. xxvii. 6), &c. Can the Nestorians or any other nation on the face of the earth comply with all the above save the British?

It is manifest to us, as well as to all who communicate with us, that the interest in our Identity is spreading immensely. In all directions, at home and abroad, men are actively pursuing and disseminating the knowledge; the clergy and the savants only oppose it, the latter languidly, the former with great warmth and animosity. We are glad to know that the opposition of such men as Dr. Bonar, the Rev. B. W. Savile, the Rev. John Wilkinson (the latter always our consistent opponent from the first), and others, is only giving wings to the subject, and spreading the good news far and wide, even to the world's end. Our clergy and opponents thought the idea would soon die out as a curious and vain speculation, a craze and silly conceit of a few "hare-brained" weak-kneed ones; but on the contrary, the belief gains ground more and more every day, till at last the secular press is forced to notice the strange doctrine to ridicule and denounce, but never refute it. When the clergy strike at it to destroy it, the effort ends in lamentable *fiasco*, like that of the Rev. Dr. Bonar and Mr. Savile. The blow recoils upon the assailant, for ours is God's truth, and theirs but man's weak attempt to put down what He resolves to carry out.

We praise God for the progress we observe, and urge our readers never to relax their efforts, but to continue to make these "good tidings" known far and wide, till all men shall discern that the "lost son," Ephraim, "is found," "the dead is alive again" (Hosea vi. 1, 2; Luke xv. 32).

WHOM DID THE MAN REPRESENT?

BY L. P.

THE parable which we find in the beginning of Matt. xxii. terminates with an incident which, we confess, has always been to us a matter of perplexity and mystery. When we believed the whole image presented by our Lord of the marriage feast to be a simple reference to the spiritual condition of all men, the episode of the "man not having on a wedding garment," and therefore being cast out into darkness was to us incomprehensible, though we accepted the general view of his being one who had not clothed himself in the righteousness of Christ, and was, therefore, unfit to be His guest.

But, then, how had he been admitted to a place at the festal scene? And, having been so admitted, why was he apparently worse treated than those who had been fully invited in the first instance; and had despised the privilege of attending the feast, preferring other lesser and altogether inglorious pleasures. We believe that if a sinner has but faith enough to touch trustingly the hem of our Lord Jesus' garment, it is sufficient to make him acceptable, through the blood and mediation of that same Lord. That blessed Saviour has said that He will cast out none that come unto Him, all such being drawn of the Father (John vi. 37, 44). Now, surely if the man in unsuitable garb came to the feast, he was shewing faith in the great king's hospitality and offer of grace and favour, and proving his expectant belief in the marriage of the Son, which was the event to be celebrated. Yet, when the king came in, the man was speechless, unable to plead any excuse for his conduct, and therefore was thrust out to woe and weeping. He had been called, but was not chosen; and yet he came with those who had been gathered in, and were feasted and honoured.

We now believe we have, in the past, misunderstood the whole narrative. The kingdom of heaven—that is, God's people Israel, received, in the person of the Jews, the first invitation to the wedding-feast. They scorned the message, and they do so still. They were—and they are—busy with their

Digitized by Google

merchandise, their possessions, their home joys, and did not, and do not heed the voice of God's servants, bidding them come to the marriage. When they had maltreated the heralds of mercy, they were sorely punished; but the wandering sheep, the Tribes of Lost Israel, who were dispersed throughout the earth, were gathered in, the good and the bad, and made welcome at the board where the feast awaited them, filling up the empty places of those who had declined to come.

We do not speak now of the outsiders, the true Gentiles. We do not imagine that reference in this parable is made to the saved out of every nation of the earth, who, we know, are received unto life everlasting as fully and graciously, when accepting the terms offered them, as those who can call Abraham their forefather. But we would suggest—for we make no assertion, and we would fain write in a very humble spirit of our conjectural explanation—that the Master was speaking of the kingdom of heaven in the same sense as in Matt. xiii. 5, 24, 31, 33, and as representing only Israel, the elect, the redeemed nation, and not of those who are gathered in from amongst, doubtless, every nation of the world.

Amongst the favoured guests, of course, in accordance with Exod. xii. 49, Num. ix. 14, Isa. lvi. 7, 8, we may suppose are reckoned all those who, originally strangers, have become incorporated with Israel, forming an integral part of the nation, worshipping its God, sharing its privileges, honouring its laws, and favouring its interests.

Then, who can be the man without the wedding garment? on whom, though numbered amongst the guests, fell the wrathful eye of the King. Who, but the Canaanite, the alien people in our sister island, who oppose their rulers, have been ever rebellious against Israel's laws and government, return hatred for kindness, and scorn for forbearance, but who, being our fellow-subjects in the islands of the West, the land given to us for ever (2 Sam. vii. 10), rank in the eyes of the world as if they were Israel, no longer "strangers," but one with the chosen people. As such they come to the feast, and, under the garb of Israelites, they share Ephraim's blessings, and privileges, and are reckoned with him, and "not amongst the nations."

But they sit down at the table under a false pretence: they are idolatrous people, scorning the faith of, and hating the reformed Church of the other guests; and so we foresee they must be cast out from the presence of the King, and not share in the joy and coming glory of the Christian Israelites when the Bridegroom is at hand, and about to appear at the feast.

If it is said we are wanting in charity towards our neighbour, in our interpretation of the parable, we would ask if it is not true that while for centuries subject to us, the Irish are yet undeniably an alien people; and if so, we deem we may be excused for considering that, having refused to be one with us, they have no right to claim to stand on the same platform as Ephraim and Manasseh. In justification of our opinion, we quote the following from the *St. James's Gazette* of Jan. 10:—

> Ireland, again, has prostrated herself for centuries at the feet of the Roman Catholic Church, and owes to her religious training a distaste which has now almost become an incapacity for intellectual and political freedom. And, doubtless, to the same influence she owes those social habits which are always bringing up the numbers of her population to the point at which subsistence is on the verge of failing it. We do not count ourselves among those who use the easy key of race-theory to open every enigma of national character; but to some cause or other, which is certainly not the authority of Great Britain, the Irish are indebted for a quarrelsomeness of temper and heat of blood which are not to be matched in any other European community.

We believe it is thought that when the blessing of the new covenant is bestowed (Heb. viii. 10, 11), the Spirit will flood these foes of our own household, and cause them to be in reality and heart a part of ourselves, when the King cometh. But what right have we to expect that the promised glorious baptism of the Holy Ghost will include those who would rob us of our rights, who defy our laws, would desire to bring us to the shrine of false gods, enslave us to a foreign spiritual potentate, and doom us to perdition, if they cannot free themselves from our power, or bend us to their idolatrous worship.

Hereafter, they will doubtless come to Jerusalem to worship the Lord of hosts (Isa. lxvi. 23; Zech. xiv. 16) with the other peoples of the earth; but we do not at present see that we have any cause to expect a spiritual blessing will be poured down on those who are rebelling against the laws of those whom God has set over them.

If we seem to any to make too much of the enmity against Israel, we would reply that, in Moses' days, Israel was not particularly faithful, humble, obedient, or praiseworthy in conduct; and yet what did the Spirit of God dictate to Balaam, the unwilling prophesier of good to the then wandering Tribes? "Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. xxiv. 9).

January 13, 1881.

THE EXCLUSIVE PROMISE OF THE HOLY SPIRIT TO ISRAEL IS NATIONALLY PERPETUAL.

Another Answer to Cui Bono?

We are accustomed to rely upon the many gifts of the Lord to Israel as proofs of our Identity, because we possess the same. Thus, God promised His people national blessings of a special character—a multitudinous seed, the Gate of their enemies, the Gospel propagating function, wealth unbounded, the supremacy of the sea, a vast colonial and a mighty heathen Empire, a love of the Sabbath-day, and of the ten laws of God, and very specially a desire for the baptism of God's Holy Spirit.

Each and every one of these unique marks, tokens and identifications the British races possess, but the Gentile nations in comparison may be truly said to have not a single one. We argue, consequently, that we are the remnant of Ten-Tribed Lost Israel, and the Gentile Continental, African, Asiatic, and South American nations are not they. We desire now to put before our readers some considerations suggested to us in a measure by our fellow-helper Commander G. Roberts, R.N., having reference to the promised constant presence of God's Spirit with His people, guaranteed to the children of Israel only, but never to any other, and therefore Gentile, races whatsoever. The blessings given to Abraham, Isaac, and Jacob, which are the subject of Gen. xii. 2, 3; xiii. 14—17; xviii. 18; xxii. 17, 18; xxviii. 13, 14, and especially 15, plainly include the provision that God in some way would perpetually follow the seed of the patriarch with His presence and blessing; "for I will not leave thee," He said to Jacob (xxviii. 15), "until I have done that which I have spoken to thee of;" and up to this hour He has not done it. Therefore He is here. The promise that God "would never forsake His people," is the burden of Deut. xxxi. 6, 8; Josh. i. 5; 1 Kings viii. 57; Heb. xiii. 5, and it found full expression in the fact that the Lord Jesus Christ "took hold" of the seed of Abraham, but not of the nature of angels when He came into the world to die for sinners (Heb. ii. 16).

When in the wilderness the Lord dwelt personally with Israel. "Let them make Me" (He said) "a sanctuary, that I may dwell among them" (Exod. xxv. 8). But in Exod. xxix. 45, 46, we find the promise of God's tabernacling with Israel clearly and unconditionally set forth: "I will dwell among the children of Israel, and will be their God, and they shall know that I am the Lord their God, that brought them forth out of the land of Egypt that I may dwell among them. I am the Lord their God." In Numbers xi. 17, 25, we have an instance in the wilderness of the Holy Spirit of God dwelling in and on some of the children of Israel. The Spirit which abode on Moses was found also to rest on the seventy elders of Israel.

Solomon, in his prayer at the dedication of the temple, begged that the Lord would be with Israel as He *was with their*

Digitized by Google

Fathers: "Let Him not leave us nor forsake us" (1 Kings viii. 57). This prayer, as a whole, and therefore this particular petition (as part of it) was heard, accepted, and granted by God Almighty, and, therefore, He has never left us since, but is with British-Israel now (1 Kings ix. 3). The prophet Nehemiah (ix. 20) testified that God had even under the greatest provocation in the wilderness never forsaken His people. "Thou gavest them," he adds, "Thy good Spirit to instruct them" (ver. 20). In later Israelite times we find God's Spirit dwelling in a Hebrew, Daniel, to the exclusion of all the magicians, astrologers, and soothsayers among the Gentile Chaldeans (Dan. ii. 22, 23, 47).

In regard to Isaiah lxiii. 11, we find the prophet, recapitulating the history of Israel, states that the rebellion of the people vexed God's Holy Spirit, but that "He remembered the days of old, Moses and his people, saying, Where is He that put His Holy Spirit within him (Israel)?" The abode of the Spirit with God's inheritance was thus attested by the word of God as having been always a fact. The prophet Haggai in B.C. 520 adds his testimony in chap. ii. 4, 5, in the following words: "For I am with you, saith the Lord of hosts, according to the word that I covenanted with you when ye came out of Egypt, so MY SPIRIT REMAINETH AMONG YOU; fear ye not." God's Spirit, therefore, was promised from the first to be always abiding with the Tribes, and Haggai ii. 5, tells us that the Divine guest would never be separated from them. He is therefore now with Israel—the British nation—directing, supporting, correcting, sustaining, chastising, and comforting His people. This Presence, we presume, is not the indwelling, sanctifying, individual power which converts and draws men's souls to Christ, but the Spirit's governing influence on the *national* life; that directing power, in short, which was expressed in the words, "They shall be as though I had not cast them off" (Zech. x. 6), and "I will be to them as a little sanctuary in the countries where they shall come" (Ezek. xi. 16)—even as heathen and Lo-ammi outcasts. Surely when the Ten Tribes where cast out of their land, and out of God's sight, His presence by the Divine Spirit was still, according to the covenant, with the discarded Tribes, for He promised "He would be to *them* as though He had not cast them off," that Ephraim was even then His first-born, and He would always follow them, even to the end, with His blessing (Zech. x. 8, 9; Jer. xxxi. 9). The outpouring of the Holy Spirit on God's people Israel is, as is well known, promised distinctly to the House of Israel (Joel ii. 28), and its first fulfilment in St. Peter's days is recorded in Acts ii. 17, 18.

The new covenant blessing involving also the operation of the Holy Spirit on the national mind of the Ten-Tribed House is the glorious promise awaiting fulfilment in our own British nation, by reason of her Israelitish origin (Jer. xxxi. 33; Heb. viii. 10).

It will be found that to no Gentile race is this promise given in God's Word; but to Israel only, and this fact, therefore, corresponds with the various intimations which the Scriptures give us respecting the Spirit's residence only with the chosen race. "He sheweth 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" (Psa. cxlvii. 19, 20).

Reader, take comfort from this subject. The Lord is constantly present with His people, British-Israel, and that Presence is covenanted to us like all the other blessings we enjoy (Hag. ii. 5). He has us by the right hand of His righteousness, and can that guidance err, or can it fail? (Isa. xli. 10, 13). Israel, praise YE the Lord!

SUNDERLAND.—Our good friend, Mr. John Greig, of Sunderland, gave an address on our Identity to his townspeople on Sunday evening. We wish we had many more such good, earnest workers.

ANGLO-ISRAEL LECTURES AT BATHURST, NEW SOUTH WALES.

WE take the following from the *Bathurst Free Press and Mining Journal* of August 28, 1880:—

ANGLO-ISRAELISM.

A very interesting lecture was delivered in the William-street Lecture Hall on Tuesday evening, August 24, 1880, by the Rev. W. Allworth, President of the Anglo-Israel Association in Sydney. The subject was "Anglo-Israel." The chair was occupied by Mr. W. C. Kelk, who briefly introduced the lecturer to the audience, which was a large and respectable one.

The lecturer commenced by alluding to the hold which this subject had taken of the public mind in all parts of the world, having received the earnest consideration of learned and devout followers of Christ of all sections of the Christian Church. The identity of the British nation with the ancient Israel of God was being recognised everywhere, and his remarks in one discourse could not possibly exhaust the subject. The evidence he should present would be in a condensed form. He then proceeded to sketch the history of the Israelites from the days of Abraham, emphasising the promise made to the patriarch that the land should be given to his seed for ever. Shewing that those promises were repeated in perpetuation, he passed down to the time of Solomon, and dwelt upon the entire severance of the House of Judah and the House of Israel, who became two distinct nationalities, the breaches then made never having been healed. Concerning Judah, they knew that after a short captivity they returned, but the Israelites disappeared from history and were known no more; yet the promises remained. God's covenant could not be overthrown, and it was therefore necessary that Israel should be found. He contended that the Anglo-Saxon people were Israel, for they had their origin in the exact spot, and came into existence at the precise time that Israel lost their designation. Quoting from prophecy, he showed that Israel was to go into the North-West; in exile was to grow into a multitude, and be blessed in population; was to be a nation with a large colonial empire; was to lend to all nations and borrow of none; was to be invincible to all foes; was to be a Christian and Sabbath-keeping people—all of which prophecies had been fulfilled in the case of the British nation. He combated the objections urged by opponents at great length, and furnished Scriptural statements in support of the ground taken by those who held that the Anglo-Saxons were the people of the Lord's inheritance. In conclusion, he answered the question put by those who were indifferent to the subject—what was the good of the inquiry, and what good would follow if the position were established—submitting that the inquiry would make men better acquainted with the Word of God, and would lead them to the Saviour therein revealed. Anglo-Israelism shed light upon much that was dark, and brought order and harmony out of confusion and discord; it furnished them with a refutation of infidelity, and satisfied them that England would never be eclipsed in the race of usefulness and glory, but that in her all the nations of the earth would be blessed.—The usual vote of thanks brought the proceedings to a close.

THE GREAT PYRAMID.

In accordance with previous announcements through the Press, etc., a lecture was delivered on Thursday evening, August 26, 1880, upon "The Great Pyramid of Gizeh," by Mr. Percy E. Williams, of Sydney. The lecture was illustrated by diagrams, showing a vertical section of the Great Pyramid, its various galleries, passages, chambers, etc. There were between 300 and 400 persons present, and the interest was maintained to the end, the auditors frequently testifying their pleasure by applauding the statements made by Mr. Williams.

The chair was taken by the Rev. Mr. Allworth, President of the Anglo-Israel Association of Sydney, who, in introducing the lecturer, stated that the Great Pyramid was engaging the attention of the leading scientific and learned men of the day, notably amongst whom was Professor Piazzi Smyth, the Astronomer-Royal of Scotland, who in 1865 spent three months at the Pyramid, and shortly after published the results of his investigations to the world, in two large works, "Life and Work at the Great Pyramid," and "Our Inheritance in the Great Pyramid." These works had startled the whole scientific world, and since their publication the subject had been thoroughly investigated by competent men of all nations, and now the Great Pyramid proves to be an inspired monument, containing a record of scientific truths of the past, present, and future history

Digitized by Google

of man. He would not infringe further on the lecturer's time, but at once ask him to commence what he had to say on the subject.

Mr. Percy Williams, in rising, said he laboured under a great disadvantage. The subject was so extensive, and there were many branches of it, each of which would form the subject of a lecture, and to condense the whole into two hours, and yet dwell upon the principal features, and give a concise description of the monument, was a task the difficulty of which could only be known to those who had ever attempted to compress three lectures into one. He had divided the lecture into two parts, the first of which would treat of the history and construction of the Pyramid, and the second deal with the revelations, sacred and scientific. Mr. Williams opened the subject by referring to the ancient power and glory of the Egyptian kingdom, and the interest that had always been taken in its monuments by the scholars of all countries. After describing its geographical position, showing that it was built on the centre of the habitable globe, Mr. Williams, with the assistance of large diagrams, gave a clear and concise description of the building and its various passages and chambers. The peculiarities of the Grand Gallery, the King's, Queen's, ante and subterranean chambers, were all minutely described, and the lecturer commended the mysterious Coffer, which was the exact size of the ark of the covenant, and situated in the King's Chamber, beneath the five vaults above it, to the careful study of Freemasons. Quoting from Herodotus and Manetho and Scripture, Mr. Williams said there was little doubt that the architect was none other than Shem or Melchisedec, to whom many Freemasons attributed the founding of their craft. After referring to the discoveries made by various travellers in all ages, Mr. Williams closed the first part of his lecture with an enthusiastic and interesting account of the labours of Professor Piazzi Smyth and his heroic wife. The message of the Great Pyramid, Mr. Williams asserted, was two-fold—scientific and Messianic—and the keys for opening these messages were three, pure mathematics, applied mathematics, or astronomical and physical science, and the key of positive human history, past, present, and future, to be found by all the world, collected in the Old and New Testaments. Mr. Williams then explained how the height of the Pyramid, taken in connection with the length of the base sides, symbolised in inches the exact distance of the sun from the earth—namely, 91,840,000 miles, and that at the transit of Venus, in 1874, this was the exact distance discovered by the Government Astronomer at the Cape of Good Hope, and since verified by two of the most eminent astronomers in France. The number of days in the year, the precession of the equinoxes, the earth's mean density, were among the leading scientific facts shown by the lecturer to be symbolised in the lines and angles of the Great Pyramid. Proceeding to the sacred symbology, the various passages were shown to be symbolical of different epochs in the history of man, and were in length the identical number of inches as these epochs contained years. The first ascending passage, Mr. Williams showed to be typical of the history of the Hebrews from the Exodus to the birth of Christ; the Queen's passage and chamber, of the House of Judah from that event to the present time, and the Grand Gallery was typical of the Christian dispensation, or of the House of Israel, who, it was now thoroughly proved, were no other than the British nation. This dispensation would end in 1881-2, as the Gallery emphatically terminated at the 1881st and a fraction of an inch, and then would commence the pouring out of God's indignation on the Gentile nations, symbolised by the narrow passage beyond. Many other startling revelations were made by the lecturer, including the identity of the Hebrew and British weights and measures. The lecturer concluded with an eloquent defence of the truth of the Bible, and of the wonderful providence of God.—At the close of his lecture, Mr. Williams was awarded a cordial vote of thanks for his interesting and instructive narration.

EXTRACT FROM "LORD BEACONSFIELD: A STUDY."

By Georg Brandes.

(Translated by Mrs. Sturges.)

"Ambitious, then, he was. . . . He was unknown, he was a commoner. . . . England was a thoroughly aristocratic country, and full of prejudices, and he was the son of a Jew. . . . . One born a Jew the Prime Minister of a great Power! It was absurd! unheard of since Joseph ruled Egypt as the favourite of Pharaoh. England was ruled by aristocrats, and what was he? a pariah.

"A pariah—but why? And here query after query arose. Was, then, this mixed population of Saxons and Normans, among whom he had first seen the light, of purer blood than he? Oh, no! he was descended in direct line from one of the oldest races in the world, from that rigidly separate and unmixed Bedouin race which had developed a high civilisation at a time when the inhabitants of England were half naked, and eating acorns in their woods. He was of pure blood, and yet, strange to say, they regarded his race as of lower caste, and, nevertheless, *they had adopted most of the laws, and many of the customs* which constituted the peculiarity of this caste in their Arabian home. They had appropriated all the religion and all the literature of his fathers. They had acknowledged this literature to be inspired by God Himself, and this religion to be a revelation that might be supplemented, but never abolished. *They divided their time by Jewish methods*; they rested on the Sabbath, in accordance with a Jewish law, and it was observed by them scarcely less literally, or fanatically, than in the ancient land of the race. They considered it to be a virtue, even a duty, continually to study the history of his ancestors, and taught it to their children before teaching them the history of their own country. Week by week they sang in their churches the hymns, laments, and praises of the Jewish poets; and finally, they worshipped the Son of a Jewish woman as their God."—*Page* 40.

The friend who sends us the above adds for herself, "This is surely 'blind evidence,' that Dr. Bonar would be the better for reading."

THE APPROACHING ATTACK IN PARLIAMENT ON OUR HEREDITARY AND NATIONAL WEIGHTS AND MEASURES.

Forwarded by C. Piazzi Smyth.

In the very short period which may intervene before the threatened attempt to introduce into the present Parliament a Bill for the compulsory adoption of French metric weights and measures, the following extract from the *Cleveland Herald*, Ohio, U.S., for Dec. 9, 1880, will be perused with interest:—

"The 'Cleveland Anti-Metric Society' met in semi-monthly session in the Republican League Rooms last evening, with Mr. Charles Latimer in the chair, and an encouraging attendance of members. The presiding officer read proofs of circulars in preparation for distribution throughout Ohio, explaining at length the disadvantages of the proposed French metric system, and inviting co-operation in the work of the Society for the preservation of the national and hereditary weights and measures of the United States, improved and perfected by reference to their original fountain-head in the Great Pyramid. The circulars were listened to with interest by the Society, and their publication approved. Mr. Latimer then read a petition prepared for presentation to Congress, praying that body to order the discontinuance of the use of the metric system in the Government Coast Survey. At the conclusion of the reading of this document, Mr. Latimer announced that he had just received information of a death resulting from the misplacement of a decimal point in the preparation of a prescription on the French metric system."

A FRENCHMAN'S TESTIMONY TO ISRAEL'S GREATNESS.

In the *Nouvelle Révue* M. Simonin continues his interesting and well-studied sketches of English ports, Liverpool and the Mersey being this time his theme. He winds up by saying:—

"Thus it is in the principal British ports—everywhere a struggle with the elements, everywhere the incessant labour of factories, everywhere the globe for a market. Who pretends, then, that England was decaying, that she was a Colossus with feet of clay? England is always progressing by her marine, her commerce, her agriculture, her manufactures. She is an unshakeable Colossus with her feet in the sea."

Digitized by Google

Those who wish to verify the above will find it published in the *Times* of January 15, 1881. The feet of clay belong not to Great Britain, but to the colossal metallic figure of Daniel, which British-Israel, as the stone, "breaks to pieces." Israel always increases and progresses as the stone did and does; and is destined to become a mountainous empire, filling the whole void earth. She is "the unshakeable Colossus," for her Empire is to endure for ever, and, as paramount on the ocean, she has both her feet in the sea (Dan ii. 35, 44, vii. 27; Gen. xxii. 17; Psa. lxxxix. 25; Rom. iv. 13).

Review.

The Great Pyramid. By H. W. Badger, Private in H. M. 40th Regiment. Introduced by Mrs. Piazzi Smyth. Robert Banks, Racquet-court, Fleet-street, London, E.C. Price 1s.

WE have here a remarkable book. It is the composition of a private soldier of H. M. 40th Regiment, now serving in India, and it bears the *imprimatur* of Piazzi Smyth, whose brave wife has introduced the soldier's words to the British public in some well-chosen sentences, conveying the approval, confirmation, and recommendation of our Great Pyramid leader himself. "For the last fifteen years," he said, when he read the treatise in manuscript, "I have waited for such testimony as this, with longing desire; and now it has come from a remarkable and most unexpected quarter with admirable force and cogency" (page 3). The summary of Pyramid facts that Private W. H. Badger has presented to the public in this little work has been carefully selected and clearly put together. We are glad to know that Private Badger is a reader of the BANNER, and we hope an approver of the views this journal constantly enunciates. We see the BANNER quoted at pages 15, 24, and 32; on which last we find our fifth "Great Pyramid Problem" series is embodied by the writer almost *en bloc* into his own treatise. This is flattering; and as Mrs. Piazzi Smyth, and doubtless the Professor, have approved the summation of the facts, we are glad of such high approval of a compilation that cost us some trouble to condense, as well as to express with mathematical accuracy.

We admire the tone of Private Badger's treatise; he is evidently a God-fearing soldier, and his remarks on pages 29—31 have our entire approval. We recommend this excellent effort to advance Great Pyramid knowledge; and trust Mrs. Piazzi Smyth's labour of love will meet with large response and support from the public; best of all, that it will lead to a great advance in the interest felt in our Identity, as well as in our inheritance in the Great Pyramid of Egypt.

Correspondence.

THE INFIDELITY AND LAWLESSNESS OF THE AGE.

To the Editor of the "Banner of Israel."

SIR,—Reflecting Englishmen are just now asking how long this great Protestant nation can be expected to retain the guidance and blessing of the God of Israel while her leading statesmen are encouraging lawlessness and rebellion in Ireland, and infidelity in England, by sanctioning avowed Atheists to sit in Parliament, and Roman Catholics to occupy high positions in the State. They naturally say, should not English statesmen rather recognise at this crisis the vast responsibilities committed to them as legislators of God's chosen nation, with the view of securing them from the convulsions which are speedily to be poured out upon the Gentile races?

Although we have been warned in Scripture that lawlessness is to be permitted for a time at the latter end, in order that "the wicked one may be revealed, whom He will consume with the brightness of His coming," it is impossible that the vast power and prosperity which have been covenanted to this British nation, *unconditionally*, as being descended from the seed of Abraham, can ever fail. But let us be warned that the increasing calamities and disasters at home and abroad are sent as warnings and reproofs for our national backslidings. The great Architect of the Universe, who deposes one Cabinet in order to reinstate another for His own grand purposes, has lately replaced one in Great Britain, for the present; probably in order to make way for the great "falling away" at the end of this present dispensation, and is thus warning His people to "Come out of her, that they partake not of her plagues." All loyal Englishmen should at once forsake their worship of "golden calves and molten images," with the object of averting further national evils. They should seek for representatives of truth and justice at the next Dissolution, to support their Christian Queen, and should petition Her Majesty to restore around her sacred throne men well qualified before the world to steer the State ship through the intricate channels and who alone can conduct it in safety to the haven of security and peace.

Yours etc.,
W. H. PETERS.

Harefield, Lympstone, Dec. 29, 1880.

To the Editor of the "Banner of Israel."

DEAR SIR,—In your BANNER dated January 5, 1881, there appears an article which I sent you, headed, "Have We a Right to Occupy Cyprus? By Major Nickle." My name being inserted *as it appears*, would lead your readers to imagine that I had written the article that appeared in the *Leisure Hour*, whereas I only copied it from that journal. *I* headed the extract, "Have We a Right to Occupy Cyprus?"

Sincerely yours,
R. W. D. NICKLE, *Major*.

11, Hamilton-terrace, Leamington,
January 13, 1881.

[BY THE EDITOR.—We are obliged for Major Nickle's correction. The fault was ours. The article should have been headed:—"Forwarded by Major Nickle."]

To the Editor of the "Banner of Israel."

"Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him."—Ezek. xxi. 26, 27.

SIR,—One of the members of our Manchester and Salford Anglo-Israel Association read a paper on Friday evening on, "The British Race Identical with the Israel of Prophecy," and in the course of a discussion which followed, one of the objectors brought forward the above passage to show that the sceptre was to depart from the Jewish nation until Christ come again to reign on earth. One of our members, in reply, quoted Gen. xlix. 10, which the objector said was wrongly translated. I should very much like to have your opinion of the meaning of the verses in Ezekiel, and as others here are also interested, perhaps you will favour us with a reply in the BANNER. We are having several lectures in Manchester on the Identity question.

Yours faithfully,
W. HULL.

West Grove, Brookland, near Manchester, Nov. 14, 1880.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

To the Readers of "The Comments on the Word of God."

MY FRIENDS,—Having volunteered to prepare *The Comments* which you have been reading since August last, I think it right to say that with July 31, 1881, a year's volume of such *Comments* will have been finished. I have written them, and they are now ready for press up to that date.

I am anxious to ascertain from those concerned whether, after August 1, 1881, the subscribers would desire me to continue editing these *Comments:* or if it is the wish of the readers that the preparation should pass into other hands. I am quite ready for either contingency. If it is the wish of my friends that I should go on preparing them, I will do so with pleasure. If it is thought, on the contrary, that a change is desirable, I shall be glad to be spared the labour which somewhat presses on me at times.

I hardly know how I am to ascertain the wishes of the majority; but it occurs to me that if each subscriber would be good enough to send a post-card at once to the Secretary, Miss J. Lawrence, Stoneleigh, New Wimbledon, Surrey, she would be able to inform me of the result within a reasonable time.

PHILO-ISRAEL.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

BANNER FREE CIRCULATION FUND.
Mrs. W. Larkins, per J. S. Anderson, Esq. 0 10 0

THE GREAT PYRAMID
MR. W. ROWBOTTOM

will be pleased to hear from Secretaries of Anglo-Israel Associations, and others, desirous of arranging for Lectures during the next three months. Expenses only. Address: *Journal* Office, Alfreton.

THE REV. J. BILLINGTON, F.R.H.S., will feel obliged if all communications respecting Identity Lectures, Subjects, Terms, &c., be addressed to him, care of Mr. Robert Banks, Racquet-court, Fleet-street, E.C.

Just published, Crown Octavo, cloth bound, gilt letters, 296 pages.

THE SEED OF ISAAC,
BEING AN
HISTORICAL REVIEW OF GOD'S DEALINGS
WITH
HIS CHOSEN PEOPLE ISRAEL.

BY J. D. GRANGER.

Post free, 4s., from THE AUTHOR, 34, Exeter-street, Plymouth, and ROBERT BANKS, Racquet-court, Fleet-street.

Just published, price 1s., post free 1s. 1d.

THE GREAT PYRAMID, IN,
BUT NOT OF, EGYPT:
ITS CLAIMS TO BE FOR A SIGN AND FOR A WITNESS UNTO THE LORD OF HOSTS IN THE LAND OF EGYPT,

As announced in the Scriptures of His Holy Prophet Isaiah, B.C. 714.

BY H. W. BADGER,
Private in H. M. 40th Regiment, now serving in India.

INTRODUCED BY MRS. PIAZZI SMYTH,

London:
ROBERT BANKS, Racquet Court, Fleet Street.

FEBRUARY NUMBER NOW READY.
Price 2d.; Annual Subscription, 2s. 6d.

ISRAEL'S HOPE AND DESTINY.
Editor: Douglas A. Onslow, J.P.
London: Robert Banks, Racquet-court, Fleet-street.

THE FEBRUARY MONTHLY PART OF THE BANNER OF ISRAEL. May be had, by ordering, of any bookseller, or newsagent. Price 7d.
London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, FEB. 9, 1881. [*All Rights Reserved.*

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?
BY WILLIAM HOPTON, of Sutton Heath.
London: Robert Banks, Racquet-court, Fleet-street.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.
A SERVICE OF SONG
Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.
BY C. W. E.
Robert Banks, Racquet-court, Fleet-street, E.C.

THE GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.
In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.
London: Robert Banks, Racquet-court, Fleet-street.

Price 8s., post free 8s. 8d., bound in blue cloth, gilt, side and back.

THE FOURTH VOLUME
OF
THE BANNER OF ISRAEL.
CONTAINING 520 QUARTO PAGES.

Post Office Orders to be made payable to Robert Banks, Racquet-court, Fleet-street; or, W. H. Guest, 20, Warwick-lane, Paternoster-row.

THE CHEAPEST IDENTITY VOLUME EVER PUBLISHED.
384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d., by post 4s

THE FIRST VOLUME
OF
ISRAEL'S HOPE AND DESTINY.
Edited by DOUGLAS A. ONSLOW, J.P.
This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.
London: ROBERT BANKS, Racquet-court, Fleet-street.

THE DISTRIBUTION
OF
SHEM, HAM, AND JAPHETH.
ISRAEL AN ARIAN SPEAKING PEOPLE.
A Paper read before the Cheltenham Anglo-Israel Association.
BY MAJOR-GENERAL A. M. RAINEY.

This Pamphlet is strongly recommended to Identity Associations and Distributors of Anglo-Israel literature. Being a complete answer to many of our objectors.
Price 2d., or 10s. per 100 for distribution.
London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.
By REV. JOSEPH WILD, D.D.
With a Portrait of the Author.
London: Robert Banks, Racquet-court, Fleet-street, E.C.

Lincolnshire Farmhouse Feathers.

5 lbs. FEATHERS OR A DOWN SOFA-CUSHION GIVEN AWAY WITH EACH BED ORDERED BEFORE FEBRUARY 28TH, 1881.

"As soft as Downy Pillows are."

NEW
FEATHER BEDS AT HALF PRICE.
Annual Sale over 3,000 Beds.

Branches:—LINCOLN & LONDON.

As an evidence of good faith, all Cheques or Post Office Orders may be post-dated ten days to ensure proper delivery of the Goods, and the Company guarantee to pay cost of Bed, and pay carriage both ways, if the Goods are not as described.

The cost of any sized Bed is 1s. per lb., including best purified Grey Lincolnshire Feathers, best bordered "Union" tick, making, packing, wrapper, and carriage to any Station.

Any sized Bed will be made to order; but the following Beds are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent.

The "ROYAL" Double Bed, 6 ft. 6 in. long by 5 ft. wide, 65 lbs. in weight; two pillows, one bolster .. .. 65s.
The "WINDSOR" Double Bed, 6 ft. 6 in. long, by 4 ft. 6 in. wide, 55 lbs. in weight; two pillows, one bolster .. .. 55s.
The "PALACE" Double Bed, 6 ft. 6 in. long, by 4 ft. 6 in. wide, 50 lbs. in weight; two pillows, one bolster .. .. 50s.
The "COTTAGE" Single Bed, 6 ft. 6 in. long, by 3 ft. 6 in. wide, 40 lbs. in weight; one pillow, one bolster .. .. 40s.

PACKING AND WRAPPER FREE WITH EACH BED.

THOUSANDS OF TESTIMONIALS.

94, Wellington-street, Leeds.

SIR,—The Feather Bed to hand. Had the tick opened, examined the Feathers, and found them quite satisfactory. Shall have no hesitation in recommending my friends, as they are about 50s. less than what the same would have cost in Leeds.—Yours truly, A. WALKER.

BANNER OF ISRAEL COUPON.
Entitles the holder to 5lbs. extra Feathers or 1 Down Sofa Cushion, on ordering Bed.
5.2.81. T. SMITH.

All Orders must be accompanied by Cheque or P. O. O. and Coupon, payable to London Agent, Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds or Quilts may be seen. P.O.O. payable at Ludgate Circus. Cheques crossed City Bank.

Second Edition now ready, price 2d., post free 2½d., 12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE
BY MISS BIRD.
Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

Now Ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

THE
GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.

CONTENTS.

CHAPTER I.—The Gate and its Meaning. II.—The Gates—Israel's Leading Identification. III.—Captain Philip H. Colomb, R.N., on "The Gates." IV.—Gibraltar. V.—Malta. VI.—Cyprus. VII.—The Suez Canal. VIII.—Perim. IX.—Aden. X.—Socotra. XI.—Bombay. XII.—Madras. XIII.—Calcutta. XIV.—Peshawur. XV.—Rangoon. XVI.—The Straits Settlements—Singapore. XVII.—Hong Kong. XVIII.—The Cape of Good Hope. XIX.—Natal. XX.—Cape Coast Castle. XXI.—Sierra Leone. XXII.—Mombasa. XXIII.—The Mauritius. XXIV.—St. Helena. XXV.—Ascension. XXVI.—Sydney, New South Wales. XXVII.—Melbourne, Victoria. XXVIII.—Adelaide, South Australia. XXIX.—Perth, Western Australia. XXX.—Brisbane, Queensland. XXXI.—Hobart Town, Tasmania. XXXII.—New Zealand. XXXIII.—The Falkland Islands. XXXIV.—Jamaica. XXXV.—Sarawak. XXXVI.—Labuan. XXXVII.—Hera'. XXXVIII.—The Gates of India. XXXIX.—British Guiana. XL.—"The Channel Islands." XLI.—The Persian Gulf an "English" Gate. XLII.—St. Jean D'Acre, a Gate of Palestine. XLIII.—Constantinople. XLIV.—Israel's Gates, and some Lapsed Ones. XLV.—Conclusion.

JOHN T. W. GOODMAN,
High-Class Tailor,
47, ALBEMARLE STREET, LONDON, W.
MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Digitized by Google

"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. V. No. 216. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 16, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Signs of the Times	69
The Ten Lepers	70
The "Seven Thousand in Israel" Overcome by "the Spirit of Deep Sleep," Awake to Become God's Witnesses. By H. P. Keighly	71
Jonah a Type of Ephraim-Israel. A Bible Discourse.—Part I. By John T. Gott	72
Israel at School. By Commander G. Roberts, R.N.	73
The Year 1881	74
A New Prayer Union for "Israel" (*i.e.*, the Jews)	74
The Head and Not the Tail, Above Only, and Not Beneath, in Art-Work in Metal	75
Reported Discovery of More Pyramids in Egypt. By Professor Piazzi Smyth	75
Correspondence	75

THE SIGNS OF THE TIMES.

THOSE who accuse us of indulging in speculative prophecy ought to take into account the "signs of the times," now plainly apparent around us, and tell us in reference to them whether we are right or wrong in saying that the end of this dispensation is near at hand—nay, at the very doors. The question which Daniel the prophet heard asked of "the man clothed in linen," in chap. xii. 6, was one having reference to the end of the age, the termination of that critical scriptural period, called, "time, times, and half a time," or 1,260 years. What was the answer? "When He shall have accomplished to scatter the power of the holy people, all these things shall be finished."

We have to find the "holy people who have power," or troops (2 Kings xi. 7, marg.). They are not the Jews; *they* have no troops, no "companies of guards" (v. 11). It must be, then, the other "Lost" House, Israel of the Ten Tribes, the British, God's dominion. These have power and companies. Our Identity has discovered their whereabouts. They are in "the isles of the West," as the "chief of the nations" (Isa. xxiv. 15; Jer. xxxi. 7). Men are satisfied the 1,260 years of prophecy are nearly run out. When the Lord has accomplished, then to scatter the British Army in the four quarters of the globe, then "all these things will be finished," said the prophet; and we find the "signs of the times" include this fulfilment, for the secular press, as we lately showed, prove that events to-day respond to the prophecy (see BANNER, vol. v., p. 29).

A further "sign of the times" has reference to "the voice," which has gone out on the continent of Europe, calling to the Jews first, "Come out of her, My people" (Rev. xviii. 4). The voice speaks of persecution for the sons of Judah in the German Empire, and the contrast between the treatment they experience here in Israel's land, and there in Gentile Germany, is another fact to prove that the Teutonic theory is false.

Hear what the *Manchester Examiner and Times* said on the subject, on January 21, 1881. Speaking of the Judenhass, which has lately disgraced the Vaterland, the journalist said:—

Only those who have faith in the long results of time are able at present to rest content with the protest of the Crown Prince, or feel confidence in the approaching end of the crusade against the Jews. Two incidents reported in yesterday's paper suggest a striking contrast between England and Germany in this matter which we cannot help pointing out. The same sheet that announced that the Prince of Wales was present at a Jewish wedding, which was attended by the ex-Premier and a large number of the aristocracy, announced that, in utter disregard of the friendly counsels of the German Crown Prince, there was another of the anti-Jewish demonstrations which have so frequently of late disgraced Berlin. If there was any occasion on which the Berlin students might have been expected to drop their fanaticism and animosities, it would be, one would have thought, at a meeting held to celebrate German unity, which Germans of the Hebrew race had done so much with pen and sword to promote. The Berlin students, however, were determined to show that their prejudices were greater than their patriotism. The celebration of "German unity" was taken advantage of for a demonstration of disunion. An appeal from the Rector of the University to the students to abandon their unworthy antipathies to the Jews was the signal for an outburst of fury that prevented even Professor Mommsen from making himself heard. The hall was turned into a bear-garden, free fights took place, and the celebration of German unity ended in a disgraceful riot.

The unreasonable hate which the Teutons are showing towards the Jews will possibly intensify to such an extent that the persecuted race will perforce have to come to "the isles of the West," when that quota of the House of Judah will have fulfilled the words of Jeremiah (iii. 18), and joined the House of Israel in Britain. This sign our Israelite nation had better watchfully observe, for it bears upon our subject, and on the coming of the Lord besides.

A third sign, which all may see, except the perversely blind, is the approach of the "terrible day of the Lord," when there shall be "an earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18). On this subject the press of the present day is constantly speaking out quite plainly. We draw attention to one of the latest expressions of public opinion, as stated in the *St. James's Gazette*, of January 21, 1881, We object to the use of the word "luck," and "lucky," in such a connection. The writer said:—

As a matter of fact, even the condition of Ireland is not more alarming than the state of our foreign relations, and the drift of the Eastern Question towards another and a terrible war. We have done our best on many occasions to expose these dangers (now

Digitized by Google

admitted on all hands), and there has never been a moment, from the time of the Berlin Memorandum till to-day, when England's own position in the matter has been more critical than it is now; because at no time has she been so hated, so distrusted, and so helpless. All this the country will find out before long; but unless we have great good luck (and it has been a very lucky country so far), the discovery is likely to be made too late.

"We have fallen on dangerous and disastrous times," wrote Lord Beaconsfield lately to the Greenwich Conservatives; and as to the state of the Continent, it is said by Mr. Hyndman, our Israelite friend, and a writer in one of our magazines, that we are on the eve of a revolutionary period, like that which preceded the French revolution of 1793. "The Communism of France," says Mr. Hyndman, "is not as a whole so dangerous to the existing principles which govern society, as the Socialism of Germany." Besides these two centres where the unclean spirits, like frogs, are rampant, there are the Republicans of Italy, the Nihilists of Russia, and the Socialists of Norway, Sweden, and Denmark. "It is quite possible," says Mr. Hyndman, "that the Nihilism of Russia may be the spark to fire the whole European magazine of combustibles." "Excitement is now in the air" (Rev. xvi. 17), and even here, in Israel's land, a modified Communism is making head continuously. The old days of aristocracy and class privileges are passing away fast. With us British, Mr. H. thinks the impending revolution may be peacefully worked out. "We have to see in the approaching changes how we may benefit by the experience of others, and thus avoid the shipwreck which at *the moment seems to threaten so many ancient and powerful States.*"

These words, "revolution," "shipwreck," "threatening ancient and powerful States," furnish us with a "sign of the times." Taken in conjunction with the fact that millions of men in arms are prepared for combat in the prophetic earth, they speak in no uncertain tones of "the great earthquake woe" about to devastate yonder ill-consolidated Europe, to wreck, destroy, and annihilate its polities, thrones, and institutions.

Such are some of the "signs of the times" which are confronting us to-day. They point unerringly to the coming crisis, to the great convulsion which will, we think, introduce the two Houses of Israel to God's returning favour; when in the midst of judgments poured out upon the earth, He will turn to us a pure language, give us the new covenant, and cause us to return to our land a righteous nation, "the heirs of the world," "the inheritors of the earth." Israel, therefore, praise ye the Lord (Zeph. iii. 8, 9; Jer. xxxi. 33, 34; Isa. xxvi. 2, lx. 21; Rom. iv. 13; Psa. cxi. 6, cl. 1—6).

THE TEN LEPERS.

At a meeting of the Clifton and Bristol Israel's Identification Association, held on January 28, 1881, Mr. B. Carlisle, of Stapleton, addressing the friends assembled, gave an explanation of the cure of the ten lepers by our Lord, as contained in Luke xvii. 11—19, which was original, striking, and, we believe, founded on truth.

In the first place, said Mr. Carlisle, mark the number of this diseased, sin-stricken company of suppliants to the Lord Jesus for health and recovery. Why were there not twenty? why not five? why neither more nor less than ten? Were any of our Lord's words, or teachings, or any of the incidents which befel Him the result of accident? The number ten was intended to teach us a great truth. There were Ten lost, outcasted, sin-destroyed, sin-defiled Tribes of the House of Joseph when our Lord worked this gracious miracle upon earth; and to correspond with them there were ten lepers, outcasts, yet Israelites by birth (with one exception) to represent their case. These stood afar off, banished from God's chosen people, Gentilised, Lo-Ammised, outcasted at the date in question, and they cried in deep want for cleansing. So the prodigal son in Luke xv., in the far-off country began to be in want. Loathing his degradation, he came to himself, desiring to be not a re-instated Israelite son in his father's house, but as a hireling Gentile servant; and he said, "I will arise, and go to my father." "Jesus, Master, have mercy on us," was the similar cry of the afflicted ten leprous representatives of the diseased House of Joseph. The Lord's work and word justified and cleansed them all. His death, vicarious sufferings, His resurrection and mediatorial work for them justified Lost Israel, and then and there reinstated them into God's favour. He was to them henceforth "as though He had not cast them off," He was to "them as a little sanctuary in the countries where they would come" (Zech. x. 6; Ezek. xi. 16). But mark: at that time but one Tribe only of the redeemed House of Joseph acknowledged Christ, believed in Christ, trusted in Christ, or returned to give Him thanks. That Tribe was Benjamin, the light-bearer and reflector, the loaned tribe, the one that was left to Judah "that David, God's servant, might have a light always before him in Jerusalem" (1 Kings xi. 13, 32, 36), to take the Gospel "to the ends of the earth," and to say to His people there, "The Lord hath redeemed His servant Jacob" (Isa. xlviii. 20). That tribe was the one who went forth of Babylon (ver. 20); that "came forth out of the waters of Judah" (ver. 1), and was thus appointed to evangelise the world, in the early days when the Redeemer's work on earth was done. The nine tribes, at that time, were not yet brought to Christ; "there returned not then to give glory to God, save the One Tribe of Benjamin only."

But here arises a difficulty. This leper, whose heart was touched with gratitude for the bodily cure he had experienced, representing Benjamin's restoration from the soul-destroying leprosy of sin, was, as the statement of the Gospel narrative tells us, "a Samaritan, a stranger" (Luke xvii. 16—18). That, no doubt, is true; because he was, as a believer then, an outcast, despised one in the estimation of the Jews. He was one with Jesus, and like Him. He was a Samaritan, and also a stranger to his brethren. And what was Jesus in the eyes of Judah? Let John viii. 48 tell us. The Jews said unto Him, "Say we not well that *Thou art a Samaritan*, and hast a devil?" As was the Master so was Christianised, leprous, restored Benjamin, the only one of the Ten Tribes who was brought then and there to Christ. He was a stranger just as Jesus was. "I was a stranger and ye took Me in," He will yet say of Himself (Matt. xxv. 35, 38, 43, 44), and His people must bear now the same reproach.

The story teaches us further that the Lord, seeing and blessing the faith of the one returning, thankful leper, asks the question that the Bible fails to answer; which 1,800 years have borne upon the ages, and have never hitherto furnished us with the reply. "Were there not ten (tribes) cleansed? but where are the nine? there are not found (in A.D. 33) that returned (then) to give thanks to God, save this stranger," this Samaritan, this Christian, Christ-like outcast. Where are the nine? Where were the lost Nine Tribes of Israel then? Are they never to be found? Is theirs to be always a condition of ingratitude and unconscious carelessness of benefits that the blood of Christ conferred on them, whereby they have been redeemed, saved, purged of sin, and blessed for evermore? No, clearly no. They have at the blessed Reformation hearkened to the Lord. Israel, wandering and outcasted, have become "Israel obedient," Israel grateful, Israel loving; and now the question can be answered. The Nine lost but redeemed Tribes, joined since by the Christ-like, Samaritan stranger of the Tribe of Benjamin, are found again in the British islands, in these happy isles of the West. The "dead is alive again;" the prodigal is returned to His rejoicing Father's home; and now, at last, Israel, as God's glory, praise Him for the healing she has received, crying, "Hallelujah, hallelujah, praise the Lord" (Isa. xlvi. 13; Rev. v. 9, 10, xv. 3, 4, xix. 1—8; Psa. cl. 1—6).

Digitized by Google

THE "SEVEN THOUSAND IN ISRAEL" OVERCOME BY "THE SPIRIT OF DEEP SLEEP," AWAKE TO BECOME GOD'S WITNESSES.

H. P. KEIGHLY.

"I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."—1 Kings xix. 18; Rom. xi. 4.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes."—Isa. xxix. 10; Rom. xi. 8.

"Ye are My witnesses . . . that . . . I, even I, am the Lord."—Isa. xliii. 10, 11; Acts i. 8.

AT first sight there does not appear to be any particular connection between the above three extracts from the historical and prophetical portions of the Holy Scriptures, or in the reproduction of the first two in St. Paul's epistle to the Romans: but a careful study of the history of the people to whom they all apply will, undoubtedly, convince us how intimately they are connected, and how complete became in due course the moral, religious, and intellectual blindness of the seven thousand in Israel, whom the Almighty had reserved to Himself to become the witnesses of His divine majesty and truth.

There are few of our readers but will at once recognise, in the first text quoted, the reply of the Almighty to the prophet Elijah, on his complaining to the Lord. "The children of Israel have forsaken Thy covenants, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I, only am left; and they seek my life to take it away" (1 Kings xix. 10).

At this period of Israel's history, during the reign of Ahab, and when idolatry was rampant in the land, Elijah went in fear of his life owing to the resentment of Jezebel, the wife of Ahab, at his having slain 450 of the priests of Baal at the brook Kishon, after their failure to call down fire from heaven upon the sacrifice upon their altar erected on Carmel. The prophet believed that all Israel had forsaken their God, and that he alone was left of all His servants. Of this impression his mind was speedily disabused, and he learnt that there were yet seven thousand left in Israel who had not fallen away from the service of the God of their fathers.

To what end, it may not unnaturally be asked, had the Almighty reserved to Himself these seven thousand in Israel, if they were to be overtaken by "the Spirit of deep sleep," of moral and intellectual blindness, foretold by the prophet Isaiah? Or in what respect could they, under such circumstances of mental somnolency, be superior to their brethren who had already fallen into idolatry? Fortunately we find the answer to these questions in St. Paul's Epistle to the Romans. He there tells us "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. xi. 25); and we find a further illustration of his meaning as to the object with which this blindness was made to overtake Israel, in the eleventh verse of the same chapter, where we read that "through their fall salvation is come unto the Gentiles."

Christ has told us, "I am not sent but unto the lost sheep of the House of Israel," herein distinctly informing us that His primary mission was to redeem Israel; and this is confirmed by His reply to the woman of Canaan, who sought at His hands relief for her afflicted daughter. "It is not meet to take the children's bread and cast it to the dogs," signifying thereby that the salvation He brought to God's chosen people was not to be conferred upon the Gentiles. Blindness in part had, however, overtaken Israel, and they are incapable of recognising the divine interposition on their behalf, for St. John tells us, "He came unto His own and His own received Him not" (i. 11). Thus "the Spirit of deep sleep" into which Israel had fallen was the means of bringing salvation through Christ to the Gentiles, not to the exclusion of Israel, but as participators with them. Had this mental oblivion not overtaken Israel, they must have recognised the Messiah, have accepted His teachings, and so have obtained redemption to the exclusion of the rest of mankind. The reservation to Himself of "the seven thousand in Israel" by the Almighty, and the subsequent "Spirit of deep sleep" imposed upon them, was a work fraught with benefit to all mankind, not alone as regards their failure, owing to their condition of mental blindness to recognise the sacred mission of Christ, but in the work designed for them to perform at a later period of the world's history, when they should have awakened from their lethargic state.

The close connection between the first two texts which head this paper is plainly shown in Rom. xi., referring to the complaint of Elijah already alluded to, we read, "But what saith the answer of God unto him? I have reserved to Myself seven thousand men who have not bowed the knee to the image of Baal. . . . What then? . . . God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day. And David saith . . . Let their eyes be darkened that they may not see. . . . I say then have they stumbled that they should fall." "God forbid; but rather through their fall salvation is come to the Gentiles. Here we find it distinctly stated by St. Paul that the seven thousand were those upon whom the Spirit of slumber had come. It is, moreover, evident that the "remnant" mentioned by St. Paul in the fifth verse are the seven thousand, and that the seven thousand are Paul's "kinsmen according to the flesh," referred to in chap. ix. as being those "Israelites, to whom pertaineth . . . the covenants . . . and the promises," and of whom he writes, "If by any means I may provoke to emulation them which are my flesh, and might save some of them."

We thus find the first two of our texts closely allied by the apostle to the Gentiles, and we now have to consider the connection of the third with these two.

The condition of mental blindness which we see to have overtaken the seven thousand, was foretold by Moses; and Isaiah testifies to the awakening of Israel therefrom. "Sing unto the Lord a new song, and His praises from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let them give glory unto the Lord, and declare His praises in the islands. . . . I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. They shall be turned back; they shall be greatly ashamed that trust in graven images, that say to the molten images, Ye are our gods. Hear ye deaf, and look ye blind that ye may see. Who is blind but My servant? or deaf as My messenger that I sent?" (xlii. 10, 12, 16, 19). "Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified; or let them hear, and say, it is the truth. Ye are my witnesses, saith the Lord, and My servant whom I have chosen, that ye may know and believe Me, and understand that . . . I, even I, am the Lord; and beside Me there is no Saviour. I have declared, and have saved, and I have showed, when there was no strange god among you; therefore ye are My witnesses, saith the Lord, that I am God" (xliii. 8—12).

In this we find a clear and distinct coupling of those to whom "blindness in part is happened" with "My witnesses that I am God," and therefore a most close and intimate connection between the whole three texts: How the seven thousand reserved by the Almighty to Himself, were for the purpose assigned by St. Paul, and foreshadowed by Isaiah, "The Lord who gathereth the outcasts of Israel, saith, Yet will I gather others to Him, beside those that are gathered unto Him" (lvi. 8), to be the means of bringing salvation to the Gentiles.

But from the quotation here given from Isaiah, we gather that not only has "the Spirit of deep sleep" which had over-

Digitized by Google

come Israel to be the means of bringing salvation to the Gentiles in the first instance, but that their awaking from this slumber was to have still further effect in the same direction. "Yet will I gather others to Him, *besides* those that are gathered unto Him." Who can doubt that this refers to the purpose for which the Almighty reserved the seven thousand to Himself. Their slumber was the means of gathering unto Him the first converts to Christianity. Their awakening is their witnessing to God's truth in bringing the Gospel of Christ to all peoples. It was promised to Abraham, "In thy seed shall all the nations of the earth be blessed." They were blest in the advent of Christ, they are blest in the propagation of the Gospel among them by the descendants of the "seven thousand in Israel," reserved by the Lord to Himself.

In these three texts we see ample evidence of the close connection of the seven thousand with the Anglo-Saxon race. How many years were the progenitors of this nation wrapt in the "spirit of deep sleep," while steeped in idolatry, and blind to the majesty and truth of the one true God? until the Gospel, having been first preached to the Gentiles, found its way to them, and awoke them from their mental lethargy. This done, we were not long in purging ourselves of the corruptions infused into the first draught of Gospel truth we imbibed, and having shaken ourselves free of the idolatry and superstition accompanying the faith promulgated from Rome, we became with one accord God's witnesses of the Gospel message of His Son. It was owing to no merit in ourselves, either nationally or individually, that we were selected by the Almighty to be His messengers to all nations; but in fulfilment of His promise made to our father Abraham, that in his seed should all the nations of the earth be blessed. For this purpose, for the propagation of the Gospel of Christ, were we reserved by God to Himself, and by His mercy and grace, all unworthy as we are, are we permitted to be His witnesses of the salvation purchased by the blood of His blessed Son, for all who will call in sincerity and truth upon His name.

JONAH A TYPE OF EPHRAIM-ISRAEL.

A Bible Discourse.

By John T. Gott.

PART I.

The book of Jonah has long been considered the most mysterious record in the Bible. Many in these latter days look upon it as mythical, question its historical truth, and deny the possibility of the miracles recorded.

Those who believe in revealed truth find a complete answer to these objections, in the reference which our Saviour made to Jonah, in which his "personal existence, miraculous fate, and prophetical office" are explicitely asserted. "No sign shall be given but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's (or more correctly, the shark's) belly, so shall the Son of Man be three days and three nights in the heart of the earth."

The account of Jonah is history and not parable. In it is portrayed a characteristic outline of the history of Ten-Tribed Israel, and such we believe to be the divinely intended teaching and meaning of this mysterious book; a meaning that has been hidden during all the ages that Ten-Tribed Israel has been lost.

Hosea and Jonah belonged to the Ten Tribes. With Jonah written prophecy had its first commencement, and we have the authority of the Jewish Synagogue for saying that the book of Jonah is one of the oldest of the prophetic writings.

Some of you may remember, that when I last addressed you, my subject was, "Ephraim is like unto a silly dove." So said Hosea, who knew well the history of Jonah. Now the word Jonah means a dove, and in expounding his history, we shall only be telling you the old, old story of Ten-Tribed Israel over again—of Ephraim, the silly dove.

The great mission of the chosen people, the object for which they were raised up, and have been preserved, was to make God's Name a praise in the earth. They, and they alone, were to be a blessing to all the families of the earth. They, and they alone, were divinely intended to be the great ingathering people, the human instruments for conveying the glad tidings of the Gospel to the heathen.

Now Jonah is the *only* prophet we read of being sent with a message of mercy, a veritable Gospel message to the heathen, and in that mission we have an earnest of God's subsequent intention of opening the door of salvation to the Gentiles also, through the mission of His chosen people Israel.

The book of Jonah may be divided into two parts. Chap. i. and ii. relate his first mission, his disobedience and punishment. Chap. iii. and iv. the second mission, his success, and yet his discontent.

It now remains for us to consider how far Jonah's history is a sign or type of Ten-Tribed Israel, of Ephraim the silly dove.

"The word of the Lord came unto Jonah saying, Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before Me." Nineveh was then the chief city of the Gentile world. It was larger than Babylon, and was distinguished for its magnificence and corruption, its careless merriment and licentious dissipation.

Such is the character of the world to-day, of which Nineveh is the type. As truly as these are the latter days, the days of the Son of Man, so truly do they correspond to the days of Noe. Only one prophet of old was commissioned to preach repentance to the heathen, and to one seed, the seed of Abraham, were the oracles of God committed, and to one portion of that seed, the lost sheep of the House of Israel, is the duty enjoined to preach the Gospel to all nations.

Now we notice a strange trait in the character of Jonah. He who was known as a prophet among the Ten Tribes, who had reproved them for idolatry, who had exhorted them to repentance, who had laid before them promises of blessing for obedience to the will of Jehovah, and threatenings of dreadful punishment if they disobeyed; he who had mourned over their impenitence and persistent wickedness, is sent to preach repentance to the Ninevites, that Israel may learn to know and acknowledge the goodness and mercy of the God of their fathers.

When lo! this prophet, so divinely honoured, rose up to flee from the presence of God! He went down to Joppa, found a ship going to Tarshish, paid the fare, and went down into it to go with them to Tarshish, from the presence of the Lord.

Disobedience is the foundation of all sin. Jonah is here guilty of the very same sin for which he had so long and so earnestly admonished the Ten Tribes.

Sin is folly. How it warps a man's judgment and blinds his eyes. Once the voice of the Lord in the Garden of Eden was sweet to the human ear, but when Adam sinned it sounded like the artillery of heaven, and he fearfully sought to hide himself among the trees of the garden. And Jonah, *in his right mind*, was well acquainted with the Psalms of David, as we shall hereafter see. He well knew that beautiful Psalm, "Whither shall I go from Thy Spirit? or, whither shall I flee from Thy presence?" (Psa. cxxxix.) His conduct is the conduct of the son in the parable, who refused to work in his father's vineyard, but afterwards repented and went. His folly is manifest in his attempting to do an impossible thing—to flee from the presence of God. He went down from the heights of Lebanon to the low seaport town Joppa. What a suicidal descent, from honour to humiliation; from safety to destruction; from Divine favour to Divine retribution. And you will observe how easy it is for man to be dishonest with God, yet prompt and conscientious in observing the laws of social justice and equity.

Digitized by Google

Jonah paid the fare, He was honest with the owner of the ship, but dishonest with the Owner of the universe.

So far, all was well. Jonah was bound for the most distant part of the then known world. As some think, this very island of Britain, which from the earliest times has been noted for tin. The ship is unmoored, the voyage is begun; Jonah's anxiety is ended, and, with a feeling of carnal security, he is soon fast asleep in the sides of the ship. So does God allow men to carry on their vain schemes, and sometimes almost to accomplish their ends, ere He lets His presence be felt, and then cometh sudden destruction on all their plans. It comes, as it came to Jonah, at an unexpected *time*, and in an unexpected *way*.

God cast out a great wind upon the sea, and so obedient were the elements, that a tempest arose of such a furious nature that the ship was like to be broken in pieces. Now was Jonah in imminent peril. A furious storm was raging without, and a storm of fear within, among the mariners, but Jonah was fast asleep. They cast their wares into the sea, and cried every man to his God, still Jonah sleeps on, all unconscious of His peril. What a contrast between the heathen mariners and the prophet of God! Whilst they pray he sleeps! Whilst they are all actively engaged in endeavouring to save themselves and their ship, he does nothing, who is the guilty cause of all the danger! Those who are the most dead to fear are often those who are nearest to destruction. But Jonah is not permitted to sleep the sleep of death. The heathen shipmaster is sent as a messenger to rouse him to consciousness, and to warn him of the danger that surrounds them all. "What meanest thou, O sleeper, arise, call upon thy God, if so be that God will think upon us that we perish not. He who was destined to call the heathen to repentance, is himself called to prayer by a heathen. And has it not been ever true that the "heathen in his blindness" shows far more religious zeal than the great majority of Christians?

Primitive tradition and natural conscience led men in very early times to believe that one guilty man would involve all his associates in punishment. Hence we read that these heathen mariners said one to another, "Come and let us cast lots, that we know for whose cause this evil is upon us." The casting of lots among the chosen people was a very solemn ceremony. Whatever happened to man by allotment was regarded as by God's appointment. The lots were cast into the cloak, cap, urn, or whatever the judge or umpire bear in his lap, and then were drawn forth in order. In this way inheritances were divided, guilty ones detected, kings elected and an apostle chosen.

(To be continued.)

ISRAEL AT SCHOOL.

By Commander G. Roberts, R.N.

Some of our friends tell us we are not to reason logically when we come to the Word of God; in fact, that our God, knowing how silly and foolish we are, treats us as such. And so in His Word, when He says Israel, we are to understand the Church (query, which out of the great number?); but when He says Jews He means Israel, and therefore the blessings promised to the Church are ours, because we nationally, we suppose they mean, represent the Church, and the curses belong to Israel, because they nationally, we are again to suppose, represent the Jews. No doubt our opponents have the wretched crazy band of Anglo-Israelites in their minds at the time, for they surely do not mean anyone to take their words literally and fully, and probably would not acknowledge them if told they had uttered them. At any rate this reasoning was forcible enough to convey to one mind at least on a late occasion, that the speaker did not agree with a logical interpretation of the Word of Truth. Our friend afterwards said that this dispensation was like a parenthesis; that God had given up Israel* for crucifying the Lord Jesus, and until they were again restored to favour, the gap was filled up by the dispensation of grace to the Gentiles. Is God a God of nature? Is He a Father? Does He not know how to bring up a child? Which of us having children would (if a son especially) keep him under our roof, and in the house all his days? Is it not true that the child is nursed at home, and when strong enough and advanced enough to go to school, he is sent out away from home to be tutored and governed until the time arrive when his father can again bring him home and allow him to share in the administration of his house? Will anyone say that because the father has sent his son away amongst the school-fellows, and follows him with favours of which his associates participate, that therefore the father has given up the son, and is favouring his school-mates instead of his own? Is he not his dear son? Is he not a pleasant child? Can the father give him up? Can a mother forget her sucking child? This all may be possible with an earthly parent, but not with Him with whom we have to do.

The child away from home in the public school may be lost sight of in the midst of so many; he, though an heir, may have to conform to the same discipline, and pass through the same trials and temptations as his comrades, and it is well he should not know in his youth too much of his high lineage and his grand estate, lest he should be exceeding proud, and so fall into a snare. Dare anyone argue that, looking for this young man and seeing nothing different in him from his fellows, he is not his father's son? Will not the father come and claim him at the appointed time? If the boy has been well taught and is unselfish, and has learnt to govern himself in a school of discipline, if he has been faithful in a few things, will he not be all the more suitable to occupy the post his father is about to bestow upon him?

Let us remember that God chose Abraham alone, and blessed him, and increased him. Israel alone has He known of all the families of the earth; and He has promised His Spirit should remain with them, and that He will lead them by a way they knew not, in paths they had not known.

Do we not see in this tutoring of Israel among the Gentiles, the Gentiles being blessed through Abraham? And whilst the Gospel is being preached to the Gentiles, it is in order to bring out from among them a people for His Name. This people is none other than the tabernacle of David, which was fallen down (Amos ix. 9, &c., Acts xv. 13, &c.). He had come to whom the promise was made, to confirm the covenant promised to the fathers. He especially told His disciples to go rather to the lost sheep of the House of Israel, and that they should not have gone through all the cities of Israel till the Son of Man come. How loving is our God; the people who were left of the sword found grace in the wilderness, even Israel. "I have loved thee with an everlasting love." His schoolmates may enjoy the favours poured upon him by being his friends and looking up to his father (Psa. xlv. 14; Isa. lvi. 8); but the son, and he alone, is in the position to say, "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Lord, art our Father, our Redeemer, Thy Name is from everlasting. O Lord, why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? Return for Thy servant's sake, the tribes of Thine inheritance. The people of Thy holiness (Thy saints) have possessed the land but a little while; our adversaries have trodden down Thy sanctuary. We are Thine. Thou never barest rule over them; they were not called by Thy Name."

* The Jews are given up for this dispensation; but they are not all Israel that are of Israel, and, the Word of God being true, we must find Israel still favoured.

Digitized by Google

Surely the Gentiles have no part or lot here; the parenthesis is all a myth; it is the heir under tutors and governors until the time appointed of the Father.

Believers in our glorious heir-loom, do not waver at the malignant opprobrium of those who, if they acknowledge us, fancy they will have to throw away all their former time and learning. Stand by the Word of God. Try every spirit; bring everything to that Word. Remember He has not dealt so with any nation, and the Gentiles have no knowledge of His laws. Witness the so-called Christendom on the Continent, and then contrast with it this land of Bibles and Sabbaths. Israel, praise ye the Lord! Remember whence ye are hewn, the hole of the pit whence ye are digged, and look unto Abraham your father, and to Sarah who bare you, and thank God that in His infinite mercy you are born of English parents, and have been brought up in a land where the true light shineth.

THE YEAR 1881.

THE following appeared in the *Bristol Times and Mirror* of Jan, 12, 1881, from the pen of the Rev. C. W. Hickson. It contains a good deal of curious information, and was excellent Identity Pyramid instruction for Bristol readers:—

1881.

GENTLEMEN,—Some correspondence has appeared in your columns calling attention to the figures in the number of the current year 1881.

I do not think that the *ninish* character of this number has been noticed.

The sum of the first two digits, the second two digits, the first and third digits, and the second and fourth digits is, in each of these four cases, nine. The first two digits give the product of two nines; the second two digits that of nine nines. The sum of all the digits is two nines. And lastly, the number itself, 1881, is equal to 99 tens plus 99 nines, or 19 times 99.

This last fact leads to the consideration of more important matter.

The number of years in the metonic cycle is 19; therefore, 1881 years are equal to 99 metonic cycles. This cycle is the period in which the annual excess of nearly eleven days of the solar over the lunar year accumulates to just seven lunations, to an error of only two hours, four minutes, four seconds on the 19 years. This small error, however, multiplied by 99, amounts to nearly 8¼ days; consequently the solar-lunar epact will not amount to 693 (*i.e.*, 7 × 99) lunations this year, but in 1881, 776 years—*i.e.*, in October 1882.

About October 3 of this year, however, the soli-lunar epact—reckoning from the beginning of the common account Anno Domini—will have accumulated to exactly 56 solar years; and this 56-year epact is itself just two solar cycles, the solar cycle being the period of 28 years in which the days of the week recur upon the same days of the month throughout the year.

The period in which the soli-lunar epact amounts to exactly one solar year is 33·585 years, which Mr. Grattan Guinness has shown, in his "Approaching End of the Age," was probably the exact length of our Lord's sojourn on earth.

Thus, 1880·753 years are a soli-lunar cycle, and are equal to 33·585 years (also a soli-lunar cycle, and the length of our Lord's life on earth), multiplied by 56, the number of years in two solar cycles.

Again, the difference between a solar year and a calendar year of 360 days is about 5¼ days. In 1881·16 years this soli-calendar epact amounts to just 27 solar years, and this latter period is itself approximately a soli-lunar cycle, since it differs from 334 lunations by less than 1¾ days. In 1881·48 solar years the soli-calendar epact amounts to exactly 334 lunations. The soli-calendar epact amounts to one year in 69·673 years; which, reckoned from A.D. 0, brings us to within five days of the exact date of the taking of Jerusalem by Titus—September 8, A.D. 70. Thus, 1881·16 years are a soli-calendar cycle, and the factors of 1881·16—viz., 27 and 69·673—taken in solar years, are respectively soli-lunar and soli-calendar cycles, the latter being also the period from A.D. 0 to the destruction of Jerusalem.

Once more, the difference between a calendar year of 360 days and a lunar year of 12 lunations is about 5 7-11 days. This calendo-lunar epact accumulates to 364 lunations in 1908·265 calendar years, which are equal to 1880·876 solar years.

Surely the year and a half ending October, 1882, must be regarded as a very remarkable period of time, seeing that within its limits these different ways of reckoning time—viz., by solar years, by calendar years, and by lunations—are all brought into harmony with one another, supposing all to have started together from A.D. 0; and that exactly 56 periods equal to the length of our Lord's life, and 27 periods equal to the interval from A.D. 0 to the destruction of Jerusalem, also terminate within it; or even within three-quarters of a year.

If there is any truth in Mr. G. Guinness's contention that there is a remarkable connection between astronomical cycles and the times and seasons of history and prophecy, then surely some great event in the world's history may be expected during the above-named brief period.

I will add that the length of the Grand Gallery in that extraordinary building, the Great Pyramid, is 1881·6 inches; and that not only is this the length as determined by Professor Piazzi Smyth's measurement, but as being the product of the number of days in the year multiplied by the number 5·15165, which is also a factor of several Pyramid dimensions. Most Pyramid investigators have long believed this length to indicate a period of time commencing with the birth of our Lord, or with the starting-point of the received Christian era.

May I conclude by putting down my facts and calculations in a brief form?—

A solar year = 365·242264 days.
A calendar year = 360·000000 days.
A lunar year = 354·367065 days.
A lunation = 29·5305887 days.
The annual soli-lunar epact = 10·8752 days.
The annual soli-calendar epact = 5·242264 days.
The annual calendo-lunar epact = 5·6329354 days.

1. In 1881·776 years the soli-lunar epact amounts to 693 (99 X 19 or 700—7) lunations.
2. In 1880·753 years the soli-lunar epact amounts to exactly 56 years, or two solar cycles *
3. In 1881·160 years the soli-calendar epact amounts to 27 years, which are a soli-lunar cycle †
4. In 1881·480 years the soli-calendar epact amounts to 334 lunations.
5. In 1880·876 years the calendo-lunar epact amounts to 364 lunations.

The average of these five cycles is 1881·209 years.

6. 1881·6 inches is the length of the Grand Gallery in the Great Pyramid.

I am, Gentlemen, yours faithfully,
WATCHER.

A NEW PRAYER UNION FOR "ISRAEL" (*I.E.*, THE JEWS).

BY the above announcement the promoters of a new Prayer Union reported in *The Christian* of November 11, 1880, point to the "House of Judah" and request the formation of a Prayer Union for her. They are pleased to call that House "Israel," which they have a perfect right to do, as "the Jews are truly Israelites." The originators of this new Union, however, would not pray for the British nation as Israel; and, therefore, would on no account join our "Scripture and Prayer Union;" though we, as British-Israel, welcome with joy this new machinery for the incessant, importunate supplication of the Lord that He will have mercy, and that soon, on Judah. We Israelites would make this request for the Jews for two reasons:—

1. Because we know it is the Lord's will we should thus "inquire of Him" "to do" for the Jews what He promised in Ezek. xxxvi. 25—37; and,

2. Because, in blessing Judah, we know the Lord must bless us Israelites first; since the captivity of His people Israel and of Judah is to be brought back together; nay, Judah is "to walk to the House of Israel in order that she may return on Israel's strength," and Israel, with Judah, are to be restored to their land "together" (Jer. iii. 18; Ezek. xxxvii. 19); Jezreel being the chief (Hosea i. 11).

We hope the time will soon come when Christians will not be active in fomenting the jealousies and differences between the Houses of Judah and of Israel, as they are now; but that, instead of two Prayer Unions (one for the Ten Tribes of British-Israel, and another for Two-Tribed Judah), there may be one large and united Prayer

* The soli-lunar epact amounts to one year in 33·585 years, the probable length of our Lord's life.

† The soli-calendar epact amounts to one year in 69·673 years, the length of time from A.D. 0 to the destruction of Jerusalem.

Digitized by Google

Union for Israel and Judah—the Twelve Tribes combined—to the glory of God!

Meanwhile, pending the arrival of that glorious day, we wish well to the new Union, and desire its promoters "God speed!" We shall join them in their prayers for Judah; and, in return, we would ask them to unite with us, and seek God's blessing on the *British Anglo-Saxon races*, because they are the Lost Ten Tribes!

The circular put out by the Prayer Union for the Jews is as follows (we heartily unite in the prayer of the last sentence, taking the words *literally*, which our friends do not):—

"PRAYER UNION FOR ISRAEL.

"In compliance with the suggestion of some who are deeply impressed with the weighty responsibility which rests upon the Christian Church in respect of God's ancient and covenant people, a Prayer Union has been formed for the purpose of seeking faithfully to fulfil the inspired prophet's solemn charge:—'Ye that make mention of the Lord (*margin*: Ye that are the Lord's remembrancers) *keep not silence* and *give Him no rest*, till He establish, and till He make Jerusalem a praise in the earth.' To neglect so plain *a command* to *unceasing intercession* on Israel's behalf must assuredly cause loss to the Christian Church, as any lack of faithfulness will inevitably check the flow of blessing; while, on the other hand, loyally to observe it must, as assuredly, draw down multiplied blessing in accordance with the promise recorded by the Psalmist:—'Pray for the peace of Jerusalem: they *shall prosper* that love thee.' Let the Lord's people, then, *unitedly* arise to fulfil this their high and holy duty towards Israel, and in God's strength say, with His servant of old, 'God forbid that I should *sin against the Lord* in ceasing to pray for you.'

"All desirous of joining this Union should send their full names and addresses to Miss Phillips, 72, Mildmay-park, London, N. A stamped envelope must be enclosed, and a card of membership will be forwarded."

THE HEAD, AND NOT THE TAIL, ABOVE ONLY, AND NOT BENEATH, IN ART-WORK IN METAL.

THE TRINIDAD GOVERNMENT-HOUSE.—In the decoration of the Government-house at Trinidad it has been found necessary to have recourse, for art metal-work of a substantial character, to an English firm. During last week part of this art-work in metal was on show by the manufacturers, Messrs. Henry Greene and Son, of Cannon-street, City, to whom has been intrusted the task of fitting up the Government-house with gas. The works executed and shown consisted of ormolu and bronze chandeliers and brackets, the ormolu consisting of one magnificent twelve-light chandelier for the ball-room, with cut glass body and lapidary-cut "jewels" inserted in the arms, and with smaller chandeliers and brackets to match for the public and private drawing-rooms. The bronze chandeliers—also excellent specimens of English metal-work—are for the dining-rooms. The verandahs are to be lighted with globe lamps, and thirty of these are ready to be sent. The whole of this art workmanship in metals was from the designs of Mr. Sheriff Sandland.—*Times*, November 9, 1880.

REPORTED DISCOVERY OF MORE PYRAMIDS IN EGYPT.

BY PROFESSOR PIAZZI SMYTH, *Astronomer-Royal for Scotland.*

"NEWS from Cairo states that to the North of Memphis, near Saggarah, two Pyramids have been discovered which were constructed by kings of the sixth dynasty, and the rooms and passages of which are covered with thousands of inscriptions. The discovery is said to be of the greatest scientific importance."

The above passage is copied *verbatim* from that most respectable journal in science, *Nature*, p. 297, for January 27, 1881; and the question may occur to the readers of the BANNER, how will such a discovery bear on the "sacred and scientific theory of the Great Pyramid?" Supposing the whole statement is perfectly true, we answer, "most confirmatively." Saggarah, or Saccarah, being South of the Great Pyramid, structures there should, as set forth by the late William Osburn in his "Monumental History of Egypt," be taken in date; and accordingly these newly-discovered ones are stated to belong in time to the sixth dynasty, while all men agree in attributing the Great Pyramid, on its hill of Jeezeh, to the fourth dynasty.

Again, these later Pyramids are said to be covered with inscriptions inside, while the Great Pyramid had none. Therein the Great Pyramid set an example which was contrary to Egyptian taste; for they, the Egyptians, loved to decorate their monuments with Cainite glorifications of themselves. Wherefore, though they copied the general form of the Great Pyramid for a few generations, they soon found it not so suitable for their boasting inscriptions as their own invented tombic structures, to which accordingly Egypt returned, and to which it clung through all the rest of its historic existence (see p. 9, of the fourth edition of "Our Inheritance in the Great Pyramid.") These new Pyramids, therefore, in their multitudinous interior descriptions, show Egypt returned half way from the pure Great Pyramid on the North, to the idolatrously-lined temples of Thebes on the South.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In meeting an objection raised by a friend of mine, an evangelical clergyman—that we "anticipate Israel's temporal greatness before the time which God has appointed for it, and that it is *millennial* glory on earth, not *pre-millennial*, that restored Israel is to have"—an argument occurred to me which I have not seen fully stated before, and which I place at your disposal. I referred my friend to Jacob's blessing on the two sons of Joseph, and the prophecy that each of them would be a great nation, and to Ezekiel xxxvii. 22, which declares that during the millennial reign of Christ Ephraim and Judah shall be *one* nation, and that they shall not be *two* nations any more at all; from which it follows that if the temporal greatness foretold by Jacob for the House of Joseph does not occur before the millennium, it can never occur at all.

I asked my friend also how his friend, but our opponent, the Rev. B. W. Savile, can say, in the face of these two Scriptures, that God's promise to enlarge Israel was fulfilled in the days of Joshua, and where the dual House of Joseph (both branches of mighty nations) was at that time? Perhaps Mr. Savile may be able to answer that question; but I hardly think he will.

Yours very truly,
J. M. GRANT, M.D.,
Surgeon-General.

Cheltenham, Jan. 5, 1881.

To the Editor of the "Banner of Israel."

DEAR SIR,—Whether the Rev. B. W. Savile's change of view on the Anglo-Israel question is just or no, I don't pretend to decide. But I desire to say that his letter to the *Daily Western Times*, which you quote in BANNER, of January 26th, with your reply, is weak, and unworthy of a minister of religion. When I came to the passage, "doubting whether the old man who proclaims himself the infallible vicar of Christ, ever spoke with more confidence than the editor of the BANNER OF ISRAEL, in claiming that God's truth was confided to his keeping," &c., I paused, asking myself, what reply should *I* make to such a question? and I beg to assure you my reply was just yours: that God's truth, formerly committed to Israel, is now equally a sacred deposit which every Christian editor or individual Christian, in his particular sphere, is bound to keep and defend (Jude 3). Surely, also, Mr. Savile, whatever his own gifts or calling, does not deny "the diversity of gifts of the Spirit" (1 Cor. xii.) "given to each to profit withal," and for which each is responsible. No doubt it becomes all to be *modest*, yet firm in contending for what he believes to be revealed to him as God's truth. You do so manfully; however, like others, liable to err. May God preserve you from error, and enable you to give an answer to every man that asketh a reason of the hope that is in you, &c.

Mr. Savile has no ground at all of complaint against you on account of your wise and Scriptural reply to Dr. Bonar's strictures. I am curious to see his reply. I value Dr. Bonar's writings and character equally with Mr. Savile, and only regret that he should have attacked you so inconsiderately.

I am, dear sir, yours truly,
CHARLES J. HADFIELD, *Col.*

P.S.—Whatever doubts I may entertain on all your views, such attacks as that of the Rev. W. Savile and Dr. Bonar rather assure me that you are in the main right. *Error* is not usually so attacked.

Lichfield, January 27, 1881.

ERRATUM.—Page 49. second column, last line but one, for "rupture." read "rapture."

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

TO MASONS.—AN OLD AND WELL-ESTABLISHED BUSINESS.—Wishing to retire, I will sell half to a competent person and give the other half to my son, who is young. By letter to G. W. C., Hirst House, West Moulsey, Surrey.

THE GREAT PYRAMID

MR. W. ROWBOTTOM

will be pleased to hear from Secretaries of Anglo-Israel Associations, and others, desirous of arranging for Lectures during the next three months. Expenses only. Address: *Journal* Office, Alfreton.

THE REV. J. BILLINGTON, F.R.H.S., will feel obliged if all communications respecting Identity Lectures, Subjects, Terms, &c., be addressed to him, care of Mr. Robert Banks, Racquet-court, Fleet-street, E.C.

Just published, Crown Octavo, cloth bound, gilt letters, 296 pages.

THE SEED OF ISAAC,

BEING AN

HISTORICAL REVIEW OF GOD'S DEALINGS

WITH

HIS CHOSEN PEOPLE ISRAEL.

BY J. D. GRANGER.

Post free, 4s., from THE AUTHOR, 34, Exeter-street, Plymouth, and ROBERT BANKS, Racquet-court, Fleet-street.

Just published, price 1s., post free 1s. 1d.

THE GREAT PYRAMID, IN,

BUT NOT OF, EGYPT:

ITS CLAIMS TO BE FOR A SIGN AND FOR A WITNESS UNTO THE LORD OF HOSTS IN THE LAND OF EGYPT.

As announced in the Scriptures of His Holy Prophet Isaiah, B.C. 714.

BY H. W. BADGER.

Private in H. M. 40th Regiment, now serving in India.

INTRODUCED BY MRS. PIAZZI SMYTH.

London:

ROBERT BANKS, Racquet Court, Fleet Street.

FEBRUARY NUMBER NOW READY.

Price 2d.; Annual Subscription, 2s. 6d.

ISRAEL'S HOPE AND DESTINY.

Editor: Douglas A. Onslow, J.P.

London: Robert Banks, Racquet-court, Fleet-street.

THE FEBRUARY MONTHLY PART OF THE BANNER OF ISRAEL. May be had, by ordering, of any bookseller, or newsagent. Price 7d.

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, FEB. 16, 1881. [*All Rights Reserved.*

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG

Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.

BY C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

A SUMMARY OF ANGLO-ISRAELITE TEACHING,

AND THE SCRIPTURE PROOFS ON WHICH IT RESTS.

Being a Reply to Opponents.

BY SURGEON-GENERAL J. M. GRANT, M.D.

Price Twopence.

London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Price 8s., post free 8s. 8d., bound in blue cloth, gilt, side and back.

THE FOURTH VOLUME OF THE BANNER OF ISRAEL.

CONTAINING 520 QUARTO PAGES.

Post Office Orders to be made payable to Robert Banks, Racquet-court, Fleet-street; or, W. H. Guest, 20, Warwick-lane, Paternoster-row.

THE CHEAPEST IDENTITY VOLUME EVER PUBLISHED.

384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d., by post 4s.

THE FIRST VOLUME OF ISRAEL'S HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.

London: ROBERT BANKS, Racquet-court, Fleet-street.

THE DISTRIBUTION OF SHEM, HAM, AND JAPHETH.

ISRAEL AN ARIAN SPEAKING PEOPLE.

A Paper read before the Cheltenham Anglo-Israel Association.

BY MAJOR-GENERAL A. M. RAINEY.

This Pamphlet is strongly recommended to Identity Associations and Distributors of Anglo-Israel literature. Being a complete answer to many of our objectors.

Price 2d., or 10s. per 100 for distribution.

London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

NEW AND IMPORTANT PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES OF THE LOST TRIBES OF THE HOUSE OF ISRAEL. By REV. W. H. POOLE, D.D.

London: Robert Banks, Racquet-court, Fleet-street, E.C.; and all Booksellers. Price 6d., post free 7d.

Full particulars will be announced in our next week's number.

Price 8s., post free 8s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

THE LOST TEN TRIBES, AND 1882.

BY THE

REV. DR. JOSEPH WILD,

Of Union Congregational Church, Brooklyn, N.Y.

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.'

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.

By REV. JOSEPH WILD D.D.

With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

ISRAEL! AN EARNEST APPEAL FROM THE NEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed, by a Review of Mr. Conder's Papers on the Lost Tribes.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 3d., post free 4½d.

"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

Second Edition now ready, price 2d., post free 3½d., 12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE

BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

Now Ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

THE

GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET;

ANGLO-ISRAEL AND HIS FIRST PRINCE FOR THE HOLY LAND.

SHEWN FROM SCRIPTURE PROPHECY. WITH STRAINS FOR PALESTINE.

And "Notes on the Enemy," 2s. 6d., cloth; separately, price 1s.

NOTES ON THE ENEMY;

In a Report of a Great Meeting in London, of Ritualists and Liberationists, to Elect Fit Representatives for Parliament. With Strains for Anglo-Israel in the Holy Land. By the Rev. HIBBERT NEWTON, D.D., Vicar of St. Michael's, Southwark. Author of "Israel Discovered in the Anglo-Saxons," &c.

W. H. GUEST, WARWICK LANE, PATERNOSTER ROW.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Digitized by Google

"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. V. No. 217. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 23, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Candahar	77
Jonah a Type of Ephraim-Israel. A Bible Discourse.—Part II. By John T. Gott	78
1881-6. By Rev. Denis Hanan	79
Lawlessness in the House of Commons	80
Rev. C. W. Hickson's Lecture in Clifton Church Room	81
The Rev. B. Wrey Savile Further Explains	82
Periods of Mourning. By J. Thomson	82
Review.—The Seed of Isaac	83
Correspondence	83
Identity Acrostic. No. I. By Col. M. Beresford	83

CANDAHAR.

ONE of the burning questions of the day, which will forthwith demand a final decision, is the disposal of Candahar and South Afghanistan. Will the British, who have occupied, and reconquered it after such occupation, abandon it to its fate, leave the town and country to be fought for by the rival factions of Ayoob Khan, of Herat, and Abdur Rahman, of Cabul, or will they retain possession of it by annexation? The other alternative of holding it for a native ruler of our own nomination appears to have no supporters, and may be placed outside the purview of practical politics. The Government of the day has resolved, and announced the resolution repeatedly, to abandon the place as soon as convenient, and retreat back again to the old boundaries they occupied before the Afghan war commenced in 1878. The conflict of opinion on the subject is just now very remarkable, and has been stated with so much ability and clearness by a provincial journal that we propose to quote the words for our readers' benefit.

Every consideration which weighs with military men, every consideration which weighs with statesmen, and every consideration which weighs with merchants and men of business all unite in one triumphant argument in favour of the retention of Candahar; and her Majesty's Ministers, without explaining the reasons upon which they are acting, announce their intention to relinquish Candahar at the first opportunity that presents itself. Sir Henry Rawlinson, Sir William Palliser, Sir Richard Temple, Sir Edmund Hamley, Sir G. Lawrence, Sir M. Biddulph, Professor Vambéry, Lord Strathnairn, Sir R. Egerton, Sir Henry Green, Sir Charles Reid, Sir G. Malcolm, General Massey, Lord Napier of Magdala, Sir Frederick Roberts, Sir F. P. Haines, and Sir Donald Stewart, one and all agree in holding that our grasp on Candahar ought never to be loosened, and independently of authority there are so many substantial reasons in favour of this view that it is hardly possible to comprehend the grounds upon which Mr. Gladstone and his colleagues have come to their decision to quit it without more ado the instant they can find a Sirdar to take it off their hands and to answer for order. But that is their resolution—and there is an end of the matter.

We do not think "this is the end of the matter." We believe the professional and commercial interests of the country, backed by the Indian experience of those who have to do with that Empire, will demand a full and fair consideration of this question before a step be taken, which we foresee will, if adopted, lead to consequences the most momentous and disastrous to our Empire. The advances of Russia toward India cannot be denied. The effect of Russia's approach to the Indian frontiers will, as we see by Lord Napier's minute, dated Gibraltar, October 12, 1880, greatly compromise our security in the peninsula of the heathen Empire. "Who can doubt," asks his lordship, "if we are timid, apathetic, or consenting to the course of Russian progress, that a few years will see them in possession of a fortress in Herat, which in their hands will be rendered impregnable, and will command the road to India with a facility for aggression, which may be measured by Ayoob Khan's rapid march to Candahar?"

The *Times* correspondent's report of the state of affairs, published on January 31, 1881, is clear and distinct, meeting the plan of the Government with the decided condemnation of the secular opinion on the spot, in words which for future use and record we must insert here. He says:—

Very possibly there will be a contest for Candahar between the two rivals, who are now established respectively at the important points of Cabul and Herat. Neither can afford to allow the other to continue in undisturbed possession of either of these bases of operations, and a successful initiative will probably decide the contest. It is most doubtful whether the British Government, its troops once withdrawn, can make any arrangements for a peaceful settlement of the country. Now that Geok Tepe has fallen, and the road to Merv is practically opened, Russian influence will have taken the place of ours, and, in all probability, next Summer will see us helpless spectators of a state of anarchy in Afghanistan, with both the contending parties looking to our great rival for help and not to us. It is difficult to over-estimate the effect which this will have on the British prestige, not in Central Asia only, *but also* in every native court and bazaar in India.

What, then, is likely to be the end of the present complication? Is it credible that the British Government, supported as it is by the *Times*, and probably the Liberal majority, will venture, in spite of the danger thus clearly pointed out by the military and political experts here and abroad, to throw up all the fruits secured by the late wars at so great an expense of blood and treasure? We think it very probable. For we know well that wars, and troubles, and commotions in India are the only way by which the Government of this country will be

Digitized by Google

divinely impelled further to "scatter" its military forces. We foresee that with the resolution to reject God's good gifts to His people, of the Afghan Gates (those avennes by which the messengers of Christ's mercy to the Afghan nation might approach them), there will follow in India troubles, and commotions, and insurrections fomented by the Russians, which will force us, driven by dire necessity, to augment the large European force at present garrisoning the Indian Empire. This will help to "scatter the power of the holy people"—British-Israel—more effectually. We doubt not, then, that our present rulers are raised up just to carry out an apparently suicidal policy, the end and object of which will be the further dispersion of our already too scattered army. It is garrisoning Ireland to the extent of 30,000 men to-day. It is warring in the Transvaal, and is likely to be 15,000 strong there before we can afford to recall these troops home. India employs over 50,000 British troops even now; but with Russia thundering at the Gates, and the British hastening to get out of the way to save their pockets, we expect to hear of native risings caused by the natural conclusion which the Sikhs, Hindoos, and Musselmans of North India may be pardoned for entertaining —namely, that we have thrown up conquests that have cost us thirty millions sterling, and thousands of precious British lives, driven by the fear of the approaching Russian troops before whom Central Asia has fallen, and British troops are retreating. God's ways are past finding out! but judging by the mistakes of the Government of the day in Ireland, in the East, as well as with reference to their foreign policy in general, we cannot but anticipate that the Lord is using their timid and retrograde purposes to carry out the ends which were announced by Daniel, and are finding their fulfilment in the year of grace, 1881.

We have lately been asked how we were justified in speaking and writing of the Afghan Gates as *permanently* British possessions, as we did in our leading article in vol. iii. page 46.

We reply, that God has given us the Gates everywhere (Gen. xxii. 17). The Afghan Gates He especially transferred to our keeping by treaty and by conquest. Cabul, Candahar, Jellallabad, the Kurum Valley, the Bolan Passes, with the Khyber, He placed in our charge, with the injunction that by those doors the messages of mercy to the Afghan race might enter in the name of Jesus (Psa. ii. 10). "His gifts and His callings are without repentance" (Rom. xi. 29). We no more doubt, therefore, that these Gates, once given to us, will be permanently ours, in spite of the temporary relinquishment of them under a policy which seems right to Mr. Gladstone now, than we doubt that the Holy Land is now British-Israel's and Judah's (with Manasseh's) possession, though for 1800 years the alien has trampled on the soil, and the children of the chosen race have been outcasts from the inheritance. We think, therefore, that Candahar is a British Gate to-day, to all intents and purposes; and even if Mr. Gladstone should, for a time, force the House of Israel to cast aside a true gift of God, mercifully granted to the nation, we are content to know in the exercise of faith, that this Gate is really ours now, and will be ours FOR EVER, in pursuance of that ancient title-deed which recites, "Thy seed shall possess the Gate of His enemies" (Gen. xxii. 17). "Israel, praise YE the Lord."

WE are glad to report the delivery of a lecture by Mr. Wm. Moss, of Chorley, in the Wesleyan School, Eccleston, on Monday, November 8, 1880, on the subject of our Identity. The room was crowded; Mr. T. Norris was in the chair. The latter admitted that the subject was "attaining a deep and absorbing interest among the English-speaking races;" a fact patent to all men. The lecture, which was fully reported in the *Chorley Standard* of November 13, now before us, was a very excellent one, traversing our whole subject; and, no doubt, greatly advanced God's cause at Eccleston. We are unable to quote the report in our crowded columns, but we trust, ere long, as the result of Mr. Moss's able lecture, to hear that an Eccleston Branch of the Metropolitan Anglo-Israel Association has been established there, and is flourishing to God's glory.

JONAH A TYPE OF EPHRAIM-ISRAEL.

A BIBLE DISCOURSE.

BY JOHN T. GOTT.

(*Continued from page* 73.)

PART II.

THE lots were cast, and Jonah was taken. In all this, none saw the finger of God more clearly than did the prophet. Guilty and condemned he stands before an eager group of questioners.

How his conscience must have been stung, and his heart smitten, as he answered one after the other. One thing we must observe, now that his spiritual feeling is roused, his *confession* is as unreserved as his sin had been openly monstrous.

What is thine occupation?

A prophet of the Most High God.

Whence comest thou?

From the mountains of Lebanon, where grow the fragrant cedars in all their kingly glory.

What is thy country?

Palestine, wherein is Mount Zion, the place which Jehovah hath chosen. It is the city of our God. It is the mountain of His holiness. It is beautiful for situation, the joy of the whole earth!

Of what people art thou?

I am a Hebrew, one of God's chosen people, one of the seed of Abraham. (Mark, he does not say he was an Israelite. That was a name used only among themselves. Among foreigners they were known as Hebrews.)

For whose cause is this evil upon us?

I am a backsliding Hebrew; a deserter from my country; a disobedient, runaway prophet, seeking, in great fear, to flee from the presence of Him who hath made the heavens and the earth, the sea and all that therein is (ver. 9).

Then the mariners were exceedingly afraid, and said unto him, Why hast thou done this? These heathen mariners were not slow to perceive Jonah's inconsistency. To them it seemed passing strange for a prophet to flee from his God, a God, through whose power such a terrible storm had arisen about them. Jonah sought the sea to aid him in his flight. God made the sea the instrument of his punishment. The storm grew more and more tempestuous, and the fear of the mariners waxed greater and greater. Therefore they said unto Jonah, What shall we do unto thee, that the sea may be calm unto us? And he said, Take me up and cast me forth into the sea. So shalt the sea be calm unto you: for I know that for my sake this great tempest is upon you.

This the mariners seemed reluctant to do, for they struggled hard to bring the ship to land, but could not. They show a more merciful consideration for one man's life than the prophet did, when he declined to preach repentance to the Ninevites, who were so many thousands, that knew not good from evil.

The fear of the God of the Hebrews fell upon these heathen mariners. Having offered up a prayer that innocent blood might not be laid upon them, they cast Jonah into the sea; and lo! the sea stood still. And we read that the men feared exceedingly, and offered a sacrifice unto the Lord, and vowed vows.

Now let us pause to consider in what respects this portion of Jonah's history resembles the history of Ten-Tribed Israel—of Ephraim the silly dove.

The mission of the chosen people was the same as Jonah's, and their wilful disobedience was also the same. The prophet Jeremiah makes this very plain. "As the girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole House of Israel and the whole House of Judah, saith the Lord: that they might be unto Me for a people, and for a name, and for a praise, and for a glory: *but they would not hear*" (Jer. xiii. 11).

Digitized by Google

The flight of the prophet Jonah has its counterpart in the backsliding propensities of the Ten Tribes. The same impetuous, self-willed character caused the Father to hide His face from them, to withdraw from them His divine favour and protection, and to leave them to their own evil devices. Like Jonah, they departed from the land hallowed by so many sacred memories, without any signs of compunction. Their captivity in Assyria was no more a place of safety for them than was the ship in which Jonah took refuge. They might there have slept the sleep of careless indifference, just as Jonah did, but they were aroused from their lethargy in the same manner as Jonah was. A storm burst over Assyria, of such a furious character, that the empire suddenly "vanished from the earth" (according to Dean Stanley). This was all predicted. Ezekiel xxxi. describes the great glory of the Assyrian empire, and also her fall—a fall that made all the nations of the earth to shake. It was during this invasion of Assyria that the Ten Tribes were cast out.

As Jonah was cast out of the ship, so were the Ten Tribes cast out of Assyria.

As Jonah disappeared in the mighty deep, and virtually came to his end, so far as the mariners knew, so did the Ten Tribes disappear and become dead to all the nations upon earth.

We read that God prepared a fish to swallow up Jonah. It did not mean that this fish was a special object of creation, but that, in the order of Divine Providence, it was there for a special purpose. Now a certain class of thinkers, who, for decency's sake, shall be nameless, have made much capital out of this fish. In the New Testament the fish is called a whale. This is a mistranslation. Three or four hundred years ago the whale was known as a great fish, and the error is thus not an unreasonable one. In these latter days we have a greater knowledge of natural history. We now know that the throat of a whale is too narrow to receive a man. Now the question comes, Is there any fish in the mighty ocean that can swallow a man? In very early times the dog-fish was known to have that capacity, one having been caught in whose stomach was found a man clad in armour. The white shark is more likely to be the fish signified, as it has the capacity for swallowing a man, and has no choice between swallowing its prey whole, and cutting off a portion of it. There was a miracle in this, for Jonah entered into a living tomb. And thus the prophet became a sign, according to the testimony of the Son of God, a sign throughout all time. And if there is anything strangely miraculous in the disobedient prophet being buried out of sight for three days and three nights in that living tomb—the white shark's belly—how much more miraculously strange is it, that the Ten Tribes of Israel should be cast out of Assyria and buried in their graves for nearly three prophetic days, or 3,000 years.

Thus does the prophet Hosea predict that the Israelites will exhort one another to seek the Lord in the latter days, "Come, and let us return unto the Lord, for He hath torn, and He will heal us: He hath smitten, and He will bind us up. After two days He will revive us—*i.e.*, after 2,000 years, or two prophetic days—In the third day He will raise us up, and we shall live in His sight (vi. 1, 2). Now you will observe that two days are spent in utter unconsciousness, or sleep. After that period Jehovah promised to revive Ten-Tribed Israel as He revived Jonah in his living tomb.

In computing this time, we must be careful to notice the difference between Eastern modes and our own. With us three days and three nights mean 72 hours. But it is not so in Eastern lands even to day. Dr. Robinson, the missionary, says that he found "*five days*" of quarantine really meant "three whole days and portions of two others." Among the Hebrews of old, the same method of reckoning time was adopted. Aben Ezra remarks that if an infant were born in the last hour of the day, such hour was counted for a whole day. A child born in the last week of December would be reckoned a year old on the first day of January, because he was born in the old year. Such methods of computing time always prevailed among orientals, and do so still.

Now although 3,000 years have not elapsed since Ten-Tribed Israel was buried in the earth, dead and lost to the ken of man, buried in a living tomb, the second prophetic day has passed when this same people shall have been revived, and the third day has dawned, the day that is to witness this people standing on their feet before the God of Israel, an exceeding great army, the living monuments of His great mercy. This is God's "strange work," "His marvellous work," the work that He has declared by the prophets of old, He will bring about in the midst of Israel in the latter days.

(To be continued.)

1881·6.

By the Rev. Denis Hanan.

"But it must be allowed just to join abstract reasonings with the observation of facts, and argue from such facts as are known, to others that are like them."—Bishop Butler's "Analogy."

When a body in motion—*e.g.*, a railway train—is suddenly stopped, either by accident or design, the result is a shock, too often a catastrophe, and we instinctively recognise that there has been either a want of judgment on the part of the driver, or a combination of circumstances which were not foreseen. Appointed stations there must be upon a long journey, but because foreseen and provided for we arrive and depart, often without knowing that we do so.

So it is with the works of God in nature. The sun and moon are for signs and seasons, and for days and years; they mark them surely, evenly, without jar or break; the hands of the great dial move, but no clanging bell calls attention to the recurring periods. And so it is also with the history of God's dealings with man. Sudden breaks—catastrophes—have been so few, that it may be safely said of them that the exception proves the rule; the flood, and the destruction of the cities of the plain, are the apparent exceptions. God's punishments have been many and marked in other instances, but we can trace their gradual preparation and their natural sequence; when they had passed, they told off distinct periods, but during their infliction it needed the prophetic ear to recognise in them the stroke which noted that a day of grace had come and gone.

And this seems to be invariably true of God's times of blessing; no trumpet blast ushers them in; the promise was given in the germ, it grew and expanded gradually, the dew of God's blessing, the light of His truth, the development of His purpose, caused dispensation to pass into dispensation, and prophetic times to be fulfilled, surely, but without anything to mark the exact phase of change at the time of its occurrence.

History fixes on certain occurrences, and sharply marks the periods; fulfilled prophecy explains its own starting-points; but when the patriarchal age passed into the Mosaic, and when that developed into the Christian, those who were actors in the scene could only note what they observed, and ponder them in their hearts; no violent break occurred.

As in written history epochs are marked, so in that marvellous history or prophecy, expressed in unchanging number and imbedded in stone, the dispensations are told off in a way which would seem to imply that the transitions were and would be unmistakable; the change from a descending to an ascending passage, the transition from four-and-a-half feet high to twenty-six are sudden and definite, and if we forget the lessons which analogy gives, if forgetful of what the book of nature and the Bible teach, we may read false meanings from the pillar in the land of Egypt.

The inch chronology marks the transition from the low ascending passage to the Grand Gallery as A.D. 1; then the

Digitized by Google

Christian age began, "The Word was made flesh and dwelt among us;" but so little was there to mark the change, that the world's history has but imperfectly recorded the date.

The Grand Gallery ends as abruptly; *and doubtless its ending marks an era.* But many write and speak as if the clock of time was now to be furnished with a bell, and that,—

"All at once, with twelve great shocks of sound, the shameless noon,"

will be

"Clashed and hammered from a hundred towers."

So much so, that if the method of God's working hitherto be not departed from, and a marked change be not apparent during say 1882, A.D., the Pyramid witness will be disregarded by them.

It is well for us to think soberly and according to the analogy of that which has been already manifested. And, as if the Pyramid had been open at A.D. 1, the sudden change in height would have caused mistaken hopes and consequent disappointment, so now it may be impossible for us to say what the sudden change to the low 52-inch passage imports; or, if we can judge of its import, to tell where, when, or how the present age merges into the future.

The hope of the Church of Christ, as in St. Paul's day, so ever since, so to-day, has been, is, and is to be, the meeting with her Lord; but if He seems to tarry, wait, for He will surely come.

Hope is stimulated by the reasonable prospect that this age is near its close, but a mischievous excitement is checked, patience is permitted to have her perfect work, and disappointment is not courted, when the analogy of the past acts as a compensating balance upon the most legitimate conjectures concerning the hidden future.

Yet the future is so far revealed that we must look forward to a catastrophe similar in its suddenness to the woes that came in the days of Noah and of Lot. Our Lord's words make this certain. Then "the one shall be taken and the other shall be left;" then upon the "kingdoms of the earth" shall be poured out the "fierce anger" of the Lord; and the impending South wall is a silent beacon, warning God's people to come out, and it would seem that as the flood did not come until Noah was shut in, as the angels could "do nothing" until Lot had escaped, so the safety of God's people must be secured before the final vial of woe is poured out. That safety has a national and a spiritual aspect. Israel is to be shut in within her doors, nationally, and many of God's waiting people are to be called into that safe and blessed company which is "the first-fruits unto God and to the Lamb," rapt up to meet Him.

For this latter event our Lord and Master tells us to be ever ready, it has ever been imminent to faith; it is now impending, and we dare not say, or even imply, that it will be delayed until 1882, any more than we could say that it will not be imminent if unaccomplished when 1882 passes.

I have stated above what seems certain to me—viz., that the date 1881·6 marks an era. I see plainly that a catastrophe, a woe sudden and terrible, is to come. I know that the Lord Jesus will summon His waiting people to meet Him in the air. I understand that Israel is to be preserved, and is to be God's executive. I believe that our national blindness as to our covenant relationship is soon to be removed. Attendant circumstances will doubtless accompany each and all of these stupendous developments, we cannot expect them all to be brought about in a day, or a month, or a year. We cannot say which will come first; and most probably we shall not be able to tell at once which particular act will mark the first step in the transition from this age to the next; although I doubt not but that the historians of the future will see reason to take the Pyramid date.

The catastrophe coming upon apostate Christendom is awfully imminent. The chastisements that may be necessary to make Israel enter into her chambers and close her doors, may even now be upon us. The resurrection from among the dead, and the rapture of the saints is, we hope, blessedly near; it would be wilful folly to overlook the Pyramid warning, but far greater to permit our estimate of its import make us forget *to-day, and until their accomplishment*, the immediate application of the words, "Therefore be ye also ready, for *in such an hour as ye think not* the Son of Man cometh."

LAWLESSNESS IN THE HOUSE OF COMMONS.

THE scenes which occurred in the Lower House of Israel's legislature on Thursday evening, February 3, when the whole of the Home Rule Irish members had to be removed from the House by force, and open refusal to obey the rules and established procedure of the assembly was manifested by the rebellious Irishmen, are signs that the spirit of "the lawless one" has invaded the Commons as well as the Church of England and the sister island. The *St. James's Chronicle*, of February 4, says about the facts what follows:—

The *Daily Telegraph* says that no language can adequately describe the profound chasm which has been suddenly opened between the past and the future history of the great English House of Commons. The chain of noble traditional and recorded usages has been broken, and from last night a new era in our hitherto unsullied Parliamentary annals will begin. The causes which have produced events so ominous of coming trouble and division are many and complex. They may too surely be traced back, however, to rash words and an outburst of party spirit and ambition for place never exceeded; but the immediate cause is the presence in the House of a purely revolutionary faction, which came there for its own factious and selfish ends, which was organised for the purposes it has endeavoured to execute, which entered the arena determined to pervert the rules and disown the spirit animating the only possible conditions of parliamentary government. What the Land League is and has been in Ireland ever since Mr. Davitt set it on foot—a machine designed to upset or overbear the law—such the Land League has been in the British House of Commons.

The design, then, is "to upset and overbear the law." The very spirit of the lawless one has therefore invaded the country as well as our legislative assembly. And, such being the case, we accept it as a sign that the Lord is at hand (2 Thess. ii. 8). He, and He alone, will be able to consume and destroy this enemy, and He will do it "by the brightness of His coming," "by the Spirit of His mouth." Our longings, therefore, should be—and we are satisfied, are—for the speedy advent of the Lord. His return is the harbinger of the outpouring of His Spirit on His people, and the cure of all their woes. When He comes, the "lawlessness" of the senate, in the Church, and among the Irish, will dissolve and disappear. Ephraim's woe will not prevail any more at all. The social evil will be no more heard of, and will be eradicated from our body politic. Fraud and falsehood, theft and robbery, Sabbath-breaking, and vice of all kinds, will give place to godly and clean living among the masses, and the nation cleansed will be the righteous one (Jer. xxxi. 33; Isa. lx. 21; Heb. viii. 10).

THE COLONIZATION OF PALESTINE.—The *Jewish Chronicle* says:—In Mr. Laurence Oliphant's forthcoming work, "The Land of Gilead," he will, we understand, advocate a beginning of the "repatriation" of the Jews, by the settlement, under the auspices of a land company, of a considerable number of Jews from Eastern Europe and Asia in an agricultural colony situated in the territory which formerly belonged to the Tribes of Reuben and Gad. Mr. Oliphant had travelled in Turkey in 1855, 1860, and 1862; but last year he left this country in February for Syria, with the special object of acquiring the local knowledge which his previous experience in colonization showed him to be necessary. It is the result of these recent travels that he will give in "The Land of Gilead." A hundred families in Roumania have recently addressed letters to the editor of the *Jewish Chronicle*, in which they beg for assistance to settle in Palestine, and offer to provide themselves half the capital required, and repay the rest if lent.

Digitized by Google

THE REV. C. W. HICKSON'S LECTURE IN THE CLIFTON CHURCH ROOM.

On December 17, 1880, the Rev. C. W. Hickson lectured at the above rooms in Clifton, on the following thesis,—

"WHY I AM AN ANGLO-ISRAELITE."

After some preliminary remarks, the rev. lecturer, who had been introduced by the chairman, Philo-Israel, said that a syllogism was often accounted a bad way of proving anything, but he was of a different opinion, and thought if founded on truth a syllogism was a very good way of presenting the evidence of facts. He was himself led to believe in our Identity, not because history, ethnic sciences, and philology asserted its truth, but because the Bible did so. He ventured to think the following syllogism, then, accurately gave the reason why, as reasonable God-fearing men, we ought to receive the Identity:—

1. (As the major premiss.) "God gave exclusively to Abraham and his seed for ever certain promises and blessings.
2. (As the minor premiss.) "We British enjoy exclusively to-day all the said blessings and promises.
3. "Therefore, we British are the seed of Abraham."

Is there anything wrong in that logic? If so, he would like to know where the error lay. We are often referred, said the lecturer, to Gal. iii. 16, as evidence that our views are incorrect, since St. Paul tells us, "Abraham's seed is Christ." But reference to that text shows there was a contrast drawn there between Abraham's "seeds as of many"—his many sons, Ishmael, and the sons of Keturah—and the "one seed" by Sarah, of whom it was said to him by God Himself, "In Isaac shall thy seed be called."

The seed of Isaac was "headed up in Christ," who in this passage represents not the Man Christ Jesus alone, but the federal Head of a race—"Christ and His people" in fact. The lecturer then carefully examined the particulars of the Abrahamic covenants, showing how they all responded to, and had their fulfilments in, the British nation. He enumerated fourteen such benedictions recorded in the book of Genesis only. In regard to Gen. xii. 2 he pointed out what few observed—namely, that God Himself said Abraham's seed should develop into a "great" nation, and when He said so thus emphatically, the meaning surely was that that nation should be the very greatest of all nations. Commenting on Gen. xii. 2, 3, the lecturer pointed out that Israel was destined to be the honoured agent for the Gospel propagation in the Christian dispensation —our days—and not in the millennium, as our opponents allege. No abeyance in the function was provided for, nor any transfer of the agency between the two advents, in the Scriptures.

As Israel was "formed for Himself" by the Lord, and that race was "to blossom and bud, and to fill the face of the world with fruit," the lecturer held that the Hebrews must now be fulfilling the Abrahamic covenant, and propagating the Gospel to less favoured races.

He showed, from reference to Gen. xlix., that the promises given *en bloc* to Abraham were divided among Jacob's twelve sons, Judah having promise of the kingdom, the sceptre, and the Messiah; Joseph being endowed with the heirship to the birthright, or "double portion," and the temporalities. In reference to Gen. xv. 13, 14, and the detention of Israel in Egypt for 400 years, Mr. Hickson viewed this as a sort of recurring prophecy, and pointed to Ezek. iv. as a remarkable prediction, showing that this period of 400 years was very nearly fulfilled again after Israel was cast out into Media. The 390 years represented by the 390 days the prophet lay on his left side for the sins of the House of Israel, the lecturer said began to run in B.C. 721, the time when the kingdom of Israel was removed; and at the expiration of 390 years from that date, or in B.C. 331, the battle of Arbela was fought, giving Israel the desired opportunity, on the consequent destruction of the Persian Empire by Alexander, to escape from their captivity. From that time God's favour began to return to Israel, and the Lord was with them, blessing them increasingly, as their little Sanctuary, until He brought them in safety to these isles of the West. The forty years the prophet lay on his right side for Judah's iniquity, began to be fulfilled in the year that that House was carried captive to Babylon. In 2 Kings xxv. 27, the termination of the forty years punishment is recorded to have begun in the thirty-seventh year of the captivity of Jehoiachim, king of Judah, in the twelfth month, and the twenty-seventh day of the month; and the amelioration of the king's condition, answering probably also to his captive people's, is described in these words:—

1. "The head of the king of Judah was lifted up out of prison;"
2. "The king of Babylon spoke kindly to him;" and,
3. "He set his throne above the throne of the kings that were with him in Babylon."

The time thus answered to the prophecy in Ezek. iv. 6, and thenceforth the period of Judah's trial passed away. Mr. Hickson, further commenting on the prophecies favouring the seed of Abraham, pointed out that the objections of our opponents regarding our views as to the "Gate of his enemies" was groundless; since, by the genius of the Hebrew language, the word "Gate" embraced the plural "Gates," and so answered to our British position, which was that of the holder of many Gates of, and in, our many enemies' lands.

With reference to the objection of some that the promises cannot be fulfilled to Israel alone, without including Judah too, and that, in fact, they were for the Twelve Tribes in union, but not otherwise, the lecturer reminded his hearers that when Israel was deported and denationalised, men agreed that God's purposes of mercy to Abraham's seed were carried out (representatively of the Twelve) to Two Tribes only, as Hosea i. 7 and xi. 12 proved; for then "Judah yet ruled with God, and was faithful with the saints."

If, then, it is admitted that in Israel's absence Judah enjoyed the promises, why, said Mr. Hickson, are we wrong in declaring with reference to Jer. xxxi. 36, that now Judah is under the cloud, Israel must be standing in the sunshine of God's favour, and basking in the promises, to fulfil them also representatively?

The lecturer, finally, quoting from a pamphlet since published in the BANNER, and the work of Canon Blake Brownrigg, of Tasmania, pointed out that Israel, as separated from Judah, was the exclusive heir of many great and special promises. Gen. xlviii. 19 described some of these; so does Gen. xlix. 22 —26; and Deut. xxxiii. 13—17. These were not enjoyed by Ephraim (the head of the Ten Tribes), exclusively, before the disruption, as facts and the Bible testify, and they cannot be destined to be enjoyed by Ephraim *after* the joinder of the two sticks in millennial days, for then the Tribes will "all share and share alike" (Ezek. xxxvii. 22). We are tied up then, argued the lecturer, to the conclusion that in the interim between the two advents—that is, now—Ephraim must be found, as the British are found, fulfilling the special Ten-Tribe prophecies indicated in the above passages, and also in Zech. x. 7—10, etc., given only to them as apart and separated from the House of Judah.

Such are a few of the telling salient points of a very excellent lecture, listened to with great attention by an appreciative audience. Such lectures and lecturers are calculated to serve our cause very admirably; and we trust they may be multiplied not only here, but over the whole of the lands where the Anglo-Saxons are located, for we are confident such expositions of God's truth make, as they are bound to make, for GOD'S GLORY.

THE Rev. W. H. Poole's pamphlet, "Fifty Reasons Why the Anglo-Saxons are Israelites," is now ready. For particulars see advertisement on last page.

Digitized by Google

THE REV. B. WREY SAVILE FURTHER EXPLAINS.

THE *Record* newspaper of January 7, 1881, published the following explanation of his change of views, submitted to that journal by the Rev. B. W. Savile, in reference to some remarks on his late pamphlet by the reviewer. It is clear from Mr. Savile's letter, 1st. That his pamphlet did not give to the *Record* a satisfactory explanation of his tergiversation; and 2nd. That Mr. Savile really had no solid rational grounds for his change of sentiments when he wrote his late book, since the sole *reason* for his recantation now put forward was not so much as hinted at in the publication we recently reviewed. Mr. S., in fact, did not, we suppose, know it then himself! What is the cause, then, now newly alleged, of his change of views? The reader will with surprise peruse it in Mr. Savile's own words. They are as follows:—

ANGLO-ISRAELITISM AND THE GREAT PYRAMID.

SIR,—In reference to your notice of my pamphlet on the above subject, may I be permitted to explain that the chief cause of my changed views arises from having discovered the very serious mistake which I had originally committed when investigating the ethnographical branch of the theory. I supposed it possible that the Beth-Khumri on the Nimroud Obelisk in the British Museum, which all cuneiform scholars agree in identifying with the Tribes of Israel, deported by the kings of Assyria in the 7th and 8th centuries B.C. to "the cities of the Medes," might be the same people as "the Cimmerians," who are mentioned in a cuneiform inscription, also in the British Museum, as having been conquered by Esar-haddon when dwelling on the borders of Media. Rawlinson admits the identity of the Cimbri of the Romans, or Cimmerians of the inscriptions, with the Cymry of Wales, "as an historical fact upon the grounds stated by Niebuhr and Arnold." The letter *y* in Welsh sounds as *u*, except when final, when it has the sound of the Italian *i*; and hence the name of Wales might have been pronounced in ancient times as near as possible to the land of the Khymry, or Cymry. But it by no means follows, as I once thought, that the Khumri and the Khymry, or Cymry or Cimmerians, alike found in the cuneiform inscriptions, represented one and the same people. I have recently had an opportunity of obtaining a transcript from the British Museum, made by an experienced cuneiform scholar, of these two names, and find they have only one single letter in common —the letter *a*; hence there is less identity between the Khumri or House of Israel, and the Cymry or primogenitors of the ancient Britons, than there is between Persia and Russia, who are as distinct as a Semitic and Japhetic race necessarily must be.

Faithfully yours,

BOURCHIER WREY SAVILE
(*Rector of Shillingford*).

January 3.

It pleases Mr. Savile now to call the present name of the land of the Welsh the land of the Khymry or Cymry. But at page 22 of "Are We Israelites?" he declared "that the correct pronunciation of the country Wales, or land of the Cymry, in its ancient tongue, would be as near as possible to the names Kumree, Khumree, or Khumri," the very name of Israel, or the BETH-KHUMRI of the Assyrian monuments. The inspection, it seems, of the transcript of two words made by some third party (unnamed) from the British Museum, has shown Mr. Savile that the two designations which read, both of them, KHUMRI, are alike only in a single letter.

Is this a valid ground for upsetting an opinion founded on, 1st. The Scriptural argument; 2nd. On the admitted ethnic fact that the ancestors of the Welsh Khumri were contemporaries of the Hebrew Beth-Khumri in Assyria; 3rd. On the fact that the Khumri of Wales possess to-day all the blessings God Himself gave to Beth-Khumri in His inspired Word; and 4th. On the fact that Mr. Savile wholly fails to show if the Beth-Khumri of the Assyrian monuments were not the progenitors of the Khumri-Saxons of Great Britain to-day, what has become of the House of Israel? He does not show why the Gentile British have usurped all the gifts, promises, and covenants God swore to give *exclusively* to the Beth-Khumri of Samaria, or at least to that *Semitic race alone*.

Until these points are cleared up, we decline to accept Mr. Savile's newly forged shaft, and deem it just as unsatisfactory an explanation to emanate from a clergyman of the Church of England as anything that has yet appeared in his late pamphlet. For it comes finally to this. If Mr. Savile be right, and the ethno-philological reason, now newly assigned, suffices to prove the Japhetic origin of the modern British races, then it is clear God's oath "to Abraham and his seed *for ever*" has been abrogated; the unconditional covenant with the patriarch (unconditional because it was the reward of *past* obedience—Gen. xxii. 18) has been cancelled for no reason discoverable from the Word of God; and, in *opposition* to His attributes, God's gifts and callings are found to be *with*, but not without repentance; His promises are voidable; His purposes declared to Abraham and his seed under the Divine sanctions of the most solemn oaths "for *ever*" have changed; and what was once held out to the father of the faithful as the inheritance of his seed (the Beth-Khumri of Samaria), has been bodily transferred to the Khumri of Wales and to the Saxons their brethren, a race of the Japhetic Cimmerian blood, aliens from Israel, Gentiles, to whom God never gave a single national promise that we have yet been able to trace in the Holy Scriptures! We say to all this, "God forbid." Mr. Savile, then, as the result of all these considerations, must be wrong again; as we know he has latterly been wrong throughout in the matter of our Identity.

PERIODS OF MOURNING.

BY J. THOMSON.

IN this country it is an almost universal custom to mourn (or wear the habiliments of mourning) twelve months on the death of a near relative; sometimes the period is shortened, and sometimes lengthened, but these are exceptional cases, the average being, as just remarked, twelve months for nearest relatives, while a shorter period, proportionate to their consanguinity, is observed for others. How long this custom has obtained among us we do not know, probably from "time immemorial." Also what was its origin, seems equally conjectural. But from the "Talmud," we learn that this custom is at least as old as the time of Jacob, and probably Abraham, if not older. Thus we read:—

"When the lads (*i.e.*, Esau and Jacob) were about fifteen years old, Abraham died at the age of one hundred and seventy-one years. And when the inhabitants of Canaan learned of his decease, they, with all its kings and princes, hastened to do honour to his remains, and all his relatives who lived in Charan, and the sons of his concubines came also to the funeral. And Isaac and Ishmael buried him in the cave of Machpelah, and all who knew him mourned for him a year." *

Again, when Jacob died, we read that he "was buried in the cave of Machpelah, and the sons of Esau witnessed the interment. For seven days Joseph and his brethren remained in their houses, mourning, and not attending to their usual avocations; and after this, though they discharged their daily duties, they mourned for twelve months; and since that time such has been the custom of the Jews on the death of a near relative." †

Thus, according to the testimony of the "Talmud," the custom of the Jews, in this respect, ever since the death of Jacob, is the same as that which is prevalent among *us*. If this does not point to *identity of origin*, to what does it point? *Contact* between the nations? But is it likely that we should borrow this custom from the *Jews*? If it is, *when* was it done? If a particular time cannot with certainty be fixed upon, a *probable* one, at least, should be found. And finally, has any other nation this custom in common with us and the Jews?—a query this, which we would like answered, for we confess it is beyond our present knowledge.

THE SUPERNATURAL.—In our article under this heading, in our issue of the 2nd inst., we stated that the startling message, "The Messiah is on the earth, Judge and King," was from a spiritualist. The sender, writing again, wishes distinctly and emphatically to repudiate the appellation of "spiritualist," and any connection with spiritualism whatsoever.

* Polano's "Talmud," p. 57. † Ibid. p. 117.

Digitized by Google

Review.

The Seed of Isaac. Being a historical review of God's dealings with His chosen people Israel. By J. D. Granger. T. W. Hoppins, 42, Southside, Plymouth; R. Banks, Racquet-court, Fleet-street, and the author, 34, Exeter-street, Plymouth. Price 4s., post free.

BY THE EDITOR.

WE have refrained from noticing this remarkable book before, because as soon as it was published we inserted in our pages a very favourable review of it from the pen of our fellow labourer, Captain H. P. Keighly (vol. iv., p. 518), and we deemed it desirable to wait till the work had become better known before we noticed it ourselves. We consider the appearance of Mr. Granger's work most opportune, as it furnishes us with the very answer we wanted to refute the Rev. B. Wrey Savile's attack upon our Identity, as a pervert from our ranks. One of the objects of this book is to prove that the Gimri Sacæ of Media, mentioned by Rawlinson (Herodotus i. p. 411), were identical with the Beth Khumri, whose Hebrew origin is admitted. Mr. Granger works out this portion of the problem with the most admirable research and painstaking care. It is precisely that view of the case which interests us most. In Mr. Savile's refutation of himself, lately published, it will be remembered that he based his change of views chiefly on the assumption that the Scythians being Japhetic in origin, the Saxons and Cymry, *who were derived from them*, must be Japhetic too. Mr. Granger herein differs from him *toto cœlo*. He finds (and there is an immense deal of evidence adduced to prove the fact) that the European Scythians were *not* of the same race as the Sacæ (pp. 78—92); that the origin of the latter was Semitic, whereas that of the Scythians was Japhetic. The tables prepared by Mr. Granger on this point on pp. 86—92, are most instructive, and should be carefully perused by the reader. The result arrived at is that the term "Scythia, or Scythian, in the primary sense by which Herodotus defined it, is by no means applicable to the Sacæ of Asia, or to the exiles of Israel. The term Scythian was one under which Grecian ignorance sheltered itself. Whatever was unknown Northward was called Scythian" (p. 92). Our author identifies the Sacæ who overran Armenia, Bactria, &c., with the "Syrians of Palestine," of Herodotus, a people of Shemitic origin, as proved by their practice of circumcision; and, tracing their descent, he connects them with the Saxons, or, as Camden terms them, the "sons of the Sacæ," who came over into Britain. In his concluding chapters (xxii., &c.), our author gives us a *résumé* of the evidence, proving the Identity of the Anglo-Saxon and Danish ancestors of the modern British with the Israelites in respect to language, manners, customs, religious observances, time-reckoning, &c., all points in which, singularly enough, the Rev. B. W. Savile declares that our case is insufficiently fortified, though in truth, as Mr. Granger shows, it is therein particularly strong. The concluding chapter of our author's work is an admirable answer to the stupid "*Cui Bono?*" inquiry; and we are glad to see he replies to the question by appeal to God's Word, and thus gives the true and only response the case demands. We foresee that Mr. Granger's book will become a standard authority on the historical portion of the evidence on which our Identity is founded. We recommend, therefore, to our friends that they add it to their libraries, as a valuable *vade mecum* wherewith to arm themselves in dealing with our opponents, who, on their own favourite ground, the historical and ethnic arguments, are met and overpowered by Mr. Granger's prodigious research, and by his careful manipulation of the facts of the case, as that research presented them to him.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL, — It having been suggested that the Wimbledon Anglo-Israel Association should extend its operations into the surrounding neighbourhood, it has occurred to some that it might advantageously be formed into an Association for the county; local secretaries being appointed wherever friends of the cause reside. I hope soon to call a meeting to consider this. I may add, I know of believers in "our Identity," residing at Streatham, Tooting, Denmark-hill, Tulse-hill, Peckham, Mortlake, Richmond, New Malden, East Molesey, Guildford and Godalming. I shall endeavour to ascertain their views that I may have something definite to place before the meeting.

In the meantime can you afford room (the sooner the better) in the BANNER, to ventilate the idea, so that friends residing in any other part of Surrey may hear of it, and give us their opinion? I shall be very glad to hear from anyone on the subject, and also to give any information. Believe me, yours sincerely,

New Wimbledon, February 2, 1881. JESSIE LAWRENCE.

A CORRECTION AND A STATEMENT.

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you allow me to correct a slight mistake in the BANNER for February 2. You make it appear as if St. Helens were a town in Cornwall, and myself a manager of some of the Cornish lead and tin mines. It is not so. St. Helens is in Lancashire, a town of some 60,000 people, situated twenty-one miles from Manchester, and eleven miles from Liverpool. I am not, and never was, a manager of the Cornish mines, but for thirty-six years I have had the management of Yorkshire and Lancashire coal mines. As you say, I am the author of a work entitled "Conversations on Mines between a Father and Son," the sixth edition of 20,000 copies (3s. each), is now in the hands of the mining public. I only became a convert a short time ago to the belief in our Israelitish origin. The theory appears not to have been known, except only to one or two persons, before I gave the lecture in St. Helens. The newspapers in the district all published a very favourable account at the time the lecture was given. When the people were informed they were all Israelites, the news came upon them like a thunderclap. No minister or clergyman, to my knowledge, raised his voice against it, except the Rev. T. Vaughan, and when I requested him to give proof, he had no time, he said, and also he had not the ability even to write, give an essay, or lecture against it (a good way to get out of a bad job). However, when I am fully satisfied truth is on my side, I am not a person to give back with only one blow on the head (I have had many blows on the head in fifty years spent in coal mines), I returned the blow by publishing his remarks, and the truthfulness of the theory, and now am sending the pamphlet out to the people of St. Helens, thick and fast, and converts everywhere are springing up. Shortly we hope to invite some of our fathers in Israel to come down and give us a few lectures, thereby to establish us in the faith. I hope we shall soon have the St. Helens Anglo-Israel Association formed, and a large number of members. Faithfully yours,

WILLIAM HOPTON.

Sutton Heath Collieries, St. Helens, February 4, 1881.

P.S.—Will you please send a few catalogues on the Identity, to give a few friends one each.—W. H.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reading the extract from *The Bystander*, of Toronto, which you have given this week, it struck me that I could give you two remarkable instances of the fusion of the Americans and our own nation—viz., the Hon. and Rev. T. W. Leigh, the brother of Lord Leigh, has married an American lady, and by her has a large estate in that country. Also that the Earl of Enniskillen, Imperial Grand-master of the British Empire of Orangemen, has likewise been elected as the Imperial Grand-master of the United States. Yours respectfully, B. G. M.

January 29, 1881.

IDENTITY ACROSTIC. No. I.

BY COL. M. BERESFORD.

SYNONYMOUS with Israel throughout the Book;
If you would find it, you should therein look.
Collected here God's kingdom once more rises,
And England wins the first of earthly prizes.

1. From *him* both Dathan and Abiram sprang,
   Nemuel too (who was not of that gang).
2. Of witness *what*, in Egypt's ancient land,
   Appears "the Pyramid" on Ghizeh's strand?
3. A minor prophet, who long urged the Jews
   To build the Temple, and yield God His dues.
4. When Judah shall with Israel fill the land,
   This must be their's by God's express command.
5. A mighty nation from my second sprung,
   With the same faith, same mission and same tongue.
6. An Hebrew word of love Hosea uses,
   To be Israel's cry when the Lord God chooses.
7. Twelve sixty (1,260) years this power shall have lasted;
   But within two more it shall be blasted.

N.B.—The correct answer to the above will appear in our next.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

Just published, Crown Octavo, cloth bound, gilt letters, 296 pages.

THE SEED OF ISAAC, BEING AN HISTORICAL REVIEW OF GOD'S DEALINGS WITH HIS CHOSEN PEOPLE ISRAEL.

BY J. D. GRANGER.

Post free, 4s., from THE AUTHOR, 34, Exeter-street, Plymouth, and ROBERT BANKS, Racquet-court, Fleet-street.

Just published, price 1s., post free 1s. 1d.

THE GREAT PYRAMID, IN, BUT NOT OF, EGYPT:

ITS CLAIMS TO BE FOR A SIGN AND FOR A WITNESS UNTO THE LORD OF HOSTS IN THE LAND OF EGYPT.

As announced in the Scriptures of His Holy Prophet Isaiah, B.C. 714.

BY H. W. BADGER,

Private in H. M. 40th Regiment, now serving in India.

INTRODUCED BY MRS. PIAZZI SMYTH,

London:

ROBERT BANKS, Racquet Court, Fleet Street.

NEW WORK BY PHILO-ISRAEL.

THE GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. Price 4d., post free 5d.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters."

Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS IN PROOF OF BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated.

London: Robert Banks Racquet-court Fleet-street.

NEW PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price **6d.**, by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

AND ALL BOOKSELLERS.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG

Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.

By C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

A SUMMARY OF ANGLO-ISRAELITE TEACHING,

AND THE SCRIPTURE PROOFS ON WHICH IT RESTS.

Being a Reply to Opponents.

BY SURGEON-GENERAL J. M. GRANT, M.D.

Price Twopence.

London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Price 8s., post free 8s. 6d., bound in blue cloth, gilt, side and back.

THE FOURTH VOLUME OF THE BANNER OF ISRAEL.

CONTAINING 520 QUARTO PAGES.

Post Office Orders to be made payable to Robert Banks, Racquet-court, Fleet-street; or, W. H. Guest, 20, Warwick-lane, Paternoster-row.

THE CHEAPEST IDENTITY VOLUME EVER PUBLISHED.

384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d., by post 4s.

THE FIRST VOLUME OF ISRAEL'S HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.

London: ROBERT BANKS, Racquet-court, Fleet-street.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES.

An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

Price 3s., post free 3s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

THE LOST TEN TRIBES AND 1882.

BY THE

REV. DR. JOSEPH WILD,

Of Union Congregational Church, Brooklyn, N.Y.

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.'

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.

By REV. JOSEPH WILD, D.D.

With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed, by a Review of Mr. Conder's Papers on the Lost Tribes.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 3d., post free 3½d.

GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

London: Robert Banks, Racquet-court, Fleet-street.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, FEB. 23, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 218. Entered at Stationers' Hall.] WEDNESDAY, MARCH 2, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
South Africa	85
"Who is Blind, but My Servant?" (Isa. xlii. 19). By H. P. Keighly	86
Thoughts upon Revelation xii. By G. L. R.	87
Foreign Workmen Give Blind Evidence that the British Are Israel	88
Israel's Returning Prosperity	88
The Grand Gallery Step. By J. R. Smith	88
The Future Language of the Earth	89
Progress of the Anglo-Israel Association of New South Wales. Mr. Percy Williams on the Great Pyramid	89
Jonah a Type of Ephraim-Israel. A Bible Discourse.—Part III. By John T. Gott.	90
The Lord Bishop of Liverpool on Israel and Judah. By the Rev. Denis Hanan, M.A.	91
A Prayer of Israel. By East Anglian	92
Answer to Identity Acrostic. No. I. By Col. W. Beresford	92
Signor Serafino Beruatto. WITH PORTRAIT	93
Jehovah's *versus* Men's Statements. Selected by T. T. Pitt	94
Lost Israel Found in the British Isles, "The Isles Afar Off"	94
"The Heir of All the Ages"	95
Cape and Australian Confederation	96
"Scattering the Power of the Holy People"	96
Stray Suggestions. By L. P.	97
The *London Quarterly Review* on the Great Pyramid, and Professor Piazzi Smyth's Reply. Forwarded by J. Thompson.—Part I.	97
Correspondence	98
Israel's Scripture and Prayer Union	99

SOUTH AFRICA.

THE South African States having refused lately to confederate, they have had recently to pass through a trial, and are yet destined, we believe, to learn more thoroughly a lesson which, taken together, will teach them that Anglo-Saxon confederation is a necessity of their very existence. It is in truth the only means available to stem the tide of native and Boer hostility which threatens them from Natal in the East to Cape Town in the West. There is a likelihood now, it would seem, that the Dutch population in the Orange Free State may make common cause with the Boers of the Transvaal; and the Burgher race throughout the Cape colony, it appears, sympathise so strongly with the Dutch Boers, that their aid in support of the British to put down the insurrection may be looked for in vain. It will perhaps ere long degenerate into a war of European races on the one hand, and into a struggle for mastery on the other, between the native African and the Anglo-Saxon races, which struggle is already being fought out in Basuto Land as it was lately in the Transkei and Zululand, to its bitter end.

What is likely to be the result? will Gentile Boers have the mastery over Israel? will the native Africans drive pushing, aggressive, supplanting *Lo-Ammi* into the sea, and seize on the inheritance at the ends of the earth, which is their own home, to the discomfiture of the aggressor? Then must God's Word be set aside, its promises be abrogated, His faithfulness be proved false, and the whole of the testimony of the Scriptures regarding Israel be cancelled. God forbid! None of these things can take place as God is true! The Lord gave to Israel the inheritance of the heathen. They are transferred to the House of Joseph to have and to hold for Christ, to bring them to the Lord. It cannot be that the heathen in South Africa can have the mastery over Israel, and drive them from those lands which the Lord gave them as His gracious gift under the Charter contained in Psa. ii. 8. It cannot be that a degenerate Gentile race like the Dutch Boers of the Transvaal, men who have revived the curse of domestic slavery, whose cruel, faithless, unchristian character is already clearly manifested by their treatment of their wounded prisoners, by their horrible murder of Captain Elliot, and of others who have unfortunately fallen into their power, can be allowed to defy the armies of the living God! Israel, whom the Boers have risen to destroy, are God's people, that race whom the Scriptures describe "as a lion among the beasts of the forest; as a young lion amongst the flocks of sheep, who if he go through, both treadeth down, and teareth in pieces, and there is none to deliver" (Micah v. 8).

We look then for a victorious triumph sooner or later for the British arms over the presently insulting Boers. Whether they represent only the malcontents of the Transvaal, as at present, or the whole Dutch population in South Africa, as seems will probably be the case, the result must be the same. For the Lord having given the whole earth to Israel to subdue the heathen thereof, and the inhabitants of the uttermost parts of the same to the Lord Jesus, who shall dare to intervene to prevent that bequest from having effect? Not the Boers, not the Basutos, or the Pondomese! The Lord is fighting on our side, and we know that both Boers and native races are unequally matched against an Empire which is the richest in the world, the most widely spread and populous on the earth, which is struggling to maintain God's gifts to itself, and which has the great Jehovah, the God of Israel, for its Supporter, Friend, Ally, and Helper.

The glorious heritage, destined soon to be one of Great Britain's most powerful allied States, in South Africa, has recently been described by a master hand, Sir Bartle Frere, in the course of a lecture he delivered before the "Foreign and Colonial Section of the Society of Arts." We shall quote the report of the same, which appeared in the *Times* on February 5, 1881, because our readers may be able to judge therefrom how splendid the possession is, which our nation has acquired at the ends of the African earth, and how impossible it is that the foolish dream of the Dutch Africans can be realised when they declare, as they are said to do, that they will not desist till they have driven the Anglo-Saxons into the sea. The fact

Digitized by Google

is, "the stone of Israel," the "shepherd, *crushing* stone" (Gen. xlix. 24), will fall upon *them* and grind them to powder (Matt. xxi. 44). The Boers' case further falls under another of the Scriptural penalties which God's Word enacts against the Gentile races who refuse service for His people Israel. "For the nation and kingdom (it says) that will not serve thee, shall perish, yea, those nations (or Gentiles) shall be utterly wasted" (Isa. lx. 12). This then is the Boers' fate if they continue to be rebellious. The report of Sir Bartle's lecture is as follows:—

Sir Richard Temple presided. Sir Bartle Frere, who was received with cheers, said that among the chief industrial resources of temperate South Africa was its mineral wealth, the first place being due to coal. The extent of its already known coal-fields was very inadequately understood in this country. There seemed no good reason to doubt that, starting from Beaufort West, in Cape Colony, coal was to be found on both sides of the great coast mountain ranges, from the Nieuwvelt chain, in lat. 32° S., at least as far as the Oliphants river, in lat. 24° S., and extensive beds were known to exist North-north-eastward from the Transvaal, cropping up to the surface at more than one part of the Zambesi Valley, and on that of the Ravooma River. As yet all these fields were but little worked, from want of cheap transport. With cheaper fuel, South Africa would not be dependent on foreign supplies, as now, for its iron, but would utilise the abundance of iron ore to be found close to its coal-beds. Interesting accounts were also given of its mines of manganese, cobalt, lead, copper, and gold. It was but fourteen years since the first diamond was discovered in South Africa, and the exports of them had so enormously increased that in one year more than two million pounds' worth had passed through the Cape post-office. Turning to the agricultural resources of South Africa, Sir Bartle Frere said that he had seen enough of South Africa to gain a very good general idea of its agricultural elements. He found it difficult to recall more than a mile or two at a stretch of barren and unfertile country. In parts, especially in the Transvaal and on the coast, the country was admirably adapted for sheep-farming. It was explained that the great river systems of the country readily lent themselves to a most effective method of irrigation. A brief description followed of the various breeds of cattle, and of horses, mules, sheep, and Angora goats, and a few words were added on ostrich-farming, a new, and already a very profitable branch of industry. The production of eggs and the hatching young chicks for sale formed already quite a recognised branch of industry in almost all parts of the Western province. After suggesting the possibility of the profitable rearing of buffaloes, camels, elephants, &c., and of game-preserving, the lecturer briefly glanced at the resources afforded by the fisheries of the South African coasts. Lastly he took a comprehensive survey of the harbours, the paucity of which, and neglect to make the best of those existing had so sadly restricted both the coasting and the ocean-borne trade of South Africa.

In vain do the Boers and the Basutos rage and strive to shake off Israel's hold of such a land as Sir Bartle here describes. It was given by God Himself to His blessed Son for "His inheritance," and "His possession," even for the Tribes of the House of Joseph, with other heathen heritages, lately desolations, to bring them to Christ. Is it likely the Lord will forget His oath and solemn promise in order to favour such Gentile races as those who barbarously and treacherously are fighting to defeat God's purposes? murdering the wounded, and foully slaying unarmed men they were bound to protect, and to care for with humanity? Israel, fear not! God's hand is over you, His eye is guiding you, and out of all your present complications and national difficulties He will assuredly safely bring you, so that you shall praise Him for His faithfulness, and rejoice before Him for ever! (Isa. xli. 10, *et seq.*)

Rev. Dr. Wild, in a recent sermon, said, "I find it necessary, in advocating the Identification of Israel, to convince my hearers that this theory is not a partial or selfish one. God's choice and covenant with Israel implied the best interests of all other people. Israel was chosen as a servant to be a divine executive among men. The allotment of favours implied a corresponding obligation of responsibility and toil."

WHO IS BLIND, BUT MY SERVANT?

(Isaiah xlii. 19).

By H. P. Keighley.

We have been forcibly reminded of the above quotation from the prophet Isaiah, by the perusal of an article in a small financial publication, issued by a Plymouth firm of stock-brokers. Who, indeed, is so blind as he who will not see? who will not recognise that the British nation is at this present time the recipient of the blessings of increase promised to Israel.

If an illustration be needed of the complete fulfilment of the promise of increase and prosperity made by Moses to Israel in ourselves, we could scarcely have it more plainly put before us than in the following extract. The words of the promise are: "Because the Lord thy God shall bless thee in all thine increase, and in all the works of thy hands, therefore thou shalt surely rejoice" (Deut. xvi. 15); and here we have the perfect accomplishment of these words fully, though blindly, acknowledged:—

"The first thing which strikes the inquirer into the monetary statistics of the country is the wonderful capacity exhibited by the people of the land for acquiring money. Roughly stated, the annual income from all sources is something like *two thousand millions*, while year by year we add to this a sum averaging *two hundred millions*. If we go on increasing our income at this rate, unless some new sources for its employment be discovered, or we contrive to lose a little of our wealth to bankrupt foreign states, money can scarcely fail to become a source of anxiety. It is almost superfluous to say that in no other country in the world are anything like such results as are here recorded arrived at; in no country does the national income at all assimilate to ours, nor does the increase bear anything like the same proportion. We Britons are unquestionably the chief money-grubbers of the world. With us everything turns to money. But, unlike the proverbial accumulator of wealth, when we have got our money we know what to do with it, though it must be owned that on occasions we have not placed it to that profit which the possessor of the 'ten talents' derived from his investment.

"We have, on occasions, been rather too prone to part with our cash to foreign States without examining sufficiently closely the worth of the security tendered. When, however, we consider that we have parted with our money to no less than *twenty-nine* impecunious foreign governments, lending to some of them not once or twice, but even seven, fifteen, and eighteen times, it is rather matter for surprise than otherwise that we have not more frequently burnt our fingers than is the case.

"Profitable, however, as some of our foreign investments have proved, it is not from them that our enormous national income has been derived; rather do we owe it to its judicious application in the development of the natural resources and industries of our own country. It is the annual receipt of this large amount of money requiring profitable investment that has promoted and brought to a successful issue various undertakings which have themselves been the means of still further augmenting our income. But for the vast sum of money annually accruing and requiring employment where would have been our railroads, our submarine and land telegraphs, our canals, all tending to facilitate intercourse, the transport of merchandise, and the accumulation of wealth resulting therefrom.

"The formation of joint-stock companies, resulting solely from the absence at the time of profitable means of investing capital, resulted, in the first instance, in the rapid development of every native industry. Our manufactures increased so rapidly that large fleets of merchant steamers had to be built for the conveyance of British industrial products into foreign markets. The railway system introduced by Englishmen was adopted by our foreign neighbours, and British ironworks and workshops had to provide the rails and locomotives.

Digitized by Google

"Mining in all its branches, at home and abroad, has felt the impetus given to it by the judicious and sometimes injudicious application of British capital; and this capital, whether sunk in the copper, tin, and coal mines of Great Britain, the silver mines of South America, or the gold diggings of Australia and California, yields to this country its steady and sure increase of income.

"In all these undertakings, yielding, as they have done and do, large and profitable returns, we see the result of the Englishman's natural aptitude for making money. With him money-making is a science, and into its pursuit he throws the same intelligence, the same unwearying industry that he does into every other undertaking, whether it be into researches in the fields of science, or into commercial pursuits. No other nation, save the Jews, show anything like the intelligence, diligence, and aptitude for making money that the Briton displays, and to him and to his appreciation of the position he holds are due the prosperity of many industries, abroad, as well as at home, which but for his long purse and his knowing how best to apply it, would languish and die."

Here, in the first instance, we find prominence given to the fact of the enormous wealth of the country, as promised by God to Israel, "for it is He that giveth thee power to get wealth" (Deut. viii. 18). But inasmuch as this wealth is undoubtedly given to us—Anglo-Israel—for a specific purpose, unless he fail to make the use of it we are to some extent doing, in promoting Christianity throughout the world, we need scarcely entertain the fears expressed by the writer, that it may "become a source of anxiety." We agree that "when we have got our money, we know what to do with it," but not in the sense in which the writer puts it.

Next, we find evidence of the fulfilment of another of the promises made to Israel: "Thou shalt lend to many nations, but thou shalt not borrow" (Deut. xv. 6), for we are told that the British people have lent "to no less than *twenty-nine* impecunious foreign governments." Blind evidence, this, of no mean order, that we are indeed Israel.

Then we are shown how the accumulation of this vast wealth has tended to foster and promote British enterprise, all tending to the advancement of the national importance, until indeed we are "the head and not the tail, above only and not beneath" all other nations.

Finally, it is pointed out that in the "power to get wealth" the only people who at all approach us are the Jews. What wonder that it should be so? Are they not of the same race? For though the Israelites are *not* Jews, the Jews *are* Israelites.

THOUGHTS UPON REVELATION XII.

By G. L. R.

THERE appeared in the political heaven a great sign. The ancient Israelitish Church clothed with great power, and the lesser Powers under her feet crowned with twelve princes (Gen. xxxvii. 9). Benjamin the Norman came after.

At the time this sign appeared, the old Church was about to give birth to the Church under the new covenant. This Church, under the Old Testament, had forsaken her Husband and gone after other lovers, and therefore she was an adulteress; but when the fulness of time was come, God, in His great mercy, sent His Son—made of a woman, made under the law—and saved her by child-bearing (1 Tim. iii. 15). The Lord Jesus Christ laid down His life in order to redeem her; for while He lived it was impossible; but owing to His death, she is now no more an adulteress (Rom. vii. 2, 3). Her late Husband being dead she is free from the law, and is no more an adulteress, though she be married to another man. So the Lord created a new thing; the bride returned to her Husband, even Christ Jesus, now risen from the dead; the result of this is the figurative gestation of the Church, which lasts 280 prophetic days—*i.e.*, from A.D. 33 to 313; the pains of persecution coming on in the reign of Diocletian, A.D. 303, lasted 10 prophetic days (Rev. ii. 10). This culminated in the birth of the new Israel of the covenant people (Britham, Isa. xlii. 6, xlix. 8), which child was caught up unto God and His throne—that is, placed under His protection and on the throne of his father David. When this "man-child" has been nourished, and is in his prime, he is to rule all nations with a rod of iron.

Meanwhile, and ere his birth, there appeared another "sign" in heaven; and behold the Pagan Power clothed in scarlet, a great red dragon, whose authority came from seven heads of government, and which eventually would be vested in ten kings, but whose empire was now represented in the seven-hilled city (Rome). At the time of the cruel persecution, his tail drew one third part of the whole extent of the original empire, casting their rulers to the earth. This horrible monster stood ready to devour the man-child as soon as it was born. Much to his indignation, the man-child was snatched away, and his mother fled into the wilderness, where she hath a place prepared of God (2 Sam. vii. 10), that they may feed her there for 1,260 prophetic days, counting from the birth of the true Israel. Those who were of the faith of their forefather Abraham, were thus especially protected of God, as we see to have been the case in Rev. vii., where they are portrayed by the 12,000 of all the Tribes of Israel, Dan only excepted, as he was not within the influence of the Roman power.

This ancient people then escape into Britain, away from the Roman earth, and there they are nourished until 1573 (or 313 + 1260), when the man-child, or true Israel, weaned from the milk and drawn from the breasts (Isa. xxviii. 9) may, by being taught "precept upon precept, line upon line, here a little, and there a little," be sufficiently strong to do battle against the whole world.

When the dragon found the woman had fled, he stirred up a war in heaven, when Michael (who is as God) and his angels fought against the dragon. This is found to have been the case immediately upon the arrival of the Saxons in Britain. Heathenism was arrayed against the British Church, but prevailed not. It resulted in heathenism being cast out into the Roman earth with the dragon; neither was their place found any more in heaven.

Now salvation is come to Israel, and strength, and the kingdom of our God, and the power of His Christ. Therefore, rejoice, O Britain, and ye that dwell therein! Woe to the Roman earth, on account of the apostasy which the devil shall bring about; knowing, now that Israel is being again brought into favour, and his own time is but short.

When the woman had fled, aided by eagle's wings (Isa. xl. 27—31, xli. 1), leaving behind only a remnant of her seed, the dragon made war with this remnant, which "keep the commandments of God, and have the testimony of Jesus Christ."

The woman's flight into the isles of the West was assisted by the inroads of barbarians, who subverted the Roman pagan power.

The constant cry of "Come out of her, My people" (Jer. li. 5, 6, 45; Rev. xviii. 4), enforced upon them by the persecution of the little horn of Daniel, has caused the remnant from time to time to seek a refuge in Britain and Protestant countries; and the mountain of the Lord's host has thereby been established in "the top of the mountains," and the fifth empire in process of consolidation is realising the prophecy of Micah iv.: "The kingdom having come to the daughter of Zion," the whole world will soon become the kingdom of the Lord (Rev. x.), through the agency of the mighty messenger with his right foot on the isles in the sea, and his left on the earth, and there shall be no longer delay (Psa. cii. 13, etc.).

Digitized by Google

FOREIGN WORKMEN GIVE BLIND EVIDENCE THAT THE BRITISH ARE ISRAEL.

We take the following from *The Methodist Recorder* of December 17, 1880, sent us by a friend at Londonderry. In an article on "Temperance Sunday," the editor said, *inter alia* :—

"Continental workmen, too, swift to admit the English genius for thoroughness, add their tribute by grimly congratulating themselves on the fact that trade is gradually drifting into the hands of men who worship thrift, and who foreswear the maudlin rites of Saint Monday. 'It is a blessed thing for the world,' a foreigner once said, 'that you Anglo-Saxons are a drunken race. Such are your powers, and energy, and talent, that otherwise *you would have become masters of the world.*' In various languages that sentiment is being expressed in the *ateliers* of the Continent."

The conclusion is obvious: that if only the demon of drink, Ephraim's woe, were driven out of Israel's body politic, this nation would become "masters of the world." But this is just what is going to happen! The outpouring of God's Holy Spirit on the masses will change the heart of this nation, and cure it of drunkenness. When that occurs, the heritage of Abraham's seed will devolve upon the true heirs, and they will possess the world (Rom. iv. 13); for then "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;" and we have Scripture warrant for declaring that that people is none other than "the children of Israel, a people near unto Him," even to Jehovah. "Praise YE the Lord" (Dan. vii. 27; Psa. cxlviii. 14).

ISRAEL'S RETURNING PROSPERITY.

There has been a period of gloom in commercial circles for some time past, and wealth in Great Britain has not been realised with such rapidity, or such "jumps and bounds," as during some periods not far past. Yet the "power to get wealth" has not been removed by the Lord from His chosen people Israel. We have, all through the gloomy times, been making wealth and money according to the promise; although it has not been with such rapid strides. This we have often shown in these pages. Let us now point to some signs of an early revival, showing that ere long there is every hope of the depressing days having a speedy end, and national prosperity arriving. Let the reader consult the following facts set out for us by the *Bristol Times and Mirror* of January 10, 1881, on the signs of our early monetary revival. The writer says:—

It's a long lane that has no turning, and after the reduced profits of the past few years most classes of investors are to be congratulated upon the improved dividends they are getting or are promised from their investments. We summarised the other day the receipts for the past six months on many of the leading lines of railway, which are so satisfactory, aggregating over a million increase upon the corresponding six months of 1879, as to warrant the hope of a substantial increase to the forthcoming dividends. Shareholders in the leading banks are already reaping the benefits of the improvement in trade. The London and Westminster pays a dividend at the rate of 18 per cent. per annum, against 15 for the corresponding half of the previous year; the Union Bank of London 15, against 12½; the London Joint Stock Bank, 17 against 15; the Alliance, 6 against 5; the Imperial, 7 against 6; the National Discount, 13 against 12; and the Limited Discount, 6 against 5; while the City and Consolidated each pay the same, 10 per cent. In each case there has, at the same time, been an addition to the reserve fund, so that the extra dividends have been declared out of extra profits. The character of the business done is the explanation of this state of things. There have been no important failures to diminish profits, and the profits have been much larger in 1880 than in 1879, the average market rate of discount during 1880 having been £2 6s. 6d. per cent., against £1 15s. during 1879, and the average allowance on deposits £1 14s. 6d., against £1 8s., the profit margin last year thus being 12s. per cent. against only 7s. in 1879.

Here, then, are hopeful signs for those who have money, and symptoms that the "power to get wealth" reserved for Israel, and that race alone, is about to be exhibited again among us as in times past, for "God's glory." Deut. viii. 18, shows that the ability to increase in wealth is given to His people by the Lord only for a special purpose. Not that we may become rich and powerful, mighty and great. Far from that! But that "He may establish His covenant which He sware to our fathers, as it is this day." What that covenant was we all well know. It was not merely the propagation of the Gospel grace of God among all races of the earth. It was more than that. To enable Israel to do that, it was needful that she should acquire the dominion of the heathen world, and the desolations of the earth, wherein to establish the righteous rule of the Son of God; also to preach His Word. That could only be done by giving Israel "the Gates" of the world, a gift which implied also the maritime supremacy; the power to build her costly navies and ironclads. It meant, further, the ability to colonise, to found empires beyond sea, the outland heritages where Greater Britains are springing up, all in union with the parent stem, to acquire fresh dominions beyond, till all the earth shall acknowledge the sway, and bend to the influence of "the righteous nation," whose King is Jehovah Jesus.

The wealth gives the means to support Israel's multitudes; it empowers them to emigrate, and so fill the earth. It enables her to pay for the support of her many missionaries to foreign lands; and for the publication of those millions of copies of the Word of God, which, like the river of life, go out to water the earth. Wealth sanctified to the glory of God is Israel's heritage and gift from the Lord. We British have this sign, and thus know, not only by its possession, but also by the sacred use we make of it, that we are indeed His people, His chosen ones, His heritage and inheritance. Praise YE the Lord.

THE GRAND GALLERY STEP.

By J. R. Smith.

Having carefully and prayerfully considered the evidence in favour of the Divine origin of the "Great Pyramid," as exhibited in "Our Inheritance in the Great Pyramid," and the pages of the Banner, I am constrained to acknowledge its authority, and my obedience to its imperative requirements. To resist the evidence, would be to do violence to my conscience, and abuse my understanding; nevertheless the burden of conviction is not so overpowering as to render my own individual faculties incapable of discriminating between truth and error, original intention, and *unwarrantable* interpretation.

I employ the word advisedly, for a wilful departure from the plain obvious principle laid down by Professor Piazzi Smyth (inch to a year theory), and justified all along the line of interpretation, *is most* unwarrantable, injudicious, and is manifestly a sign of weakness. I think, without exception, all contributors to the diffusion of Pyramid prophecy adopt the *inch to a month* principle, in lieu of inch to a year, when dealing with the Ante-Chamber Passage-length. As if, forsooth, it were impossible for the architect to represent a diminished period of tribulation, without the introduction of some other principle of symbolisation. Sceptics sneer, and well they may, at the idea of having recourse to another mode of interpretation, in order to bridge over a difficulty which lies across the path of demonstration, but a brief consideration of that ominous Ante-Chamber Passage-length, viewed entirely in a different light, may suffice to establish the theory, that it *was* possible for the architect to typify this momentous event, without departing from the principle already adopted—viz., inch to a year.

Digitized by Google

The Grand Gallery Step has indeed proved itself to be a "stone of stumbling and rock of offence" to almost every person who has seriously decided upon ascertaining its object in relation to the Grand Gallery, symbolical of the "Christian dispensation." Now, there has been, in my opinion, no satisfactory reason assigned for the posing of this obstacle right across the path of the Grand Gallery Floor-line, nor am I astonished at this, seeing it has been the aim of all Pyramidists to insist upon the positive close of the present dispensation in the year 1881-2, regarding the impending wall as an indication of its absoluteness.

Now, I trust, you will bear with me while I endeavour to justify my non-acceptance of the inch to a month theory, when applied to the Ante-Chamber Passage, and assign to the Step its proper function. Why the hypothenuse of the Step, or more properly speaking, that part of the Step where the Floor-line of the Grand Gallery, if continued, would meet an imaginary vertical line let down from the South End Wall, is taken to compute the Floor-length of the Grand Gallery, and not, rather, the vertical height and horizontal length, I cannot make out, for its very interruption suggests its essential bearing on the Floor-length! But let us see how this operates.

If instead of 1881 (1881·6 is assumed) we take 1909·86 as representing the Grand Gallery Floor-line, which would be the case if the height and length of the Step were calculated, in lieu of the line through the Step, we apparently carry the "day of grace" far into the period of tribulation, this then would consequently shorten that period, just that amount the Grand Gallery is increased—viz., 28·865 inches or years.

Now, 52·117 Ante-Chamber Passage-length, minus 28·865 = 23·252, period of diminished tribulation. This, I think, is borne out by the fact, that the Ante-Chamber Floor-length, if divided by breadth of Boss on Granite Leaf (*i.e.*, 5), produces at once the same result, or 116·26 ÷ 5 = 23·252. And 1881 + 28·865 = 1909·865 = diameter of circle having for its circumference 6,000.

There is no wresting or twisting required to produce the above result, and its simplicity therefore the more provokes my astonishment, and is in perfect harmony with the principle adopted throughout the entire structure.

THE FUTURE LANGUAGE OF THE EARTH.

In reference to this subject, the Rev. Denis Hanan sends us the following extract from the *General Advertiser*, published in Dublin in January, 1881:—

"*Languages.*—The progress of languages spoken by different peoples is said to be as follows: English, which at the commencement of the century was only spoken by 22 millions, is now spoken by 90 millions; Russian by 63 millions instead of 30 millions; German by 66 instead of 38; Spanish by 44 instead of 32; Italian by 30 instead of 18; Portuguese by 13 instead of 8. This is, for England, an increase of 310 per cent.; for Russia, 110 per cent.; for Germany, 70 per cent.; for Spain, 36 per cent., &c. In the case of France, the increase has been from 34 to 46 millions, or 36 per cent."

The same idea regarding the English supremacy in language comes out in a cutting from a review in *St. James's Chronicle* lately, wherein we read the following:—

"Mr. Shore has much to say about the Siamese, telling us, among other things, that the 'height of a young Siamese swell's ambition is to talk English.'"

We ourselves know that in South India the knowledge of English is eagerly sought by native youths; nay, even by children and girls, since its acquisition opens the road to preferment, advance in life and wealth. It is destined, no doubt, to spread wonderfully over the whole peninsula; and, in time, to be the universal medium for the interchange of thought throughout the planet.

PROGRESS OF THE ANGLO-ISRAEL ASSOCIATION OF NEW SOUTH WALES.

MR. PERCY WILLIAMS ON THE GREAT PYRAMID.

The July meeting of this Association was held last night in the new Temperance Hall. The first of two lectures on the subject of "The Great Pyramid" was given by the secretary, Mr. Percy Williams. The lecturer opened his subject by briefly alluding to the ancient power and glory of the Egyptian kingdom, and the interest that had always been taken in the history and monuments of the land of the Nile by the learned and scientific of all ages. After describing the geographical position of the Great Pyramid, Mr. Williams spoke of the numerous pyramids on the Western and desert side of the Nile, which were built for tombs by the Egyptians, and in comparison with the three large pyramids of Gizeh were of modern date, and possessed none of their purity of shape or excellence of construction. Of the three Gizeh Pyramids, there was one, however, which stood out, superior in age, size, beauty of form, and wondrous internal construction, which writers of all nations had unanimously called "The Great Pyramid," and from the time of Alexander the Great, it had headed the list of the seven wonders of the world, and was the only one of them left on the earth's surface. The many theories regarding the purpose for which it was built were then dwelt upon, and the lecturer stated that till within the last few years, no satisfactory theory had been expounded. Mr. Williams then proceeded to show from Herodotus, Manetho, Eratosthenes, Strabo, and other ancient writers, that the Pyramid was built during the reign of King Cheops or Suphis, about 2170 years B.C., under the direction of a shepherd king from Arabia, named Philitis, who had invaded Egypt, and subdued it without a battle, and forced the Egyptians to give their aid in building the Pyramid after his design; that, after the work was completed, Philitis left the country with his followers, numbering 240 thousand, settled in Palestine, and there built Jerusalem. Comparing tradition with the sacred record, Mr. Williams affirmed there was every reason to believe that Philitis and his subjects were identical with Melchisedec and the Capthorim; that they built the Pyramid after a Divine plan, to become in these, the latter days, an historic and prophetic record, and a testimony of exact truths and scientific facts, to serve as a witness of inspiration and of the truth and purpose of God. With the assistance of large diagrams, the lecturer then gave a clear and concise description of the building, and its various Passages and Chambers, and of the method of construction. The Pyramid, he showed, covers a space of over thirteen acres, contains upwards of five million tons of hewn stone, and stands in the exact centre of the habitable globe, for the quantity of dry land East of the Pyramid's meridian is equal to that West of it, and the land North of its latitude equals that South of it. The base is square, each side measuring over 760 feet in length, and its four sides sloping inwards and upwards, meet at a present height of 486 feet. The peculiarities of the descending, ascending, and horizontal Passages, the Grand Gallery, Queen's, King's, Ante and Subterranean-chambers, the Coffer and Portcullis were minutely described. Reference was made to the various explorers, from the time the Pyramid was broken into by the Caliph Al Mamoun in A.D. 820 down to our own times, including the labours and discoveries of John Greaves, Nathaniel Davison, the French Commission, and General Sir Howard Vyse. From the descriptions, measurements, and drawings of the Pyramid by these travellers, Mr. John Taylor, of the firm of Taylor and Hessey, of London, undertook to wrestle with the question—"Why it was built," and "Who built it?" Studying the subject in the light of history, religion, and science, he came to some surprising conclusions, and claimed to find in the shape, arrangements, measures, and various indications of the Pyramid, an intellectuality and numerical knowledge of grand

cosmical truths which neither Egypt nor any of the nations possessed from a thousand years ago back to the origin of nations. In 1859 he published a small volume, and gave his processes and the results. The book resulted in arresting the interest and attention of many scientific men, and formed the basis of further investigations and discoveries by Professor Piazzi Smyth, the Astronomer-Royal for Scotland. The lecture concluded with an interesting and enthusiastic account of the labours of the Professor, who, in 1865, accompanied by his heroic wife, spent four months at the Pyramid, living in an empty tomb, and returned to England with the most thorough and exact set of measurements ever applied to any building in the world. The scientific and sacred discoveries resulting from the Professor's investigation, will form the subject of Mr. Williams's second lecture. The hall was well filled; and on the motion of Mr. Wright, seconded by Mr. Barnell, a hearty and cordial vote of thanks was accorded to Mr. Williams, for his highly interesting and valuable lecture. The Rev. W. Allworth, the president of the association, closed the meeting by pronouncing the benediction.

SECOND LECTURE.

The usual monthly meeting of the Anglo-Israel Association of New South Wales was held last night, in the New Temperance Hall, Pitt-street; the president, the Rev. W. Allworth, occupied the chair. Mr. Percy E. Williams delivered his second lecture on the subject of the Great Pyramid. The attendance was large, and the audience seemed fully to enter into and appreciate the interesting address. For the benefit of those present who were unable to attend the first lecture, Mr. Williams explained the leading features of the Great Pyramid, and its peculiar internal arrangement of Passages and Chambers, which he made very clear with large coloured diagrams. The messages, he said, were evidently twofold, scientific and Messianic, and were to be read by the light of pure mathematics, astronomical and physical science, and the Holy Scriptures. The scientific symbology was first dwelt upon, and the lecturer showed how the vertical height of the Pyramid, multiplied by its own indicated numbers, gave the sun distance as 91,840,000 miles; and these figures had been recently verified by the astronomer at the Cape of Good Hope. Amongst other astonishing deductions were the precession of the equinoxes, the earth's mean density, and the number of days in the year. The standard of lineal measure was shown to be the tenth millionth part of the polar semi-axis, equal to twenty-five and a minute fraction of British inches, and is identical with the sacred cubit given to the Hebrews. The Coffer in the King's Chamber was also a standard of measure, and was equal in capacity to the Mosaic sacred ark of the covenant. Mr. Williams commended this curious vessel, situated as it was under the five vaults of the King's Chamber, to the attention of Freemasons. Passing on to the sacred revelations of the Great Pyramid, the lecturer affirmed that the various Passages represented epochs of the world's history, and were in length the same number of inches as these epochs contained years. The first Descending Passage was typical of the period from the Flood to the Exodus. The first Ascending Passage embraced the time from the Exodus to the birth of Christ, and the Grand Gallery symbolised the present Christian dispensation, which would close during the year 1881-2, as the Gallery emphatically ended at the 1881st inch. Then would arrive the time when God's wrath and indignation would be poured upon the Gentile nations, symbolised by the Low Narrow Passage beyond the Gallery; and the present armed state of Europe, and the prevailing anxiety amongst the nations of the earth, tended to confirm this view. Many other startling revelations were made concerning the symbology of the King's, Queen's, and Ante-Chambers. In reviewing all that had been discovered in the Great Pyramid during the past five years, both by scientific and other learned men, Mr. Williams said that but one conclusion could be arrived at—namely, that the monument was built after a divine plan, as much as the Ark, the Tabernacle, and the Temple; that it was a veritable miracle in stone, and the one prophesied of in the nineteenth chapter of Isaiah, which was to be a witness to the Lord of hosts in the latter days. The rev. chairman intimated that at the next meeting he would offer a reply to an attack which had been recently published upon the objects and aims of the Association, and closed the meeting by pronouncing the benediction.

We take the two reports above re-published, from the *Sydney Morning Herald* of July 27, and September 4, 1880 respectively. They prove, we think, that our New South Wales Israelites are in earnest. We are glad to welcome a clergyman as a lecturer and president of the Sydney Association, and wish his example were more extensively followed at home.

JONAH A TYPE OF EPHRAIM-ISRAEL.

A Bible Discourse.

By John T. Gott.

(*Continued from page* 79.)

PART III.

Just as Jehovah wrought great wonders in the land of Egypt, so that the heathen Egyptians might know that He was the Lord when He stretched forth His hand to bring out the children of Israel from among them, so is it predicted that when God "setteth His hand the second time to restore the remnant of His people" to the land promised to their forefathers, then the people of Israel shall know, and the heathen throughout the whole earth shall know, that He is the Lord.

While still within this living tomb we read in the second chapter of the book Jonah's prayer of faith and his deliverance.

So must it have been with Ten-Tribed Israel, as we shall see from a due consideration of the leading petitions in this prayer.

Jonah declares that God has cast him out of His sight, and has caused all His waves and His billows to pass over him. He recognises and acknowledges the hand of God in all the sufferings and calamities that have befallen him.

So was Ten-Tribed Israel "cast out." When the prophet Jeremiah was sent to reprove the Jews for their idolatry, this was one threatened punishment." "I will cast you out of My sight, *as I have cast out all your brethren*, even the whole seed of Ephraim" (vii. 15).

The same prophet also shows us that Ten-Tribed Israel should, at a similar time, and in similar circumstances to Jonah's, acknowledge and confess the hand of God present with them, when the waves of affliction passed over them. "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" (xxxi. 18).

Another clause in Jonah's prayer exactly describes the condition of cast-off Israel: "I went down to the bottoms of the mountains: the earth with her bars was about me for ever: yet hast Thou brought up my life from corruption, O Lord my God." Jonah here implies that he is imprisoned *for ever*, so far as any human effort can bring about deliverance.

So does Isaiah speak of the blind people (xlii.), Ten-Tribed Israel. Mark the words: "Who is blind but My servant?" —*i.e.*, "Who among all the heathen is so blind as Israel My servant?" If the blind lead the blind, shall not both fall into

Digitized by Google

the ditch of error? The people who ought to know the will of God, the people who ought to hear the clear ring of prophecy which affects their own national welfare, the people who ought to see in the due fulfilment of prophecy the gradual accomplishment of the covenant promises made to the patriarchs, are declared to be a people "blind and deaf." "Who is blind but My servant? or deaf as *My messenger* that I sent?" As Jonah was the only messenger sent to the Ninevites, so was Israel, the blind people, destined to be the only messenger sent to proclaim the glad tidings of the Gospel throughout the whole world.

Of this people the prophet says, "This is a people robbed and spoiled. They are all of them snared in holes. And they are hid in prison-houses. They are for a prey, and none delivereth. For a spoil, and none saith, Restore." This description of Israel is but a paraphrase of Jonah's account of his prison-house.

Again, Jonah says, "When my soul fainted within me I remembered the Lord: and my prayer came in unto Thee, into Thy holy temple." For a time troubles shut out hope, but faith *revived* when Jonah remembered the Lord; what a gracious God He is, and how He now still preserves his life and consciousness in the dark prison-house.

So must Ten-Tribed Israel have remembered the Lord, and prayed the prayer of faith, as Jonah did, when God revived them on the second prophetic day, according to the word of the prophet Hosea.

One more remark on the concluding words of Jonah's prayer: "Salvation is of the Lord." The Hebrew is intensive, "Mighty salvation is of the Lord."

Jonah acknowledged that he could not deliver himself, nor could any human agency assist him. "Salvation is of the Lord."

And so may Israel now say! Thus spake Isaiah, "Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, He against whom we have sinned?"

"But now, thus said the Lord, I have redeemed thee: I have called thee by thy name: thou art Mine" (xliii.).

"I, even I, am He that blotteth out thy transgressions *for Mine own sake*, and will not remember thy sins" (*Ibid.*).

"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto Me, for I have redeemed thee" (xliv). Truly may Israel now say, "Salvation is of the Lord."

Notice again, that when Jonah offered up this prayer he was in a state of continuous darkness, without a single ray of hope to dispel the gloom.

So was it with Ten-Tribed Israel, when the light of Divine favour was withdrawn from them. They were left in total darkness, a darkness so graphically described in that beautiful Psalm: "The Lord is my Shepherd." This Psalm is prophetic in character, and portrays the Lord's care for the lost sheep of the House of Israel, their safe guidance through the darkest trials, their deliverance from death itself, and the full realisation of the new covenant blessings to be poured forth in the latter days. The Psalmist thus describes that dark era in the history of the lost sheep: "Though I walk through the valley of the shadow of death I will fear no evil." The shadow of death is a Hebrew idiom for the blackest darkness, and implies a position surrounded by great perils, and by death itself. Midnight darkness is the time when wild beasts are abroad seeking whom they may devour. The valley, surrounded by hills and forests, the coverts of wild beasts, is deeply expressive of the great dangers attending such a journey.

The same faith which Jonah expressed is found here. "For Thou art with me: Thy rod and Thy staff they comfort me." The rod was used by the shepherd in counting the sheep. The rod is still to be used in counting the remnant of Israel. Amos thus predicts of the "sinful kingdom," Ten-Tribed Israel, "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, like as corn is sifted in a sieve, *yet shall not the least grain fall* upon the earth" (ix.). That is, the Israelites were to be tossed about through all nations in such a way that the chaff (*i.e.*, the wicked) should fall and perish ("all the sinners of My people shall die by the sword"—ver. 10), but the solid grains should be preserved. This good grain represents the remnant of Israel that is still preserved to be hereafter "a nation before God for ever" (Jer. xxxi. 36).

The staff is the shepherd's instrument for "warding off beasts hostile to the sheep." Thus, in Isaiah x. 24, the Lord is represented as lifting up His staff against Assyria in behalf of His people.

We now come to Jonah's second commission. "The prophet seems to have been in some settled abode when he received the command" (Fausset), and hence we may infer that some delay took place after he was cast upon the dry land.

"The word of the Lord came to Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose and went unto Nineveh."

Like the disobedient son in the parable, at the first call, Jonah arose at once, but only to disobey the command, so now he arose as readily to obey. And truly he was "the fittest instrument for proclaiming judgment, and yet the hope of mercy, on repentance, to Nineveh; being himself a living exemplification of judgment in his entombment in the fish, and mercy on repentance exemplified in his deliverance" (Fausset).

(To be continued.)

THE LORD BISHOP OF LIVERPOOL ON ISRAEL AND JUDAH.

By the Rev. Denis Hanan, M.A.

A book entitled, "Coming Events and Present Duties," by the Rev. J. C. Ryle (second edition, published October, 1879), bears "blind witness" to Identity truth. The author is now Lord Bishop of Liverpool. Chapters v. and vii. treat respectively upon "Scattered Israel to be Gathered," "And so all Israel shall be Saved." It may not be unprofitable for either friends or opponents of the views advocated by the Banner to note the statements made.

In the preface, section viii., Dr. Ryle writes, "I believe that the literal sense of the Old Testament prophecies has been far too much neglected by the Church, and is far too much neglected at the present day, and that under the mistaken system of *spiritualising and accommodating* Bible language Christians have too often completely missed its meaning."

Again, chapter v.: "What I protest against is the habit of allegorising plain sayings of the Word of God concerning the future history of the *nation* Israel, and explaining away the fulness of their contents, in order to accommodate them to the Gentile Church. I believe the habit to be unwarranted by anything in Scripture, and to draw after it a long train of evil consequences. Against that system I have long protested, and I hope I shall always protest as long as I live." "To what may be attributed that loose system of interpreting the language of the Psalms and prophets? To nothing so much, I believe, as to the habit of inaccurately interpreting the word 'Israel,' and the consequent application of promises to the Gentile Churches, with which they have nothing to do." With much more to the same effect truly and clearly stated and proved.

Our author proceeds to define "*the meaning of the word Israel*," thus, "The word 'Israel' is used nearly seven hundred times in the Bible. I can only discern three senses in which

Digitized by Google

it is used. First. It is one of the names of Jacob, the father of the Twelve Tribes, a name specially given to him by God. Secondly. It is a name given to the Ten Tribes, which separated from Judah and Benjamin in the days of Rehoboam, and became a distinct kingdom. This kingdom is often called Israel, in contradistinction to the kingdom of Judah. Thirdly, and lastly. It is a name given to *the whole Jewish nation* (the italics here are mine), to all members of the Twelve Tribes, which sprung from Jacob and were brought out of Egypt into the land of Canaan. This is by far the most common signification of the word in the Bible."

The meaning is plain. It is that the name "Israel" is only given to the Ten-Tribed portion, and to the whole nation consisting of the Twelve Tribes; but what confusion of thought is manifested in calling the whole nation by the name of the Two Tribes; and with all due respect to the highly esteemed author, I would venture to say that the name "the Jewish nation" is never in Scripture applied to "all-Israel," and that it never has been, and is not so applied by the Jews themselves.

The mischief of this fundamental misconception—for it is not a mere verbal mistake—affects the whole of what follows. So that instead of the clearness, which might have been expected from the opening statements, a constant confusion ensues, the words Israel and Judah being shuffled about as if convertible terms; the statements concerning the one and the other, which according to the canon of interpretation already quoted, ought to be literally and plainly understood, are indiscriminately applied to either or to both. The past, the present, and the future of the Two Tribes and the Ten, and all the prophecies relating to them, are confused and confounded, and, finally, exclusively appropriated to that portion of the dispersion which we now know as the Jews.

Thus, chapter vii., "And so all Israel shall be saved." "Israel shall be saved"—that means the Jewish nation and people. "All-Israel"—that means the whole people or nation of the Jews. Hosea i. 11 is quoted, "Then shall the children of Judah and the children of Israel be gathered together," &c.; and chapter iii. 4: "For the children of Israel shall abide," &c.; and it is added, "I assert then that the Jews are at this moment a peculiar people, they fulfil the prophecy of Hosea." But again Zechariah's prophecy concerning "the House of David" and the "inhabitants of Jerusalem" is referred to "the future prospects of Israel," and so to the end, without an apparent suspicion of the inaccuracy. The application of the title, "the Jewish nation," as a fit name for "all-Israel," is thus indirectly explained: "Now what says our text about the prospects of the Jews? it says, 'He that scattered Israel will gather him' (Jer. xxxi. 10). That gathering is an event which plainly is yet to come. It could not apply in any sense to the Ten Tribes of Israel. They have never been gathered in any way. Their scattering has never come to an end. It cannot be applied to the return of the remnant of Judah and Benjamin from the Babylonish captivity. . . . . There is but one fair interpretation, the 'gathering' spoken of is a gathering which is yet to come, and is to be the gathering and restoration of *the Jews*." And this, although the preceding verse states, "I am a Father to Israel, and Ephraim is My firstborn."

In what way does Dr. Ryle seem to have arrived at his opinion? how is it that he is apparently unconscious of any difficulty? What argument satisfied his mind? It is almost incomprehensible, it is not easy to put it in proper form; but it seems fair to give his own statements thus:—

"Israel" means the Twelve, or the Ten Tribes in contradistinction to Judah. Then Israel and Judah are to be gathered. Israel has not been gathered; therefore Judah is Israel. I need not add *non sequitur*.

Oh, for a ray of Identity light to improve the bishop's logic, and shew the true deduction from the many prophecies quoted by him—namely, that Lost Israel is to be found, and blessed with scattered Judah. When the words of Zechariah and Jeremiah (quoted page 137) will be fulfilled, "I will strengthen the House of Judah, and I will save the House of Joseph. . . . . And they of Ephraim shall be like a mighty man. . . . . Place shall not be found for them. For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

The bishop's testimony concerning the literal interpretation of the prophecies is directly valuable; and the bishop's further statements are indirectly valuable also, for they show how self-contradictory is "the Jewish nation" theory, and how imperfect the closest study of the prophets must be, how little can be discerned of the purposes of Him who keepeth covenant, while the "blindness in part" shuts out Identity evidence.

A PRAYER OF ISRAEL.

By East Anglian.

"*We are the clay, and Thou our Potter.*"—Isa. lxiv. 8.

As clay unto the potter, even so,
Oh, Lord our God, are we within Thy hand;
Oh, fashion us according to Thy will;
Oh, shape us to Thy purpose fore-ordained.
Grant us the consummation! for, of old,
Didst Thou not speak by holy men, and say,
"This people have I formed unto Myself;
They *shall* show forth My praise"? And we, who now
Behold Thy purpose manifest, that was
So long unseen, unguessed of by Thy sons,
Do pray Thee that, as even until now
Thou hast upheld our fathers and their sons,
And brought them by strange ways they had not known
To seek Thee and Thy glory, Thou wilt haste
The year of Thy redeemed, and clear away
The sad reproach of Zion; bid the hills
Of that most holy land of all the earth,
Still desolate and bare 'neath alien feet,
Put forth their branches, and yield up their fruits
To Israel, Thy people, that are now
At hand to come.
Oh, lift us from the deeps
Of fear, and set us on the high, white hills
Of patient faith, from whence the rising sun
Is earliest seen, and sudden gleams are caught
Of Thy pure city, shining far away.
So may we stand before Thee, watchmen, set
On Ephraim's heights, that wait but Thy command
To cry aloud, "Arise, let us go up
To Zion, to the Lord our God."
Hear us,
Oh, Lord our God, who will not give Thee rest
Until Thou stablish and make once again
Thy city holy in a holier earth:
From whence Thy people may send forth the Word,
Till earth's remotest sea and utmost isle
Have heard Thy law, and seen Thy glory rise;
Till out of darkness shine the nightless day,
And splendour of Thy thousand peaceful years.
Hear us, and answer us, O Lord our God!

ANSWER TO IDENTITY ACROSTIC.—No I.

By Col. M. Beresford.

E	LIA	B.
P	ILLA	R.
H	AGGA	I.
R	ES	T.
A	MERIC	A.
I	SH	I.
M	AHOMEDA	N.

Digitized by Google

SIGNOR SERAFINO BERUATTO,

"Italian Evangelical Pasteur at Venice, Believer, Writer, and Preacher of British Identity with the Ten Tribes."

SUCH is the description of a remarkable man—an Italian Protestant minister of the Evangelical Church at Venice—who believes in our British Identity with Israel, preaches it, teaches it, and has written an admirable treatise in Italian on it, which we noticed at page 331, vol. iv., No. 190 of the BANNER. Regarding Signor Beruatto's work in Venice, one who knows him well, and is following his career with interest, has just communicated to us the following details regarding him and his present proceedings:—

"His last letter from Venice," says our friend, "is full of hope and cheer. Many Jews are acquainted with our Identity, and not a few believers. These attend his place of worship, joining in the service, although not acknowledging themselves Christians. At a large meeting held in the Waldensian church, he brought forward the subject, and interested his listeners to the extent that a Jewish lady and her husband came forward, and, *convinced of the truth of Christianity by British Identity*, asked to be baptized. Prayer was publicly offered for British-Israel; and several English present thanked Beruatto at the close for speaking out boldly. Signor Beruatto is full of hope that God will permit him to preach 'the Gospel of the kingdom,' which he distinguishes from the Gospel of grace (Mat. xxiv. 14), all over the British Empire. If he can get over the difficulties of our language, his enthusiasm, eloquence, and emotion when speaking of the Identity, would certainly draw attention. I verily believe that foreigners, if given the opportunity, would believe in 'the Gospel of the kingdom' sooner than we ourselves; for the *simplicity*, and *humanity*, and suitability of this new and yet old 'Gospel of the kingdom' to all the wants of humanity, adapts itself to the foreign mind reading Scripture for the first time. It is, then, unprejudiced, and not blinded by the 'ologies' and 'isms' which, like cobwebs, cover our vision and confuse our natural reason, which we must always bring to the Bible as well as faith.



"Two Italian gentlemen, reading Beruatto's book, *Britannia-Israele*, the other week, did not even dispute it. They thought it the most reasonable and natural unravelling of the present state of world-wide affairs."

So far our friend now in Italy. On the 18th August, 1880 (page 331), we promised our readers some quotations from Signor Beruatto's book; and we redeem our pledge now by furnishing some extracts, kindly translated for us from the Italian by a friend at Bath, who, singular to say, still refuses to believe in our Identity, even after reading and enjoying the pasteur's book. In his preface the Signor says: "Mine is not an invention—merely a discovery, and I hasten to mention that I am not even its discoverer. To Cæsar that which belongs to Cæsar. The discoverer was John Wilson, of Brighton. He it was in the first place who, devoting himself to deep prophetical studies, had the good fortune to make the discovery. He himself presented it to the British public now thirty years since, in a series of discourses; but, as happens to every new discovery and discoverer, he was laughed at and forgotten. Wilson died praying that soon, for the good of humanity, might arise the day of the recognition of Israel in England; and only within the last five years Edward Hine, of Liverpool, and W. Bird (known by the pseudonym of Philo-Israel), of Bristol, have revived Wilson's idea, becoming its warm and successful propagandists. To them I send across the Alps and the Atlantic my most cordial thanks."

Signor Beruatto treats the subject of our British Identity under the following heads and chapters:—

1. The Eastern Question—what is it? 2. Do the Jews as known at the present time constitute the whole of the ancient Hebrew people? 3. The distinctions between Israel and Judah. 4. History, tradition, and monuments prove the Israelitish emigration from Assyria to England. 5. The Identity of Israel-England. 6. The Bible affirms that Israel should rise again 2,000 years after the captivity (Hosea vi. 1, 3; 2 Pet. iii. 8). 7. Israel risen again must be a Christian nation (Isa. ix. 1—7). 8. Israel must be found a missionary people (Isa. xxvii. 6, xxiv. 14, 15; Micah v. 7). 9. Israel must be found observing the day of rest (Ezek. xx. 20). 10. Israel must be found in islands to the North-west of the Holy Land (Isa. lxvi. 19, xlii. 12, lix. 18; Jer. iii. 18). 11. Israel must be supreme upon the seas, and immensely rich (Isa. lx. 8, 9, 17, xlix. 18—21; Deut. xxviii. 1—10). 12. Israel must be a people by itself; never conquered; but, on the contrary, at the head of the nations of the earth (Jer. xxxi. 35, 36; Isa. lx. 22, xli. 10, 15; Deut. xxviii. 1—13; Micah v. 9). 13. Israel must be a multitude of nations (Num. xxiii. 10; Jer. xxxv. 11). 14. Israel must possess the gate of her enemies (Gen. xxii. 17; Isa. lx. 11). 15. The power of Israel must extend itself as a blessing to all people; and its colonies must gird the earth (Psa. xcviii. 2—8; Deut. xxxii. 12; Gen. xxii. 18). 16. Israel must retain the characteristic custom of the Hebrews, lending but not borrowing (Deut. xv. 6; xxviii. 12). 17. Israel must be unknown by name, but must retain its emblems, its rites, customs, measures, &c. (Isa. lviii. 6; Jer. xxxiv. 15—17). 18. *Cui bono?* The Jews must return to Palestine. We are on the eve of a great transformation in society. The Eastern Question is the match that will explode it. Here it is that the nations will find their regenerating baptism; and, cleansing themselves from the prejudices and errors which still cling to them, will rise to a new life of morality, justice, and love. England itself, though the Israel of God, will then expiate her political sins, wash away her national crimes, purge herselffrom her pride, from her often-broken faith, and her accursed opium trade.

Digitized by Google

This and very much more is to be found in Signor Beruatto's little volume. We do not, of course, agree with all he sets out in his work; but we can well afford to give him, as a foreign Israelite by conviction, the right hand of fellowship, and heartily wish him "God-speed." His volume can be had of W. H. Guest, 20, Warwick-lane, London. Its Italian selling price is *One Lira.*

JEHOVAH'S *VERSUS* MEN'S STATEMENTS.

SELECTED BY T. T. PITT.

"HE that revealeth secrets maketh known to thee what shall come to pass."—Daniel ii. 29.

"Surely the Lord God will do nothing, but He revealeth His secret to His servants the prophets."—Amos iii. 7.

"Thus saith Jehovah; 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, Issac, and Jacob; for I will cause their captivity to return, and have mercy on them" (Jer. xxxiii. 25, 26).

"Thus saith the Lord God; I will take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent; IN THE MOUNTAIN OF THE HEIGHT OF ISRAEL WILL I PLANT IT; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell" (Ezek. xvii. 22, 23).

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High *shall take the kingdom*, and possess the kingdom for ever, even for ever and ever" (Dan. vii. 17, 18).

"*In the days of these kings* shall the God of heaven set up a kingdom, which shall never be destroyed, and *the kingdom shall not be left to other people*, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 44).

"During the whole of this period (1,260 days) Israel has ceased to be an independent kingdom" (*The Approaching End of the Age*, pp. 348).

"As far as earthly government is concerned the Jews (or Israel) were now given up until the second man is brought in. With this long abandonment of the Jews commenced the times of the Gentiles—that is, the period during which the sceptre of earthly dominion is entrusted to the Gentiles instead of to Israel" (*Israel's Watchman*, October, 1880, pp. 304).

"There was indeed a remnant, according to the election of grace, even out of partially-blinded Israel; but the nation as a whole was cast off, while the Gentiles took the place of pre-eminence in God's thoughts. The Gentiles were the special objects of God's favour" (pp. 305).

"The stream of prophetic time ceases to run . . . . and will not again begin to flow till after the fulness of the Gentiles has come in, and God once more takes up the thread of His purposes concerning the earth" (pp. 305).

"After this the times of the Gentiles changed their nature; iron and clay mingled together, or the rule was divided among kingdoms of various origin and character" (pp. 304).

"Beyond preserving their nationality, for the purposes of His grace in the coming age, God has had no dealings in grace with the Jew (or Israel), nor will He have during this age" (January, 1881, pp. 22).

"I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; for I am God, and not man" (Hos. xi. 9).

"O Israel, return unto Jehovah thy God. I will heal their backsliding, I will love them freely; for My anger is turned away from him. I will be as the dew unto Israel" (Hos. xiv. 1, 4, 5).

"Behold, I will allure her, and bring her into the WILDERNESS, and speak comfortably unto her. And I will give her the valley of Achor for a door of hope; AND SHE SHALL SING THERE *as in* THE DAYS OF HER YOUTH" (Hos. ii. 14, 15).

"After two days He will revive us; in the third day He will raise us up, and we shall live in His sight" (Hos. vi. 2).

"And I will sow them (Ephraim) among the people; and *they shall remember Me in far countries*; and they shall live with their children, *and turn again*" (Zech. x. 9).

"Jehovah also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *against Judah*" (Zech. xii. 7).

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix. 9).

"From beyond the rivers of Ethiopia My suppliants, *the daughter of My dispersed*—viz., Israel—shall bring My offering" (Zeph. iii. 10; compare with Isa. xviii. 7).

"And the remnant of Jacob shall be in the midst of many people, as a dew from Jehovah, as the showers upon the grass" (Micah v. 7).

"And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the Tribes of the children of Israel. Of the Tribe of Juda, Reuben, Gad, Aser, Nepthalim, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph, and Benjamin respectively were sealed twelve thousand" (Rev. vii. 4, 5).

"Now these are the names of the Tribes. From the North end to the coast . . . . a portion for Dan" (Ezek. xlviii. 1).

If our reading of prophecy be correct, Two Tribes alone return to Palestine. (See also Ezek. xlviii.).

"That it is the true Israel of God, and not the seed of Jacob after the flesh, which are here intended, should be manifest to the least spiritual discernment, as well as to the most superficial observer of prophecy" (pp. 22).

"We ask objectors, Where, when, how, as to time, space, or place, could such a work of evangelisation take place among LITERAL Jews (or Israel) as to convert 144,000, and especially 12,000 of each Tribe, when Two Tribes alone are restored?" (pp. 22).

"What are these various names but so many features of the one name expressive of the one nature in which all so endued shall presently be swallowed up and lost!" (pp. 22).

"In our New Jerusalem home, where failure will be no more, Dan, either as a serpent in the way, or as a lion's whelp, would be as much out of work as out of place" (pp. 22).

LOST ISRAEL FOUND IN THE BRITISH ISLES, "THE ISLES AFAR OFF."

An Outline of a Lecture delivered in the Victoria Hall, Norwich, and in the Albert Hall, Sheffield,

BY JOHN M. W. YOUNG

(Organist of Lincoln Cathedral, and President of the Lincoln Anglo-Israel Association).

THE lecturer began by stating that the foundation on which the Identity is built is, *The Bible is true.* That one part of Scripture cannot contradict another. That a literal interpretation be given to all passages of Scripture which refer to Israel and Judah as a nation. That this same rule be applied to other passages, unless, by doing so, we violate common sense, or make one part of Scripture contradict another. The necessity for studying this history of Israel and Judah is evident from the fact that seven-eighths of the Old Testament, and a great part of the New, refer to them. That Israel's history is our history. It did not end with the captivity. The stability of the British Empire depends on our being Israel. Hence its practical character. The *Cui bono?* objection answered. The various ways in which the subject may be argued. On this occasion it was principally from Scripture, in connection with British history. The various ways in which the theory was received when first made known to the people of Lincoln 10 years ago.

This grand truth, like all other great truths, opposed by the so-called learned. Instances of the unjustifiable language made use of by clergymen and others. The Identity having caused sceptics to believe in the Bible a sufficient answer to such opponents.

The lecturer then stated that there were two things which, above

Digitized by Google

all others, had obscured prophecy—viz., the failing to see the distinction between Israel and Judah, and spiritualising all the prophecies relating to Israel. The difficulty in getting persons to see the difference between Israel and Judah. Examples given: one of a clergyman, who asserted that the Ten Tribes crucified Christ, and that this was the reason why the blessings promised to Israel were transferred to the Church. Also that "Israel and the Jews were all the same!" This blindness Paul called a mystery. The term "all Israel" explained. Israel's history until the Assyrian captivity; they never returned to their land again. A short outline of the history of Judah and Benjamin from the division of the kingdom under Rehoboam and Jeroboam. The prophecies concerning the two Houses contrasted. The contradictory assertions of the opponents of the Identity as to what became of Israel (some saying they ceased to exist, others that they were absorbed) considered and answered. The importance of Benjamin's mission—viz., left with Judah to be a light—the Tribe from which Christ took His disciples, His own Tribe, Judah, having rejected Him. This Tribe found in the Normans by Mr. Hine.

The lecturer next drew attention to the spiritualising of the prophecies concerning Israel, showing that all the promises, temporal as well as spiritual, had been appropriated by the Church, the consequence being that Israel, as a nation, had been lost sight of, until their very existence was denied. He said, No one ever attempted to deny the literal fulfilment of everything concerning Judah; nor could it be denied that Israel was literally banished from their land. Were we then to conclude that God would carry out His threats, but would not perform His promises? God's promises to Israel could not be transferred to any Gentile Church or nation. Israel was the people that God had formed for Himself, to show forth His praise. The command was given to Israel to preach to the Gentiles, not the Gentiles to Israel, and as we are doing it, we must be Israel.

Allusion was then made to the headings in our Bible, many of them being misleading; the book of Isaiah being mentioned as an excellent illustration. This appropriation, by what is called the Church, of what was promised to Israel, as a nation, was then argued at considerable length, and he attributed much of the infidelity existing to this tampering with the plain text of Scripture.

Some of the principal characteristics by which Israel was to be known in the latter days were next mentioned, and it was shown that no nation except ourselves answers to all of them. The time of the return apparently close at hand. The Pyramid indication. The drying up of the Euphrates; the 1,260 years of Turkish rule being up in 1881. This also the time of the end, but not the end of time. When Turkey collapses we, who have the protectorate of Palestine, will undoubtedly take possession of it.

The lecturer then took the following marks in order, and showed how they have all been fulfilled in the British nation—viz., "A multitude of nations;" "a nation and a company of nations;" "the isles afar off;" "the cord or measuring line round the earth." That they should be under a monarchy; should dwell alone. An undefeated nation with a small army. Mistress of the seas; the chief of the nations; possessing the Gates of their enemies. The most wealthy nation; lending to all nations, but never borrowing. Ruling over the heathen; reigning over many nations, but no nation ruling over them. A Christian nation. The destroyer of slavery throughout the world. The one nation keeping the Sabbath.

Reasons given why the Ten Tribes should lose all knowledge of themselves, lose their language and religion. Ezekiel's vision of the "dry bones" compared with Israel's (our) history after the captivity. Our Prayer Book a proof of our Identity. The remarkable Coronation prayer used by Ethelred II.

This terminated a lecture which lasted two hours, and which was listened to with the greatest attention from the beginning to the end.

"THE HEIR OF ALL THE AGES."

In the *Glasgow Weekly Herald*, of January 15, 1881, we have recorded the sketch of an excellent lecture delivered by Mr. J. H. Stoddart, in the Scots' Law Class-room of the University of Glasgow, to the members of the Dumfries and Galloway University Literary Society. Mr. William M'Dowall presided, and there was a good attendance of members. The subject of the lecture, "The Heir of all the Ages," was distinctly an Identity address, blindly delivered, since its theme was the heir of the world (Rom. iv. 13), the British Empire. We wish we had room in our too-small periodical for the whole address. We are unable to find that, but shall content ourselves with quoting, for our readers' benefit, Mr. Stoddart's peroration. After sketching in a masterly way the rise and progress of the British nation, the lecturer said what indeed are the sentiments of the BANNER and of its editor:—

It is not in the way of glorification that I recall to you the splendid fortune in your country, in your race, in your language, in your literature, and in your history to which you have the right of succession. It is rather to speak of the responsibilities which attach to such a great possession. The acknowledgment must be made that the succession is yours, and also the fact that it is a succession the like of which the youth of no other nation can succeed to. Look at the British Empire as it now exists, built up by the strong hands of our forefathers, and firmly cemented by their blood. What, gentlemen, is this British Empire? I will not say that it is one upon which the sun never sets, because that conveys little or no meaning, although it is perfectly true, for while it is setting on the loneliest isle of the Hebrides, it is rising on the highest peaks in the gold-mining region of Ballarat. A single colony in the Southern Seas might easily secure that somewhat hackneyed boast. But the British Empire includes great possessions in all quarters of the globe. Somehow or other, either from the Briton's love of conquest, which he has inherited, or from circumstances resulting from this love of conquest, a great portion of the world has come into our possession. I am not here, gentlemen, to justify the means by which these great possessions have been obtained. Upon the whole, I think, that it is for the advantage of civilisation that they have been acquired; but, rightly or wrongly acquired, here we are in possession of them, and we cannot get rid of them now without ignominiously shirking enormous responsibilities. Fortunately, there is no statesman of the present day who would dare to venture upon a policy the object of which was to reduce the limits of the British Empire by giving up the responsibilities which we have undertaken for the welfare of many a savage and semi-civilised race. If there is one idea which finds equal and enthusiastic support with all parties—with some exceptions, of course—it is that the British Empire shall be maintained intact. We do not know what is in store for us in the future; but, as far as I can see, I think it is probable that for many years yet to come the British people will take pride in their possessions abroad, and consider themselves as the mother race, and the born rulers and legislators of our great colonies and dependencies. Well, then, gentlemen, we have at the present moment what is comparatively speaking a small island and a small population, whose language and whose laws go forth to the uttermost ends of the earth. Why? Because the people of this small island have been able to govern and to colonise such as no other people in the world have been able to do. We hold our great position by a right which is natural, because it is the right of strength and of intelligence; and, sentimental views and feelings apart, that is the right, and the true right, which in present circumstances must govern the world. I can easily imagine another condition of things, and so can you, under which affairs would be entirely altered. But that is not the question. We have to deal with the world as we find it, and we have to look at our own position as it exists. What is that? It is that we are entrusted with the government of great colonies, whose future is almost infinite in expansion, and with the government of an Empire in the East, which contains within its borders one-fifth of the whole human family. Well, gentlemen, we cannot rid ourselves of the responsibility of the vast trust devolving upon us in the maintenance of this great colonial and Eastern Empire. If the stock fails here, in these our British islands, our Empire must fall to pieces. It is simply by the supply of thoroughly educated, trained, good men that our Empire can be maintained. We must look to our youths, to the students in our Universities, to the students who without University aid are nurturing themselves for the task of government, to keep up the prestige, the name and fame, and power to govern, of the British people. If we fail here, we shall fail everywhere. But I have no fear of that. I have no fear that any process of degeneration will take place among our people, or that as a nation we shall become incapable of adequately fulfilling the trust that has descended to us. Gentlemen, I hope you will regard these not as words of natural glorification, but rather as sober facts of our history and position, which you, a portion of the youth of the nation, ought seriously to lay to heart. You are to succeed those who at present are bearing the burden and heat of the day, a burden and a heat of no mean or ignoble kind. It is the heat and burden

of a great Empire, the greatest that the world has ever seen. The greatest, I believe, in every sense, because never before did an Imperial people recognise the duties in the same high sense which Empire devolves upon them. The lecturer, who was frequently applauded, resumed his seat amid loud cheers.

Let the reader mark what Mr. Stoddart said, "A great part of the world has come into our possession." But the means by which we have acquired them are not to be justified in all cases. To say this, however, is only to admit the truth, that just as Jacob in his natural state before he was ennobled by his Maker, with whom he struggled for His blessing, was Jacob the mean supplanter, the robber of his brother's birthright first and afterwards of his blessing. So British-Israel, in her Lo-Ammi state, advances and has advanced to world-wide power by means which cannot always be justified or applauded. But Jacob, when he struggled with the angel, was granted his patent of nobility when he was named Israel, a prince of God—the very type of Christ, since "he had power with God and with men thenceforth, and prevailed" (Gen. xxxii. 28).

Jacob, after his change of name, was a better, nobler, more exalted man than he ever was before; a sanctified servant of the living God, and forthwith an inheritor of the glorious blessings God granted to the forefather of our race. Just so, the British race, degraded, sin-stricken, often mean and sordid now, will ere long be blest with the spiritual blessings which will make this *par excellence* the "righteous nation" (Isa. xxvi. 2, lx. 21), the God-honoured, dominant people of the Great Jehovah, whom to see will be to acknowledge they are the seed the Lord hath blessed, the rulers of the earth, the heirs of the world, to whom all races shall pay glad obedience (Isa. xliii. 12, Dan. vii. 27, Hosea i. 10, Isa. lxi. 9, Rom. iv. 13, Psa. cxi. 6, Zech. viii. 22, 23).

Mr. Stoddart bears true testimony that "the British is the grandest, greatest Empire the world has ever seen; the greatest in every sense." If so, then surely the Word of God must have some mention of it. The four great Empires of the world, now past and existing in its last stage of dissolution, are noted in God's Word. The Prophet Daniel, in chap. ii., gives us the details, for he names the Babylonian, the Medo-Persian, the Grecian, and the Roman, the last in its present state of its ten-toed disruption. What follows? What is ready to take its place? The kingdom of the stone, the kingdom of God over His own people, even Israel; and behold! the British Empire (Mr. Stoddart being our witness) stands up to confirm the words of inspiration, and to show that Israel's Empire, being that of Britain, is present in the earth to-day, to confound the sceptic, to confirm the faith of God's elect, and to prove the Bible literally true. Israel, praise ye the Lord.

CAPE AND AUSTRALIAN CONFEDERATION.

THE following appeared in the *Daily Telegraph* some months ago, and is a remarkable contribution to the literature now accumulating on the subject of the confederation of Israel's Empire in the four quarters of the globe :—

To the Editor of the "Daily Telegraph."

SIR,—The alarm which the defeat of General Burrows' brigade has not unreasonably caused brings into full relief the waste of Imperial resources and the political danger arising from the want of a system of military co-operation for the defence of our common Empire, between the United Kingdom and its outlying colonies and dependencies. Particularly with reference to India the natural concern of the moment enforces the necessity for the speedy confederation of the Cape and Australasian colonies. Ours is a commercial and not a military Empire. Since it began to grow up we have not carried on a single purely military war, and we were gradually led to the acquirement of our settlements in the Indian Archipelago and at the Cape, and at last to the conquest of India, by the requirements of our modern commerce with the East. We do not hold India so much for itself as for a security in our free trade with the East. Unfortunately, we have heretofore had to hold this great dependency exclusively from the distant base of the United Kingdom. Heretofore, indeed, we have been able to do so with ease, and without anxiety. But with the prodigious development in recent times of the military monarchies, which now dominate all the lines of our overland communications with India, it is only to be expected that the slightest reverse of our arms in the distant East, which is calculated to entangle or embroil us with the aggressive power of Russia, should excite alarm far beyond its intrinsic importance; and most in those who are best informed as to the conditions, and best understand the full significance of our possession of India. Hence the desirability of establishing bases of British power nearer to India than the United Kingdom. The Cape colony was indeed originally acquired for no other purpose than as a basis for our trade in the Indian seas; and were the Cape colonies now confederated in one South African dominion, and the Australian and New Zealand colonies, &c., in one United State of Australasia, they would become independent points from which India would be effectively held for the future safe from all dangers and alarms. The confederation of these colonies would give them the status of international powers of definite influence in the world. The sense of their importance and responsibility as such would develop their self-reliance. They would thus spontaneously learn to exact less and share more in the reciprocal service of the commonweal, and in any military emergency might be relied on affording prompt and solid aid against the common danger. The confederation of the Australasian colonies is still a comparatively remote question, but that of the Cape colonies ought to be pressed; and what has occurred on the Helmund should urge the authorities, both at home and at the Cape, to conclude the proposed arrangement as quickly as possible. Let us cease from arguing over the obsolete Zulu war. It has at least relieved the Cape colonists from their most disturbing local fear. The Government, it must be confessed, has been far too apathetic, or have allowed themselves to seem so, on the present, and as I believe, most urgent question. The Cape colonists attribute the temporary failure of the proposed scheme to the indifferent manner in which the present Government has appeared to view it, and they believe that the Government have only to show themselves in earnest about it, and to give whoever may be entrusted with the negotiations full powers in dealing with the different colonies in South Africa, to ensure their confederation.

The confederation of the Cape and also of the Australasian colonies should be completed as promptly as practicable, if only for the good of our commerce in the East, and to avoid alarms, which in themselves are commercial evils, over every petty repulse we may receive in our efforts to introduce orderly government and abiding peace among the lawless and warlike races who live on the North-west frontier, between India and the rapidly-advancing boundaries of the Russian Empire in Central Asia. INDICOPLEUSTES.

"SCATTERING THE POWER OF THE HOLY PEOPLE."

WE take the following from *York House Papers* of January 19, 1881, as illustrating the dispersion of the British army, and the necessity the Government are under of substituting for its services that of the navy as a land force. Thus, not only Israel's army, but her sea "power" also, is under process of "scattering," and then, when that is "accomplished," the destined "end" will come; Israel will "enter into her chambers," "shut her 'Gates' about her," and "hide herself," as it were, till the destined moment for her exodus towards the land of the inheritance shall have arrived. The *York House Papers* remarks as follows:—

The Army *has so nearly disappeared* under the experimental culture of recent years, that the Government is making a call for the services of the Navy in every possible way, both at the Cape and in Ireland. Admiral Hamilton, the Naval Commander-in-Chief at Queenstown, and General Steele, commanding the Forces in Ireland, have been directed to co-operate, and the Navy and Army are to work together wherever they can. Some directions have also been drawn up for the instruction of Naval officers in command of the various ships and gunboats round the coast, as to how far their men are to be at the disposal of the civil power if called upon. All leave has been stopped in the Irish ships, and those officers and men who are absent on leave have been directed to rejoin immediately.

As regards the Cape, it was the fact that it was most unadvisable to send any more troops out of England in the face of the Irish trouble that induced the War Office to make use of the Indian reliefs, sending them to the Cape instead of allowing them to come home to England, as they had anticipated. But there is a limit even to the number of troops that can be drawn from India when rumours of plots for the massacre of Europeans are about; so *there being no more Marines available, and the battalions in Ireland being unable to be withdrawn*, the Government bethought itself of trying a large Naval force in the field. Consequently, telegraphic orders were sent to Monte Video for the senior Naval officer in port to proceed at once to the Falkland Islands, and tell Lord Clanwilliam that he and the crews of the five ships under him were wanted at the Cape. There are some sixteen hundred souls in these ships, and although many of them are young hands, they will be of incalculable service in forming a Naval brigade. Meanwhile, too, more hands will be collected *at the ports*, and if it be possible to spare them, will be sent out to the Cape, more as troops than as sailors. This double use to which the British seaman has been adapted is the best possible excuse that can be offered for that new school of Naval officer which has been accused of turning the sailor into a half-soldier, in devoting so much of his time to the manual and platoon and field-battery exercises.

We hope our readers see how exactly facts fit in to prophecy, and how closely the fulfilments seem to be following what is declared to be the sign of the time of the end, when all the mystery of God shall be finished (Dan. xii. 7; Rev. x. 7). As we write, news arrives of another Ashantee trouble, which comes on our nation in a manner quite unprovoked by us. It is the result of our Israelite law of "asylum," which the bloody monster King Coffee Callalli resents, and hence the additional need of troops to be sent to Cape Coast Castle. Verily the Lord is "dispersing" our "power" rapidly, and "a short work is He making on the earth" (Rom. ix. 28). We see reason herein to "praise the Lord," because, when the "scattering is accomplished," God's purposes towards Israel will be graciously "finished" (Dan. xii. 7).

STRAY SUGGESTIONS.

By L. P.

A SIGN OF TWO LETTERS.

The following passage is quoted from "Studies in German Literature," by Bayard Taylor (American):—

"If the Gothic language be the legitimate mother of the old German, it must also be, through the Saxon, the grandmother of English, and of the Swedish and Danish. . . . . We see one of the lost stages of travel, whereby many of the words of our daily usage were carried from their far home in India, through Tartary, over the Caucasus, around the Black Sea, and so Westward until they reach history. It is a curious circumstance that the two sounds *th* in English are derived from the Gothic. The German race must once have used these sounds (?), and then lost them. But they were carried by the Visigoths to Spain, and still belong to Icelandic, after having been dropped out of Swedish and Danish. We might almost say that the Gothic of Alfilas (fourth century) is the point whence the elements which have become separated in English and German, began to diverge; but there are one or two later fragments wherein they are still blended."

ENGLAND "OUT OF THE RUNNING," AND "DWELLING ALONE."

In an article of the December, 1880, No. of the *Nineteenth Century*, on "Ireland in 1848 and Ireland Now," Mr. Justin McCarthy says,—

"As Mr. Mill well reminded Lord Sherbrooke, when Lord Sherbrooke was Mr. Lowe, the whole land system of England is peculiar and uncommon. The Irish circumstances and the Irish ideas as to social and agricultural economy," said Mr. Mill, "are the general ideas and circumstances of the human race. . . . . Ireland is in the main stream of human existence and human feeling and opinion. It is England that is in one of the lateral channels."

LOOK ON THIS SIDE AND ON THAT.

When meditating the destruction of a cutting sent to us some weeks back, headed, "The Anglo-Israel Craze," signed M. A., and being an attack on our "theory," and its principal advocate, Philo-Israel, our eye fell on the reverse side of the scrap of paper. We were then struck by the curious fact, before unobserved, that the fragment printed thereon bore indirect testimony in favour of the Identity, which was attacked on the other side of the cutting. It consists of only a portion of an article, being suddenly cut off in the middle of a sentence, to suit the shorter piece dealing with "the craze." It is headed, "A Busy Day at the Tract Society," describes the appearance of the capacious ground floor in Paternoster-row, now "known as the issuing department," the admirable organisation of the various sections, and mentions "that astounding array of figures which the Rev. Dr. Manning so smoothly presents, when he gives at every annual meeting the Society's total issues from its commencement in 1799 until now. Friends will remember that the number for some years has far exceeded a million of millions, and that last year (1879) when almost every Society was lamenting the depression of trade, the total circulation from the home depôt of the Religious Tract Society showed an increase of 5,274,940 upon the previous year."

Now what is all this about? What are these magnificent issues? *Only* the witnessing for Christ and God's Holy Word to all the corners of the earth, only appeals to forsake unrighteousness and to fall low at the footstool of the Saviour, to every sinner. Is this not Israel's special mission? (Micah v. 7; Isa. xxvii. 6; Matt. xxviii. 19; Luke xxiv. 47, 48). Is it carried out in like manner by any other people in the world? "To know," as the writer of the notice we have been referring to says, "that all this energy is being displayed simply and solely for a good object, and that there is not a bad book"—. Here the scissors have played their relentless part, and the end of the sentence remains unknown to us; but we feel assured that it asserted that not one injurious work passes out of this Society's printing office—and we may add a "thank God" that He has bestowed on us the immense privilege of thus sowing the good seed broadcast.

MATTHEW XXV. 34, 35.

We read the other day, in the *Times*, that at Windsor the text engraved on the monument of the lately deceased Prince of Abyssinia is, "I was a stranger, and ye took me in."

January 14.

THE "LONDON QUARTERLY REVIEW" ON THE GREAT PYRAMID, AND PROFESSOR PIAZZI SMYTH'S REPLY.

Forwarded by J. Thompson.

PART I.

[We have great pleasure in publishing the following correspondence, containing Professor Piazzi Smyth's reply to the attack lately made by the *London Quarterly Review* on the Great Pyramid and its measurer.—Editor.]

Dear Sir,—Your kindness in answering my former communication, urges me again to write you upon a question of great interest. I do not know whether you have seen *Israel's Hope and Destiny* or not? If you have not, I may say that last year there appeared in its pages an article by me on "The

Digitized by Google

Symbology of the Great Pyramid." As I was thinking to follow that up, shortly, by a supplementary article, I thought, before writing anything further, it would perhaps be as well to write to you concerning an article on the Great Pyramid, a review on the fourth edition of "Our Inheritance," etc., which appeared in this month's number of *The London Quarterly Review*. The magazine was lent me by a friend, so I can only refer to it from memory. I thought that before this time you might have seen it, and would be making a reply to it in the BANNER, or elsewhere; and I should like to see *that*. If you have not seen it, it would, perhaps, be as well to do so the first opportunity. It is a pretty lengthy article, and is the first in the number, thus occupying the place of honour. In my opinion, it is a very good illustration of the rule always necessary to be observed by a *reviewer*—"above all things, impress your readers with the idea that you possess *all* knowledge upon the subject under consideration, and that from *your* judgment there is no appeal." Read with this axiom in mind, the review of your book becomes decisive and final; and in the eyes of most of his readers, I fear it will not be thought worth while studying "Our Inheritance" further.

The reviewer gives you a certain amount of credit for some scientific attainments; and if it were not for its *peculiar theory*, your book might be valuable, and even more readable, but for its style (which does not suit the reviewer's cultivated taste); and if it were reduced to about one-third of its size; but how this could be done, except by leaving out the most essential part—*i.e.*, the *peculiar theory*—altogether, the writer fails to show. This theory concerning the Great Pyramid, he says, was a notion of the late Mr. J. Taylor, university printer; and it might have been passed by, and eventually dropped out of notice, as the harmless conceit of an eccentric old man, but for your taking it up; and, as you occupy a position in the scientific world, it has become necessary for so learned a man as your reviewer to condescend to show his readers the utter absurdities abounding in your book.

It would be impossible, even in a long letter, to give you a full detailed account of the many objections the reviewer brings against your theory. One is, I think, *a very serious one*, and one which no honourable man should bring against another, unless he has very clear proof in support of his insinuation. He says the asserted marks on the entrance passages have been placed there *in modern days* to fit the modern theory, for they would long since have been worn out by the passage of numberless hands during the past eight or nine centuries. Again, he asserts that nowhere in the Great Pyramid has the Architect left an indubitable standard of measurement by which he worked; and, in support of this assertion, he attempts to show that all your arguments founded upon the Boss—or Granite Leaf—are mere assumption. He says the fact is, *anything* can be read in the Great Pyramid that a theorist may choose to imagine; and he undertakes to show, with great plausibility, that the number 4 can be found in it quite as well as the number 5; or the Egyptian cubit of 20 inches quite as well as your so-called "sacred cubit" of 25 inches. He ridicules the idea of the squaring of the circle being found in it; or any astronomical discovery of modern times; for he says it is neither exactly square, nor are the measurements made identical; each differs from another; and *your's* must be altered and modified, here and there, to bear out even *your own* theory. If I remember right, he also asserts that the true angle of inclination has not been found; or, if it has, it does not bear out the results you claim in your theory; and the general conclusion arrived at, is that your whole book is only an illustration of the extent to which a delusion will sometimes spread, and carry with it even men of thought and understanding; every allusion to its grandest facts being pointed to in unmitigated scorn by the reviewer, with a note of interjection (!) as the extreme of absurdity and ignorance.

Though, as I above said, I have written from memory only, and a month nearly (*i.e.*, just four weeks) after reading it, I do not think I have done the writer any injustice. Whether you may think of replying at length or not in public print, I do not know; but many who never will have an opportunity of reading your book, may read this and such like articles. The *Review*, if I mistake not, is a *Wesleyan* publication; and will, doubtless, have the bulk of its circulation in that body. I never saw the magazine before. For my part, I am chiefly interested in the symbology of the Great Pyramid. The measurements, and the marks, and the inferences therefrom, are legitimate questions to be settled by men of science, and by scientific means; and then, when that work is done, as near perfection as human fallibility permits, it is time to inquire into the meaning of it all. Should you think proper to answer this, you will place me under a great obligation; and if it throws any light upon the questions which have arisen in my mind, I may make use of it whenever I may write again on "Pyramid Symbology."

Another objection raised by the reviewer against the Great Pyramid theory is the position of the "well's mouth." If *it* is just 33½ inches from the commencement of the Grand Gallery, then *its* diameter—whatever it may be in *inches*, according to the inch to the year theory—signifies so many years after the death of our Lord, or that His death and resurrection occupied so many years, which is absurd. Now I would like to ask, What is its precise width? and how far is it from the commencement of the Grand Gallery? I have an answer of my own, were I replying to the reviewer, but as I am not, I thought I would like to know yours.

Apologising again for thus troubling you,

I remain, yours faithfully,

J. THOMPSON.

PIAZZI SMYTH, Esq., Edinburgh.

5, Market-avenue, Ashton-under-Lyne,
January 29, 1881.

(*To be continued.*)

Correspondence.

THE JEWS AND PALESTINE.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I for a moment direct the attention of yourself and your readers to a passage occurring in the article, "Another Link in the Historical Chain," which appears in to-day's issue of the BANNER, and reads thus: "It is Israel that is to bring back the Jews to Palestine; it is Israel that is to bring the present or thank-offering to the Lord; and what is the present? Nothing less than a *nation*, scattered and peeled; and this present is to be made by a nation terrible from its beginning, hitherto. 'My suppliant, even the daughter of My dispersed shall bring Mine offering'"? A little explanation will, I think, show that this passage is open to some slight criticism.

It is, of course, a reference to Isa. xviii., and is a summary of verses 2 and 7, as given in our Authorised Translation of the Bible. From verse 7, as there rendered, we understand that "in that time shall a people terrible from their beginning hitherto" bring the present unto the Lord of hosts, to Mount Zion, "of a people scattered and peeled, a nation meted out and trodden under foot;" and although Judah to-day is no nation, the conclusion appears to have been formed that Israel being the terrible people, Judah is a debased people, and as such is here spoken of as Israel's present to the Lord. According to the corrected marginal translation of verse 2, we should, however, read, "a *nation outspread* and *polished*, a people terrible from their beginning hitherto; a nation *that meteth out* and *treadeth down*, whose land the rivers despise" (Micah v. 7, 8). Perhaps the clearest and most concise reference to British-Israel contained in prophecy.

This at once shows us that the first clause of verse 7 speaks only of *one* people, or nation, as such; the translators, by the use of the two case-words, "of" and "from," having made it apparently speak of *two* peoples. The verse should, therefore, evidently read thus:—"In that time shall the present be brought unto the Lord of hosts

from a people outspread and polished, a people terrible from their beginning hitherto; a nation that meteth out and treadeth under foot, whose land the rivers despise, to the place of the name of the Lord of hosts, the Mount Zion.

What the present is can only be told from other Scriptures, notably Isa. lxvi. 20; verse 1 (which the Rev. Charles Wellbeloved renders, "Ho! to the land of the winged bark," &c.) may be taken in connection with Zeph. iii. 10, and verse 3 with Isa. xi. 10—12.

I do not know whether this is a common understanding of the prophecy among Identity believers, but I have found it valuable in many ways, and shall be glad to find any confirmation there may be of it.

Thanking you for your kind attention to my letter of April last,

I am, dear sir,

Yours faithfully,

J. C. K.

Liverpool, December 15, 1880.

THE REPLY THERETO.

DEAR PHILO-ISRAEL,—You ask me for a note on Mr. J. C. K.'s letter; I cannot do this better than by simply giving the translation of Isa. xviii. 2, 7, as given by Dr. J. A. Alexander, in his Commentary (invaluable so far as mere Hebrew criticism is concerned) on Isaiah.

Verse 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."

Here the people referred to in verse 1 are told to go to another people, I believe the Jews, who are described both by reference to their present condition as oppressed and spoiled, and their past condition as a part of the once mighty nation of Israel, whose land the floods of Assyrian invasions divided. The words *drawn and shorn*, in their prophetic reference, seem to me to belong only to the Jews, the rest of the description to Israel generally, of whom the Jews had formed once a part. Accordingly, in verse 7 we find these elements of verse 2 clearly separated from one another.

Alexander thus renders verse 7: "At that time shall be brought a gift to Jehovah of hosts, a people drawn out and shorn, *and from* (N.B.) 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."

On this Alexander himself remarks, "The most natural construction of the words would seem to be that the gift of Jehovah should consist of one people offered by another." He might have added, one *Hebrew* people offered by another *Hebrew* people, the "drawn and shorn" portion of the nation brought as a present to Jehovah by their brethren, who have recovered something of, or more than, their original terrible power and trampling, but whose land is still divided by Gentile streams. To my mind no interpretation will make any sense which does not explain verse 7 as meaning that *mighty Israel* shall be the means of restoring *oppressed Judah* to their own land. Fausset says, "The full accomplishment is probably still future, and refers to the restoration of the Jews by some friendly Gentile Power, after anti-Christ's overthrow;" and he evidently thinks England is the Gentile Power referred to. So do I; but the comparison of verses 2 and 7 shows that the "drawn and shorn" people and the terrible people are of one and the same race. Therefore, if the restored are Hebrews, the restorers are so too. If Gentiles, therefore, they must be *Gentilised Hebrews*—*i.e.*, Lo-Ammi-ed Israel. Zeph. iii. 10 undoubtedly describes the same thing, as does also, I think, Isa. lxvi. 20.

Yours very truly,

C. W. HICKSON.

ENGLAND AND AMERICA.

To the Editor of the "Banner of Israel."

DEAR SIR,—Your readers are greatly indebted to your Montreal correspondent, "A Bent Oar," for the interesting American newspaper extract which appeared in your last week's issue. I must, however, object to some of the remarks with which your correspondent accompanies the extract. As I understand Mr. Read, his utterances referred to the agricultural prospects of America, and I scarcely think any of your readers would attempt to hold up England in opposition in that respect. England benefits largely by the abundance of American agricultural produce, whilst countries such as Russia are injured. Is not that Identity evidence?

"A Bent Oar" also refers to "such men as Mr. Gladstone and others" as pessimists, but gives no reason for thinking them so. Now, I cannot but think your correspondent is badly informed as to the views of "such men as Mr. Gladstone and others," for the extract sent is an eloquent proof of the correctness of the opinions of Gladstone, Bright, and others, as to the value of free-trade.

Yours faithfully,

H. W.

Hull, February 7, 1881.

To the Editor of the "Banner of Israel."

DEAR SIR,—Noticing in your valuable paper reports, from time to time, of meetings, lectures, &c., I thought you might like to hear that in this somewhat remote part of the country we have made a start in our Identity movement, by establishing at the post-office a depôt for the sale of the BANNER, *Messenger*, and other Identity literature; and in order to bring the subject under the notice of the people of this neighbourhood, a lecture was given in the National School-room, on Friday evening last, by Mr. G. Jones, of Birmingham. Subject, "The Promises of God to the Patriarchs Fulfilled in the British Race." The lecture was exceedingly interesting and instructive. The room was quite filled with an attentive audience. The vicar of the parish, the Rev. J. Knight, occupied the chair.

Believe me, yours sincerely,

M. KNIGHT.

Morland Vicarage, Westmoreland,
February 16, 1881.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

DURING the past month 23 members have been enrolled, the number now being 631. We have had the pleasure of adding to the list the name of one residing at Launceston, Tasmania. In a postscript to his letter, dated December 17, 1880, our friend says, "A thousand thanks for the parcel of *Comments* I received by yesterday's mail; they are the first that have been seen here. All my friends were so delighted with them that I have not even kept one for myself."

Another member writes: "The *Comments* are a great assistance to me, showing the meaning and beauty of many passages that, unaided, I should pass over. I am delighted with Philo-Israel's remarks on the Song of Solomon."

A third says, "I hope shortly to send you some more names to be inscribed upon the roll, which I am glad to see surely, if slowly, increasing. I send the *Comments* to three of our clergy, one of whom I know to be a believer. Another is a reader, but timid; the third preached at me a short time ago. I replied, referring him to the Book which he ought to have been better acquainted with. I have had no rejoinder as yet, nor do I expect one."

Another: "I find it a comfort to feel there are so many who, some time every day, read the same chapter, and pray that beautiful prayer. The *Comments* are, of necessity, short, but Philo-Israel has done them so well and simply. I find them much valued by those poor people to whom I have given them. I have been, I feel thankful to say, able for many years to bring the subject before numbers, and I find on all sides the glorious truths are spreading faster and faster every day, both at home and abroad."

We very gratefully acknowledge the receipt of another donation of 10s., as well as some smaller sums, towards the fund for the free circulation of Identity literature. One who has recently joined the Union writes: "I am a believer in our Identity, and a reader of the BANNER OF ISRAEL. I have taken some pains to spread it about in this town (Worthing), and it is invariably acceptably received. If you have any Identity literature to spare, and will send it to me, I will willingly distribute it." We shall be glad to hear from other friends able and willing to do likewise. Please state if pamphlets by any particular author are desired. Two auditors will shortly be appointed to assist us in purchasing this literature, and to examine the accounts at the end of the year.

The Card of Membership will be sent on receipt of three stamps. The *Comments* will be sent post free monthly for 1s. per annum; 2 copies 1s. 6d.; 3 copies 2s. Address, Miss Lawrence, Stoneleigh, New Wimbledon, Surrey.

J. LAWRENCE
(Hon. Sec. I. S. and P. U.).

February 12, 1881.

DR. WILD is now preaching to overflowing audiences in the Bond-street church, one of the largest in Canada.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	13	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

BANNER FREE CIRCULATION FUND.

	£	s.	d.
L. W., per "Philo-Israel"	0	10	0
Fanny A. Brake, per "Philo-Israel"	0	10	0

Just published, Crown Octavo, cloth bound, gilt letters, 296 pages.

THE SEED OF ISAAC,
BEING AN
HISTORICAL REVIEW OF GOD'S DEALINGS
WITH
HIS CHOSEN PEOPLE ISRAEL.

BY J. D. GRANGER.

Post free, 4s., from THE AUTHOR, 34, Exeter-street, Plymouth, and ROBERT BANKS, Racquet-court, Fleet-street.

Just published, price 1s., post free 1s. 1d.

THE GREAT PYRAMID, IN, BUT NOT OF, EGYPT:

ITS CLAIMS TO BE FOR A SIGN AND FOR A WITNESS UNTO THE LORD OF HOSTS IN THE LAND OF EGYPT,

As announced in the Scriptures of His Holy Prophet Isaiah, B.C. 714.

BY H. W. BADGER,

Private in H. M. 40th Regiment, now serving in India.

INTRODUCED BY MRS. PIAZZI SMYTH,

London :
ROBERT BANKS, Racquet Court, Fleet Street.

NEW WORK BY PHILO-ISRAEL.

THE GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.
In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. Price 4d., post free 5d.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters."

Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated.

London : Robert Banks Racquet-court Fleet-street.

NEW PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES
FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS
WHY THE ANGLO-SAXONS ARE ISRAELITES
OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON : ROBERT BANKS, RACQUET COURT, FLEET STREET.
AND ALL BOOKSELLERS.

ANGLO-ISRAEL AND HIS FIRST PRINCE FOR THE HOLY LAND.
SHEWN FROM SCRIPTURE PROPHECY. WITH STRAINS FOR PALESTINE.
And "Notes on the Enemy," 2s. 6d., cloth. Separately, price 1s.

NOTES ON THE ENEMY;
In a Report of a Great Meeting in London, of Ritualists and Liberationists, to Elect Fit Representatives for Parliament.
With Strains for Anglo-Israel in the Holy Land. By the Rev. HIBBERT NEWTON, D.D.,
Vicar of St. Michael's, Southwark. Author of "Israel Discovered in the Anglo-Saxons," &c.
W. H. GUEST, WARWICK LANE, PATERNOSTER ROW.

JOHN T. W. GOODMAN,
High-Class Tailor,
47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?
BY WILLIAM HOPTON, of Sutton Heath.
London: Robert Banks, Racquet-court, Fleet-street.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG
Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.
BY C. W. E.
Robert Banks, Racquet-court, Fleet-street, E.C.

Price 8s., post free 8s. 8d., bound in blue cloth, gilt, side and back.

THE FOURTH VOLUME
OF
THE BANNER OF ISRAEL.
CONTAINING 520 QUARTO PAGES.
Post Office Orders to be made payable to Robert Banks, Racquet-court, Fleet-street; or, W. H. Guest, 20, Warwick-lane, Paternoster-row.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES.
An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

MARCH NUMBER NOW READY.
Price 2d.; Annual Subscription, 2s. 6d.

ISRAEL'S HOPE AND DESTINY.
Editor: Douglas A. Onslow, J.P.
London: Robert Banks, Racquet-court, Fleet-street.

THE MARCH MONTHLY PART OF THE BANNER OF ISRAEL. May be had, by ordering, of any bookseller, or newsagent. Price 7d.
London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

Price 2s., post free 2s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

THE LOST TEN TRIBES
AND
1882.
BY THE
REV. DR. JOSEPH WILD,
Of Union Congregational Church, Brooklyn, N.Y.

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.'

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.
BY REV. JOSEPH WILD, D.D.
With a Portrait of the Author.
London: Robert Banks, Racquet-court, Fleet-street, E.C.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.
London: Robert Banks, Racquet-court, Fleet-street.

BANNER OF ISRAEL, NOS. 27 AND 36. Any person having copies of the BANNER OF ISRAEL, Nos. 27 or 36, and will forward same to Mr. R. Banks, Publisher, Racquet-Court, Fleet-street, payment for same will be sent by return of post.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, MARCH 2, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 219. Entered at Stationers' Hall.] WEDNESDAY, MARCH 9, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Fresh Disaster in the Transvaal	101
Perfidious Russia and the Surrender of Candahar	101
The Rock Again, on Anglo-Israelism and the Great Pyramid. By the Editor	102
Our National Flag	103
Jonah a Type of Ephraim-Israel. A Bible Discourse.—Part IV. By John T. Gott	104
The Programme of the Rebellious Boers	105
The *London Quarterly Review* on the Great Pyramid, and Professor Piazzi Smyth's Reply. Forwarded by J. Thompson.—Part II.	106
Correspondence	107

THE FRESH DISASTER IN THE TRANSVAAL.

THE afflicting news which reached us on Monday, February 28, 1881, regarding the defeat and destruction of hundreds of precious troops in the Transvaal, and of the death of Sir George P. Colley, the British Commander-in-Chief, himself at Majuba Mountain, or Spitzkop, on February 27, has sent a pang of sore distress through the whole nation.

It was only on January 12 last, in BANNER No. 211, that we wrote of a "disaster in the Transvaal," when the 94th Foot was decimated; but to-day we have to record a defeat and a national disgrace which pales all that has gone before. On February 2 we stated, at page 46, that we did not anticipate any speedy pacification at the Cape; but rather that "the complications would deepen and troubles would thicken till men would admit that the enemy had come in like a flood, and the last hour of the Empire had arrived."

The present terrible reverse will have, as all can see, this effect. It will check the effort our Government was making to patch up an inglorious peace with rebels who had beaten our troops often in the field. Surely the Prime Minister cannot now, when the Commander-in-Chief has been shot, whole companies of British soldiers have been killed, and the entire Cape Colony is to-day reduced to the extremest peril by reason of the loss of prestige this succession of defeats has necessarily produced, venture still to think of "peace with dishonour," while such disasters remain unavenged. We cannot believe it; therefore we conclude, further and larger reinforcements must be sent to the Transvaal; troops from India must be hurried there, and the prophecy of Dan. xii. 7, regarding the scattering of the British forces must be carried into further effect in a still more marked manner.

We beg our readers, then, not to despond nor to lose their faith in the lovingkindness and tender mercy of our God, now that His hand is apparently pressing heavily on His people Israel. Mercy is behind these dark clouds of seeming angry visitation. The Lord is afflicting us for our good, and ere long we shall see that it was in very faithfulness He brought this trouble upon the nation. We have had blessings at His hands, and we have praised Him. Shall we now meet with a reverse (recognising that these reverses are merely fulfilments of the prophecies), and fail to praise Him? Nay, Israel, praise ye the Lord, even in this trouble; and look, through the tears of sorrowing nature, to the loving Father's face beyond, who is perfectly reconciled to us in Jesus, and will restore to us the joy when He sees it will be best for His chosen ones to smile again.

PERFIDIOUS RUSSIA AND THE SURRENDER OF CANDAHAR.

THE production of the Afghan papers, and their publication to the country, ought to open the eyes of the British nation, if it does not those of the British Cabinet, regarding the treacherous character of the Russian Government, whose plot to disturb the peace of India after the Berlin Treaty was signed, is now plainly disclosed to the eyes of all who can read and reflect. Will the revelation make any difference in the action of the Government now in power, regarding the fate of Candahar and the Pishin Valley? Will the infatuated resolve to throw these two Gates after those of Cabul, the Khyber, and the Kurum Valley, be persisted in? The *St. James's Gazette*, of January 27, has written some strong words on this subject, which we quote with satisfaction, for they state the simple truth.

> There is something (it says) well-nigh tragic about the dogged obstinacy with which the Government are pursuing their fatal policy in Afghanistan. We might almost think that one of those Powers of ancient myth which beguiled men to their ruin was working its will upon Mr. Gladstone and his colleagues. There is a touch of the Greek drama about the judicial blindness to the plainest dangers, the "divine" deafness to the loudest warnings, with which they are moving forward to their object.

What is the character of the Power which they are trusting with childlike simplicity? The Afghan papers tell the tale with startling emphasis. The very day the Russian and British Plenipotentiaries met in Berlin, in 1878, to discuss the Treaty of Peace between the Powers, General Stolieteff left Samarcand for Cabul, to raise Afghanistan against a Power at peace with Russia, and to bring on war between Shere Ali and our Indian Government. Was this the act of a nation that can ever again

Digitized by Google

be trusted? It was the secret treachery of a thoroughly faithless people, which surely never can be relied on at all by any British statesmen with reference to the safety of the Indian Empire committed to our trust. Russia covets that; and as we now know, she was prepared to foment war with us in India, though we were at peace with her, and deliberately instructed her agents to kindle it to serve her own sordid ends. After this, will the Liberal Government, now in power, venture to throw up the key of the position, and in spite of the almost unanimous decision of the experts as to the absolute necessity of our retaining Candahar and the country around it, abandon the whole to the treacherous grasp of Russia, who, once in possession, will be sure to make the place impregnable? We cannot believe the country will allow it. Regarded from the stand-point of the Identity, we believe, further, these Afghan papers have been published at this critical moment to turn the Government from its purpose, and to prevent a fatal mistake taking place, which in the end would be excessively costly and probably irreparable.

We believe God has given us the Candahar Gate, and that His gifts are without "change of mind" or "repentance." To renounce and abandon what God has once given us as lightly as we have done North Afghanistan, is to provoke Him to visit us with His chastisements. We shall thus merely delay the final transfer of these Gates of the Afghan territory, which we believe God means us to possess, not only to safeguard our Indian Empire, but also to enable us to give the Gospel to the Afghans, who sorely need it, and to the races beyond, who, but for us, would never hear it. Whatever happens in respect to the Gate of Candahar, we know God's eye is over His people Israel for good, and we are therefore content to leave the disposal of this matter to Him, knowing all will be safely and advantageously arranged for us. It is enough for us to know that the *Times* is at last awake to the danger, and admits what is surprising, coming from that quarter—namely, "that the publication of the correspondence makes it clear, beyond a doubt, that the invasion of Afghanistan, in November, 1878, was an inevitable consequence of a real, a pressing, and a growing danger upon the frontier of our Indian Empire."

Is that danger, arising then as now from Russia, less real, less pressing, or less growing? All men know that it is rather more than less, since, within recent days, quite lately, the victorious career of Russia among the Khanates at Geok Tépe and elsewhere brings Russian legions within measurable distance of Herat and Candahar, with power thence to menace India itself. We are only anxious that the Government should be roused from their strange lethargy, and thus avoid the danger they fell into in Ireland, of putting off the inevitable adoption of the principles of action of their predecessors in office, merely because they have once recorded their decision that those principles were wrong and ought to be set aside. They have had to admit the error in the matter of coercion in Ireland, and they will, if they retain office long enough, have to admit, too, that the abandonment of ground occupied by the British in foreign lands, such being God's gifts by victory in war to Israel, is effected at our proper peril, and a heavy price has to be paid sooner or later to re-occupy what ought never to have been given up at all. In regard to that point, as it effects Candahar, the Calcutta correspondent of the *Times* telegraphed on February 13, 1881, as follows:—

> It is generally felt here that the only one argument for the withdrawal, which will stand a moment's examination, is that of the cost of the occupation. The anwer given to this is that such a cost will be but a trifle compared with that which must be incurred in watching the whole frontier, and guarding against internal risings when once the Russians have gained a commanding influence in Afghanistan, which our retirement from Candahar will leave open to them.

These are, we believe, words of wisdom, and we trust Mr. Gladstone's Government will have it laid upon them to act in accordance with their recommendation.

"THE ROCK" AGAIN, ON ANGLO-ISRAELISM AND THE GREAT PYRAMID.

By the Editor.

At page 38 of the *Rock* of January 14, 1881, we have a column devoted to the laudation of the Rev. B. Wrey Savile's last pamphlet, contra the truths he once believed, and some remarks of a nameless writer, which being directed against the Banner of Israel and its editor, are aimed at the Identity, in the hope it may be destroyed thereby. Let us see what these remarks are—arguments there are none. The writer does not condescend to tell us wherein we are wrong, but holds up our views to public derision and attaches to them epithets which we must describe as nothing higher than abuse. Here are some of the latter:—"The Banner, it seems, speaks with the usual confidence of those who combine ignorance the most profound with dogmatism the most presumptuous; and in its issue of August 28, 1878, says of the kingdom mentioned in Dan. ii. 35, 44, 'that kingdom, reader, is the British Empire.'"

The expression occurred as the last words of a demonstration by L. G. R., a writer well known to the Banner, proving that the British Empire was the fifth monarchy of the metallic image of Daniel. Our friend L. G. R., quoting Gibbon, Hume, and other authorities, came (whether rightly or wrongly) to the conclusion stated. He is entitled to be heard; and his arguments, if wrong, should be calmly refuted. Does the *Rock* do anything of the sort? Certainly not! Like nearly all the rest of our opponents he takes refuge in abuse; calls ours "the usual confidence of those who combine ignorance the most profound with dogmatism the most presumptuous," and so condemns L. G. R., and all who consider his reasoning cogent. Is this reasonable or fair? On what grounds does the *Rock* deem L. G. R. so utterly and hopelessly wrong? Because Daniel's prophecy, he says, has been acknowledged by every Christian writer for the last eighteen centuries, to be the "kingdom of the Messiah, which is yet to be developed in a way which the earth has never yet seen, in its coming glory."

Supposing this to be the fact (it is not accurately so, in the sense the *Rock* puts on the words), but granting it to be true, what then? We Israelites absolutely concur in the opinion of "every Christian writer." We, too, hold this kingdom is Christ's, who will, when His kingdom comes, reign gloriously on this earth, in and by His people, who are Israel—the British. The *Rock* means "the Church" as "His people." We differ, and say, that "the people of God," "the children of God," and those who are always termed in the Word of God "His people," are, and ever have been, the children of Israel; and these are in truth "the Church"—the chosen ones of Christ—the British Anglo-Saxon races. It comes then to the old question of evidence. Is the evidence sufficient to prove the fact we allege, that the British are in truth "the remnant of Israel?" This is a subject for calm and Christian discussion. But earnest men are not to be abused by their brethren, clerical or lay, in the hope that the world, accepting such condemnation, will fail to investigate our facts. Anyone can abuse. Anyone can say of another, "he is profound in ignorance, and presumptuously dogmatic." These be "hard speeches," which no one condemned once, more than the Rev. B. W. Savile. Yet, in his service, his brethren the clergy, some bishops, many laymen, with a multitude of godly women, are to submit to be regarded as "despicable dogmatics," and "profoundly foolish ones," because, for reasons stated, we believe that the British are Ten-Tribed Israel.

Again, the Banner of April 7, 1880, is quoted as showing that we have the "hardihood" to write that "the true length of the Grand Gallery of the Great Pyramid absolutely fixes the approaching end of the age." Such "hardihood" being in contravention of the Lord's warning, that of *His future advent* "no man knoweth the day nor the hour." We beg to point

Digitized by Google

out to our readers (by way of showing the inaccuracy of our mentors) that the words quoted from the BANNER of April 7, 1880 (page 145), are Philo-Israel's, and therein we referred (would our readers believe it?) not at all to the Lord's advent (!) but to the great earthquake now imminent in Europe, and we stated that *its* date (not that of the Lord's coming) "was absolutely fixed" as an epoch "by the Great Pyramid, as a date not later than August 6, 1882, for the terrible events we anticipate." Whether the *Rock's* treatment of us, and its quotations, are fair and candid, let our readers judge! We repudiate these strictures with indignation, and our readers will, we are sure, take note of the terribly false position the writer in question is shown to have assumed.

The *Rock* further treats us to the argument from majority in numbers. "There are 23,000 clergy of the Church of England (it says), and not one of these *of any reputation* has given his adhesion to this gigantic craze." If the argument of counting heads and majorities is to be followed, and resorted to, some of the conclusions we must arrive at will be surprising. For example: In our Lord's time, not one of the Scribes, Pharisees, rulers, or lawyers believed on Him. His disciples "all forsook Him and fled." Majorities, it appears, rule. The Saviour, therefore, was an impostor, and rightly put to death! God forbid! Why then are we now to submit to the rule of counting heads? Even if not a single cleric, not a single bishop, not a single man or woman of repute, believed in our Identity, what then? Would it therefore be false? The Christian religion is in a minority as regards its adherents throughout the world at this moment. Is it therefore untrue? In Christendom, Protestantism is decidedly unpopular, and its followers the few. Is it a false view of the religion founded by the Nazarene? The Evangelical party in the Church of England seems to be vastly outnumbered by the other two parties, the Broad and the High. Is the Low Church party therefore wrong *ab initio?* By Mr. Savile's and the *Rock's* arguments it must be so; or, those arguments founded on majorities are absurd. We deem them to be so. We value at the same estimate another reason the *Rock* puts forward why we should be suppressed; and this we shall give in the writers own words:—"We happen to know well (he says) an experienced Evangelical clergyman, now in his ninth decade, and who long ago was a Cambridge prizeman, who has looked into the subject, and who thus expresses his opinion on the theory, "I most profoundly agree in your view of the Anglo-Israelite craze. The contemptible monstrosity is to my mind not only logically a *fiasco*, but in one sense an abomination. The proper name for it is swagger. But its impudence is pettifoggingly paraded by an amount of playing fast and loose with Holy Scripture at which I fairly stand aghast. If I may individualise the thing itself, I should say it was one of the 'false prophets,' that were to arise before the consummation of all things."

We hope our readers are edified at the language indulged in by this very aged servant of Christ. We, however, cannot find in the Word of God any justification for a minister of the Lord to use towards his brethren in the ministry, and towards his lay fellow-believers in Christ, such words as those which appear above. "Contemptible monstrosity," "abomination," "swagger," "impudence pettifoggingly paraded," "false prophets," and the like, seem to us to be coarsely abusive words, and poor replies to the arguments with which the BANNER bristles, but with which our old Evangelical clergyman, late Cambridge prizeman, very wisely shrinks from grappling.

In conclusion, we invite that godly and aged servant of the Lord, whose revilings we pray Him to forgive, to answer us the following, and prove us to be wrong. Is it true or is it false:—

1. That God gave "to Abraham and his seed for ever" certain very unique precious promises, and gave them to them *exclusively?*

2. Is it true, or is it false, that we British have now in possession *exclusively* those same promises?

3. If the facts are so (and no one has yet had the "hardihood," to deny it), we wish to know why, with reference to Numb. xxiii. 19; Rom. xi. 28; Psa. cxlvii. 19, 20; Amos iii. 2; Haggai ii. 5, the British are *therefore* not the Ten Tribes of Israel, entitled to all that such nationality promises them in God's Word?

4. If the Word of God and the facts of the day are on our side, why does God's aged servant sit down to revile his clerical and lay brethren, and not rather pray that his own eyes may be opened to see the truth?

OUR NATIONAL FLAG.

BLIND EVIDENCE FROM "OLD JONATHAN."

"The flag that's braved a thousand years
The battle and the breeze."

COULD there possibly be a more touching tribute paid to our national flag than the dying request of our late dearly-beloved and deservedly deeply-lamented Princess Alice? We are told that she asked that an English flag might be laid upon her coffin, with a modest expression of a hope that no one in the country of her adoption could take umbrage at her wish to be borne to her rest with the old English colours above her. Did we need a deeper love and reverence than we already have for our national flag, surely this graceful tribute—a tribute worthy of the noblest and proudest of England's brave old warriors—would endear it more than ever to our hearts and homes.

It is interesting to call to mind how very ancient the use of the flag or banner is; and each nation we find from its earliest history displays a distinct emblematical device. The Eagle is associated with Rome, the Dragon with China, the Fleur-de-Lys with France, the Crescent with Turkey, and with our own beloved England, the Lion. Banners were in use in the middle ages at sea as on land; and, in addition to regular ensigns, it was a prevailing custom to emblazon the sails of ships. Banners, ensigns, and standards have been used in all countries by warriors, Christians, prophets, and Churches.

The national Banner of England is the Cross of St. George; that of Scotland, the Cross of St. Andrew; and that of Ireland, the Cross of St. Patrick.

The first "Union Jack" consisted of the Cross of St. George of England, and that of St. Andrew of Scotland. These two crosses were united together, and declared to be the national flag of Great Britain by King James I., 1606.

The "Union Jack" of the present day is composed of the three crosses combined, namely, the Cross of St. George of England, that of St. Andrew of Scotland, and that of St. Patrick of Ireland; and its era dates from the commencement of the present century.

Where is there an Englishman who does not love that national flag? Why, from his boyhood the very sight of it has given a thrill of pleasure indescribable! Only let an old sailor catch one glance of the "colours" waving aloft, off will come his hat, and intuitively he will shout a proud hurrah for "the flag of Old England for ever!" Aye, many a touching tale could he tell of the triumphs of the flag he loves. Depend upon it, under his old blue jacket there beats as loyal a heart as ever yet responded to our grand old national anthem, "God Save the Queen."

We think there is ever a sacredness of feeling associated with our English flag, and especially so, when we notice that, wherever that flag is unfurled, there is a way made for the Bible, the Word of the living God. Into how many different versions has the Bible already been translated, and how widely is it now circulated. Well may we desire to see the flag and the Bible go forward hand in hand.

As early as the date 1490 B.C., we have the "standard" and the "ensign" mentioned in the Bible. When the children of

Digitized by Google

Israel, God's ancient people, were commanded to take their march through the wilderness, God told His servant Moses, "Every man of the children of Israel shall pitch by his own *standard*, with the *ensign* of their father's house" (Num. ii. 2). There were four distinct squadrons of the Tribes of Israel of old, and three Tribes in each squadron. The standard was the banner under which every three tribes were united. This union of three is worthy of notice, as it is still retained in our own national flag.

Their devices may have been different, but their interests were the same. "Union is strength." They were strong and victorious, led on by an invisible Guide, subduing proud kings and mighty men of valour; and, when taking a review of their march, we read that Joshua told them: "For the Lord hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand; for the Lord your God, He it is that fighteth for you, as He hath promised you" (Josh. xxiii. 9, 10).

The same God ever lives. He is King of kings, and Lord of lords. He is the God of the armies of heaven, as well as of the inhabitants of this earth, "and none can stay His hand." And, while we rejoice in the honour paid to our national banner, we would ever remember the words of David in Psalm lx. 4: "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth;" and again in Psalm xx. 7: "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." "We will rejoice in Thy salvation, and in the name of our God we will set up our banners" (ver. 5). AUNT LUCY.

JONAH A TYPE OF EPHRAIM-ISRAEL.

A BIBLE DISCOURSE.

BY JOHN T. GOTT.

(*Continued from page* 91.)

PART IV.

So Ten-Tribed Israel professed to obey, but not obeying, were doomed to exile. Like Jonah, they were buried in a living tomb. Then they remembered the Lord. Then they were revived. From that tomb of death they were delivered. And now they stand upon their feet before the Lord, a nation, the British nation, the only nation on the face of the earth which can be said to have obeyed the Divine command to preach the Gospel to every creature throughout the wide, wide world. In the prophetical Word there is only one messenger sent to the heathen, and that one is Ten-Tribed Israel; just as Jonah was the only prophet sent with a Gospel message to the Ninevites.

King David was deeply impressed with God's promise respecting the establishment of His seed in the kingdom for ever. Psalm cxxxii. makes this plain: "The Lord hath sworn in truth unto David: He will not turn from it: of the fruit of thy body will I set upon thy throne. If thy children will keep My covenant and My testimony that I shall teach them, their children shall also sit upon thy throne for evermore."

This condition was not kept by David's descendants, consequently the promise was suspended, but not abrogated for ever. "Zion's welfare and David's throne are inseparably connected." The promise is, "In Zion will I make the horn of David to bud, I have ordained a lamp for Mine anointed" (ver. 17). That is, the light of Divine grace and favour is again to shine upon David's seed, after the darkness that has enveloped them, not for their own sake, but for the sake of David "Mine anointed."

Thus the raising up of the long-lost Ten-Tribed Israel is God's own work, His strange work, His marvellous work, for He alone can give the will and the power to keep His covenant. And herein do we see that Ephraim-Israel is like Jonah, a living monument of mercy.

When Jonah was first sent to Nineveh, his commission was, "*Cry against it.*" His second commission was, "*Preach unto it.*" The Son of God came to preach the Gospel, and He charged His disciples to preach the Gospel to every creature. They were of the seed of Abraham; and their descendants to-day must bear the characteristic feature of being Gospel messengers. The British claim that feature in a very eminent degree.

As a Gospel messenger, Jonah occupied the same position to the Ninevites, that British-Israel does to the world to-day.

His history had travelled before him. To the Ninevites he was something more than a prophet, he was a veritable wonder in the earth. He had "tasted of death and had not seen corruption," and now he had returned to witness among them for God. Thus did Jonah become "a sign." He who concealed the message of mercy in his bosom, became an outcast, was buried out of the sight of the living, but on his repentance he returned with the message of mercy, being himself a living symbol.

In the same manner, the history of the British people is travelling before them to the ends of the earth. They had not their origin in this island. They have nothing in common with the nations around them. They are an isolated people, and a peculiar people. They are a mixed people, and ever have been, from the days of Abraham, because Jehovah destined them to be a great ingathering people. And surely the people who are filling up the waste heritages of the earth, the people who are supreme on land and sea have the greatest capabilities for sowing the Gospel seed.

As it was with Jonah, so is it with British-Israel. The Bible fact is now going forth to the ends of the earth, that long-lost Israel is found, that the dead are alive again, and have not tasted of corruption. This Bible fact is only gainsaid by those who cannot comprehend the Abrahamic covenants, or understand how God's faithfulness is bound up in them.

Jonah's history was "an embodied lesson" to the Ninevites, and so will the history of British-Israel be when Jehovah shall accomplish His strange work, and the whole world shall know the long-lost House of Israel.

By Jonah's preaching, Nineveh was saved; by British-Israel's preaching, the world is saved from destruction.

Men grumble now at missionary enterprise, and say, It is a failure! Let them remember that it is sowing-time still. Our national commission is to go on sowing. By-and-bye the gentle rain will fall, and the bright beams of Divine blessing will be poured down, and then the shocks of corn will appear, when, according to the predictions of holy men of old, "Nations shall be joined to the Lord." We must go on sowing the seed, doing the work assigned to us as the world's Gospel messenger, however imperfectly it may be done, until the Holy Spirit be poured forth, and the time arrive when God shall make His new covenant with the House of Israel and with the House of Judah.

The strange history of Jonah, who so strikingly displayed the mighty power of the God of the Hebrews, exercised convincing power among the heathen Ninevites. So when the remnant of Israel and the Jews shall return and colonise the Holy Land under British rule, they shall return not "in haste," nor "by flight," but in peace, when the strange story is, by this sign, convincingly demonstrated to all peoples of the earth; then will the time have arrived when the result of this long season of sowing the seed, which is the Word of God, will begin to appear. Sowing-time has been long, because the field is large, "for the field is the world."

Nineveh was an exceeding great city. It took Jonah three days to pass through it. In the same way it is nearly three prophetic days, nearly three thousand years, since God began His "strange work" of "scattering" the great bulk of His chosen people, of "gathering" them out again, and "calling"

Digitized by Google

them by a "new name," of adding unto them and blessing them with every one of the covenant promises, of branding them in the sight of all nations as the objects of His special care, and of making them a multitudinous nation, swarming about the earth as fishes do in the sea. Once the command went forth to mankind to spread abroad and replenish the earth, then the earth was of one language and of one speech. That generation commenced to build the Tower of Babel that they might abide together, but God scattered them by confounding their language. Then God called Abraham, and raised up from him the chosen people. To one portion of them, Ten-Tribed Israel, the prophet Hosea predicts the multitudinous seed. The British nation to-day bears this characteristic feature, and it is a sign that the remnant of Israel is hidden, like leaven, in this great mixed people. No other nation has ever exhibited this great multiplicity of seed; no other nation has ever spread abroad to the same degree; no other nation has ever had the facilities, or known the necessity for this constant flood of emigration, which is resulting in the desolate heritages of the earth being filled. Thus, the Divine decree, in spite of man's rebellion, has become almost an accomplished fact. As it took Jonah three days to pass through Nineveh, as Jonah is a type of Ten-Tribed Israel, and Nineveh of the world, so, under the providence of God, has it taken nearly 3,000 years to bring about, through the agency of British-Israel, that state of things in the world, that will speedily uproot infidelity, scatter scepticism, demonstrate the truth of God's Word, and vindicate the faithfulness of Jehovah to His covenant promises, and to rebellious, outcast, Ten-Tribed Israel.

We have said that by Jonah's preaching Nineveh was saved. "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." What the people of Nineveh were doing reached the ears of the king, and he "laid aside his robe, and covered him with sackcloth and sat in ashes." And following the custom of heathen nations in the East, the very beasts of the field, seeing that they share in the evil effects of man's sin, were included in the same fast, and were covered with sackcloth.

And God saw their works, and repented of the evil He had said He would do unto them, and He did it not.

Now the very same thing is predicted of Israel's mission to the whole earth, and the British-speaking people of these latter days may be looked upon as the only people carrying on that work in a very remarkable way.

(To be continued.)

THE PROGRAMME OF THE REBELLIOUS BOERS.

If a Reuter's telegram published in the *Times* of February 19, 1881, may be credited, the so-called Government of the South African Republic, of which "Kruger" is the vice-president, has nailed its colours to the mast and announced its programme in defiance of God's people Israel. It is war to the knife to the Anglo-Saxon Race. Gentile Dutch Boers mean to have South Africa to themselves, and drive the chosen people of God, to whom South Africa has been given by their Father in heaven, out of that territory into the sea. In vain the threat! God's Word shall stand for ever, boast the "Africander" as he may. A few short weeks, perhaps days, from the date on which we write (February 19), we expect to see the Boer rebellion put down by God's blessing on Israel's arms, and the authority of the British established, not from the Zambesi to Simon's Bay, as Kruger boastfully declares, but throughout the vast expanse of the British possessions in South Africa where God has already made Israel dominant. The telegram we allude to runs as follows:—

From Bloemfontein, dated February 18.

A lengthy document has been published here, addressed to the Volksraad and signed "Kruger, Vice-President of the South African Republic." It sets forth the grievances of the Boers, and concludes by declaring that, whether they win or lose in the struggle with England, the result of the war will be freedom for Africa such as is enjoyed by America. "Africa will be for the Africander from the Zambesi to Simon's Bay."

We trust those among us who sympathise with the Boers in their uprising and rebellion, note the extent of the Dutchmen's claims. They do not modestly aspire only to recover their independence in the Transvaal; they look now to hold Africa itself for the "Africander," and that from the Zambesi to Simon's Bay—the latter a British possession. If that be the lofty ambition excited by this rebellion, and the gauge of the efforts of "Kruger" and his fellows, he is no patriot, but a traitor to his Queen and country, who dares still to wish well to men who aspire to destroy Israel's power in South Africa, and substitute for it a miserable, effete, slave-driving, cruel, semi-civilised government, unfit for dominion, without wealth, resources, religion, or power; without any quality whatever which would make it safe to entrust to their rule even their native region, the Transvaal.

What the purpose of the Government of the day may be in regard to the present complications we know not. We trust it is not true they have been in treaty to secure a peace from successful rebels with arms in their hands; but that Sir Evelyn Wood's forward movements and operations betoken that before a decisive blow is struck the Government will scorn to patch up a peace which, being dishonourable to this nation, could not last. We trust, rather, that a lesson may be speedily taught to the inferior race now daring to measure strength with us which will show all men that in South Africa, as elsewhere, "the kingdom, and dominion, and greatness of the kingdom" is reserved by the Lord Himself for His people Israel, the British. Again we find the power of this nation fully representing the "remnant of Jacob among the Gentiles, in the midst of many people" (at Newcastle and Mount Prospect Camp), as a lion among the beasts of the forest, solitary in his grandeur, surrounded by the hostile beasts of the forest, many in number; "as a young lion among the flock of sheep, who, if he go through"—as Sir Evelyn Wood is causing him to do, both will tread down the opposition of the Boers—"and teareth in pieces, and there will be none to deliver" (Micah v. 8).

In adapting the prophecy in question to our present circumstances, we do not deem that we are acting in the spirit of "speculative prophets." For, in very truth, since we are God's people, the remnant of Israel, we are fulfilling prophecy; and we cannot dishonour God's word and His promises to our race, "His chosen ones," by doubting for a moment the result of the present hostilities. These have been prepared for us by our God to try us, and to carry out His own purposes, announced by Daniel the prophet so far back as twenty-four centuries ago, that He would, at this very crisis of the world's history, "scatter the power of the British nation."

The "crushing shepherd-stone of Israel," which comes from Joseph (Gen. xlix. 24), will fall, we believe, sooner or later, on the Boers, as it did on the French at Waterloo, on the Sikhs in the Punjab, on the Afghans, the Zulus, the Ashantees, the Russians, the Abyssinians, the Chinese, and the Indian Sepoy mutineers. Though all seemed lost over and over again in each of these campaigns, God gave us always His help, and maintained our cause. The same God has the disposal of the present complications, and He will, we are sure, give us, as He did before, according to His promises, the final victory over the Boers, as over all our previous national foes. And, such being the case, we urge our friends never to distrust our God's power, His love, His grace, and His intentions of mercy towards us, His people Israel; but now, as always, to praise Him. What He said once to the children of Israel, He says now again to us: "Wherefore criest thou to Me? Speak unto the children of Israel, that they GO FORWARD" (Exod. xiv. 15).

Digitized by Google

THE "LONDON QUARTERLY REVIEW" ON THE GREAT PYRAMID, AND PROFESSOR PIAZZI SMYTH'S REPLY.

FORWARDED BY J. THOMPSON.

(*Continued from page* 98.)

PART II.

THE PROFESSOR'S REPLY.

DEAR MR. J. THOMPSON,—In answer to your important letter of the 29th ult., I have to say that I have not yet seen any numbers of *Israel's Hope and Destiny*. Somehow or other it has not come in my way, or I in its; and though it may be doing very good work, yet I never heard there was anything to expect from it, either very different from, or much better than, the other and older Identity journals edited by the longer known names of Edward Hine, E. W. Bird, or the late John Wilson; and so it came to pass that I have lost the opportunity of seeing in *Hope and Destiny* your Pyramid symbology article, which was doubtless, from what I have seen of others of your writings, both good and sound.

As to the review of "Our Inheritance" in the January number of the *London Quarterly Review*, I have seen that, a copy having been sent to me by my London publisher. I can testify, therefore, to your having given a very sober, truthful, and able account of it, though only from memory of several weeks old.

But though it be as bad as you indicate, I am not going to answer it in any public journal, having long since come to the conclusion that the Great Pyramid subject is not intended so much to convert men to one belief, as to make divisions already existing among them more apparent; for there are many who never will be persuaded of the truth; and who, the more it shines out, the more they will persist in remaining in their previous prejudices; they must, therefore, take the consequences, both in this world and the next. Neither is it my business even to try to persuade anyone; though it is, I humbly hope, my calling to do all I can, year after year, in setting forth the Great Pyramid subject in and for itself alone: but then to leave all men to accept or reject accordingly as they may be predestined to do. Those who attack and condemn unreasonably may mislead weaker brethren, but will chiefly injure their own souls; especially when they apply to them the flattering unction, that by writing anonymously they may do almost anything they like in the way of perverting the subject, and making known men look ridiculous, or worse, before the public; and, indeed, they do take those licences so persistently, in spite of everything that can be written, that I have for several years past, sheerly to prevent utter waste of time, put myself under a general rule to answer no anonymous attacks; and it has brought the good fruit with it ere long, of seeing some of the most unprincipled of the blows answered involuntarily by other assaults just as bad, but from directly opposite quarters, so as to neutralise each other.

But your present application for explanatory help, both in strengthening your own vision, and perhaps writing something thereon for those who are likewise asking for more light, stands in a very different position. Wherefore, in the first place, I have asked my Edinburgh publishers to send you a copy of "Life and Work at the Great Pyramid," the book of 1867, and wherein you can look up for yourself many original mensurations of the monument, necessarily free from the influence of subsequently formed theories.

Next I would remark that the *London Quarterly* reviewer has not added anything to the stock of knowledge concerning the facts of the Great Pyramid, either from his own observations or those of any other persons; he has merely dealt with numbers contained in my own book; but by misplacing some, suppressing others, misquoting sentences, and insinuating things not there, he shows how much havoc the perverse spirit of man can easily produce, almost anywhere or in anything, by the application of what I believe they call "literary exegesis and scholarly criticism." Nor does the reviewer seem to have in reality any practical knowledge of the higher mensurational sciences; but possesses in abundance untiring power of dreary, wordy, sneering misrepresentations, sometimes ingenious, but so generally unscrupulous, that it would be waste of time for either you or me to follow him up through every one of them.

Nor was there any occasion for the reviewer to have imported absolute falsities into his work to condemn mine; for he lays down, at his page 268, a theory before hand, which would have, in itself, given him hundreds and hundreds of findings of error in my books, by its legitimate application thereto; leaving, however, the question still to be inquired into, whether his theory be true or not.

Unhappily for him, he begins this very theory of his with a falsity, when he says, "the sole evidence of the inspiration of the Pyramid architect is said to be mathematical and scientific," whereas I have most abundantly held forth the religious and prophetic indications as far higher claims to that magnificent character. But, however, the reviewer having said what he has said as above, then goes on to assert—1. That everything about the building, if erected by a Divinely-inspired architect, ought to be or "shall be mathematically correct and scientifically perfect;" a thing which has not been realised or attained to by any practical work of modern science, even in its most exact and recent developments. For proof, behold the whole world's efforts for the sun distance at the last Venus transit in 1874, resulting in such discrepancies and contradictory variations that the nations generally are ashamed of them. 2. That the work of an inspired man, even of primeval pre-historic antiquity, ought still to be or "shall be in such a state of preservation, that whatever truths were embodied in it 4,000 years ago, may still be read therein without liability to serious error."

Such is the anonymous reviewer's theory out of his own head of what a monument built by a Divinely-inspired architect, in the beginning of the world, ought to be. But surely Divine inspiration is not to be ruled, regulated, and limited by any modern man's fancy or invention; and the only practical conclusions to be drawn by weak, fallible human nature, of something so far beyond its own sphere, is rather to note well what are the characteristics of the only other thing on earth to which the wondrous term of "Divine inspiration" to its immediate authors or producers can be, and is, applied by the general consent of the majority of mankind, throughout the ages—viz., the Bible.

How, then, do the reviewer's anti-Great Pyramid theories of Divine inspiration apply to the Bible? Was everything therein written down in absolute verbal, literary, and caligraphic perfection? Were even the greatest of its inspired writers—Moses, David, and others—perfect men, who never sinned or fell short in any of the topics or doctrines taught in the Bible? Is not every language more or less an imperfect instrument for conveying the fulness of possible thought and intention? and especially imperfect in its written forms, which can be considered only as distantly approximate; while no one language generally lasts longer than about 1,000 years as a living tongue, and its written expressions after that become more or less hazy.

And next, are the original MSS. of each prophet still well preserved, so that the exact words he used, with the orthography of them, can be seen anywhere by a studious inquirer? and are all learned men agreed perfectly together as to their meaning, both in the language of that day and ours too?

Of course, the facts are the very reverse; for the oldest known existing MSS. of any part of the Bible do not go back to within 2,000 years of the time of Moses, and have so many flaws, that scholars declare there are 30,000 various readings in the whole Scriptures as now known. While from nominally one and the same book, fifty or more different forms of religion are conscientiously

Digitized by Google

made out by different men: but with all the terrible divergencies from Roman Catholic to Unitarian, and from Ritualist to Rationalist. Yet, for all that, the Bible is the most precious heirloom to man from God; and man must accept it with the imperfections on its head of all the human media, by means of which alone it has reached us at all in these days. Exactly so, then, is it, *mutatis mutandis*, with the Great Pyramid.

Yet, on his page 270, this unabashed *London Quarterly* reviewer, who would regulate Divine inspiration through all the ages of human history, by his own present-day ideas, actually brings it up as a crime against the Great Pyramid, that there cannot be found there "the Divine pattern, or the heaven-inspired workmanship"—*i.e.*, such things as are said to have been given to, or manufactured by, the working men, Bezaleel and Aholiab, in the time of Moses, for the framing of the tabernacle in the wilderness. But then, again, where can anyone now find "the Divine pattern and the heaven-inspired workmanship" of the same Bezaleel and Aholiab? According to the reviewer's requirements of inspiration when supplied to the Great Pyramid's architect, these tabernacle works ought to have lasted for ever, by some mysterious, miraculous mode of perfect preservation from both the action of weather and the injuries of man; whereas, so far as is known, they have long since entirely perished; although, too, they were not so old as the Great Pyramid by many centuries.

On his page 276, the reviewer declares roundly, "nor is it likely that anything determined the choice of the site (of Great Pyramid), except its immediate connection with Memphis." "Immediate," indeed; why Memphis is a long day's journey to the South of the Great Pyramid; all the other principal Pyramids are nearer to Memphis than is the Great Pyramid. But none stand between the Great Pyramid and the Northern edge of the Jeezah hill, which is on the opposite to Memphis, is so close to the Great Pyramid as to be almost under its Northern base side, and is essential in that manner to give that one building the peculiar characteristics of Isaiah's monument (xix. 19).

(*To be continued.*)

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—With the exception of the remarks on your review of his last work with which it commences, the letter of the Rev. B. W. Savile, published in *The Daily Western Times*, and republished by you in your last number, is almost identical with one which appeared in *The Rock* for December 10, 1880, with the signature "M. A."

It may therefore be interesting to your readers to know that I wrote to the editor of *The Rock* to protest against important controversy being carried on in the manner adopted by "M. A.," but he did not insert or take any notice of my letter. I enclose a copy of it with this, and am,

Yours faithfully, J. E. NELSON.

Dunmore-house, Stanwell, Staines, January 31, 1881.

[COPY.]

To the Editor "The Rock."

SIR,—Thinking that questions, in which the meaning of large portions of the Word of God are involved, should be considered calmly on their merits, and kept separate from side issues and personal recriminations, I ask space for a few remarks in connection with the letter of your correspondent "M. A.," on the Anglo-Israel question. The essential points of the inquiry are:—

1. Is it, or is it not, true, that God has promised blessings, exceeding those enjoyed by all other people, to the descendants of Abraham in the line of Isaac, Jacob, Joseph and Ephraim; and that the seed of the latter patriarch was to become "the fulness of the nations," whose "coming in," which was to take place subsequently to the date of the Epistle to the Romans, was to be as life from the dead?

2. Is it, or is it not, true that the prophecies concerning that youngest son of Joseph are being fulfilled in the English people?

3. Is it, or is it not, true that the Assyrians called the Israelites Khumree, that the Persians called the Khumree Saks, that historians say the Saks were the ancestors of the Saxons, and that our own descent from the Saxons is notorious?

These are questions that can only be decided by a careful and unbiassed examination of texts and authorities, and it is according to the results so obtained that the theory must stand or fall eventually.

Whether the editor of the BANNER OF ISRAEL, or any other writer on the subject, be right or wrong in his views as to the nature of the Great Pyramid, or the length of the Christian dispensation, or whether the advocates or the opponents of the theory have used the most judicious or polite language, are matters altogether distinct from the main issue, and to mix them up with it only serves to involve it in confusion, and hinder our judging of it clearly and correctly.

I am, Sir, yours faithfully,

J. E. NELSON.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the article under the heading, "The Anglo-Israel Discussion," in this week's BANNER, there is an extract from the *Church of England Messenger* (Melbourne) in the following words:—"The editor contends that to identify Israel with the Welsh through the Cimmerii or Gimiri, I must identify the Khumri, the Khumri with the Cimmerii, the Cimmerii with the Cymri."

The question raised as to identity of the Cimmerii with the Cymri, may be, at all events, partly cleared on reference to Herodotus. "And there are now in Scythia Cimmerian fortifications, and Cimmerian porthmia (porthmia meaning passages or ferries), there is also a district named Cimmeria . . . . . The Cimmerians evidently appear to have fled from the Scythians into Asia, and settled in the peninsula in which the Grecian city Sinope now stands."

The single word porth, to one acquainted with the Welsh language, is very significant, for it means in these days precisely what it did in those of the Cimmerians—viz., ferries over estuaries, arms of the sea, or straits. The name is retained in that sense in North Wales to this day. Mia, or, as it is written in another part of Herodotus, "Meia," may be, and not unlikely is the same as the Welsh word "mwya," signifying large or important ferries.

In this week's BANNER also, in the article, "The Testimony of the British Triads," Deffrobani is mentioned as the place whence the Britons arrived in this country. Query? would Deffrobani and Sinope be the same spot? W. H. W.

January 13, 1881.

To the Editor of the "Banner of Israel."

SIR,—I see in to-day's BANNER a carefully thought out article by H. P. Keighly, on "The Seven Thousand in Israel Overcome by the Spirit of Deep Sleep, Awake to Become God's Witnesses." I do not accept this interpretation, because I think that of the Rev. C. W. Hickson is much better, and my object in writing now is not to criticise the one, but to call attention to the other, which cannot be too generally known.

Mr. Hickson proves, from Rom. ix. 22—26, that St. Paul applies the term Gentile to Israel of the Ten Tribes, and to himself as one of them, as shewn by the reference to Hosea ii. 23. This application of the term runs through the whole epistle; and the term Israel, when used as an antithesis, is applied to the Jews (see Rom. ix. 31, xi. 7). The references from this verse to Isa. xxix. 10; Psa. lxix. 23, show that Judah is spoken of, and that it is upon the *Jews*, not the *Israelites*, that the Spirit of slumber has fallen. We do not read in the Bible of any awakening as yet.

With the key supplied by Mr. Hickson, all obscurity vanishes, and the argument of the apostle comes out clearly. That the unbelief of the Jews was a blessing to Israel (Gentiles), inasmuch as the kingdom of God was taken from them (the Jews) and given to the "other nation;" and that the other nation (Israel) will in turn be a blessing to Judah, as the means of restoring her to her own land, and probably converting her to Christianity, after that event. We know that the Jews will be restored to Palestine in unbelief; but there seems to be ground for believing that Israel will be instrumental in converting them, "provoking them to jealousy" there.

Yours truly,

J. M. GRANT.

Cheltenham, February 16, 1881.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

BANNER FREE CIRCULATION FUND.

	£	s.	d.
Mrs. Fayle, per "Philo-Israel"	0	9	0

We are greatly indebted to our friends for the assistance they render.

Just published, Crown Octavo, cloth bound, gilt letters, 296 pages.

THE SEED OF ISAAC, BEING AN HISTORICAL REVIEW OF GOD'S DEALINGS WITH HIS CHOSEN PEOPLE ISRAEL.

BY J. D. GRANGER.

Post free, 4s., from THE AUTHOR, 34, Exeter-street, Plymouth, and ROBERT BANKS, Racquet-court, Fleet-street.

Just published, price 1s., post free 1s. 1d.

THE GREAT PYRAMID, IN, BUT NOT OF, EGYPT:

ITS CLAIMS TO BE FOR A SIGN AND FOR A WITNESS UNTO THE LORD OF HOSTS IN THE LAND OF EGYPT,

As announced in the Scriptures of His Holy Prophet Isaiah, B.C. 714.

BY H. W. BADGER,

Private in H. M. 40th Regiment, now serving in India.

INTRODUCED BY MRS. PIAZZI SMYTH,

London:

ROBERT BANKS, Racquet Court, Fleet Street.

New ready, bound in cloth, 2s. 3d., cloth gilt, 2s. 9d.; post free 3d. extra.

SERMON I.,

Containing Seven Parts of Extracts from the

"FLYING ROLL,"

FOR THE

"INGATHERING" OF ISRAEL.

May be had of Joseph Head, John Rogers, George Moore, Edward Rogers, 5, Trafalgar-st., New Brompton, Kent; Joshua Rogers, 151, Great Titchfield-st., London, W.; and, by ordering, of any bookseller. May be had also in parts, 4d each; post free 4½d.

"Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100.

NEW PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.
AND ALL BOOKSELLERS.

Now Ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

THE

GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.

BY C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

Price 8s., post free 8s. 8d., bound in blue cloth, gilt, side and back.

THE FOURTH VOLUME OF THE BANNER OF ISRAEL.

CONTAINING 520 QUARTO PAGES.

Post Office Orders to be made payable to Robert Banks, Racquet-court, Fleet-street; or, W. H. Guest, 20, Warwick-lane, Paternoster-row.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES. An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

MARCH NUMBER NOW READY.
Price 2d.; Annual Subscription, 2s. 6d.

ISRAEL'S HOPE AND DESTINY.

Editor: Douglas A. Onslow, J.P.

London: Robert Banks, Racquet-court, Fleet-street.

THE MARCH MONTHLY PART OF THE BANNER OF ISRAEL. May be had, by ordering, of any bookseller, or newsagent. Price 7d.

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

Price 3s., post free 3s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

THE LOST TEN TRIBES AND 1882.

BY THE REV. DR. JOSEPH WILD

Of Union Congregational Church, Brooklyn, N.Y.

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."

London: Robert Banks, Racquet-court, Fleet-street.

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.

By REV. JOSEPH WILD, D.D.

With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

London: Robert Banks, Racquet-court, Fleet-street.

Just published, price One Shilling, post free.

PROMISES, PROPHECIES, and DECLARATIONS relating to GOD'S CHOSEN PEOPLE ISRAEL.

London: F. Norgate, 7, King-street, Covent-garden.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, MARCH 9, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 220. Entered at Stationers' Hall.] WEDNESDAY, MARCH 16, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The European Earthquake	109
"Bring Ye all the Tithes into the Storehouse" (Malachi iii. 10)	110
The Second Coming of the Lord. By Charles Horner	111
Israel the Head and Not the Tail in Shipbuilding	111
Jonah a Type of Ephraim-Israel. A Bible Discourse.—Part V. By John T. Gott..	112
The *London Quarterly Review* on the Great Pyramid, and Professor Piazzi Smyth's Reply. Forwarded by J. Thomson.—Part III.	113
A French Journalist Gives Blind Evidence of Our Identity, and that the South Irishman is Not of Israel	114
Mr. John Bright on Israel's Empire	114
Correspondence—The Rev. B. W. Savile Again Explains	114

THE EUROPEAN EARTHQUAKE.

WHILE our attention has been directed for some time past to Afghanistan and South Africa, the crisis has been gradually growing nearer and nearer in the East. The Turkish Empire is drawing nigh to its final fall, and that fall will, as God's Word assures us, drag into the vortex of its dissolution the nations of Europe, who will be gathered to the partition of the prey, and be involved in those internecine wars destined to be their utter destruction.

The *Manchester Guardian*, of February 24, 1881, writing on the situation, states in words partly Scriptural and greatly prophetic, what follows:—

War in the next few weeks may, in fact, shatter Turkey to pieces, and who then will prevent the gathering of the eagles for the prey? The Turkish troops in Epirus are, by all trustworthy accounts, in such a state of squalor and disorganisation that a Greek success is by no means an impossible event. And what effect would such a success, even if only temporary, have upon Eastern Roumelia, Albania, and Macedonia? The attitude of Albania, at all events, is already far more than doubtful. The Turkish Governor has been driven from Pristina and Kossovo, and the Albanian mollahs of Pristina, Prisrend, and Djakova have openly preached a holy war against the Sultan. The Albanian delegates, who were sent to Constantinople to demand Albanian autonomy, were sharply answered by Assym Pasha, and left in a fury, vowing that they would have not only their autonomy but something more besides. Still more serious is the fact—vouched for by a correspondent of the *Cologne Gazette*—that the Albanians have taken forcible possession of the important town of Uschkub. The state of Macedonia, again, is as threatening as it can be. Recruiting has been carried on under great difficulties, and when troops were used to force compliance, the Wallach and Bulgarian population in one part of the country took up arms and compelled the Turkish troops to retire. What is particularly noticeable is that these men were good Mahometans. Such are a few signs, picked out at random, of the many that are darkening the horizon on every side. It would be well for Turkey and for Europe that the former should agree with her adversary quickly; otherwise there is every reason to think that we are standing on the threshold of great events.

"The threshold of great events" is doubtless the exact spot whereon Israel nationally is now standing. The Grecian spark of war, which the British Government hoped once to extinguish before the European magazine blew up, has to all appearance burst out into a vivid flame; and if, as we suspect, God means to use it to bring on the Eastern Question in an acute form, we stand on the threshold, not so much of great events, as of a cataclysm and catastrophe the like of which this world of misery has never witnessed, "an earthquake such as there was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18).

There are other warnings too of the coming tempest visible in the political horizon, which cause us to thank God He has just at this juncture rendered us, by the scattering of our forces and by the multiplication of our trials in Ireland, India, and South Africa, powerless to interfere in the Eastern Question and in the troubles it is sure to cause to all those who meddle with it.

The *St. James's Gazette*, of February 23, truly asserts, regarding the present crisis, that there are wars and rumours of wars about us; disaffection in various parts of the United Kingdom; strikes and agitation in the mining districts; hourly anticipation of Fenian raids and outrages; secret societies actively at work in all directions; Ireland within measurable distance of civil war; authority of Government superseded by that of the Land League; Russia advancing with rapid strides towards India; England retreating; all the nations laughing at us; not an ally left in the world; *no army worth mentioning*; no prestige left; and no gleam of sunshine to brighten the prospect.

This is a catalogue of troubles which seems unbearable; but we who are instructed in the purposes and gracious promises of God to our nation, know that some of these are mercies in disguise, and that all tend to isolate and hide this perplexed nation what time God's fearful judgments shall be loosed against "yonder ill-consolidated Europe," which is destined to suffer "all the fierce anger and the indignation of their offended God, whose jealousy will destroy them as by fire" (Zeph. iii. 8; 2 Peter iii. 7—10, &c.). How these matters are regarded in Vienna has been clearly stated by the *Daily Telegraph's* correspondent there, under date February 21, and very serious are the words he uses. He says, regarding the war-cloud in the East:—

Digitized by Google

There are different stories current respecting the motives of General Skobeleff's return to St. Petersburg. According to one of them it is to be attributed to illness. Another asserts that it is the result of intrigue. But the most likely version is that he is wanted at home in view of the threatening state of affairs in the East. It would be hazardous to conjecture what Russia will do in the event of complications; but it is not to be expected that she will remain quiet. The activity that has prevailed during the past week at the Austrian War Office tends to show that this Government's faith in the maintenance of peace is not very robust, and that the intentions of Russia do not inspire unlimited confidence. There has been much idle talk about the localisation of hostilities in case of war. That idea has been bandied about in certain public speeches, and in a portion of the press, almost to the same extent as its Utopian predecessor, the European concert. It is one of those delusive themes which serve to avert public attention from the true dangers of the situation. I cannot too earnestly invite your readers not to be led astray thereby. *The eventual localisation of hostilities is quite as improbable as the maintenance of peace itself.* The antagonism between Austria and Russia, which, notwithstanding all rumours to the contrary, continues to increase, is perhaps the worst feature in the present situation; but there are other rivalries connected with Eastern affairs of scarcely less evil omen.

It is clear that the aspect of affairs is in the last degree critical, and that the great outburst of the European convulsion is at the doors, and may any moment take place. What are our consolations, as Israel, under the circumstances? The same we have always and at all times urged on our readers' consideration. The Lord is fighting for us. These commotions and national upheavals are all brought about to further God's plans of mercy toward Israel, to facilitate their return with Judah to their own land, to give them the kingdom and dominion and the greatness of the kingdom under the whole heaven on the ruins of the polities of the Gentile earth, and to place them as God's people on the pinnacle of power as His righteous nation, blessed with the Holy Spirit nationally, and designated for the honour of succeeding to the heirship of the whole world. A passage of God's Word, little hitherto suspected of relating to these times and the present crisis, has been pointed out to us by our fellow-helper, Commander Roberts—namely, Jer. xii. 14, wherein God's vengeance against those "His evil neighbours that touch (the Holy Land) the inheritance which He has caused His people Israel (the Ten Tribes) to inherit," is announced, and He declares, "Behold, I will pluck them (the Gentiles) out of their (Israel's) land, and pluck out the House of Judah (*not* Israel at all) from among them." And why not the Ten-Tribed House of Israel? Because they have long since been safely gathered into Great Britain.

We do not expect the outpouring of the Spirit on our race nationally just yet, because the Lord goes on to say (verse 15): "Behold it shall come to pass *after* I have plucked them (Judah) out (not before), that I will return and have compassion on them, and will bring them again every man to his heritage, and every man to his land." With these hopes and aspirations we call on all our friends to look calmly and cheerfully on the gathering storm in the East, knowing that our God is at the helm, that He will steer our national state-ship safe into her expected haven, and give us a glorious resting-place, even our own inheritance, at last. Israel, praise ye the Lord.

"BRING YE ALL THE TITHES INTO THE STOREHOUSE."

MALACHI III. 10.

OUR readers know what promise is attached to the rendering by Israel of her tithes to the Lord's service. Malachi iii. 10 tells us, "Bring ye (addressed to British-Israel) all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." The Lord is blessing us now beyond all conception. The trade of our nation is enormous. Her annual income is stated by Mr. Gladstone to be 1,000 million pounds sterling; her capital laid by, 200 millions per annum. Her influence throughout the world is inconceivable; her territorial possessions, already very great, are increasing every year. She is the chief missionary Power in the earth, and aims at taking the Gospel to all the nations, to all the families, and to all the kindreds of the earth (Gen. xviii. 18, xxviii. 14; Acts iii. 25).

The Lord, in fact, is "emptying out" to us His blessings, so that even now there is hardly room enough to receive them. Our multitudinous race is increasing so fast (a doubling rate of 14 per cent. per annum, or once in 55 years, being ours to-day), that we literally cannot contain that blessing in our narrow and strait British limits. What is the inference then? We believe from the facts that we must indeed at this moment be paying into the Lord's storehouse "all the tithes" according to the words of the promise in Malachi iii. 10. Can this be so? Let us look into the matter. If the income of this nation be 1,000 millions, as Mr. Gladstone believes (others have estimated it much higher, page 478, vol. iv.), then the whole tithe would be a sum equal to about half of the capitalised amount laid by year by year. Whether the tithes given by this noble nation to the Lord be £100,000,000 sterling, more or less, no one can know, and no one can estimate. But we strongly suspect, from the facts of the case, and by reason of our enjoyment of the promised blessings, that we do indeed come up to the required sum, even now. Let the following be one testimony to the fact, being an extract from recent London papers regarding

THE CHARITIES OF LONDON.—The *City Press* states that the gross annual income of about eight hundred of the London charities amounts to a sum approaching four millions and a quarter sterling.

This refers to the charities of one city only of the great British Empire. It is restricted to the sums paid freely as gifts to only 800 of the charities of London. What is the volume of the private charities of London alone? what the volume of gifts to those large number of smaller charities which are never publicly reported? What the immense total of the whole of the charities, not of London only, but of all the cities, towns, villages, and hamlets of broad England, of bonnie Scotland, and the sister isle? What the vast additions we must make for the colonial empire, for Canada, Australia, New Zealand, Tasmania, the Fiji Islands, the Cape, the vast number of British Gates and settlements of the British folk throughout the world, East, West, North, and South? And lastly, how great an amount must we not add for the charities of British subjects in India, where men are liberal after a fashion not dreamt of in the isles of the West, where a good cause is never grudgingly supported?

Besides all this, it seems right and fair to calculate as part of the sums paid as tithes into the Lord's storehouse, the gigantic sums this nation spends on international beneficence and objects beyond sea, also on the maintenance of her own poor (over 14 millions sterling a year) under the Poor Laws. "Whoso hath pity on the poor, lendeth to the Lord" (Prov. xix. 17); and, mark! the promise to the lender is, that "what he hath given, will *He pay him again.*" The Lord surely hath done this to the British nation in every possible imaginable way, till the wealth of this race is the wonder of the nations; and so great is its volume that we know not what to do with it, nor how to best employ it.

Adding all these various items together, of gifts to the Lord expended at home and abroad, in our colonial and in our heathen empires, in the metropolis and throughout the land, by the operation of the Poor Laws, and through the incalculable channel of private, unknown, unsuspected charities; can any one say that 100 millions sterling is too large a sum to place to the credit of the gifts, directly and indirectly, paid to the Lord by His people Israel, in accordance with a promise which we *see* the God of righteousness has already performed to us His people?

Digitized by Google

We believe we *do* pay the tithes already; and therefore the Lord, whose eye hath seen it, is blessing us as He said He would. But we readily acknowledge, for all that, that our returns to Him are not commensurate with His gifts to *us*, as a nation. We are, as ever, ungrateful, vile, and grudging, in our payments to Him. But, thank God, the hour is rapidly approaching when, the new covenant being ours, He will give us, with all His other precious gifts then promised, the spirit of a nobler liberality, which will disdain to limit our renderings to the Lord to the mere tithes; but will think we only do what is due from us, and what is, indeed, His rightful claim, when we give Him, *not the tenth part, but* ALL.

THE SECOND COMING OF THE LORD.

BY CHARLES HORNER.

THE *Richmond and Twickenham Times*, for January 15, reports a conference on this important subject in connection with the Surrey and Middlesex Baptist Association. The meeting was held on Tuesday, 11th, in the Baptist chapel, the Rev. E. H. Brown, pastor of the Twickenham Baptist chapel, presiding. Towards the conclusion of a very able paper, Mr. Brown proceeded as follows: "The effects of Christianity in its civilisation are most marked, and shadow feebly out what we may expect in millennial days, when real godliness will cover the earth as the waters do the sea; and all Isaiah's glorious prophecies will be performed, first to literal Israel, and also, I believe to us, the spiritual Israel. But did not our Lord command us to go? Yes, certainly; and it is for us to obey. In Matt. xxiv. 14 it is said that the Gospel is to be preached to all nations; but, solemnly mark, 'for a witness, and then cometh the end.' I consider this to be one of the sure signs of the near approach of our Lord, because He says so, and I have yet to learn of any nation which has not had the Gospel preached to it, or the Gospel translated into its often previously unwritten language, and if there be some hidden away tribes in the centre of some continent, I think the present strenuous efforts of missionary societies will pierce even the Dark Continent, in a few months, through and through. Now, further on in the chapter, we have given us for a type of our success in preaching, and of the world's state before Christ's return, 2 Peter ii. 5. Noah is described as a preacher of righteousness. How was it with him? His preaching was the means of the salvation of seven persons and his own (Matt. xxiv. 37—39). As in the days of Noah, so shall it be when Christ comes. You know how exceeding great was the world's sin then, even so must it be now. Expect it not to mend until He comes, whose right it is to reign; and moreover, *like comfort, the present evil state of the world is no barrier, but rather the reverse, to our Lord's return at any moment.* Now, I have just kept to the two main divisions, and I trust shown that the Scriptures teach the advent of Christ to be the hope of the Church, and then the millennial glory. On another occasion it would be very profitable to consider the reasons for firmly believing that the time is at hand, from a simple understanding of the declared historical facts of Daniel, and of the times stated therein, and their wonderful agreement with those of St. John in Revelation. Also, from a look round at the present state of the world, and to compare it with the revealed truths of the Word. *I, for one, am not prepared to despise the mystery of the 'Great Pyramid,'* though many who have not really read the book through are fully prepared to call it rubbish. If you and I be spared or not, this glorious day is drawing on when we shall see Him whom the Lord loveth. We shall be caught away from this world of sin and sorrow to join the redeemed throng; we shall be lifted up from our present low state to reign with Christ on this very earth, where we are accounted as the offscouring of all things, and should we be called to pass the gloomy portals of death, yet we shall come again to fetch those who remain unto that day. Let us then be up and doing. Surely His chariot wheels can even now be heard. His last promise cheers us—'Surely I come quickly'—and His waiting Church answer back the oft-repeated prayer, 'Even so, come, Lord Jesus.'"

We are very rejoiced to recognise that Mr. Brown appreciates the marvellous teachings of the Great Pyramid, which are now so actively developing. We would, indeed, that more shepherds in Israel were up and doing, and making known its wondrous truths. They are, without exception, the most extraordinary revelations which the Spirit is making known to the Anglo-Saxon race, and this very fact ought to be sufficiently phenomenal to cause inquiry as to the origin of a people so mightily privileged. Nevertheless, the progress of Anglo-Israelism remaineth sure. "The Scriptures cannot be broken," and the House of Israel must be discovered whilst the last streams of Euphrates are drying up. Here are two historic phenomena side by side—the decay and breaking up of Turkey, the spreading of the news of Israel discovered in Anglo-Saxondom.

As to the Great Pyramid discoveries, which go hand in hand with Israel's lifting up, how devoutly thankful should we Christian Israelites feel for the magnificent light which is shining with ever-increasing effulgency on His blessed Book. And truly I believe with Mr. Wilson, of Chicago, that this year will prove to be the most memorable epoch in Pyramid development. Just before the Master comes, just before the midnight hour strikes, a further message of love and warning shall be sent to Israel in Britain and afar off.

ISRAEL THE HEAD AND NOT THE TAIL IN SHIPBUILDING.

WE take the following from the *Evening Citizen* of Glasgow, of December 18, 1880, giving us Mr. S. Williamson's (M.P.) views regarding British supremacy over the nations in the matter of shipbuilding, sailing and steamships both included. The article is headed,

"THE PROSPECTS OF THE SHIPBUILDING TRADE.

"Mr. Stephen Williamson, M.P., who presided at the annual social meeting in connection with the Mersey Shipbuilders' Benevolent Fund on Thursday evening, said, in the course of his address, 'I must refer with satisfaction to the fact that the craft in which you are engaged, or at least that of iron shipbuilding, is now in a more prosperous position than it has been for some years past. In constructing sailing vessels and steamships very cheaply England can beat the world. I understand that, while our building yards are full of work, the trade of building wooden ships on the continent of Europe, in the Mediterranean and in our own colonies, as well as in the United States, is in a very languishing condition. Our supremacy is undoubted, and we are ready either to be the carriers of the world, or to provide vessels for neighbouring countries not so favourably placed as we are for their construction. It has been said that iron shipbuilding has taken away all your trade, but you cannot help that. Iron ships can be built so much cheaper than wooden ships, and do their work so well, that it is useless to hope that men will begin again to build the latter. There is no doubt that the day for wooden ships has passed; but I hope that the docking of iron ships—the making of the cabins, ceilings, and decks, as well as the execution of ordinary repairs—will supply plenty of work for the men of the Association, and I have no doubt that will be so.'"

ERRATA.—No. 219, page 102, 1st col., 12th line from end, for "effects Candahar," read "affects Candahar;" also page 103, 2nd col., 3rd line, for "Romans xi. 28," read "Romans xi. 29."

JONAH A TYPE OF EPHRAIM-ISRAEL.

A Bible Discourse.

By John T. Gott.

(*Continued from page* 105.)

PART V.

But we read that Jonah was sorely grieved, and desired to die and not live. The messenger of mercy sorely grieved, because mercy was bestowed. Before we censure Jonah's inconsistency in this respect, let us remember the cause of his grief. Hosea (ix. 3) and Amos (v. 27) had predicted that the Assyrians should be the destroyers of Israel. The preservation of Nineveh was an indication to Jonah's mind of the due fulfilment of prophecy, that Nineveh would rise up in due time as the destroyer of his own people Israel. Jonah's grief is but an instance of "man's inhumanity to man." That Israel might be safe in the future, he would have Nineveh destroyed. He who had been most of all indebted to the mercy of God, quarrels with the mercy of God because it is bestowed upon Israel's enemies.

Whilst we condemn Jonah, let us remember that nationally and individually we are guilty of the self-same sin. When our country has been assailed by foreign foes, or any of our world-wide dominions threatened by an invading force, do we not naturally desire the speedy overthrow of all our enemies, and rejoice when that object is achieved? And, individually, has there never been a time when we have indulged in repining at God's providence? when we have thought that our way would have been better than God's? when we have forgotten that God, who made the world, is the only One who can rightly govern the world? To us may that gentle reproof be administered, "Doest thou well to be angry?"

Jonah's mission having been finished, he went to the East side of the city, made a booth, and sat under the shadow till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah that it might be a shadow over his head, and to deliver him from his grief. So Jonah was *exceeding* glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did rise, that God prepared a vehement East wind; and the sun beat upon the head of Jonah, that he fainted and wished to die.

Now notice, *God prepared the gourd.* It is commonly called the *palm-christ*, and grows from eight to ten feet high. Only one leaf grows on a branch, but that being often more than a foot large, the collective leaves provided good shelter from the heat. Hence the cause of Jonah's gladness. The palm-christ is of rapid growth, and is rapidly destroyed. God made the booth and the gourd that sheltered it, a "school of discipline" to the prophet, wherein he might learn more enlightened views. Jonah enjoyed the gourd *one day*. Gladness was in his heart; but *God prepared a worm*, and when the morning light shone on the booth, the worm had done its work. Little things, like so-called little sins, often produce huge results. A miserable little worm at the root destroys a large gourd. "Black caterpillars often, in one night, strip the palm-christ of its leaves, and leave only the bare ribs."

When the sun rose, God prepared a vehement East wind—*i.e.*, a still, silent, burning sirocco. The booth was there, the gourd was gone, and the heat beat upon the head of Jonah, that he fainted, and wished in himself to die. Now, if Jonah be a type of Ten-Tribed Israel, what is the meaning of this gourd, which filled the prophet's heart with so much gladness, which came up in a night and perished in a night? The leaves of the gourd were large, the branches were many, and the shelter afforded by them complete.

Granted that the remnant of Israel are in the midst of the British people, the hand of God in history distinctly proves that Britain, with all her colonies and dependencies scattered over the wide world, has been resting under the shadow of the Almighty, and that He has ever afforded a gourd of protection over His people.

Jonah's gourd of shelter lasted but a day. As part of a day stood for the whole in Jewish reckoning, as it is now 2,600 years since Israel was cast out and lost sight of, so the third prophetical day of Hosea has arrived when Israel, the nation, must be known, must be recognised by the whole world, and must stand upon their feet an exceeding great army, and must have been nationally blessed by this gourd of protection. The worm and the wind destroyed Jonah's gourd; and there is a worm gnawing at the root of the British Empire to-day, and a burning sirocco setting in from the East that threatens to break up the Empire, and strip the nation of all her colonies.

Ireland is in open rebellion, The ancient Canaanites are now, if they never were before, veritable "thorns in our sides," and "pricks in our eyes." The people in Britain are uneasy; a spark may set Europe in a blaze, with its ten millions of armed men ready for the awful struggle at the shortest notice. The whole world is in a state of great unrest, anticipating an evil day, and trying by human means to avert it. The burning Eastern Question still awaits some sort of definite settlement. The worm is at work, and the burning wind is blowing. Our national gourd, the shadow and protection of Almighty God, seems to be vanishing away. Helpless to curb rebellion at home, we are impotent to resist it in our colonies. On all sides of us national danger and disaster seems to abound. Like Jonah of old, we are called to remember that though our gourd seems to be gone, our God is not gone.

If there be a nation in the world that does not desire to be embroiled in the battles of the future, it is the British nation. Once the first in every fray, she now advocates a policy of utter isolation; and this policy, dictated by statesmen of the present day, is declared by prophets of old to be the policy to be carried out by the people of Israel in the latter days.

They are commanded to come out from among them, to hide themselves for a little moment (Isa. xxvi. 20—21). They are told that the enemy shall come "like a flood;" but are encouraged by the promise that then "the Spirit of the Lord shall lift up a standard against him" (Isa. lix.) And Isaiah thus predicts the woe of Israel's enemies. The signs of the times seem to indicate that we are entering upon the days predicted. "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters" (Isa. xvii. 12). "The nations shall rush like the rushing of many waters; but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountain before the wind, and like a rolling thing before the whirlwind; and behold at eveningtide trouble, and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" (Isa. xvii. 13, 14).

So far as the history of the Jews is concerned, this prophecy had an awful and a literal fulfilment in the sudden destruction of Sennacherib's army. But the Jews are and were but a fraction of all the Tribes of Israel. This prophecy awaits a further fulfilment, not in that restricted sense which applied to the Jews, but in a world-wide extent, which must apply to a people in danger of sudden annihilation, to a people holding possessions, chambers, colonies, call them what you will, from one end of the earth to the other.

Where is there such a people? There is but one—the British-speaking people—who are to-day the representative nation of ancient Ten-Tribed Israel. They possess the signs, the manners, the customs, the tokens, and the blessings alone promised to God's chosen people. This latter fact many of our opponents readily endorse.

(*To be continued.*)

Digitized by Google

THE "LONDON QUARTERLY REVIEW" ON THE GREAT PYRAMID,

AND

PROFESSOR PIAZZI SMYTH'S REPLY.

FORWARDED BY J. THOMSON.

(*Continued from page* 107.)

PART III.

BUT to refute at length every blunder, mis-statement, and perversion of the reviewer throughout his whole article, would be to write a much bigger book than "Our Inheritance," edition 4; and yet he objects to that as being too long, though, for the high and most unique subject in the whole globe (to take it only in its popular acceptation of), "the greatest of the seven wonders of the world in the time of the Greeks, and the only one of them still existing."

Behold, however, a short example or two of really malevolent insinuations. On his page 303, the reviewer, after alluding to Rev. Mr. Cachemaille's finding that the well-measured double-tier portion of the Entrance Passage of Great Pyramid, seemed to give 2743 B.C. for the Deluge date, says that Professor Piazzi Smyth, *seeking to confirm that date*, added together the dates of eleven authorities, and got 2741 B.C., meretriciously, of course. But that date was both obtained and published by me in "Life and Work" whole years before Mr. Cachemaille entered into the subject; and it depended on the difference mainly of the Septuagint, and the Hebrew texts of the Bible itself, according to the best theological writers, who cannot be harmonised in any other manner.

On his page 290, the reviewer sneers at my conclusion of the Earth density being given by Great Pyramid as 5·70; and says: "We suppose that, after this, our scientists will regard the question as finally settled, and inquire no more."

Now who would imagine from this that the very same page of my book which gave that 5·7 Pyramid deduction, describes that scientists have been again, since my first publication of the Pyramid number, repeating their experiments, and have brought out the very closely accordant number, 5·69; their last two previous measures having given the discordant results of 5·316 and 6·575. How comes it, too, that the reviewer, if he is so mighty in modern science as he pretends to be, did not know, from other sources, something of this re-measurement of high modern science, for it is printed and published in the "Proceedings" of the chief scientific society of the whole country?

Again, on page 299, the reviewer says that I *estimate* the weight of Great Pyramid at 5,273,834 tons, and then multiply by the 15th power of 10, "in order to arrive at the weight of the globe." Yet my book shows the several steps for computing the weight of our earth-globe, entirely independent of Great Pyramid, and honestly in accordance with modern science. And then it is that a certain harmonious commensurability is discovered between the weight of the earth-globe, so obtained, and the weight of Great Pyramid, not as estimated merely, but very carefully computed, and the computations thereof given at length.

At page 302 it is said well enough that the *centre* of *Well's* mouth has its place in Grand Gallery floor-distance at 33 inches; the first side of the Well being 19, and the second 47 inches from the North Wall, or beginning of said floor. But from that, the reviewer *will* draw the preposterous conclusion that the Great Pyramid teaches the Messiah's death to have lasted 28 years, in place of three days only, according to the New Testament. If, however, the monumentalisation of the greatest event in all human history, the descent into the grave and the triumphant resurrection therefrom of the Son of God, was to be typified by a well-mouth at all, such well could not have been much less than 28 inches across; while the place or date of its centre was still as exactly recoverable by measures of both sides as if it had been marked only by a perforation representing the three days, so important to all Christendom, accurately, on the proportion of one inch to a year. Such perforation would be a microscopic puncture, only 1-122 part of an inch in diameter; and could such a mere pin-hole possibly have given to the world the sublime idea of the descent of our Divine Saviour into the grave of men, as a man? or of His glorious resurrection therefrom, forming the only pathway of ascent for all mankind from their otherwise lost condition, up to the realms of the saved, the pardoned, and the blest?

At page 304, the reviewer feels satisfied, out of the inner powers of his own mind alone, that the two ruled lines of the Entrance Passage, which presented to me such safe indications of extreme antiquity, are quite recent. But he ought to travel, and learn by visiting Egypt (the monumental country of the earth, according to Baron Bunsen), and by examining crucial parts of the Great Pyramid, how wonderfully certain markings on certain kinds of stone, and in particular positions, do last; and all those conditions are found combined to favour the lasting preservation of these particular lines of the Entrance Passage.

Had they been so strongly incised there as to call general attention to them, they could soon have been hammered or chiselled out of existence; but they escaped such mischief positively by their shallowness, by the darkness of that part of the Passage, and by the steepness of its floor, which causes all ordinary visitors to be looking after their own safety, lest they should slide down dangerously, rather than trying to examine the walls for two faint markings which had never been published on previous to 1865 A.D.; while the effects of the weather thereabouts on the peculiar mineralogy of the stone, has been only to make many very little perforations in the surface, not to remove the whole superficies as it does in some other kinds of stone, similarly exposed; and especially in granite.

The granite, moreover, of the Great Pyramid, partly, perhaps, by its rarity, seems always to have attracted more attention from mischievous persons than the lime-stone; so that wherever a granite line, or edge of peculiar sharpness, had been left by the primeval architect in a very visible position, it has been hammered and destroyed out of shape by some modern Goths; and evidently, from the colour of the fractures, in very recent times. Yet, though these are facts which any visitor may test for himself in the most simple and direct manner, the caustic reviewer, while he either ignores or derides the successful perpetuation of the sacred cubit of the builder, by the colossal masonry of the Queen's Chamber, and its unique and grand so-called Niche, and the confirmation with perfected precision by the whole structure of the King's Chamber, in a manner which never struck the ignorant as likely to contain the precious unit and standard record of the monument of number, weight, and measure—the *London Quarterly Reviewer*, we repeat, exclaims with impatience: "Why did not the builder have the cubit scale in its full length, and also divided into 5ths, and 25ths, or inches, clearly engraved on the granite wall, so that everyone could see it easily, and no mistake occur?"

And the answer given forth by the marred visage of all the best granite edges in the Pyramid is, because it would have been certainly hammered out of existence years ago. While even if such a nicely engraved scale as the reviewer calls for, and on a conspicuous part of the wall, had been preserved by some mysterious influence to these days, would not the reviewer himself have been prominent to say of it, as he has done of the lines in the Entrance Passage, that mere markings so very superficial as these, "must have been put in very recently, by someone with a theory to support"?

(*To be continued.*)

N.B.—We regret that Mr. J. Thomson's name has been misspelt in previous issues.—ED.

Digitized by Google

A FRENCH JOURNALIST GIVES BLIND EVIDENCE OF OUR IDENTITY, AND THAT THE SOUTH IRISHMAN IS NOT OF ISRAEL.

We recommend to our readers' attention the following article on Ireland, published by *Le Petit Journal*, of Paris, February 5, 1881. We look on the statement of the journalist as full corroboration of British-Hebrew origin, but equally as good evidence that the South Irishman is not of that race. There is some injustice, of course, in the Frenchman's remarks, for he attributes the Irishman's squalor and wretchedness to English oppression; whereas we all know it is caused by his own inherent sloth and inferior civilisation. He is not of Israel, in short, and his origin is Canaanitish, which accounts for his continued poverty, and his becoming to Israel thorns in their sides and pricks in their eyes, according to the prophecy (Num. xxxiii. 55). Our extract is as follows:—

THE MARTYRDOM OF A NATION.—WHAT IS GOING ON IN IRELAND.

(*From "Le Petit Journal," Paris, February 5.*)

A most abnormal and lamentable fact offers itself at present to the attention of Europe. We are at the end of the nineteenth century, a century which may, more than any other, boast of having spread liberty and justice. To it civilisation owes the abolition of slavery, the emancipation of the Russian serfs, and the elevation of men from the position of subjects to the rank of free citizens, and the law equal for all, and voted by all—that is, by the representatives of the nation, prevails in and rules over all the States of Western Europe. There is a country in that Europe, in this centre of modern civilisation, which stands foremost amongst the others. It extends its domination to every part of the world, and rules over 297,500,000 souls; 35,000,000 of them are in Europe, in the mother country, 245,000,000 in Asia, and the others in Africa, America, Oceania, and Australia. It possesses a fleet of 249 war vessels, the largest of all national fleets, the most powerful that ever covered the sea, and it proudly takes for its motto, "Wherever my flag waves liberty rises." This powerful and civilising people is also the wealthiest in the world. A learned statistician, Mr. Robert Giffen, has calculated that its annual saving—that is, the excess of its production over its consumption, exceeds 240 millions of pounds sterling. The total of its imports and its exports exceeded in 1878 600 millions of pounds for the metropolis, and 960 millions of pounds for the whole empire. Its capital is the most important financial mart in the world, and its seaports the greatest emporiums of merchandise. This people has been the pioneer of industrial and social progress; it is they who first condemned, stigmatised, and pursued fifty years ago, in 1833, the slave traders, and under their action slavery has been abolished, and no civilised people dares now to maintain it. Well, by a curious anomaly, this English people, so liberal in their island of Great Britain, so liberal in their dominions all over the world, so rich by their intellectual and productive power, this people maintains under the most odious oppression a people of slaves, a nation of five millions of human beings, Ireland! Writing on Ireland, Gustave de Beaumont said, "I have visited the pariah in his forest and the chained negro; I thought I had witnessed the lowest stage of human misfortune, but the misery of the Irish people is a special sight of which nothing seen in any other part of the world can give an idea." On this soil, where a people as happy as the British people could thrive, the Irish peasant dies of hunger, cold, and misery. His food, without bread, meat, or even milk, is reduced to a few potatoes, and when the potato crop fails, it is death for those poor miserable wretches, if they cannot secure sufficient means to emigrate. From 1851 to 1871 the number of emigrants which misery drove out of Ireland exceeded two millions, and on December 31, 1878, it amounted to 2,494,605. According to the last census, there are in Ireland 250,611 poor in the workhouses, and 47,019 in the hospitals. By premature death and emigration the population of Ireland, which in 1845 amounted to 8,295,061, has been reduced on an extraordinary scale. In 1851 it counted 6,514,473 inhabitants; in 1861, 5,788,415; in 1871, 5,386,706. According to the recent official census, Ireland contains now hardly five millions of inhabitants. What is the cause of this evil? Who are the guilty, or at least the responsible, parties? It is a sad, a very sad story—it is the martyrdom of a people oppressed for the last two centuries. An end must be put to it, for the state of Ireland is as much a disgrace to modern civilisation as to England.

The French journalist should ask himself why, in the midst of such an imperial race, in the blaze of such civilisation and wealth, the South Irish peasant only is found starving, miserable, degraded? Why, in the midst of a teeming population, the Irishman only is decreasing in numbers, and forced by sheer wretchedness to emigrate? It is because he is of a different race from the Hebrew Saxons and Celts who occupy the rest of the British islands. The idea that the British oppress, or are guilty of any sort of injustice towards their Irish fellow subjects is absurd on every ground, and it is false besides. There is only one cause to be assigned for the phenomenon, and that is the old one. The lower orders of the South and West Irish are Phœnician Canaanites, a race of inferior civilisation placed there by God Himself to be "thorns in the sides, and pricks in the eyes" of Israel, and there can be no manner of doubt but that they have for a long while past, and are pre-eminently now to-day fulfilling that portion of the prophecy to the very letter.

MR. JOHN BRIGHT ON ISRAEL'S EMPIRE.

We do not pretend to be an admirer of Mr. John Bright or his opinions; but the enclosed extract from one of his speeches, given us by a Birmingham paper, is interesting, as showing what Mr. Bright anticipated might one day be realised in North America as a development of the Anglo-Saxon race located there. We disapprove of the great Tribune's utterances so far as it is clear he desired and expected a great Republic to be formed in the American continent at the expense of Israel's Empire in Canada. But as we believe that the Anglo-Saxon Republic there now will, ere long, before Israel's return to the land, become a federated Empire with British-Israel's "nation and company of nations," we think Mr. Bright's anticipations will certainly be realised, though not quite as he expected. Manasseh will have to return to Ephraim, but Ephraim will certainly never suffer disruption in order that its members may swell the territorial greatness of Manasseh. The quotation is as follows:—

"A proposition has been made to the President of the United States of America that some admirers of Mr. Bright should be permitted to perpetuate, on a marble tablet to be erected in the Capitol at Washington, an extract from a speech delivered by Mr. Bright on December 18th, 1862—at once a memory of John Bright, and a link binding the two great nations in friendly brotherhood. The following is the extract:—

"'I have another and far brighter vision before my gaze. It may be a vision, but I will cherish it. I see one vast confederation, stretching from the frozen North in unbroken line to the glowing South, and from the wild billows of the Atlantic Westward to the calmer waters of the Pacific main; and I see one people and one language, and one law and one faith, and over all that wide continent the home of freedom and a refuge for the oppressed of every race and of every clime.'"

Correspondence.

THE REV. B. W. SAVILE AGAIN EXPLAINS.

To the Editor of the "Banner of Israel."

Dear Sir,—Having accidentally seen the Banner of February 23, I observe, at page 82, some remarks on what the writer is pleased to term my "tergiversation." I am sorry he should think it necessary to use so harsh a term. I am not, however, surprised, nor do I complain; but as he does not appear to understand the point at issue between us, I ask leave to give the following explanation:—When I discovered weightier evidence and stronger reasons for rejecting the theory of the Identity between the House of *Omri*, or the Ten Tribes, as the name is written on the Assyrian monuments, and the supposed ancestors of the British nation, than I once had for accepting it, I thought it right publicly to say so. And although the writer appears to say that I did not give the real reason for this change of opinion, if you will refer to p. 13 of my pamphlet on "Anglo-Israelism," you will observe that I say: "Upon reconsidering the question, and carefully weighing the evidence which has been produced by Oriental scholars . . . I am inclined to think it must be given up. And if this conclusion be correct, I do not see

Digitized by Google

how the theory of any connection between the *Beth Khumri* . . . and the ancient Britons can be maintained." All Cymric scholars of the present day ridicule the idea I had broached in my pamphlet, "Are we Israelites?" in which I had committed the mistake of identifying names on the mere strength of similarity of sound, of there being any connection between the *Beth Khumri* and the *Gimiri*, or Cymry (both of which names appear contemporaneously in the cuneiform inscriptions), the undoubted ancestors of the ancient Britons.

After the publication of my second pamphlet, in order to confirm the opinion I had formed, I asked my learned friend, Dr. Birch, head of the archæological department in the British Museum, to send me a transcript of the two names, as they are written in the original inscriptions in the Museum. This he was kind enough to do, and I have now before me the two names written in both cuneiform and Roman characters. I do not trouble you with the first, as your publisher has probably no cuneiform type, but the other reads as follows:—

1. The House of Omri—*mât bit Hu-um-ri-a.*
2. The House of the Cymry—*mât Gi-mir-ra-a-a.*

I will only add that if any of your readers are interested in seeing this question ably treated, as far as regards the Cymric branch, if he will consult Bunsen's "Philosophy of History," or Max Müller's "Survey of Languages," or Rawlinson's "Origin of Nations," especially the chapter on "Ethnic Affinities," he will find ample reasons against the possibility of identifying the Gimera, or Cymry, with the Ten Tribes of the House of Israel.

Yours faithfully,

BOURCHIER WREY SAVILE.

March 4th, 1881. *Rector of Shillingford.*

NOTE BY THE EDITOR.—If the reader will refer back to page 82 of the BANNER, he will find our remarks on the Rev. Mr. Savile's "explanation" of his change of views to the readers of the *Rock*. We have in the above his statement showing to the readers of the BANNER why he has "turned his back on himself." It will be observed that our rev. opponent has nothing new to allege; that he repeats his acknowledgment of a mistake in regard to the ethnic argument; produces the two names as reported to him by Dr. Birch, of the British Museum, read from the inscriptions there of the House of Israel and the House of the Cymry respectively; depends on them for his justification; but has not a word to say regarding the Scriptural argument, which was our main point in page 82, above referred to. What are we to say to all this? Surely that the Scriptural argument which connects the *Mât bit hu-um-ri-a* (or House of Khumri, or Israel), with the descendants of the *Mât-gi-mir-ra-a-a* (or modern Welsh and Sacæ) is too strong for the Rev. Mr. Savile, and he wisely leaves that point, as he found it, untouched. Let our readers note the facts. Here is a clergyman of the Church of England, for forty years in orders, thoroughly read in the Holy Scriptures, as we know he is from his writings in the BANNER. He is challenged to meet us on the Scriptural platform, and not only does he shirk that contest, but he actually transfers the dispute to a philological phonetic argument which certainly, on his own showing, does not fully convince his own mind; for he talks of "being inclined to think," and "if his conclusions be correct," he "does not see how the theory" he once advocated from Scriptural and other grounds "can be maintained." We think we might leave Mr. Savile to our readers' judgment; and we do not think they would deem his position either a strong one, or satisfactory to himself and to those who depend on his judgment. We mean now, however, to take Mr. Savile on his own ground, and to challenge him on the phonetic value of his two names, now paraded for our confusion. Israel of the Ten Tribes, it is admitted, are called on the inscription, *Mât bit Hu-um-ri-a*, or, as Mr. Savile admits, *Omri*. This word *Omri* commences, in Hebrew, with a gutteral hard letter, and reads—as Mr. Savile also allows—*Khumri*. However we may account for it, this is the very value, phonetically, of the name the Welsh descendants of the *Mât Gi-mir-ra-a-a* insist on calling themselves to-day, Mr. Savile being our witness ("Are We Israelites?" page 22). How does Mr. Savile account for that? Now it is admitted the ancestors of the present Cymry, or Khumri, were contemporaneous in the cuneiform inscriptions with the Israelite *Mât bit Hu-um-ri-a*. What says God's Word shall be outcast Israel's patronymic? Hosea i. 3 connects them with "Gomer, the daughter of Diblaim," of the Japhetic race (Gen. x. 2); a fact which the inscriptions *responding to prophecy* proclaim as the name of the ancestors of the modern British folk. The Bible points to the ostensibly Japhetic origin of the future outcasts—*and the inscriptions do the same*; deceiving Mr. Savile and the Cymric scholars, who, we are shocked to see plainly, are ready to throw over the testimony of God's Word and depend on a phonetic dissimilarity, which, after all, amounts to nothing. For we believe, even on Mr. Savile's own showing, the difference between *Hu-um-ri-a* (or *Khum-ri-a*) and *Gi-mir-ra-a-a*, or *Gomri*, is not nearly so great as many other phonetic changes which names of people and places have undergone in the course of six and twenty centuries. In this case, the miracle is that the modern Welsh call themselves by the very name which, admittedly, the cuneiform inscriptions assign and ascribe to the House of Israel. This is Mr. Savile's *crux*. Let him extricate himself if he can.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—I am glad to rank myself amongst your supporters. It is but within the last few months that I have been led by a friend to study the subject of the Identity; and I must confess that I never read the pages of Holy Scripture with such increasing interest as I do now. Your BANNER is a most welcome visitor every Wednesday morning. Could you not find a corner in it for notes and queries? Perhaps some friend to the Identity might undertake it for you. I cannot help thinking it would be a great boon to the many inquirers who find difficulties as they read.

Pray go on with the *Comments*; now that we have come to Isaiah they are doubly interesting. With my earnest prayers for your success,

Believe me,

Very faithfully yours,

WILLIAM R. CAPEL,
Vicar of Bickenhill, Warwickshire.

46, Montpelier-road, Brighton, February 21, 1881.

[NOTE BY THE EDITOR.—We trust all other clerical friends who are satisfied of the truth of our Identity will follow the Rev. W. R. Capel's example, and manfully appear in the BANNER, by name, to testify to the fact. God's truth seems to us to demand this self-sacrifice, and the time has come when men must boldly take their stand in this matter.—PHILO-ISRAEL.]

To the Editor of the "Banner of Israel."

DEAR SIR,—I have taken the liberty of sending you a copy of a hymn which I noticed in the hymn book ("Church Hymns") used at a Church I attend here, presuming you might think it worthy of a corner in your valuable paper, THE BANNER. It is, I think, the best Identity hymn that I have seen. You will no doubt recognise my name, as having written you a short time back with regard to a Bank of England loan of two millions from the Bank of France. I must apologise for having troubled you on the matter, but I only needed the explanation you gave, for which I thank you. I am happy to say that Anglo-Israelism is steadily growing in our city. Hoping the hymn will be of service to you,

I remain, yours respectfully,

E. P. D.

76, Sandstone-road, Stoneycroft, Liverpool, January 4, 1881.

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?"—Deut. iv. 7.

Praise to our God: whose bounteous hand,	(Psa. cl. 1—6.)
Prepared of old our glorious land;	(2 Sam. vii. 10.)
A garden fenced with silver sea,	(Isa. v. 2—7.)
A people prosperous, strong and free.	(Isa lxi. 9.)
Praise to our God: through all our past	(Psa. cxlvii. 20.)
His mighty arm hath held us fast,	(Isa. xlii. 6.)
'Till wars and perils, toils and tears,	(Isa. liv. 11.)
Have brought the rich and peaceful years.	(Isa. liv. 13.)
Praise to our God: the vine He set	(Rev. xix. 1—3.)
Within our coasts is fruitful yet;	(Isa. xxxv. 1.)
On many a shore her seedlings grow,	(Num. xxiv. 7.)
'Neath many a sun her clusters glow.	(Isa. xlix. 10.)
Praise to our God: His power alone	(Psa. cxlvi. 1.)
Can keep unmoved our ancient throne;	(1 Kings viii. 25.)
Sustained by councils wise and just,	(Deut. iv. 6.)
And guarded by a people's trust.	(Josh. i. 9.)
Praise to our God: who still forbears,	(Psa. cxvi. 19.)
Who still this guilty nation spares;	(Mal. iii. 6.)
Who calls us still to seek his face	(Psa. cxlv. 19, 20.)
And lengthens out our day of grace.	(2 Peter iii. 15.)
Praise to our God: though chastenings stern	(Psa. cxvii. 1—2.)
Our evil dross should throughly burn;	(Jer. xxx. 11.)
His rod and staff, from age to age,	(Psa. xxiii. 4.)
Shall rule and guide His heritage.	(Deut. ix. 26, 29.)

Church Hymns.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

BANNER FREE CIRCULATION FUND.

	£	s.	d.
Mrs. Birkbeck, per "Philo-Israel"	0	10	0
A Lady, per Mr. Brigden, Upper Norwood ...	0	2	0

GREAT & INCREASED SUCCESS of the Rev. E. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS and ILL-HEALTH.

Since MR. SILVERTON removed from Nottingham to Hackney, London, in November last, the applications for help have been so great that he has found it absolutely necessary to seek more commodious premises. These he has obtained in the City, at 17, St. Bride-street, Ludgate Circus, where patients may be seen daily, free of charge, from 11 a.m. till 7 p.m. (Saturdays excepted), and where all communications should be addressed.

Mr. Silverton's celebrated Ear Trumpet literally gives hearing at once to the deaf. During the past twelve years no less than 12,000 of these instruments have been sold, and in every case have given the greatest satisfaction.

But Mr. Silverton has also a medicine which removes deafness, noises and offensive discharge in the ears. His Aural Remedy goes to the root of the disease, and removes the cause.

When, however, the tympanum of the ear is broken, an artificial "drum" has to be introduced, and this marvellous surgical operation Mr. Silverton accomplishes repeatedly. The ears are also examined without pain or inconvenience by the Silver Illuminated Speculum.

As with deafness, so with other ailments. In every case of ill-health there is a cause; and, generally speaking, a cause that can be removed. In his Medical Energiser and Nutrient Food of Food, Mr. Silverton has two powerful and popular Remedies which go at once to the evil. The Energiser may be said to be an almost infallible remedy for all diseases that arise from Weakness, Lassitude, Cough, Colds, and general Ill-health; whilst the nutritive properties possessed by the Food of Food are so great that it is astonishing to see how it builds up the muscle and flesh, and increases the strength and weight of the patient.

Persons who cannot see Mr. Silverton should send for his Book of Health, and Treatise on Diseases of the Ear and Affections of the Eye, of which 250,000 are in circulation. Price 6d., but free to the readers of the *Banner of Israel*.

Note the Address—17, St. Bride-street, Ludgate Circus, London, E.C.

NEW PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES
FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price **6d.**, by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS
WHY THE ANGLO-SAXONS ARE ISRAELITES
OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.
AND ALL BOOKSELLERS.

Now Ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

THE
GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.

JOHN T. W. GOODMAN,
High-Class Tailor,
47, ALBEMARLE STREET, LONDON, W.
MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Just published, Crown Octavo, cloth bound, gilt letters 296 pages.

THE SEED OF ISAAC,
BEING AN
HISTORICAL REVIEW OF GOD'S DEALINGS
WITH
HIS CHOSEN PEOPLE ISRAEL.

BY J. D. GRANGER.

Post free, 4s., from THE AUTHOR, 34, Exeter-street, Plymouth, and ROBERT BANKS, Racquet-court, Fleet-street.

Just published, price 1s., post free 1s. 1d.

THE GREAT PYRAMID, IN, BUT NOT OF, EGYPT:
ITS CLAIMS TO BE FOR A SIGN AND FOR A WITNESS UNTO THE LORD OF HOSTS IN THE LAND OF EGYPT,
As announced in the Scriptures of His Holy Prophet Isaiah, B.C. 714.

BY H. W. BADGER,
Private in H. M. 40th Regiment, now serving in India.
INTRODUCED BY MRS. PIAZZI SMYTH,
London:
ROBERT BANKS, Racquet Court, Fleet Street.

New ready, bound in cloth, 2s. 3d., cloth gilt, 2s. 9d. post free 3d. extra.

SERMON I.,
Containing Seven Parts of Extracts from the
"FLYING ROLL,"
FOR THE
"INGATHERING" OF ISRAEL.

May be had of Joseph Head, John Rogers, George Moore, Edward Rogers, 5, Trafalgar-st., New Brompton, Kent; Joshua Rogers, 151, Great Titchfield-st., London, W.; and, by ordering, of any bookseller. May be had also in parts, 4d each; post free 4½d.

"Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

Price 3s., post free 3s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

THE LOST TEN TRIBES AND 1882.
BY THE
REV. DR. JOSEPH WILD
Of Union Congregational Church, Brooklyn, N.Y.

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.'

London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

London: Robert Banks, Racquet-court, Fleet-street.

Just published, price One Shilling, post free.

PROMISES, PROPHECIES, and DECLARATIONS relating to GOD'S CHOSEN PEOPLE ISRAEL.

London: F. Norgate, 7, King-street, Covent-garden. London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW, WEDNESDAY, MARCH 16, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 221. Entered at Stationers' Hall.] WEDNESDAY, MARCH 23, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Assassination of the Emperor of Russia	117
Israel Compared with Gentiles in War	117
The Man-Child. By G. L. R.	118
The *London Quarterly Review* on the Great Pyramid, and Professor Piazzi Smyth's Reply. Forwarded by J. Thomson.—Part IV.	119
Jonah a Type of Ephraim-Israel. A Bible Discourse.—Part VI. By John T. Gott..	120
The Irish Police and English Constable Give True Testimony to Our Identity. By the Rev. Denis Hanan, M.A.	121
The British Nation	121
The Great Pyramid. By Sydney Hall, C.E. Part I.	122
Israel's Tribulation Shortened. By J. L.	123
Correspondence	123

THE ASSASSINATION OF THE EMPEROR OF RUSSIA.

"The stars shall fall from heaven."—Matt. xxiv. 29.

THE awful event just announced, we feel, is but the beginning of the end. A star has fallen from the political "heaven." But the Lord did not confine the fall to one star. He said, "The stars." This success of the devilish conspirators who are bent on the destruction of the thrones of Europe, will give a great impetus, we fear, to the vile operations of "the three unclean spirits like frogs," preparing men for the WAR (not battle) of that "great day of God Almighty" (Rev. xvi. 14). This event, we may be sure, will have a most sinister bearing on the peace of Europe, and with this ushering in of verse 29 of Matt. xxiv. we fear we must bid adieu to all confidence and peace in the "earth" till the frightful convulsion, now imminent, has passed away. We look, after the great earthquakes in divers places, and the fall of the crowned heads, for the SIGN of the Son of Man in heaven; next for His coming in the air; and then for the proclamation of our Identity; Israel being at the same time blessed with the NEW COVENANT outpouring of God's Holy Spirit.

ISRAEL AS COMPARED WITH GENTILES IN WAR.

THE Continental papers have it at present all their own way. Our severe defeats on the frontiers of the Transvaal, where a handful of Boers, helped by their mountain passes, have kept the smaller handfuls of British at bay for so many weeks, are causes for the finger of Gentile scorn to be pointed at our military system. The Germans are making sure that "if we are to hold our own at all," we must give up the "hireling army" we employ, and copy their enforced military service, seeing our Empire is world-wide and universal, also that we are vulnerable at all points. This is quite true. But the German forgets one great fact. We are Israel! and Israel's God is our ally. Nay, "There is none other that fighteth for us but only He." *The Times*, on March 1, published a report from Paris of the public opinion reported there from Berlin, and what the correspondent said was this:—

PARIS, FEBRUARY 28.

To-day's edition of the *Allgemeine Zeitung* contains an article by the Viennese Professor of Political Economy, Dr. Lorenz von Stein, entitled "Hannibal in England, from the Continental Standpoint," in which he comes to the conclusion that England cannot long continue to fight her battles with hireling soldiers. Never, he says, was there a greater contradiction than that displayed by the present situation of England in comparison with the rest of Europe. On the Continent, peoples whose armaments number millions; in England, a few miserable regiments, which are to keep whole quarters of the globe in obedience; on the Continent, general obligatory military service; in England, an army of hirelings, whose incapacity for war their own General Roberts has openly declared; on the Continent, countries whose only wish is to keep their boundaries; in England, a people whose territories are unbounded, without its even defending them. Afghanistan and the Transvaal have shown, he says, that England cannot long maintain her position in the world unless she adopts compulsory military service for the defence of her highest interests.

Do our readers notice here the testimony of the foreigner that Israel dwelleth alone? Mark the points of difference between us and our Gentile Continental neighbours. On the Continent are millions of peoples in arms; in England, "a few miserable regiments." The millions of armed peoples, however, are preparing for their great earthquake woe; and we, happy British, whose defence is only a few "miserable" regiments, have an outwork or first line of defence which will suffice us when even the remaining "miserable" remnants of our power are scattered at the ends of the earth—namely, the "right hand of the righteousness of the God of Israel." He has guaranteed our defence, as may be seen by reference to Isa. xli. 10—15, and why should we take notice of such scornful allegations as our faithless Gentile critics direct against us in this time of our temporary eclipse under the prophetic destiny Isa. xxvi. 20 reserves for us? The German military expert rightly declares our few regiments are expected to hold in obedience an Empire which for territory is unbounded, and that our force, scattered and few as it is, is quite inadequate to the object proposed. True! but what then? Being Israel, we are thus fulfilling our destined prophetic *rôle*. Our Lord calls us "Ye few men of Israel," "thou worm Jacob" (Isa. xli. 14). God provides for us as He does not for the Gentile nations, and we rely on an arm that is omnipotent, even on that God who deigns

to call Himself "the God," not of the Germans or of the other Gentiles, but "of Israel." It appears from our critic's words that "Afghanistan and the Transvaal have shown that England cannot long maintain her position in the world, unless she adopts compulsory military service for the defence of her highest interests." We reply that confederation of the Anglo-Saxon races will ere long be forced on us by the very consideration the Gentile writer puts before us; and this effected, will supply such a power and strength to the apparently feeble Empire of God's chosen ones, that the Gentile world, with its self-doomed millions of armed peoples will be as nothing, and "as a thing of nought," "confounded and ashamed at our might," which, upheld by the Almighty, will be found more than a match for all the world in arms united. But we would ask our readers to reflect where the boasted power of the millions of armed peoples of Europe will be after they have been submerged under the waves "of all God's fierce anger," and of His terrible "indignation," after, in short, "the fire of His jealousy has devoured them?" This fate awaits them what time the Lord turns to the "worm Jacob," and to the "few despised men of Israel a pure language, that they may all call upon the Name of the Lord to serve Him with one consent" (Zeph. iii. 9). These facts, arising from our Identity, furnish us with a complete and sufficient reply to all our sneering Continental detractors, who doubtless are gloating over the decadence of England, her loss of prestige and power, and who argue from the defeat of a handful of troops, done to death not once but thrice, by a thoroughly incompetent General, that our last hour has come. God works in a mysterious way. He caused, no doubt, Sir George Colley to commit those acts of egregious folly, which have apparently all but ruined our power and prestige in South Africa, in order further to scatter our forces at the ends of the earth, and to cause over 15,000 of our best troops to be removed from the British Islands, lest we should be tempted to interfere in the Continental cataclysm about to break out there. Isaiah xxvi. 20 has to be fulfilled. How could it have been brought to pass that we should have been compelled (with our present Government in power), to sit by in silence, and allow Europe to destroy itself, were we not denuded of our strength, chained to our island home, and to our foreign Gates and possessions, our troops scattered here and there in distant wars, and ourselves impotent to influence the Continent in the coming times of awful trouble? These thoughts should comfort us in our present grievous tribulations. Reader, let us rest in the living God. His we are, and Him we serve. All these trials He has brought upon us, but in the midst of all He wears to us a smiling face, and bids us even in our tears to "Fear not, fear not!" for He is with us, and "never, never, no never will leave us nor forsake us!" Therefore, Israel, praise ye the Lord, even though He now chasten us for our good (Josh. i. 5, 9, 17; Deut. vii. 24, xxxi. 8; Isa. xli. 10, 15, xliii. 2, 5; Heb. xiii. 5, 6).

THE MAN-CHILD.

By G. L. R.

In a former paper, entitled "Thoughts on Revelation xii.," the idea intended to be conveyed was that the British nation, Lost Israel of the Ten Tribes, was the "seed of the woman," predestined, through Christ, to bruise the serpent's head, and to rule all nations with a rod of iron; overcoming through the blood of the Lamb, and sitting in Christ's throne. This Man-child was born to the woman whilst she laboured, "pained to be delivered," as we there showed, under the final persecution of Diocletian. The woman in this picture is clothed with the sun, the moon under her feet, and crowned with twelve stars. We may here see the Church in her suffering, crowned with glory, exalted to the imperial sun-power (Constantine, her defender); the former ecclesiastical systems under her feet; and the rulers (secular and ecclesiastical) attending on her. Or, taking another view, we may see Israel clothed with the "Sun of righteousness;" the law under her, through the blood of the covenant; and the Twelve Tribes gathered to her (see the dream of Joseph).

But now our attention is drawn to the Man-child of Isaiah lxvi. Here, "*before she travailed she brought forth;*" before her pain came "she was delivered of a Man-child."

Here we notice, first, in reference to the word *male* (or son) that it seems used to denote the character of this offspring; not feeble or effeminate, but vigorous, active, and energetic. Nations rise by degrees, and are long in coming to maturity, as we saw in Rev. xii., where the Man-child is lost sight of until He again appears as the "mighty Angel" in Rev. x. But, in this instance, "as soon as Zion travailed she brought forth her children"—that is, without the ordinary delay and pain of parturition. In a single day the new Jerusalem is brought forth. We beg our readers now to remember the words of our blessed Lord to His disciples, that when they should see Jerusalem surrounded with armies they were to flee. They were not to be saved out of the overthrow, nor to pass through that ordeal; but from the warning they had received, and seeing the sign, they knew "the desolation was nigh at hand." We will now turn to history, and see and hear what took place.

"By the special providence of God, after the Romans under Cestius Gallus made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected—and, indeed, impolitic—manner; at which Josephus testifies his surprise, since the city might then have easily been taken. By this means they gave, as it were, a signal to the Christians to retire; which, in regard to this admonition, they did, some to Pella, and others to Libanus, and thereby preserved their lives."—*Doddridge.*

"Josephus tells us that when Vespasian was drawing his forces towards Jerusalem, a great multitude fled from Jericho into the *mountainous country* for their security."—*Bishop Porteus.*

Thus we see how exactly was fulfilled the vision of Isaiah, nor can we read this chapter (lxvi.) without noticing a *résumé* therein of the whole dispensation, and likewise that the nations are exhorted to rejoice *with* Jerusalem, as St. Paul puts it in Rom. xv.: "Rejoice, ye Gentiles, *with* His people." These escaped ones, "the children the Lord had given" to Christ, were for signs and wonders; and proceeded to the ends of the earth proclaiming the glorious tidings of salvation, and the burden of their cry was, "The Lord hath redeemed Israel" (Jer. vi. 1; Isa. xliv. 21—23). Here we find, when Judah was punished for her sins by being carried captive into all nations, God remembered His promise, and delivered Benjamin, and sent him to the nations. For His Spirit could not leave Israel, according to the word He had covenanted with them (Hag. ii. 5).

The next thing, therefore, we hear of, is the epistles to the seven Churches of Asia, which Churches we notice were created in the very region of the *dispersed strangers* (1 Peter i. 1). These can be only "the dispersed of Israel," the Ten Tribes, re-nationalised, as recorded in his second chapter, 9, 10. Paul himself was a Jew of Tarsus, a city of Cilicia, the very region in which these dispersed strangers were located.

There can be no doubt that a careful examination of the words of Peter lead us to the conclusion that "the nation born in a day" is none other than the Ten-Tribed people (1 Pet. ii. 9); "elect according to the foreknowledge of God, through sanctification of the Spirit;" thus the Spirit was conveyed to Israel of the Ten Tribes prior to its leaving Israel of the Two. An attentive reading of the epistles of Paul to his own countrymen in Asia Minor—viz., Galatians, Ephesians, and Colossians; and his work also in Phrygia and Galatia; and his call into Macedonia; all lead us to understand the way in which this

Digitized by Google

people were prepared for this new birth. Some of the Churches were found blameless, and many promises were held out to them. We cannot agree with those who would have us believe that the descendants of these Churches were cast away from the grace of God.

Knowing that our God "has mercy upon thousands in them that love Him and keep His commandments," we, therefore, are strengthened in our belief that these Churches were composed of Abraham's seed; and that His Spirit, e'er passing away from Judah, came to Joseph; so that now, in this dispensation, the latter has possession of the birthright; with him is found the Shepherd, the Stone of Israel, and thus the British, or Anglo-Saxon people (being the descendants of these Churches, and of Abraham), the Spirit of God has not left us, but has remained with us, and will be with us for ever (Hag. ii. 5; Exod. xxix. 45).

A point of analogy between the circumstances of the birth of the Man-child in Isa. lxvi. and Rev. xii., may be seen on referring to the date of the apostle Peter's epistle, wherein he addresses the Lo-Ammi people as now a NATION. In our Bibles the date is A.D. 60, about TEN years *before* the final destruction of Jerusalem—that is, keeping in view the symbol used, that of a woman who TEN days *before* her time is suddenly relieved, without the ordinary process; represented in the figure by the destruction of Jerusalem. In Rev. xii., the woman suffers in pain, having tribulation TEN days (Rev. ii. 10); here, as we believe, the persecutions of the reign of Diocletian are clearly alluded to (A.D. 303—313), and spoken of concerning the Church of (*myrrh and bitterness*) Smyrna of the second apocalyptic period.

THE "LONDON QUARTERLY REVIEW" ON THE GREAT PYRAMID, AND PROFESSOR PIAZZI SMYTH'S REPLY.

FORWARDED BY J. THOMSON.

(*Concluded from page* 113.)

PART IV.

AT page 283 the reviewer states that the mean of all the best measures extant, though varying from 9,168 to 9,110 British inches, given by me for the Base-side length of Great Pyramid, as measured by other explorers, is 9,147 inches; and then he insinuates of me, "but my theory required 9,140, so I took it," most unconscientiously, of course. Now I had explained at length in my books that a simple arithmetical mean of these measures cannot be truthfully taken, because they are not of equal value and merit with each other, intrinsically; and that the most likely, though not certain, attribution of weights, would make the mean quantity 9,142 inches; but with large uncertainty hanging about it. And, in fact, it was not until the reactions of the better preserved interior of the Great Pyramid, on the now dilapidated exterior, came to be understood, several years after my first publication of those divergent quantities given above, that I had any confidence in, or assigned any high probability to, what the length of the Base-side of the ancient Great Pyramid might be. But when the measures of the King's Chamber, accurate to 6 places of figures, did give out, on the new hypothesis, just the same quantity which I had deduced so long before, as being the central result pointed to by all the known direct respectable measures of the exterior, of course I printed that most remarkable confirmation at full length in my last book—but all this the reviewer omits.

Also does he omit to inform his readers that the particular length so obtained and confirmed proves the Great Pyramid to have an absolute size, and a harmonious relation to both the magnitude of the earth and the times of its rotation round its own axis and revolution round the sun—in marvellously correct accordance with the latest developments of modern science—and form a result which cannot be even approached to, or pretended to be claimed, for any other Pyramid, monument, or building of any kind, all the world over.

Now the original measures of the King's Chamber, from which alone the finishing touch of highest accuracy was derived, had been published by me in my "Life and Work" several years before either I, or anyone else, had the smallest idea of their containing the elements of such results. But when the thought did at last arise in my mind of trying those measures; by applying to them "the sacred and scientific theory," behold, they gave out at once 365·242 as the length of a side of the Great Pyramid's Base, in terms of a cubit of 25 *such* inches, as measure the rotation diameter of the earth by the Pyramidal number of 500 millions, equal to 500,500,000 British inches of the present day. Admirably and most exactly confirming, therefore, the best conclusions previously deduced from all the best mens' best measures of the exterior of the grand monument.

Yet the "reviewer" (supposed to be a Wesleyan clergyman) has actually the effrontery to say, at his p. 309, this 365·242 is a theoretical measure "of an ideal pyramid which is the creation of the author's own fancy;" and again he declares (prompted by what, or whom?) "the original base (of the Great Pyramid) was laid out by Professor Smyth in imaginary inches and cubits to suit the number of days in a year."

So, too, I could go on through multitudes of similarly immoral cases, heaping up coals of fire against the day of judgment on the head of this most unscrupulous anonym; but is it worth while? I rather doubt it. As, however, you indicate serious fear, lest many of the innocent sheep of his too confiding flock may be misled by this dangerous *London Quarterly* reviewer, I will give you just two more examples.

At his p. 309 the reviewer sets forth a strong remark, sound in itself, as to certain mensurational quantities being mere necessary sequences of others in a given geometrical figure. But the case he applies it to is not an error of that kind; for the point alluded to by me was, that a certain voluntary mark had been inserted by the ancient builders at a particular height up the side of the Great Pyramid, where the measures—if taken in Pyramid sacred and scientific inches, and not in the measures of idolatrous Egypt — give forth the numbers belonging to, or accurately expressing, (as does, on another proportion, the general base of the whole monument,) certain cosmical and physical quantities, some of which have only been known to modern science during the present century. That most important primeval mark, then, is the very signal one, conspicuous now to the whole country round about, of the whole of a certain horizontal course of the constructive masonry of the Great Pyramid being made very much thicker than the rest; and that course turns out, further, to be the 35th from the Base upwards; and 35 is composed of 7×5, which are symbolical numbers in the Great Pyramid's sacred and scientific theory, but in no other. While again, in no other Egyptian Pyramid is the same proportion of its whole height—viz., $\frac{1}{7}$, either marked upon it in any known way, or known to contain 35 courses; or to have such an absolute size as to give off, in any known units of measure the physical numbers rendered as above by the Great Pyramid, and proved by modern science to be so accurately descriptive of the present size, shape, and human life-suiting qualities of that earth-globe, whereon it has pleased God to place man for a limited time of trial. But this, unique and intellectually glorious character, in his usual manner, the reviewer omits to notice.

Finally, on p. 298, this same reviewer quarrels with the Coffer, or Ark-box of the Great Pyramid, for being placed where the primeval architect did place it—viz., in the King's Chamber. The reviewer would rather have had it anywhere else than there.

Digitized by Google

because, as he quotes with mock pretended respect, "the King's Chamber typifies the final state of blessedness;" whereupon he asks, sneeringly, "shall we need the teachings of the Great Pyramid even in heaven itself?"

To which demand I beg to answer, that if the Great Pyramid be, as accumulating proofs appear to indicate it can be no less, a monument built in the beginning of human history by Divine inspiration, instruction, and help, and for prophetic purposes of testimony to Almighty God, in the latter days, we may be sure that it will not be ignored, or despised in heaven. But I would rather request you to turn to Rev. xi. 19, and read at the close of the seventh trumpet announcing the end of earthly, human rule, "that the temple of God was opened in heaven, and there was seen in His temple, the ark of His testament." Whatever the final and complete fulfilment of this prophecy may be, the only proximate illustration of it on earth now to be seen, is precisely the Great Pyramid and its Coffer, or Ark, standing in that very Chamber therein, which typifies, in the actual words adopted by the reviewer, "the final state of blessedness;" and I remain, dear Mr. Thomson, Yours ever very truly,

PIAZZI SMYTH.

JONAH A TYPE OF EPHRAIM-ISRAEL.

A BIBLE DISCOURSE.

BY JOHN T. GOTT.

(*Concluded from page* 112.)

PART VI.

WELL, now, here is a people, a mighty nation, with one of the smallest land forces in the world, whose possessions are far away, whose people look to the motherland for help in time of danger, for food in times of famine, for assistance in times of sickness. Here is a nation whose power is threatened at home, threatened in Africa, India, Asia, and Europe. Dangers are hovering around of so imminent a character, that the press —the voice of the people—is beginning to foresee that we shall be utterly unable to cope and sternly grapple with so many foes, in so many places, so far distant. We seem to be on the very verge of the time when the enemy shall rush in upon the Empire to destroy it, when they will rush in like a flood. But, being the representative nation of the Lost Ten Tribes, we have sure and faithful promises to abide in. We are commanded to "fear not." We are told that God will "deliver us."

Jeremiah thus prophecies of a day that is yet to come: "A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations, He will plead with all flesh. An evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (xxv. 32, 33).

The worm is at work. The burning sirocco is setting in. The signs of the times are ominous with dark, threatening clouds of trouble and danger. We are called upon by the voice of prophecy to watch those ominous signs, which, like a storm, will burst out in one place, and sweep round the whole earth. Just as Jonah fainted when his gourd was gone, when in helpless despair he wished to die; just as Jonah's extremity was God's opportunity, and his God brought him safety and deliverance, so do we think that Jonah's history teaches us that God will deliver Anglo-Israel in these latter days, because all the prophets bear testimony to the same fact.

The various phases of Jonah's character are somewhat extraordinary; but if carefully analysed they will be found not more so than Jacob's, whose name was changed into Israel; not more so than in the history of Ten-Tribed Israel while in the Holy Land; not more so, in its widest application, than in the modern history of British-Israel. We are as supplanting as was Jacob, as unscrupulous in our national career as he was in his private career, and equally as inconsistent as he was, and as Jonah was.

The history of Jonah terminates abruptly. Doubtless the Divine instruction he received in his booth, wore off the rugged flaws in his character; but what his after-life was, how long it lasted, and how it was spent, we know not. Doubtless if the ominous signs increase, the marvellous year 1881, spoken of by prophets, commentators, and astronomers, and strongly and pointedly indicated in the Great Pyramid, may bring about an abrupt termination to our national British history, as it is now written. The history of the future of this great people will be different when the restoration of the remnant of Israel and all the Jews takes place. The cord is snapped. The veil still hides the vision of the future; but beyond the veil we can hear the sweet notes of prophetic song, which promise happier times for this sin, sorrow-laden world, and a millennium of blessedness, happiness, peace and safety, such as was enjoyed in Eden of old.

Jonah was chosen to be a prophet of God. To his own people, Ten-Tribed Israel, he was faithful, and sternly denounced their idolatrous practices. Sent with a message of mercy to the Ninevites, for the instruction of his own kindred, he is unwilling and wilfully disobedient. In his folly, for he could not have been in his right mind, he sought to do an impossible thing—viz., to flee from the presence of God. The wind and the sea, and the ship that he trusted in, were all too weak to avert his punishment. His entombment brought about a penitent spirit, speedily followed by a happy deliverance. A time for quiet meditation followed, and then Jonah went forth to Nineveh, one of the strongest, one of the most powerful, successful missionary preachers the world had ever seen. The Ninevites were convinced. They repented, from the king on the throne to the very beasts in the field. All wore sackcloth and ashes. Jonah's work is done. He is discontented, dissatisfied with the result. The old murmuring, rebellious spirit is rising again; but his God is merciful. The prophet builds a booth, but God gives the gourd of protection, which delights Jonah's heart so much. This inconsistent chosen prophet is but human in his feelings and aspirations, and has much to learn. In order to teach him what the Divine will is, Jonah's gourd is taken away. Then follows hopeless despair. Jonah's gourd is gone; but Jonah's God is still faithful and merciful.

Now this is just a bird's-eye view of the history of Ten-Tribed Israel, exemplified in our own national career. The mass of all the Tribes of Israel were destined to be the messengers of mercy, Gospel messengers to the whole world. But they became rank idolators, and flatly refused to do the work for which they had been specially raised up. Prophets like Elijah were unable to bring Ten-Tribed Israel to the worship of the true God; and the prophet gave up in despair, and fled for his life, deeming himself to be the *only one* left. But the still small voice came to him in the cave, saying, "Yet have I left seven thousand in Israel that have not bowed the knee to Baal." That is the nucleus of the remnant of Israel. The Ten Tribes were cast out and buried in the earth. All nations have sought them, but none have found them. The people have literally found and identified themselves. Like one who has become demented, and has fancied for a time that he was some great personage, when the fit of madness has passed away, he comes to his right mind, knows and understands his own personal identity, relationship and character. So of Ten-Tribed Israel. Like the prodigal son, he must come to his "right mind," and return to his father and to fatherland. So has it been with British-Israel. They have found themselves. Their Identity has sprung up in their own midst. They are strangers here, have wandered from the far East, have become Gospel messengers to the whole world, are filling up the desolate heritages thereof; and to-day, as a people and a nation, are standing on one side, like Jonah of old, thoroughly

Digitized by Google

dissatisfied and discontented with their missionary work. And the still small voice came to them as it did to Jonah, "Doest thou well to be angry?"

Jonah, taught by Jehovah's own plans, learned a lesson in the booth he had made that was life-lasting. We are about to learn somewhat of God's dealings with us, as a nation, a lesson that will doubtless give us a full realisation of Jehovah, as the God of Israel, the God of our forefathers, Abraham, Isaac, and Jacob, demonstrated by the deliverance He will work for us when our Empire is threatened on all sides, when our *palma-christi* is withered, and when we begin to fear, and finally faint, as Jonah did. Then the Holy One of Israel has promised that He will come in and save His people Israel.

Many in the past have prophesied the ruin of the Empire. It never was nearer than it seems to be now. We are, therefore, called upon with unflagging zeal to watch the signs of the times, and to mark well the literal fulfilment of prophecy, as viewed in the light of our Identity as a nation with the Lost House of Israel.

December, 1880.

THE IRISH POLICE AND ENGLISH CONSTABLE GIVE TRUE TESTIMONY TO OUR IDENTITY.

By the Rev. Denis Hanan, M.A.

The *Nineteenth Century* review for February, 1881, contains an article on "The Irish Police." It contrasts the duties which have to be performed by the Irish "policeman" with those which are required of the English "constable," and to make the contrast more marked it shows the modern establishment of the Irish force, and the very early origin of the English office.

The quotation which I make directs attention to one more of those many identifications which lie imbedded in our national life. It is as follows:—

"The origin of the English constable dates back probably five hundred years before the Norman Conquest. 'Constable' is a compound name of comparatively modern date; but the 'borseholder, or borough elder,' has preserved his title unchanged from the early Saxon times; the Saxon word borge, borrow, or borhoe signifying a pledge, and ealder the chief or head man of the pledges. This Teutonic police system of guild, or tithing, is so well known that it requires but a passing mention. The male inhabitants were joined in sections of ten men, who became mutually security for the good conduct of each other. The section, or 'tithing,' elected one of their number to answer for them, and probably invested him with a certain amount of authority over them in arranging the proportion to be paid by each of the amercements that might be imposed upon the tithing for murder or robbery committed by one of their number. This man so elected was called the borrow-elder; or, in other words, the chief of the pledge. Each group of ten tithings then became a hundred, which was in a lesser degree responsible, in so far that a fine too large to be paid by a tithing was chargeable to the hundred. Any man not enrolled as a member of a tithing became an outlaw, and for his murder no fine could be exacted by his relatives. This system of peace-pledge is admirably traced by Pike in his 'History of Crime in England.'

"The English parish constable thus represents the principle of minute local Government, carried down from days long anterior to the Norman Conquest. The police system of Ireland has not so grown with the growth of the people."

The date brings us back to the period when, according to Greene, "English history begins"—viz., the period of the Saxon Conquest—and as the English system of to-day would connect the people with the Saxon emigrants, even if direct historical records were wanting, so the Saxon system of A.D. 500 points so plainly to the source from whence they received it, that the burden of proof lies with those who deny their Israelitish origin.

One other quotation only need be given. Jethro, Moses' father-in-law, said unto him, "Thou shalt provide out of all the people able men," &c. "So Moses hearkened to the voice of his father-in-law," "and Moses chose able men out of all-Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens" (Exod. xviii.).

That this Anglo-Saxon and Israelitish system was peculiar to the Tribes who introduced it into England, is blindly witnessed to by the statement that "the police system of Ireland has not so grown with the growth of the people;" and by the further statement that "there is as much difference between the police needs of one county and another in the North and South of Ireland, as between the police necessities of Kerry and Norfolk."

February 19, 1881.

THE BRITISH NATION.

We take the following from a paper called the *Bible Standard*, which gives a very fair statement of what Israel's Empire is, and the character of the nation which has built it up. The writer of the article said:—

To no other modern race than ours has such honour been granted as this—to be the pioneers of colonisation and civilisation. France is great, but barren beyond her immediate limits, for "Algeria languishes; whilst her settlements in Lower Canada and Louisiana are being lost in the Anglo-American vortex. Cayenne is a prison; and Cochin China and New Caledonia are mere notes of impotence alongside India and Australia." Germany is a powerful factor on the Continent of Europe, but her thousands of migrating Germans do not form new colonies, but, landing on the shores of America, are lost in the English element. Scandinavia, Spain, and Italy, whilst possessing at home space and means for great development, affect not the world's flowing tide of new life. Russia, whilst all-powerful in the North, is but a geographical expression beyond the bounds of ice and snow. Amongst Asiatics, China also sends its teeming life abroad, but with this peculiarity, that it is not for purposes of settlement, to found new homes, but for mere gain, to be spent amidst the crowded masses of the old home. Thus, Britain alone appears as the modern pioneer of colonising life. She has founded a mighty nation in the United States of America; is forming a second in the Dominion of Canada; has created a third in Australasia; is bringing forth a fourth in Southern Africa; has provided a governing class for India; and is making her influence felt in every trading post the wide world o'er.

Since, then, the Anglo-Saxon tongue is the tongue of colonisation and civilisation, what a wide empire it opens up for the work in which we are engaged!

Our readers will agree with us that the above is a very remarkable statement of our case; and is a fair specimen of blind testimony in proof of our Identity. The British are, the author states, the "pioneers" of colonisation and civilisation—thus "the head and not the tail" in those two departments of national advancement (Deut. xxviii. 13). The English element further absorbs Germans who emigrate to Anglo-Saxon settlements in America and elsewhere. This peculiarity we noticed in our leading article in Banner, Vol. ii. No. 91, page 309, as tied up to Israel, the stronger race, which absorbs and assimilates, but is not itself absorbed by any (Amos ix. 9).

Again, our observant journalist tells us that the world's "new life" is not affected by Spain, Italy, Scandinavia, or Russia, for these are not roving and colonising races. The Anglo-Saxons only are—for they are the wanderers (Hosea ix. 17); and they only occupy the desolate heritages, and found empires there (Isa. xlix. 8). They, therefore, are Lost Israel. As to the Chinese and Asian race, the paper we quote tells us

Digitized by Google

truly these wander and emigrate, but it is merely to acquire wealth, to serve other races, and to return home to spend their gains, but never to colonise new lands—never to found empires and nations beyond sea. That is Israel's function; and such failures prove the Gentile origin of the Chinese and Asiatics. There is one last touch which the artist gives us which settles the question, and proves our Hebrew origin. The writer records the fact that Britain is the mother of nations, for she has founded one in the United States (Manasseh), another in the Canadian Dominion, a third in Australasia (the land of Sinim, or bushes), a fourth in South Africa. A nation and a company of at least four nations is thus revealed. And when, and where, we ask, has such a federation of States been ever seen before? also to whom is that unique promise made of development into "a nation and a company of nations," except to Israel of the Ten Tribes?

The Anglo-Saxon tongue, or speech, is further noticed to be "the speech of civilisation and colonisation." It is ubiquitous; and as the race must necessarily follow the language, the prophecy appears likely sooner to be fulfilled than we at first believed. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, is given to the people of the saints of the Most High," and those people are British-Israel. What their duties are in respect to the evangelisation of the world, the author of the sentiments we have quoted further tells, in these words:—

> Christian brethren, this message we must send forth by our willing and liberal gifts, lest He, whom we profess to love and serve, set us aside as unfaithful stewards. With the Master almost on the threshold of His near return, let there be no holding back of what we *can*, and, therefore, *should* give and do.

Here is another premonition of the near advent of our great King and Master, of which we hear so much in these days. The cry is already raised, "The Bridegroom cometh." We have to wake up, see to our lamps and oil therein, preparing for the momentary return and appearing in the air of our glorious Redeemer—whom, not having seen, we love (1 Peter i. 8). Being Israel, the advice applies most clearly to our nation, for the Israel of God—the British nation—is bound for Christ's sake to take the Gospel at once to the most degraded of their fellow-creatures throughout the earth; and, with God's Word before us, it is not safe to do less than our bounden duty as God desires us to perform it.

Reader, let us praise our God for making our likeness to Israel of old so exact, that even the secular writers of the day are forced to paint us as if Israel were the object of the picture.

THE GREAT PYRAMID.

By Sydney Hall, C.E.

PART I.

The Top Corner-stone and Ark of the Covenant.

The subject of the possible size and character of the missing top Corner-stone of the Great Pyramid, can hardly fail to be one of much interest to all who accept the structure as having been built by inspiration, and declared to be for a sign and witness unto the Lord of hosts in these latter days. This interest is much enhanced by the special allusion made to it in the Psalms of David (cxviii. 22); but more particularly by the reference which the Lord Jesus made to it, and His application of it to Himself (in Matt. xxi. 42; Mark xii. 10; Luke xx. 17) as recorded in the three first Gospels, and in the repetition of the same truth by St. Peter, in his statement to the council, as recorded in Acts iv. 11, 12. St. Paul, in the Epistle to the Ephesians (ii. 20), and St. Peter in his 1st general Epistle (ii. 6) distinctly refer to a building having a top corner-stone, the rejection of which by the builders during the construction of the edifice, was a clear and distinct symbol of the rejection of Him who was the Builder of the spiritual edifice of the Church, which was His body.

Hitherto all attempts to give a substantial character to this top Corner-stone have been fruitless; partly, perhaps, from mistaken views respecting it, but principally from failing to appreciate the information which has lain ready at hand. It can be owing to no "fortuitous concurrence of adventitious circumstances" that we are indebted to two heathen writers for the information thus afforded. The Great Pyramid, in its mystery and sublimity, has been from the remotest ages a riddle, for which no solution appeared possible; but what could have induced the Greek historian, Diodorus Siculus, sixty years before Christ, to give the dimensions of the little platform on the summit of the Pyramid; or Pliny, the elegant Roman letter-writer, seventy years after Christ to again state the dimensions of the same platform as it existed in his day.

The marvel is as to what became of this stone, which for upwards of 2,500 years has not been visible. Professor Piazzi Smyth, in his first edition of "Our Inheritance," has hazarded a suggestion that it may have been removed by the Israelites at the Exodus. Moses could hardly have been unaware of its typical importance, and it is quite possible that it may remain in some place of concealment—even in Egypt—ready to be brought forth at the appointed time, when the witness will speak in no doubtful language.

If in this top Corner-stone we were to look for any representation of the Coffer, it could only be, I imagine, by its being some definite multiple thereof, having other Pyramid commensurabilities; but with the exception of 6 and 10 Coffer-capacities there is no multiple between 3 and 15, which appears to have any such, and in neither of these is there sufficient character or consistency to justify their adoption. It is stated that the Pyramid Arabs of the present day find no difficulty in ascending to the summit of the second Pyramid, notwithstanding the obstacle opposed to such ascent by the overhanging masonry, and the casing stones now *in situ*. There could, therefore, have been little difficulty in reaching that of the Great Pyramid at a time when, with the exception of its topmost stone, it was in a perfect state. It would appear, therefore, that we may be justified in assuming that both Diodorus Siculus and Pliny had good grounds for stating the platform at the summit of the Great Pyramid to have been of the dimensions assigned to it by them; and as an interval of 130 years occurred between the eras of these writers the difference in the dimensions of the sides, as given by them, would be equivalent to the thickness of a course of stones removed below the top Corner-stone during that interval. Professor P. Smyth, at page 331, vol. ii., "Life and Work," extracting from Mrs. Poole's "Englishwoman in Egypt," gives the length of side of the platform according to Diodorus Siculus as 108 inches, and 170 inches according to Pliny; and although the Pyramid commensurabilities arising out of the juxtaposition of these two numbers are very curious and confirmatory of each other, yet as some doubt hangs over the latter dimension I do not propose to deal with it, tempting though it looks. There is no particular doubt arising out of the former dimension of 108 inches. The only possible question is as to what cubit Diodorus Siculus makes use of. But he was a Greek writing to Greeks, and would no doubt employ the measure best recognised among his countrymen; and on referring to the author himself, when we find that he gives his other dimensions in Greek measures, as Plethra and Stadia, there can be no manner of doubt, that when he states that the "sides of the Pyramid converge towards the top-end in a peak of six cubits in extent," he refers to the ordinary Greek cubit, which we find, from Sir Isaac Newton's dissertation on cubits, to have been a foot and a-half long. We are not, however, to suppose that this measure was taken with mathematical accuracy; but to have been rather of the character assigned by Professor Piazzi

Digitized by Google

Smyth to those of Colonel H. Vyse—good honest measures to the nearest division on the scale.

We consider, therefore, that we have a good solid basis of 108 inches to work upon. On examining this quantity in the light of possible Pyramid commensurabilities we find at once that an area of 11626· inches has its square root 107·8440, and this is in every way a most satisfactory result; in an inquiry into the structural relations of a building in which lineal, superficial and square numbers, with their multiples, decimal parts, and reciprocals are found to be interchangeable in every variety of combination.

The height of the top Corner-stone, with a side of 107·8440, in the proportion of 1·570796 to 1, is 68·6429. The diagonal of the base of same is 152·48. The side of square of equal area, or

$$\sqrt[2]{107{\cdot}8440 \times 68{\cdot}6429} = \sqrt[2]{3700{\cdot}6770} = 60{\cdot}8326$$

In 152·48 we have exactly the total height of the Ante-Chamber to the bottom of the little hollows, and in 60·8326, exactly the mean distance of the face of the Great Step to the South Wall of Grand Gallery. So that we may say that the first dimension which is found on the level approach to the King's Chamber bears the same relation to the assumed top Corner-stone, that the most important dimension in the King's Chamber, when multiplied by 10, does to the whole Pyramid. For

$$\sqrt[2]{\frac{107{\cdot}8440^2}{\pi}} = 60{\cdot}8326 \text{ and}$$

$$\sqrt[2]{\frac{9131{\cdot}056^2}{\pi}} = 5151{\cdot}6461$$

(To be continued.)

ISRAEL'S TRIBULATION SHORTENED.

By J. L.

I HAVE read the short article by J. R. Smith in this week's BANNER, No. 218, on "The Grand Gallery Step," with interest. May I venture to trouble you with a few remarks thereon? It seems to me Mr. Smith has missed the truth somewhat; because, like all previous writers, he fails to distinguish clearly the two tribulations. The "great tribulation" spoken of in Matt. xxiv. 21, commenced at the destruction of Jerusalem. This has to do with *Israel only*; and we see clearly it is *this one* that is shortened for the "elect's sake." It seems also clear that it ends *before* the Gentile troubles begin, and *before* the elect are gathered (Matt. xxiv. 29—31; Mark xiii. 24—27). It therefore follows that if the low passage next to the Grand Gallery symbolises the troubles about to come upon the *Gentile world*, that this last is another tribulation altogether, and is not the one that is "shortened" for the "elect's sake;" the latter having ended with the Grand Gallery.

If we add to 622 A.D., the date of the Hegira, 1260 (Daniel's time, times, and a half), it brings us to 1882, when the "times of the Gentiles" are fulfilled; the "great tribulation" ends; Israel is restored to God's favour, and the Gentile troubles commence. Now, if this be the case, we must look for the shortening, *not* in the low passage, but in the Grand Gallery itself. And I think this is exactly where we find it. It seems to me, by measuring *through* the Step, we reach the end of the Grand Gallery in 1882 (the end of Daniel's 1260 years); whereas, by measuring up the front and along the top of the Step, we do not reach the end till 1910. Here, then, we have the "shortening," and there is no necessity to "adopt the *inch to a month* principle, in lieu of the inch to a year, when dealing with the Ante-Chamber Passage length." It is the application of the "shortening" to the Gentile troubles that causes such confusion.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I enclose an extract from Dean Milman's "History of the Jews," which I came across this afternoon. It struck me as being particularly applicable to the Lost Ten Tribes. It seems to show so well how they were lost, that I at once decided to send it to you. Perhaps the quotation has previously appeared in the BANNER, but if it has, I think you might do well to re-publish it, for it seems almost as if it were written on purpose to refute Dr. Bonar. All will agree that Dean Milman is as good an authority as Dr. Bonar. I have been taking in the BANNER for the last twelve months, and enjoy reading it very much. The English mail generally arrives toward the end of the week; and I look upon the BANNER as a special treat for Sunday; I do wish you could increase the size—I always feel so disappointed when I have come to the end.

The Identity has not made the progress here which I should have wished. I believe, however, that there are a great number of persons who privately believe in it. A short time ago I read a paper on the "Great Pyramid" at a meeting of the Young Men's Christian Association. It was somewhat severely criticised; and I stood quite alone, but since then I lent Smyth's work to one of my greatest opponents, and the other evening he whispered to me, "It bears conviction stamped on every page."

Being in the book trade, I have done my best to place the literature within reach of the public, but I cannot say that I have been able to circulate any quantity. Mr. Slatter (with whom, I believe, you occasionally correspond), I think, does a good work by privately circulating copies of the BANNER and other works on the Identity; it was from his recommendation that I became a subscriber to the BANNER.

We are having a great deal of trouble in South Africa. It is a remarkable fact, whilst there have been troubles all around us—in Zululand, Transvaal, Pondoland, and other portions of South Africa, that war has not been brought into Natal—we have been exempt for the last 15 or 20 years at least (the little rebellion in '73 excepted). I hope, however, that these troubles are but the harbingers of a bright day soon to dawn, when peace will reign supreme in this much distracted land. You may make any use you wish of this hasty letter.

And believe me, yours very truly,

F. PEARSE.

Maritzburg, Natal, January 23, 1881.

P.S.—We sadly want a *standard* work on the Identity. I mean a work something after the style of "Our Inheritance"—a work which will embrace all branches of the subject, and argue them *out fully*. At present, one has to read a dozen or more pamphlets in order to get even a fair knowledge of the standard arguments. This is also a difficulty with those in the trade, and is likely to deter all who are not specially interested in the subject from keeping the literature. Could you not write a book? it would be a boon.

THE following is the extract from Dean Milman's "History of the Jews" (Murray's Reprint), page 144, book viii.:—

"Thus closes the first period of the Jewish history; and, in the ordinary course of human events, we might expect the national existence of the Israelitish race. The common occupancy of their native soil seems, in general, the only tie that permanently unites the various families and Tribes, which constitute a nation. As long as that bond endures, a people may be sunk to the lowest state of degradation; they may be reduced to a slave-caste under the oppression of foreign invaders; yet favourable circumstances may again develop the latent germ of a free and united nation; they may rise again to power and greatness, as well as to independence. But when that bond is severed nationality usually becomes extinct. A people transported from their native country, if scattered in small numbers, gradually melt away, and are absorbed in the surrounding tribes; if settled in large masses, remote from each other, they grow up into distinct commonwealths; but in a generation or two the principle of separation, which is perpetually at work, effectually obliterates all community of interest or feeling. If a traditionary remembrance of their common origin survives, it is accompanied by none of the attachment of kindred; there is no family pride or affection, there is no blood between the scattered descendants of common ancestors. For time gradually loosens all other ties; habits of life change; laws are modified by the circumstances of the state and people; religion, at least in all polytheistic nations, is not exempt from the influence of the great innovator. The separate communities have outgrown the common objects of national pride, the memorable events of their history during the time that they dwelt together, their common traditions, the fame of their heroes, the songs of their poets are superseded by more recent names and occurrences; each has his new stock of reminiscences, in which their former kindred cannot participate."

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let three lines	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	13	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

SURREY ANGLO-ISRAEL ASSOCIATION.
A LECTURE will be given at the
VICTORIA BATHS, HIGH STREET, PECKHAM,
On Tuesday, March 29th, by
D. A. ONSLOW, ESQ., J.P.
Subject—
"The Anglo-Saxons God's Chosen People Israel."
To commence at 8 o'clock.

Just published, second thousand, price 6d., post free 7d.
THE GREAT PYRAMID. A Lecture by Rev. SAMUEL MINTON, M.A.
"A witness to the Lord of Hosts in the land of Egypt."
"Most able and instructive, and at the same time deeply interesting—it exhausts the subject."—*Church Review.*
London: Elliot Stock, 62, Paternoster-row, E.C.

Price 4d., by post 4½d. Special terms for a quantity.
THE ISRAEL OF GOD.
A SERVICE OF SONG
Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.
BY C. W. E.
Robert Banks, Racquet-court, Fleet-street, E.C.

Price 2d., post free 2½d.
MANASSEH AND THE UNITED STATES.
An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

Price 2s., post free 2s. 3d.
THE FUTURE OF ISRAEL AND JUDAH.
By REV. JOSEPH WILD D.D.
With a Portrait of the Author.
London: Robert Banks, Racquet-court, Fleet-street, E.C.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. Price 4d., post free 5d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters."

Price 2d., post free 3d.
THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated.

PHILO-ISRAEL'S BOOK FOR CHILDREN.
THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

A RESUME OF THE SCRIPTURAL ARGUMENT. Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100.

NEW PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES
FOR UNIVERSAL CIRCULATION.
The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS
WHY THE ANGLO-SAXONS ARE ISRAELITES
OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.
BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.
AND ALL BOOKSELLERS.

Now Ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.
THE
GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.

JOHN T. W. GOODMAN,
High-Class Tailor,
47, ALBEMARLE STREET, LONDON, W.
MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

FURTHER SCRIPTURAL PROOFS.
A Sequel to SUMMARY OF ANGLO-ISRAELITE TEACHING.
Being a Paper read before the Cheltenham Anglo-Israel Association,
BY SURGEON-GENERAL J. M. GRANT, M.D.
Price 2d.; post free 2½d.
London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Just published, price 1s., post free 1s. 1d.
THE GREAT PYRAMID, IN,
BUT NOT OF, EGYPT:
ITS CLAIMS TO BE FOR A SIGN AND FOR A WITNESS UNTO THE LORD OF HOSTS IN THE LAND OF EGYPT,
As announced in the Scriptures of His Holy Prophet Isaiah, B.C. 714.
BY H. W. BADGER,
Private in H. M. 40th Regiment, now serving in India.
INTRODUCED BY MRS. PIAZZI SMYTH,
London:
ROBERT BANKS, Racquet Court, Fleet Street.

New ready, bound in cloth, 2s. 3d., cloth gilt, 2s. 9d. post free 3d. extra.
SERMON I.,
Containing Seven Parts of Extracts from the
"FLYING ROLL,"
FOR THE
"INGATHERING" OF ISRAEL.
May be had of Joseph Head, John Rogers, George Moore, Edward Rogers, 5 Trafalgar-st., New Brompton, Kent: Joshua Rogers, 151, Great Titchfield-st., London, W.: and, by ordering, of any bookseller. May be had also in parts, 4d each: post free 4½d.

"Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

Price 3s., post free 3s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.
THE LOST TEN TRIBES
AND
1882.
BY THE
REV. DR. JOSEPH WILD
Of Union Congregational Church, Brooklyn, N.Y.

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.'

London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 2d.; 12s. 6d. per 100.
IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?
BY WILLIAM HOPTON, of Sutton Heath.
London: Robert Banks, Racquet-court, Fleet-street.

SEE NEW IDENTITY QUARTERLY MAGAZINE. Editor, Rev. R. DOUGLAS, M.A., Vicar of St. Stephen, Sheffield. Articles by Piazzi Smyth, Col. Gawler, &c. Price 6d.; post free, annually, 2s. 3d. James Nisbet & Co., London.

Just published, price One Shilling, post free.
PROMISES, PROPHECIES, and DECLARATIONS relating to GOD'S CHOSEN PEOPLE ISRAEL.
London: F. Norgate, 7, King-street, Covent-garden.
London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, MARCH 23, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 222. Entered at Stationers' Hall.] WEDNESDAY, MARCH 30, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

PAGE
Israel's Empire 125
The Great Pyramid. By Sydney Hall, C.E. Part II. 126
The Rev. Canon Falconer on the Signs of "The End of the Age" 127
The "Monthly Comments" on the Word of God 127
A Word In Edgewise. By East Anglian. Part I. 128
What Seed? By L. P. 129
Correspondence—The Anglo-Israel Conference at Manchester—The Coming Census—Germany and the Jews—The Rev. B. Wrey Saville's Inaccuracy of Quotation—Letters from J. M. Grant, M.D., George Bayly 130

ISRAEL'S EMPIRE.

UNDER the title of "Her Dominions" the *Globe* newspaper, of November 16, 1880, has published an admirable *résumé* of Israel's Empire, showing in a nutshell (as we have tried to do more at large in our papers on "The Geography of the Gates") how her Majesty's dominions have grown, what was the origin of each of its component parts, and the result of the acquisition. It strikes us that the *Globe's* article furnishes us with a capital epitome of our collected papers on the "Geography of the Gates," and if the reader, perusing the *Globe's* article, desires for more information, it can be had readily in the volume in question, regarding every quarter of the earth where "her dominions" exist. We mean to reproduce the *Globe's* article entire, as every letter, every sentence, supports our Identity, and speaks of a world-wide, noble, latter-day empire, which only can be Israel's. That dominion, it was promised in God's Word, should be in extent "under the whole heaven" (Dan. vii. 27), and the accomplishment finds "her dominions" in the four quarters of the earth. The promise to Israel was that Abraham's seed should hold the Gates (Gen. xxii. 17), and the fulfilment tells us that "her dominions" had their origin in "the Gates" as we hold them now. The promise to Israel was that the "desolate heritages" should be her Colonial Empire (Isa. lxix. 8), and the facts of our day tell us that "her dominions" are splendid nations, growing up in their giant strength in America, Australia, New Zealand, Tasmania, the Cape of Good Hope, the Fiji Islands, in literally the four corners and ends of the earth where desolation once existed. Seeing this correspondence between God's promises to Israel and the fulfilments in the British Empire to-day, knowing that God's sworn promises to Abraham's seed were without any conditions of abeyance, the entail being to his seed *for ever* (Luke i. 55), we cannot understand how a vigorous intellect like the Rev. Dr. Potter's, can see the glories of "England's" past, present, and future with her place in the prophetic programme, and yet talk of her being a "substituted Israel." Where does he find mention in God's Word of substituted Israelism? It is a fancy of his own brain. There is not a hint of it in God's Word, where His promises are yea, yea; but not yea and nay. For such an idea as Dr. Potter entertains there is not a scintilla of evidence, not a shadow of a shade of proof of any sort or kind. The idea being discredited as opposed to the letter and spirit of the Holy Scriptures, and what is known besides of the faithfulness of Jehovah, we come to the conclusion, that a nation which has all Israel's promises, now that ten-twelfths of the Hebrew nation are lost, must be "Lost Israel," since Judah-Israel, who are not lost, but known to all, have not in enjoyment even one of the blessings God promised to the seed of Abraham. We commend now the article written by the editor of the *Globe* to our readers' attention, knowing they will derive from its perusal pleasure and profit. It is called—

"HER DOMINIONS."

Of those who daily, "out of every kindred, and tongue, and people, and nation," offer prayer for "the safety, honour, and welfare of our Sovereign and her dominions," it would be curious to speculate how many of them are acquainted with the extent and condition of the dominions in which they are concerned, or have any knowledge of the mode by which they were severally acquired. Everybody of average education is aware that the possessions of the English Crown are to be found in every region of the earth, that their area is close upon ten million square miles, and that their population is close upon three hundred million souls. But at what times and by what means it has come to pass that the people of a small island on the European coast have built up for themselves an empire unparalleled for its dimensions, is known only imperfectly even by those who should know well.

At the present time, when some would apparently have their country renounce the providential functions she has hitherto exercised as a civilising agent, it is well to be reminded that Englishmen have in no period of their history shrunk from the perils and obligations involved in the process of adding to her dominions, and that the growth of her colonies and dependencies has not been due to chance. The policy disparaged and depreciated as "Imperial," has ever been the traditional policy of England, even when it had to be maintained in the teeth of danger. There is nothing new in it. When our interests were centred in the conflicts waged in Spain, England occupied Gibraltar; when our interests were centred in the conflict waged in Italy, England occupied Malta; when, the other day, there was a prospect of our interests being centred in Egypt or Asia Minor, England occupied Cyprus.

"Her dominions" have been acquired in a variety of ways—by colonisation, by conquest, by treaty. With the exception of the

Digitized by Google

islands off the coast of France, which have belonged to the Crown since the Conquest, Newfoundland is our oldest possession. Discovered in 1497, by Sebastian Cabot, it was formally taken over by Sir Humphrey Gilbert, in 1583. This was the beginning of our empire beyond the seas. No sooner had Columbus made his great discovery than the Western nations of Europe manifested an eager desire to benefit themselves by it. The inheritance of the New World was the contention. At first the Spanish and Portuguese seemed masters of the position. Then the French and Dutch became formidable rivals. But in the end victory lay at every contested point with the English. The occupation of Newfoundland was the prelude to their acquisition of the North American continent from near the Tropic of Cancer to the Pole. In the same way the occupation of Barbadoes, in 1605, two years after the death of Elizabeth, was the prelude to their acquisition of the West India Islands. Although the victory, often doubtful, was complete, the struggle was always severe.

In the Old World the same rivalry existed, and with the same result. Five years after the passage to India was discovered, in 1497, by Vasco de Gama, the Portuguese made a footing at Cochin. This was the first European settlement. A century later the Dutch arrived. A Dutch captain in the Portuguese service, Cornelius Houtman, taken prisoner by the Moors, applied to the Portuguese authorities for his ransom. This they refused. Thereupon Houtman appealed to some Amsterdam merchants. In return for his ransom he would show them the way to India. This was a bad day for the Portuguese. Houtman was to them what Count Julian was to Roderic, the last of the Goths. Companies—consolidated in 1602 into the Dutch East India Company—were formed, and by allying themselves with the natives, began to monopolise the trade of the East. They acquired settlements on the Coromandel coast. They drove the Portuguese from Malacca, in 1640, and from Colombo, in 1658. Cochin, Calicut, Cananore, and other marts on the Malabar coast, were taken by them in succession. It seemed as if the contest for supremacy in the East had been left to these two nations. But the English soon followed in the steps of the Dutch. Drake was the first Englishman to sail to the Indian Archipelago. This was in 1579-80. In December 1599, a charter was granted to an English East India Company. Thus, as the Portuguese were slowly succumbing before them, the Dutch found new rivals in the English. In 1664, again, a French East India Company was formed, which settled at Pondicherry. The story of the struggle between the four rival nations and its result need not be here recited. In 1641 the English possessed only Fort St. George, at Madras. To-day 240,000,000 of Asiatics acknowledge the Queen of England Empress of India, while the French and Portuguese occupy only insignificant spots on the fringe of this great dominion. And the English occupation is not confined to the Indian Peninsula. Ceylon, the ancient Taprobane, invaded by the Portuguese in 1505, and by the Dutch in 1603, was seized by the British in 1795, to whom it was formally ceded, in 1802, by the Treaty of Amiens. Again, in December, 1837, a British ship, wrecked on the Arabian coast near the entrance to the Red Sea, was plundered by the natives. The Sultan refused compensation. A naval and military force was accordingly despatched to the place, and Aden became a British port. In the same year Captain Elliott took, in the name of the Queen, the island of Hong Kong, off the coast of China, so that England has two outposts to her Asiatic dominions, one in the extreme West and the other in the extreme East.

In Africa the same process is observable. The history of the Cape of Good Hope begins in 1650, when Van Riebeck, a ship's surgeon, who had pointed out the strategic importance of the place in support of the Dutch commerce to India, was entrusted with the formation of a colony, in which one square league of land would be allotted to every emigrant. This was the origin of what in time may become the English dominion of Africa. At the time of the first French Revolution the official predominance of Cape Town became odious, and two of the three other provinces declaring themselves independent, proclaimed a Republic at Swellendam. As Cape Town had now risen to be an important naval station the action of the Boers was resented by the English, who accordingly took possession of the whole colony in the name of the Prince of Orange, who had been expelled from Holland. At the Peace of Amiens it was restored to the Dutch; but on the renewal of the war, the English, in January, 1806, again seized it to retain it.

"The history of the acquisition of 'her dominions,' by settlement, is generally known. The first colonisation on the mainland of the New World was effected at what is now known as Jamestown, founded by Lord Delaware. This was in 1607. The French in the following year settled at Quebec, on the St. Lawrence river. For a long time it was doubtful which of the two conquering races would prevail. There was a New France, as there was a New England, and the question at the beginning of the seventeenth century was, Which would predominate? In colonisation, as in arms, the English proved themselves superior, and when New England successfully revolted and so divided the race into two sections, Old England recuperated herself by taking New France. Then there was a newer world to be peopled in the Southern seas, and England was equal to that work also. In 1787 New South Wales was settled, in 1803, Van Diemen's Land; in 1834, South Australia; in 1840, New Zealand; and so late as 1850, Victoria. Thus, in our own day, new Englands have been added to 'her dominions,' which promise in the future to rival in prosperity 'the MOTHER of EMPIRES' herself. With these facts before him, who can say that an Imperial Policy, now sometimes discredited, and in abeyance, is new? It began when Edgar made seven Englands into one, and there is every sign it will hereafter re-assert itself, with greater vigour than ever."

THE GREAT PYRAMID.

By Sydney Hall, C.E.

(*Concluded from page* 123.)

PART II.

The Top Corner-stone and Ark of the Covenant.

We failed to find any satisfactory commensurability between the Coffer and the top Corner-stone. We think, however, that a very conclusive one can be established between that stone and the Ark of the Covenant; and when we bear in mind What the latter was, and Who the former symbolised, we are led irresistibly to the conclusion that this connection existed. If we take the cubical dimensions of the Ark of the Covenant and multiply the same by 3, we have $87890{\cdot}625 \times 3 = 263671{\cdot}875$.

Throwing this into the form of a Pyramid, we obtain 107·50685 for base, and 68·441 for height, quantities not very widely different from those already found for the top Corner-stone.

The top Corner-stone $107{\cdot}8440 \times 68{\cdot}6429 = 266013{\cdot}4526$.

3

Then $266013{\cdot}4526 - 263671{\cdot}875 = 2341{\cdot}577$, which divided by 3, gives 780·528.

We have, therefore, a difference between the top Corner-stone and three bulks of the Ark of the Covenant representing a quantity of 780·528 cubic inches in one Ark bulk.

In dealing with the cubic dimensions of the Ark of the Covenant, we have taken only the lineal dimensions as recorded in the Scriptures, or the size of the Ark itself. We have, however, to bear in mind that the Ark was to be overlaid with gold inside and outside, and to have also a crown of pure gold surrounding it, and to be supplied at the four corners with rings of gold, two on each side thereof (Exod. xxv. 11, 12).

This was the Ark proper complete; for though the staves were directed to be passed through the rings, and were not to be removed from the Ark, it is expressly stated to be so directed that the "Ark may be borne by them." They form, therefore, no part of the Ark proper, any more than did the mercy-seat and cherubim.

The question now arises, What was the thickness of this overlaying of pure gold? We have an indication of this also in the Scriptures; for we read in 2 Chron. iii. 8, that the amount of gold required to overlay the Holy of Holies was 600 talents, and 50 shekels of gold for the nails. If we take the surface of the Holy of Holies as $20 \times 20 \times 6 = 2{,}400$ square cubits $\times 625 = 1{,}500{,}000$ square inches of surface; and reducing 600 talents of gold to grains, we shall have—assuming with Captain Tracey (see BANNER, Nov. 13, 1878), that a talent of gold weighed

Digitized by Google

64·4 lbs. × 7000 × 600 = 270,480,000 grains of gold, which quantity, when divided by the number of square inches, 1,500,000, gives 180·32 grains per inch of surface for the six sides of the Holy of Holies. We know that a cubic inch of pure gold weighs 4,970 grains; dividing 180·32 grains, therefore, by 4,970, gives ·036282 as the thickness of overlay of gold on the Holy of Holies, if the six sides were so overlaid, which thickness would be slightly in excess of the blank used in stamping a half-sovereign, the thickness of which is ·0309 of an inch. We have an indication of the division between the Holy and Most Holy place being formed by a partition in Chron. iv. 22, the entry of the house, and the "inner doors" thereof, of the Most Holy place.

It is, however, possible that the Holy of Holies had only five sides overlaid with gold, the sixth being formed in the same manner as in the Tabernacle, with a curtain or veil. If this were the case, the quantity of gold per square inch would be proportionately increased, and the weight per inch would be 216·376 grains, and the thickness increased to ·0435364 of an inch, which is rather less than the thickness of the blanks used in stamping sovereigns, which are ·04777 of an inch, so that on either view of the subject we obtain a conclusive proof that the overlaying of the Holy of Holies with pure gold was a substantial one, and are justified in drawing the inference that the overlaying of the Ark of the Covenant and the sacred vessels of the sanctuary, was of a similar character.

We have, therefore, in the Ark of the Covenant's external surface, and that of the top edges, 10190·24 superficial inches; which, if covered on the latter assumption, would require 443·6463 cubic inches of gold, which deducted from 780·5280, leaves 336·8817 cubic inches for the crown of gold and the four rings as described.

Respecting the crown of gold we have no information whatever. It must, however, have been of a substantial character, as must necessarily have been the Mercy-seat and the "Cherubim which, lifting up their wings on high, covered the same," in order to bear the weight of the veil which divided the Holy Place from the Most Holy (Exod. xxvi. 34), which was directed to be taken down when the camp setteth forward, and the Ark of the testimony covered with it; and this to be further covered with a covering of badgers' skins, and a cloth of blue over all (Num. iv. 5, 6), the weight of all of which must have been considerable, and would require all the parts of the Ark of the Testimony, which were thus liable to be injured to be sufficiently strong to withstand the strains they would be subjected to.

Looking, therefore, upon the evidence we have of the actual size of the "peak" of the Pyramid as it existed 60 years before Christ, of the earth-commensurability which that dimension affords, and the testimony which the Scriptures give as to the high symbolisation of the top Corner-stone, we may be justified in claiming that the Ark of the Covenant, in its completed state, when overlaid with gold and supplied with its golden crown, furnished the cubical quantity required to co-ordinate it with such top Corner-stone, when three times that cubical quantity is taken as symbolical of the Triune Jehovah, and thus supplies the most important link which connects this most sacred vessel of the Tabernacle with the Great Pyramid, through the medium of the top Corner-stone thereof.

London, July 27, 1880.

THE "MONTHLY COMMENTS" ON THE WORD OF GOD.—We have received with great thankfulness a large number of replies to the notice we published in the BANNER of February 9, 1881, page 67; and as these are unanimous in the request that we should continue to edit *The Comments* after August 1, 1881, we have much pleasure in continuing a work for which we feel our personal unworthiness and unfitness; but for which He can make us able, whom we serve. "Brethren, pray for us" (1 Thess. v. 25).

THE REV. CANON FALCONER ON THE SIGNS OF "THE END OF THE AGE."

THE Rev. Canon Falconer, vicar of Stockton, has lately given a lecture in St. Thomas's School-room, Stockton, in connection with the Stockton Parish Church Christian Workers Association. The account of the lecture which we find in the *Stockton Journal* of January 29, 1881, is very interesting, because consisting of a good deal of blind testimony unwittingly given by the learned Canon that we British are Israel.

The rev. lecturer said the title of the subject he proposed to take was, "The Signs of the Times in which We are Living as an Incentive to Christian Effort." He explained that he meant to treat his subject in connection with the coming, the personal advent of our blessed Lord and Saviour—the personal advent of our Saviour being always set before us in the Word of God as the great incentive to Christian action, and Christian watchfulness, and Christian zeal. He wanted to draw their attention to some of the more prominent signs of the times in which we were living, and which signs were indicative of the near approach of our Saviour's advent, and of the termination of the present age or dispensation. When he spoke of the coming of our Lord he did not mean for a single moment that that coming would end the world, it would be merely the end of the present age, or the present dispensation, and the introduction of another and an entirely different state of things. The earth we lived in was destined not for destruction but for renovation, and he believed it would be hereafter the residence of Christ and of His redeemed and ransomed people. Therefore, when we spoke of the coming of our Saviour, we meant His coming to establish His kingdom here upon earth, that reign of righteousness which was spoken of so much in the Word of God, from one end of it almost to the other. Now, when our Lord taught His disciples with reference to the things that were about to happen, He mixed with the signs He gave of the destruction that was coming upon Jerusalem, and the dispersion of His people Israel on account of their sins, the filling up of the cup of their iniquity, being the crucifixion of the Lord of glory. With these signs were mixed up others that also had allusion not merely to the destruction of Jerusalem but to the coming of the Lord Himself. It was difficult to distinguish these signs the one from the other, but there was no question that there was an analogy to a certain extent between the signs of the times preceding the destruction of Jerusalem and the signs of the times preceding our blessed Lord's own personal advent. Now, the signs of the times which our Lord gave with reference to the destruction of Jerusalem and the overthrow of the Jewish people by the Roman Power, and the signs that were to take place immediately before that were just precisely the same signs that we were to look for according to the Word of God previous to our Saviour's own second coming. One of the signs was with regard to wars and rumours of wars. Anyone who was accustomed to read over cursorarily the news of the day must know *that Europe was armed to the very teeth.* In fact, *it was like a great powder magazine*, almost a single spark would be enough to ignite it, and *then one of the most horrible and bloody wars that had ever been witnessed would take place.* After referring to the enormous armaments maintained by the various nations of Europe, he said he considered that was proof, at least, that our lot was cast in a time of wars, and certainly of rumours of wars. Another sign was the prevalence of famine and pestilence. Of late years there seemed to be, as it were, something in the very elements themselves that carried diseases of various kinds to all men. And then again, only a very short time ago a most dreadful famine prevailed in the Empire of China, carrying off, it was supposed, many hundreds of thousands of our fellow-creatures, but on account of the distance we had thought very little, or next to nothing about it. And then, with regard to earthquakes, it was well known that during the last 13 months, particularly December, 1879, to the end of the last year there had been a period in which a great number of earthquakes had taken place in almost every part of the world. The city of Agram, in the South-west of Austria, had almost been destroyed by earthquakes. Earthquakes had also taken place in Switzerland, in Italy, in other parts of Europe, and also in various parts of Asia, and the Phillipine Islands, and even in Japan, and then again in the States of America. Central America particularly, and even in our own country. Another of these signs was the spread of infidelity and unscriptural principles. St. Peter told us in the third chapter of his second Epistle that in the last days scoffers should come walking after their own lusts, and saying, "Where is the promise of His

Digitized by Google

coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." Some of them might not perhaps be aware of the fact that the character of much of the literature of the present day—the magazine literature of the higher classes—was most sadly tainted with infidel principles and infidel teaching. Some, perhaps, believed in a golden age, to be brought about by the agencies already at work. Well, he spoke of a golden age, and he spoke of a good time that was coming, but he could not see himself, from the Word of God, that we had any right to believe that that good time would be brought about through the agencies that were at work in the world at the present day. It was sometimes said that never was there a period in which there was more activity displayed in philanthropic and religious movements than in the present day, and this was true. But at the same time, and alongside of this, as it were, there was a very sad departure in the way of superstition, and in the way of infidelity. After alluding to the state of the anti-Christian apostasies, and the decline of the Mahommedan and Papal Powers—that of the Turks especially, facilitating the restoration of the Jews to their land, in other words, Palestine—as another sign of the approaching end, the reverend gentleman said he wished to direct their attention to the two other signs which he had put down as indicative of the near approach of the last days. One was the wonderful spread of knowledge and of scientific discovery, and the other was the Gospel witness to the nations. In Rev. xiv. 6, 7, they read of an angel flying into the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, "Fear God, and give glory to Him, for the hour of judgment is come." He reminded his hearers that that declaration was almost universally applied to, or represented, as it were, by the great missionary institutions that were in existence at the present day, and that were carrying the Gospel to the ends of the earth. The rev. gentleman concluded his address by repeating that all these signs which he had given indicated the near approach of the end, and the reign of righteousness upon earth.

Our readers will see that Canon Falconer, saving the one subject of British Identity with Israel, has in the above accurately described the condition of things which we are always warning our friends is to be the precursor of our blessed Lord's appearance and the restoration of Israel and Judah. Denying that the end of the dispensation now approaching is the end of the world, he maintained, as we do, that Christ is coming to reign on this very planet "the residence of His redeemed and ransomed people"—that is, of Israel (Isa. xli. 14, xliii. 1, xliv. 21—23, xlviii. 20; li. 11; lxii. 12; Luke i. 68—75, ii. 38, xxiv. 21; Rom. xi. 1; Matt. i. 21; Psa. lxxvii. 14, 15, cxi. 9, cxxx. 7, 8, &c.). He pointed out the near approach of the mighty convulsion expected soon in Europe—the great earthquake woe of Rev. xvi. 18. Famines and pestilences he showed were common now, as well as earthquakes in divers places. Religious activity and international beneficence, he pointed out, were never so great as at the present time, concurrently with the inroad of evil like a flood. Missionary zeal, he remarked, carried the Gospel (from the British islands, of course) to the ends of the earth; knowledge of all kinds was increased, while the great anti-Christian apostasies (the Mahommedan and Papal Powers) were declining and ready to perish. These signs, the lecturer told his hearers, were indications of the nearness of the end, and also of the approaching "reign of righteousness upon earth."

There was only one ingredient in the programme Canon Falconer left out. He omitted the discovery of Israel of the Ten Tribes, and their joinder with Judah before the final scene of the drama can commence (Jer. iii. 18; Hos. i. 11; Ezek. xxxvii. 16—28, xlviii., &c.). He tried to enact "Hamlet" with the part of Hamlet himself omitted, and therefore was bound to mislead his hearers.

We are content, however, to point out to our readers, and especially to such opponents as the Rev. B. W. Savile, that so discreet and learned a divine as Canon Falconer, the vicar of Stockton, sees, as we do, and as the Great Pyramid declares, that the end of the age is close at hand, that the great earthquake woe is at the doors, and that, therefore, the discovery, or Identity of the Ten Tribes is positively the next event to be looked for, preparatory to the final consummation of all things leading up to our blessed Lord's return to reign in Mount Zion and Jerusalem on His throne of glory, which is David's, over His ancients gloriously (Isa. xxiv. 23; Luke i. 32. 33; Matt. xxv. 31; 1 Chron. xxix. 23). Knowing that the British are Lost Israel of the Ten Tribes, we call on our fellow-countrymen everywhere to praise the Lord.

A WORD IN, EDGEWISE.

By East Anglian.

PART I.

Anglo-Israelism a Necessity of the Age.

Five years ago I had little hope that I should ever be able to read the prophetic Scriptures with wonderful and strange interest. I despaired of ever understanding them; could not grasp their relevancy, seeing that they *ought to have been* all about the Church, instead of Israel, according to the doctrines I had received. I grew weary of the constantly-reiterated "Israel," notwithstanding the old headings of the chapters, which I could see were false; and read the Old Testament *simply for its poetry*; read it as I would read my Shakespeare, Milton, or Tennyson. It had lost all its *real value* for me, and my esteem for the New Testament suffered in consequence. Then, by a lucky chance, I came upon "Israel in Britain," by "Philo-Israel" and Cockburn-Muir, and before I had finished the latter's preface to the same, I saw that I had found a clue, which, if the right one, would enable me to read the Old Testament as the Word of God; and, more than that, saw that this was really the only visible—or, rather, thinkable—human means that, under Divine guidance, could ever stamp out and destroy the *atheism* of ignorance and science.

Who has been able to suppress altogether his doubts as to the utter and everlasting truth of those old Hebrew Scriptures? I have not. But I determined not to throw away the only real hope of immortality which we possess, without examining its foundations with an honest and impartial mind; for I have long seen that if you once invalidate the Old Testament, if you destroy this foundation, its beautiful and grand superstructure, the New Testament, must surely fall to the ground. And, therefore, I investigated this subject, which is now commonly called Anglo-Israelism, and which seems to me the most useful study I know for the clear understanding of the Old Testament, and my studies have resulted in a settled conviction that "Israel in Britain" is no figment of the imagination, but a sturdy truth, and that they are not *wise* men who simply make of us Anglo-Israelites a target for their shafts of scorn. We have expected much opposition, and have not been disappointed; but we are often sorry to find what an ill-tempered and uncharitable—not to say narrow-minded—opposition it is. Nevertheless, we will not budge for *that*, but stand, shoulder to shoulder, until we find (what I think we shall not) that a logical examination of our position shows us we have neither an inch of ground nor a leg to stand upon. At present, however, we need not be ashamed of the positions we have taken, nor of the manner in which we have silenced the masked and open batteries of the enemy, and put to flight their storming parties. And though we have had traitors in the camp, or rather, for that is too hard a word to use, deserters from our ranks, the thousands that have flocked to our Banner far, far exceed, and altogether obliterate, any small loss of that description.

"Anglo-Israelism a necessity of the age." Is it so? Let me show you in what way. A young friend of mine, for whom I entertain much esteem, has suddenly become a follower of a certain Republican M.P., and leader of atheists. The young fellow has just arrived at the thinking age, and having thought

Digitized by Google

and studied for some time (without the knowledge of Anglo-Israelism) has come to the unhappy conclusion that the Bible is a mere book—nothing more—written by men uninspired, except, perhaps, as a poet is inspired, and that we have no direct revelation from the God in whom, strange to say, he believes. Now mark, this is what we are coming to. The age is, perhaps, too genteel, it is too sentimental to go direct to atheism. It believes in *a* God, but it does not believe that He has ever spoken to man; certainly *not* to "those old barbarians," the Israelites. Then can we not see this, that Israel's identity proven means God's identity proven; for "Ye are My witnesses, saith the Lord, that I am God."

Our teachers make light of our Identity; but it is chiefly God's identity that we seek. This is undoubtedly the want of the age. We are blown about by every wind. We want something *stable* in these conflicting seas of theological and scientific doctrines and opinions; something stable as a rock that stands immoveable, while far around it heaves and tosses the restless sea.

The Founder of Christianity directs us as plainly as possible to "Moses and the prophets" for the foundation of our faith. Why, then, are we accounted blasphemers, and what not, if we follow His teaching? But since we have come upon the truth, we will not be silent, and harsh words shall not daunt us.

Meanwhile, there is a feeling about that the trial of religion is at hand, an impression that the time is near when the truth or falsity of the Bible must be settled for ever. We seem to be moving swiftly onward to some great crisis in the great drama of life; and we believe that the plot is near its *dénouement*.

To show that this unravelling of the plot of prophecy is needed for the identity and recognition of God, I copy a couple of verses from the *National Reformer*, edited by C. Bradlaugh, M.P., and it will be seen what food is given to supply the spiritual wants of the modern Radical world, the great masses of the people, who are willing to be "rationally reformed" into French revolutionists, atheists, and followers generally of the "gospel of dirt."

"The Christian host envelopes us,
It's red cross in the van;
Shoulder to shoulder, infidels,
And meet it man to man.
Have we not leaders at our head,
To hold the world in awe?
More noble ne'er wore Grecian glove,
And old Rome never saw.

Of him we are the volunteers,
With all our Freethought bands,
And theists, if *you'll have a god*,
Hail one where BRADLAUGH *stands.*
Assail us as we rank around
The hero of our choice,
And all your steeple-houses rock
And tremble at his voice."

We find that Anglo-Israelism is a necessity of the age, when, for instance, we read the reviews of such works as Mr. Oliphant's on the colonisation of Palestine, and see that journals of all shades and opinions are most anxious to show that they do not care a rap for the vindication of the Biblical utterances respecting the Holy Land; but that, from a secular point of view, they are not unwilling to support his plans for the prosecution of that object. Anglo-Israelism is a standing protest against the implied, if not outspoken, contempt of prophecy which we find in the columns of most journals now-a-days, and it is the only hope at present visible that we have for the full and complete vindication of prophecy, which constitutes the chief claim of the Old Testament to be the Word of God.

(*To be continued.*)

OUR friends in the South of London are reminded that Mr. Onslow will lecture on Tuesday, 29th, at the Victoria Baths, High-st., Peckham.

WHAT SEED?

By L. P.

WE presume that the parable contained in Mark iv. 26—29, has been generally interpreted as conveying a spiritual meaning, and in such a sense it is commented on by the Bishop of Liverpool (Ryle), and also in the paragraph Bible; but we take exception to such interpretation for the following reasons, which are rather of a negative than positive character.

We would object to the seed, in verse 26, meaning the truth as it is in Jesus; and the ground representing the heart of an individual, or the conversion of a nation or nations to Christianity; on the score that in this parable the upspringing of the plants, after the sowing of the seed, was a long, slow process, shewing no valuable results till the time of the end. Now, the work of saving faith in a heart is, we have reason to suppose, instantaneous, even when we cannot point to the exact period of a man's second birth. In many cases the actual time of change is marked and distinct. The gift from on high, which can alone produce it, being a portion of that Spirit that is heavenly and perfect, at once produces the fruit of death to old things, and birth to what is new and holy. It is true that with some individuals the light seems feeble at first, and to grow very gradually in strength and brightness. Nevertheless, the aspect of all things is at once altered. If the results seem small in acts, scarcely perceptible at first to the onlooker, yet never again is the soul as it was before, and fruit *has* been produced by the very sowing of the spiritual seed, and without any watching and waiting for the blade and the ear.

The perfection of the spiritual gift does not consist in the fruit men shall bring forth, but lies in the gift itself, though the result, where there is opportunity, must sooner or later show itself in good works, active or passive. If a man is to bring forth fruit from the possession of holy seed in his soul by his life and conversation, he must not sleep and let the plant grow unwatched, unweeded, untended, leaving it to the soil of his heart to carry on the necessary process of cultivation unassisted. To the Christian, life is a battle to the end; his soul must be watered by prayer, his natural dispositions fought against till brought into subjection, the weeds of evil suggestions watched and plucked away, and the daily help of the Spirit of God sought for.

Again, there are many who, happily for their fellow-creatures, live years after the seed of grace has borne beautiful fruit. They were not reaped, the sickle was not immediately put in, though their blade was well nigh bent under the weight of grain in the ear. On the other hand, some who have passed years in open sin, in contempt of their Master's laws, and total indifference to their loving Saviour's invitations, through some miraculous spiritual process, receive the seed into their sin-seared hearts; and lo! the heavenly plant springs up at once to apparent maturity. There may be no time or opportunity given for fruit-bearing in this life, beyond the unmistakable clutch at the Saviour's outstretched hand, the sense of self-abhorrence, and the putting on by faith of Christ's righteousness; but the sickle is put in, and the grain is reaped without delay.

As regards nations, we do not see how the parable can apply to the histories of those who are called Christian. Their conversion was comparatively rapid. Since then, for centuries, though the seed spiritual has been scattered in many countries, no nation, as a whole, has brought forth the fruit of even normal Christian faith, save where it has been itself a fresh formation, created out of an ancient Christian people, who carried their belief with them to a new land.

Has the seed grown of late in the nominally Christian lands, save where the Anglo-Saxon rules? What do we find in many of them, even in those where martyrs have in past times bled for their holy faith, and agonised in war for their pure religion? We see rampant idolatry, raging infidelity, or a

deathly indifference. Men have slept there, and risen night and day carrying on the work of inventive, scientific, and mercantile progress; but it is to find now that the earth is choked with noisome weeds spiritually, and bearing little fruit to the glory of God. We do not, therefore, believe this parable will bear the usual spiritual interpretation, but imagine it applies to the seed of Abraham, God's chosen, planted by Him in the ground where He intended it should grow and thrive unto the fulness of a glad harvest-time. In that land where He has sown it, we believe it has lived and flourished, spite of dark and dreadful times and many evil doings, putting forth frequent signs of vigorous life—first the blade, then the ear. The growing crop has had internal and external foes to contend with; many weeds have striven to choke it; the blight, the rust, the cankerworm. Storms, and hail, and fierce tempests have assailed it, but yet slowly and distinctly the plant has grown in power, the heads have been lifted up, the grain has swollen and been richly nourished, and now, we doubt not, the harvest-time is close at hand, when the sickle shall be thrust in, and the Angel shall reap the corn to God's glory, Israel's redemption, and to the enlightening of the Gentiles.

It is to be remarked that our Lord afterwards (verse 34) expounded all things to His disciples; yet the explanation is not recorded for our instruction in this case, as if the interpretation of the Master's teaching was not to be revealed for the instruction of mankind generally till some future period.

February 10, 1881.

Correspondence.

THE ANGLO-ISRAEL CONFERENCE AT MANCHESTER.

To the Editor of the "Banner of Israel."

DEAR SIR,—On the 28th ult. we had an excellent lecture in Manchester by Mr. A. K. Robinson, the President of the Anglo-Israel Association at Leeds. Yesterday we had a well attended conference in Manchester, and I enclose a cutting from the *Manchester Courier* of to-day, which gives a very correct account of the proceedings, which passed off very pleasantly. Perhaps you will be able to find room for it in the BANNER. On the 21st we shall (D.V.) have a lecture by Mr. Douglas Onslow.

Yours truly,

Brooklands, near Manchester, March 10, 1881. W. HULL.

"ANGLO-ISRAEL ASSOCIATIONS.

"The Anglo-Israel Associations of Manchester and neighbourhood held a conference on March 9 in the lecture room of the Young Mens' Christian Association, Peter-street, there being a fairly numerous attendance. The object of the Association is the 'acquisition and diffusion of information on the subject of the Identity of the Anglo-Saxon race (including the Anglo-Saxons of the United States) with the Lost Tribes of Israel, as established by the Holy Scriptures.' The Rev. R. Park, M.A., curate of St. Philip's, Salford, presided; and the Rev. A. J. J. Cachemaille, M.A., vicar of St. Mary's, Oldham, read a paper upon "The Lost Ten Tribes of Israel and the British Nation." Expressing his pleasure at being supported by a brother clergyman, Mr. Cachemaille said he was generally left alone by his brethren when dealing with that subject, and although he did not mind upon his own account he was very sorry for them, because he felt more and more that the question was one which deserved the very serious consideration of every Christian man. He hoped the clergy would not force themselves into the position of having to be taught by the laity upon that matter, but that they would be sufficiently patient and painstaking to examine without prejudice the questions brought before them. He should like to see more opposition to the opinions of those who believed in the Identity of the British nation with the Ten Tribes of Israel, because, were a thoroughly good opposition raised, the question would be more examined, and would then take a deep hold of the nation.

"Dealing with the subject of his paper Mr. Cachemaille said that God's promise to Abraham involved, first, multitudinousness of seed; second, the possession of the land; and third, the Messiah. The Messiah descended through Judah, the multitude through Joseph, and the land through all the twelve sons of Jacob. It was necessary to distinguish carefully between the kingdoms of Judah and Israel, for this was a distinction very clearly maintained in Holy Scripture. The House of Judah never had been lost, and was known at this day; the House of Israel was lost and unknown, and the general impression was that it still remained unknown, but this he questioned. (Hear, hear.) It was quite certain that the House of Israel was to be found again, and that it would be known by certain marks. These marks led them to fix upon the British nation as alone fulfilling the destiny appointed to the House of Israel. Quoting the promise to Abraham, and its repetitions and amplifications, Mr. Cachemaille dwelt upon the words, 'Thy seed shall possess the gate of his enemies,' and 'a nation and a company of nations shall be of thee.' The first of these was, he said, fulfilled by the British in their possession of such important ports as Gibraltar, Malta, Aden, &c.; and the second in the existence of the British nation and its colonies, and of the United States. The character of the nation to whom the promises were vouchsafed was that of an island nation, a great naval power, a nation always conquering, even against overwhelming numbers, possessed of great wealth, lending to all nations, but borrowing of none, and it was to be the chief of nations. Many quotations of Scripture were made to show what was declared by the lecturer to be the strangely close identity which the British bore to the nation which was the subject of these various prophecies; and to this part of the question he confined his remarks, omitting all reference to history, ethnology, and philology.

"Several speakers followed Mr. Cachemaille, and a vote of thanks was accorded him for his address.

"A public meeting took place in the Association Hall during the evening, the Rev. A. J. J. Cachemaille being chairman. Deputations were present from all parts of the kingdom. Mr. Caterall (Liverpool) desired those present to consider how they could best spread a knowledge of the Identity of the British with the Ten Tribes of Israelites. They must carefully guard against making it a party question, but must make it a grand national question. He knew its Conservative tendencies, and did not wish to exclude them; but in order to reach the great mass of the people they must keep clear of party lines. Mr. Collinge (Manchester) maintained that in the light of the Identification the Bible became more luminous, more delightful, more profitable, and more interesting in all its parts. Mr. Robinson, President of the Leeds Association, considered that since the Reformation there had been no theological question which had so much attracted the attention of earnest-minded men and women, and no question had so opened up the pages of the Bible. He dwelt upon the glorious future in store for the nation. Mr. Unwin agreed with what had been said concerning the Identification question being one of no party, but said that if they found any party in Parliament which was not carrying out the promise of God, it was their duty to protest. They were to have 'the uttermost parts of the earth' for their possession; and when territory was given up, or soldiers allowed to be shot in the Transvaal, it was clearly their duty on Scriptural grounds to protest. In the course of his remarks Mr. Unwin said that Her Majesty the Queen was a direct descendant of David. Mr. Jones (Birmingham) asserted that their cause was growing rapidly. Being Israelites they had great responsibilities and great privileges, and except they acted up to them they would endure many sorrows. What they believed in was not a theory, it was a long chain of facts from one end to the other. (Hear, hear.) Mr. Tudor and other gentlemen also addressed the assembly."

The following are the points dealt with in the paper read by the Rev. A. J. J. Cachemaille on March 9, 1881:—

I.—God's promises to Abraham involved, 1, a multitudinous seed; 2, The possession of the land; 3, The Messiah.

II.—This was developed after Jacob's death—thus, 1, The Messiah through Judah; 2, The multitude through Joseph; 3, The land to the Twelve.

III.—It is essential that the distinction carefully preserved in Holy Scripture between the kingdoms and Houses of Judah and Israel should be equally observed by us. Their kingdom, their prophets, and their history being perfectly distinguished.

IV.—It must be noted that the House of Judah never has been lost, and is known at this day; whereas, the House of Israel was and is still (?) lost and unknown.

V.—But, in the next place, it is equally certain that the House of Israel is to be found again, and will be known, 1, By certain marks; 2, After a certain date; 3, With a certain destiny.

VI.—Lastly, those marks lead us clearly to fix upon the British nation as alone fulfilling the destiny appointed to this Lost House of Israel.

Digitized by Google

THE COMING CENSUS.

To the Editor of the "Banner of Israel."

SIR,—Ought we not in some way to declare ourselves in the coming census? I hope to write myself, "An Anglo-Israelite and Member of the Bible Christian Connexion;" unless some better form can be agreed upon. I am, dear sir, yours, &c.,

G. F. TREVERTON.

[NOTE BY THE EDITOR.—We do not know if the census returns will give an opening for the declaration of our Israelite views; or, if they be entered by our fellow-believers, they will be noticed by the census officers. Should it be feasible, we see no objection to each Anglo-Israelite recording in the returns the fact that he is a believer in his own Hebrew origin, and that there are so many Anglo-Israelites under his roof, naming the number.]

GERMANY AND THE JEWS.

To the Editor of the "Banner of Israel."

DEAR SIR,—Referring to your article under this heading in the last issue of the BANNER. May we not discern in the persecution of the Jews a "sign of the times"? for before the House of Israel and the House of Judah can come together out of the land of the North to the land that Jehovah has given for an inheritance to our fathers (Jer. iii. 18), the remnant of Judah are to return unto the children of Israel (Micah v. 3).

As dwellers in the metropolis are daily reminded, large numbers have already returned, drawn by the prospect of civil and religious liberty, and the means of earning a livelihood. In other words, the work of the "many fishers" God has put in motion, pursuant to His promise. The probability seems to be that many more will shortly assemble; as the result of persecution, not only in Germany, which has taken the initiative, but also from every other mountain (or kingdom). As we read: "Behold, I will send for many fishers, saith Jehovah; and they shall fish them; and AFTER I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. xvi. 16).

Yours faithfully,

T. THORN PITT.

15, Harrowgate-road, South Hackney.
January 27, 1881.

[NOTE BY THE EDITOR.—Judenhetze, or Jew baiting, is very like Jew "hunting;" and we doubt not Mr. T. Pitt has indicated a true "sign" of our times, to which we do well to take good heed.]

To the Editor of the "Banner of Israel."

DEAR SIR,—On my pointing out to an Anglo-Israelite lady yesterday that "the House of Israel" is referred to as the Gentiles in the New Testament, her friend, who is not yet convinced, objected that Christ told His apostles not to go into the way of the Gentiles. The answer did not occur to me at the moment, but on referring to the passage in Matt. x. 5, it became quite clear; and I have sent the following reply, which I place at your disposal, in case you may think that it may be useful to others:—

"Will you kindly tell your friend from me, with reference to our conversation of yesterday, that Christ's injunction to His apostles not to go into the way of the Gentiles, or Samaritans, applied to the first mission through Judea, on which He sent them, and from which they returned to Him. This confirms our contention that HE came as a minister to the House of Israel only. 'He came to HIS OWN,' etc. His latest instructions after His resurrection were that they should 'Go into all the world and preach the Gospel to every creature;' and this commission the apostles, and the converts that they made among the Jews, to whom, during Christ's three years' ministry, their mission was confined, have carried out from that day to this; and the seed of Abrahaim have become the evangelisers of the world. All nations are blessed in them." Yours truly,

J. M. GRANT, M.D.,
Surgeon-General.

Cheltenham, February 21, 1881.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Have you met with the "Life of Dr. Livingstone," by Dr. Blaikie, of Edinburgh? If not, the following extract from one of the Doctor's letters, when on his journey from Linyanti to Loanda, in 1853-54, may interest you.

After commenting on the great fact that missionaries are being sent to all quarters of the world; that as pioneers they were working in the thick gloom, the only rays to cheer them being such as flow from faith in God's promises, and arguing from the results of the preaching of Noah, Isaiah, Jeremiah, and Ezekiel, that the amount of success attained must not be reckoned by the number of converts made in proportion to the masses acted upon, the Doctor goes on to say:—

"Yet the cause of God is still carried on to more enlightened developments of His will and character, and the dominion is being given by the power of commerce and population unto the people of the saints of the Most High. And this is an everlasting kingdom, a little stone cut out of a mountain without hands, which shall cover the whole earth. For this time we work. May God accept our imperfect services." Yours always sincerely,

GEORGE BAYLY.

5, Kempshott-road, Streatham-common,
February 15, 1881.

THE REV. B. W. SAVILE'S INACCURACY OF QUOTATION.

ON page 54 of the present volume of the BANNER, our readers will find a short article on the subject which is described above. It had reference to the omission by the Rev. B. W. Savile of the word "perhaps" from a sentence of ours in BANNER, No. 83, of July 31, 1878, whereby what was a mere ironical statement on the part of the writer of these lines was magnified into a "prophecy" by our opponent. Mr. Savile now sends us an explanation of this strange omission of the word on his part, which it seems, though we were not aware of it, was published by him in the *Daily Western Times*, so far back as about February 5, 1881. We publish the same in justice to Mr. Savile without comment on our part, preferring to leave the matter to our reader's judgment. The good taste of the heading to Mr. Savile's letter will probably be deemed defective, and the reasoning of the second paragraph seems to us rather to halt. It amounts to this: "Words used by one of the Anglo-Israelites can be forced to mean that he predicted the British nation would acquire Constantinople by July 31, 1880." The nation did not annex that place on that date. Ergo, the writer was a false prophet. Mr. Horner thinks that the census about to be made this year will show our people to be 33,950,000 in number. This prediction will, as likely as the other, prove to be a failure. The Great Pyramid is held by these Anglo-Israelites to declare that the "end of the age" will be not later than August 6, 1882. The anticipation will also probably be falsified. And then? "Why, then, Anglo-Israelism is a delusion." All we can say is *Non sequitur*, and Mr. Savile ought to know it. Let Philo-Israel be a false prophet, let Mr. Horner be a deceived man, let Piazzi Smyth be in error. What then? What have these three fallible men got to do with God's infallible Word? with His promises to Abraham and his seed for ever? and with the patent fulfilments of the day in the British Anglo-Saxon nations?

We now ask our readers to give Mr. Savile their attention, and to form their judgment of the matter he puts before them according to the merits of the case. He wrote as follows:—

"THE ANGLO-ISRAEL DELUSION.

"*To the Editor of the 'Daily Western Times.'*

"Sir,—A friend of mine informs me that the editor of the BANNER OF ISRAEL complains that I have done him great injustice in my letter to you of December 20, 1880, by omitting the word *perhaps* in a sentence which I quoted from the BANNER of July 31, 1878, to the effect that before the expiration of two years England would possess 'not only Cyprus and *all Asia, but Constantinople as well!*' As I have no wish to do the editor any injustice, and not having the BANNER of that date to refer to, I readily accept his correction, and regret having omitted the 'perhaps' which he says was there; though, at the same time, I am unable to see it is of the importance which he seems to give to it.

"In my letter I had adduced three apparent predictions in order to show what little reliance could be placed on the Anglo-Israel theory; and inasmuch as some months had elapsed since the prediction that we were to possess '*perhaps all Asia, and Constantinople as well*,' by July 31, 1880, and the incontrovertible logic of facts proved that we did not then obtain the coveted inheritance, to which we had no more right than Ahab, King of Israel, had to Naboth's vineyard, and no Englishman in his senses ever supposed we had, or were ever likely to have; we are warranted in thinking that the other two predictions will be equally falsified by time. One is that the census of this year 1881 will show that the population of the British Empire amounts to 33,950,000, the truth of which we shall soon be able to test. The other is, that the Great Pyramid 'absolutely fixes the approaching end of the age as not later than August 6, 1882.' In the event of both these predictions failing, it is to be hoped that our Anglo-Israelite friends will then return to their right mind. "Yours faithfully,

"BOURCHIER WREY SAVILE
"(*Rector of Shillingford*).

"February 5, 1881."

"A MEMBER of the Scripture and Prayer Union suggests as a subject for united prayer, that the more than 110,000 members who are now reading the book of Isaiah, a chapter daily, may be taught the true meaning of those prophecies that are now in course of fulfilment." One who has taken in the BANNER from the beginning thinks the above paragraph may be suitable for it.—M. S., Sunnylawn, Burnham, Somerset, March 10.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let - three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	5	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d., by post 4s.

THE FIRST VOLUME OF
ISRAEL'S HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG

Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.

By C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

Second Edition now ready, price 2d., post free 2½d., 12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE

BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES.

An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

London: Robert Banks, Racquet-court, Fleet-street.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. Price 4d., post free 5d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters."

Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated.

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.

By REV. JOSEPH WILD D.D.

With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

NEW PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES
FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS
WHY THE ANGLO-SAXONS ARE ISRAELITES
OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.
AND ALL BOOKSELLERS.

Now Ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

THE

GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

JOHN T. W. GOODMAN,
High-Class Tailor,
47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

FURTHER SCRIPTURAL PROOFS.

A Sequel to SUMMARY OF ANGLO-ISRAELITE TEACHING.

Being a Paper read before the Cheltenham Anglo-Israel Association,

BY SURGEON-GENERAL J. M. GRANT, M.D.

Price 2d.; post free 2½d.

London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Price 2s. 6d., post free 2s. 9d. Bound in handsome cloth, gilt, bevelled boards, gilt edges, and beautifully printed on toned paper.

THE SISTERS OF HARROWDALE RECTORY. By

MRS. M. A. SEARSON,

ILLUSTRATED WITH
A BEAUTIFUL DOUBLE-PAGE FRONTISPIECE.

"In this work, the leading arguments used in support of our Identity are woven into a pleasing story, which is both interesting and instructive. The description of the Rectory is a beautiful picture of the quiet sanctity and repose of an English Christian household, situated amid that charming pastoral scenery, which has its grandest development in the Southern and midland counties of England. It will prove entertaining to young and old, and should have a wide circulation."—*The Heir of the World*

London: ROBERT BANKS, Racquet-court, Fleet-street.

New ready, bound in cloth, 2s. 3d., cloth gilt, 2s. 9d. post free 3d. extra.

SERMON I.,

Containing Seven Parts of Extracts from the

"FLYING ROLL,"

FOR THE

"INGATHERING" OF ISRAEL.

May be had of Joseph Head, John Rogers, George Moore, Edward Rogers, 5, Trafalgar-st., New Brompton, Kent; Joshua Rogers, 151, Great Titchfield-st., London, W.; and, by ordering, of any bookseller. May be had also in paris, 4d each; post free 4½d.

"Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

Price 3s., post free 3s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

THE LOST TEN TRIBES
AND
1882.

BY THE

REV. DR. JOSEPH WILD
Of Union Congregational Church, Brooklyn, N.Y.

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.'

London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

SEE NEW IDENTITY QUARTERLY MAGAZINE. Editor, Rev. R. DOUGLAS, M.A., Vicar of St. Stephen, Sheffield. Articles by Piazzi Smyth, Col. Gawler, &c. Price 6d.; post free, annually, 2s. 3d. James Nisbet & Co., London.

Just published, price One Shilling, post free.

PROMISES, PROPHECIES, and DECLARATIONS relating to GOD'S CHOSEN PEOPLE ISRAEL.

London: F. Norgate, 7, King-street, Covent-garden.
London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW, WEDNESDAY, MARCH 30, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 223. Entered at Stationers' Hall.] WEDNESDAY, APRIL 6, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Gathering Storm	133
The Potter and the Potter's Earthen Bottle. Suggested by Commander G. L. Roberts, R.N.	134
Israel's Influence in Arabia	135
Sir W. F. D. Jervois, Governor of South Australia, on Israel's Gates	136
"And Great Earthquakes Shall be in Divers Places"	137
Coming Events and Their Shadow	137
"Mazzaroth." By A. R., of Funchal, Madeira.—Part I.	138
A New View of the Future of the British. By the Editor	138
A Word in Edgewise. By East Anglian.—Part II.	139
Lieut.-Col. W. H. Larkins on the Separation of Judah from Israel	140
The Metropolitan Anglo-Israel Association	141
The Chief Rabbi of New South Wales	141
"The Head and Not the Tail," Even in Regard to Public Journalism; Dean Stanley Being the Witness	141
The Recent Pamphlet of the Rev. B. Wrey Savile. By J. G. T.	142
In the Place Where it Shall be Said to Them, Lo-Ammi—There it Shall be Said Unto Them, "Sons of the Living God" (Hosea i. 10)	142
Manasseh's Testimony That the British are Israel	143
Fresh Instances of Spiritual Good Derived From Belief in Our Identity; With Reports Also of Progress	143
Gibraltar	144
National Special Prayers and Thanksgivings	144
Whitaker's Almanack for 1880 Gives Blind Evidence to Our Identity	145
The Jew. By A. J. Johnman, of Perth	145
Surgeon-General Grant, of Cheltenham, on Our Identity	146
Israel's Heathen and Colonial Empires	146
Reviews	146
Correspondence—Old and New London.—Israel's Scripture and Prayer Union.—Subscriptions to the Metropolitan Anglo-Israel Association	147

THE GATHERING STORM.

WE fear the signs are gathering thick around us, showing that the Eastern Question is about at once to become active, and that matters will soon be in a flame on the frontiers of Greece. From all sides the same dread warnings come. The correspondents of the *Times*, as well as those of the *Standard*, of March 19, 1881, report from Constantinople that the negotiations make no progress, and that "war is, in a word, almost inevitable." The question that men ask themselves is, "Can it, if it breaks out, be localised? Can it be prevented spreading?" Men are saying to one another, "Peace, peace;" but they know in their hearts that "sudden destruction" and terrible war is more likely than not to spread around throughout the East. In our leader of March 16, No. 220, we pointed out on apparently good authority that "the eventual localisation of these hostilities is quite as improbable as the maintenance of peace itself." The aspect of affairs since those words were written has not changed for the better; but rather for the worse, and we believe the crisis is rapidly approaching. We find a summary of the situation in an able paper called *Money* under date March 2, 1881, and quote a portion of the article to show how things are viewed by men acting quite outside practical politics, and certainly without even a distant reference to God's Word or to prophecy. The editor said, regarding the cloud in the East:—

The view we have all along expressed that European diplomacy would be unable to prevent Greece and Turkey from engaging in hostilities, appears now likely to be speedily justified by events. It is possible, even at the eleventh hour, that the influence of Europe may keep the foes apart for a while, but the interval between peace and war cannot be very broad, and the day is not far distant when the fertile region of South-East Europe will once more be drenched with blood. As we have more than once asserted, the causes of strife lie too deep to be removed by diplomatic conversations and bits of scribbled parchment. Europe, at the Berlin Congress, gave Greece, wisely or unwisely, a certain portion of Turkish territory, and hence created a claim which only utter foolishness on the part of the Great Powers could have induced them to have attempted later on to clip or suppress. The Greeks know as well as everybody else in Europe that the rule of the Sultan is dying out, and that if they do not assert their nationality manfully Austria and Russia will annex all that is left of the European possessions of the Turks. Were there any prospect of a Turkish regeneration, and with it a cessation of Austrian and Russian annexations, Greece might give heed to the voice of diplomatic timidity and accept the reduced scraps of territory the Porte is willing to give her; but she knows there is no hope of cure for the "sick man," and that if she does not show herself valiant the Czar and Francis Joseph will advance right up to her frontier and reduce her to the condition of a diminished Denmark. Having made costly preparations for a contest with the Turks, it is undoubtedly better policy for the Greeks to fight at once than to wait till their armaments get old and rusty. On many sides they are warned of the greater advantages of peace, but these are based mainly on the supposition that if the Greeks engage in war with Turkey they are sure to be severely thrashed. Events may prove otherwise, and even if they do not Greece is conscious that Europe will not allow her to be conquered beyond a certain point. Deliberately weighed, we doubt whether Greece would be any the better off for a withdrawal of her claims than if she pursued them to the bitter end. As a matter of fact, she has gone too far with her preparations to draw back. If she decides on peace she is sure to lose heavily; if she ventures on war she stands a chance to win something, even if only a little. But in either case a period of impoverishment is sure to follow.

Such is the forecast of an impartial witness, and very dreadful is the outlook. For what does the coming contest involve? First the fall and destruction of Turkey. That "fall" we know from God's Word (Turkey being the prophetic Edom) will be terrible to herself and fatal in its consequences to all the Gentile nations around. Ezek. xxv. 14, and Jer. xlix. 17—22 draw a terrific picture of that nation's undoing; and Matt. xxiv. 28 with Luke xvii. 37 seem to point to the gathering of the Gentiles to partake of Edom's spoil, which gathering again has, we believe, for its objective what is detailed in Zeph. iii. 8 and Rev. xvi. 18. The "fall" of

Digitized by Google

Turkey collects the eagle powers to the "feast." "The gathering" of the nations is by the Lord then used to accomplish His purposes of vengeance against His enemies, for His determination (He tells us) "is to gather the nations, 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;" since there will then be "an earthquake such as there was not since men were upon the earth, so mighty an earthquake, so great." The anticipations of the mere secular writers of the day thus concur, we see, with the premonitions of the Word of the living God. The Great Pyramid of Egypt being God's stone record of His proposed dealings with the world tells the same awful tale, and points more definitely still to A.D. 1881·6 as a period of great collapse, terror, and affliction for the nations of the earth. It thus agrees with the anticipations of mankind, and their own expectations regarding their near future. The point of interest to ourselves, as a nation, in the coming woe, is whether or not we shall be involved in the approaching destruction, and how we shall escape? The Word of God tells us plainly. So does the Great Pyramid. For Israel will be hidden and kept in safety during the time of trial so near at hand. She is directed "to enter into her chambers, to shut her doors (or Gates) about her, and to hide herself, as it were, for a little moment" (to efface herself politically and otherwise, in fact) (Isa. xxvi. 20, 21), what time "the Lord cometh out of His place to punish the inhabitants of the "earth;" but NOT those of Israel's land. God's Word thus makes a clear and marked distinction between the "Gentiles of the *earth*" and Israel's favoured race (Zeph. iii. 8, 9, &c.). The very element that destroyed the world in Noah's day saved him and his family. So now the very destruction which devastates "yonder ill-consolidated Europe" will be the means of saving British-Israel with their brethren of Judah and Manasseh. For our Lord expressly says regarding that very time, "When these things begin to come to pass, then lift up your heads! for your redemption draweth nigh" (Luke xxi. 29). Israel, praise ye the Lord.

THE POTTER AND THE POTTER'S EARTHEN BOTTLE.

SUGGESTED BY COMMANDER G. L. ROBERTS, R.N.

WE are indebted for the following brilliant light on our Identity—one which clears up a vast number of doubtful points, and answers many opponents—to Commander Roberts, R.N., our energetic, active fellow-labourer. We give his ideas in our own words, but the discovery is his.

In the year B.C. 605, being about 115 years after the kingdom of Israel had been destroyed, and the people carried away to Assyria and the cities of the Medes, the word of the Lord came to Jeremiah, our prophet. He was directed by the God of Israel to deliver two messages, one to the House of deported Israel, the other to Judah, still inhabiting the land. These messages will be found detailed in Jer. xviii. 1—17, and again in chap. xix. 1—13. Let us examine these passages, recollecting the date when they were recorded, and to whom they related.

In chap. xviii. the message is—as distinctly stated in verses 5 and 6—to the House of Israel, as distinguished from the men of Judah (ver. 11). What was the message? The Lord told our prophet Jeremiah "to go down to the potter's house, and behold, he wrought a work on the wheels." Who has not seen such work in operation in our own day? What happened? The potter made a vessel of the clay; in making it he marred it (ver. 4). Did he throw the clay away? Not so. He made of the *same* clay (mark that) "another vessel again, as it seemed good to him." What was this? Ver. 6 tells us. It was a picture of God's dealings with the Ten Tribes. He made the House of Israel; but in making He marred the work; He unmade the work, deported the Tribes, and then He proceeded afresh, or again, to make "another vessel" from that clay, as seemed good to Him as its Potter to make it. "As the clay in the hand of the potter, so are ye in Mine hand, O House of Israel" (ver. 6). We have, then, distinctly to look for another Power rising from the same clay as was cast out of God's inheritance into Media, and discover resulting from it another nation, as it seemed good to the Divine Potter; and note—this newly constructed nation must be separate and distinct from the House or men of Judah, and the inhabitants of Jerusalem. Why do we say this? Verses 9—11 tell us. God said there, regarding such a nation as the Jews, whom He built and planted, that "if they do evil in His sight, and do not obey His voice" (Deut. xxviii. 15, to end) then "He will repent of the good wherewith He said He would benefit them." The following verses are addressed by name to Judah, and the moral is applied to them. God said He would make their land desolate, banish and scatter, and utterly disgrace them (ver. 15—17).

But this is not all. Chap. xix. 1—13 carries on the story, and adds to the judgment pronounced on Judah. The Lord told Jeremiah to take a potter's earthen bottle, and go and speak to the inhabitants of Jerusalem (ver. 3). After denouncing against them (Israel of the Ten Tribes not being so much as once mentioned) the prophet was directed (ver. 10) to *break the potter's earthen bottle* before the people, the Jews, in practical, but figurative, demonstration of the treatment to which God was going to subject them. And note ver. 11, wherein the fact is recorded, that such fracture of the earthen bottle was not like Israel's marred vessel, which, as wet clay, could be re-made—this breakage "*cannot* be made whole again," said the prophet (ver. 11). Such was to be Judah's fate. How different Israel's! The latter was to be re-made into a vessel unto honour, "afore prepared unto glory" (Rom. ix. 23), whereas Judah was a vessel "unto dishonour," a "vessel of wrath, fitted for destruction" (Rom. ix. 22; 1 Thess. ii. 16).

St. Paul, in writing Rom. ix. 20—24, had the Lord's enacted parable before him, as detailed in Jer. xviii. and xix., and accurately described the two separated Houses, Israel and Judah, when he spoke of the two vessels of the potter, one being Israel, to honour, the other, Judah, to dishonour. And who did he say were the vessels unto honour? "Even us" (Benjamite Paul and the Hebrew Christians), besides those "Gentiles" mentioned by Hosea, who were Hebrews in disguise, Lo-Ammi-ed Israelites, whom alone Hosea described, but pure Gentiles *never*.

In connection with these passages Commander Roberts would have us read the Lord's description of Judah in His day, also an enacted parable, to be found in Matt. xxi. 17—20; Mark xi. 12—14, 20—22. The Lord coming from afar, even from His heavenly glory, saw a fig tree (Judah). "He came to His own, but His own received Him not" (John i. 12). He came looking for fruit, but He found only leaves, since it was not yet the time of figs (Mark xi. 13). Why, then, did He look for it? To show that the time of Israel's, not Judah's, fruitfulness would be in the end of the dispensation, not in His own day. "Israel was to blossom and bud," not Judah, at all, in this dispensation, or "*Aión*." What said the Lord to Judah, as represented by the fig tree? "No man eat fruit of thee hereafter, during the dispensation or age"—in other words, the earthen bottle was broken, so that it "*cannot* be made whole again." The destruction of Judah was fatal, and for this Christian dispensation final. God's treatment of Judah was marked by "*severity*" (Rom. xi. 22).

What are the lessons, then, these passages teach us? They are many and valuable.

1. The separation, during this dispensation, of the Ten Tribes from Judah.

2. The construction from the ruins of Israel's deportation, of

Digitized by Google

another Israel out of the same materials—a nation according to God's heart; "a vessel of mercy."

3. Judah's utter and final disintegration in Titus' time. "Their breaking *cannot* be mended."

4. The certainty that during this dispensation the Jews will bear nationally no fruit for Christ.

5. But that, as fruit has to be produced, "Israel will blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

Where is the re-constructed Israel—the *Mât-bit Hu-um-ri-a*, or "Beth Khumri"—unless in the British Empire?

Why will men, in the face of such Scriptures as these, tell us Israel is destroyed? or is not to-day a vessel of mercy? or bid us look for Israel among the Jews? or pretend that the Jews nationally can bring forth fruit for Christ now? or do for the world what the Lord Himself has reserved to be done, and is actually effecting by, BRITISH-ISRAEL.

We thank God for the above splendid light, and Commander Roberts also, for enabling us to see it.

ISRAEL'S INFLUENCE IN ARABIA.

WE have just seen a remarkable paper by Mr. W. Robertson Smith, describing his journey in the Hejaz, being that portion of Arabia of which Mecca, Jeddah, and the Western parts of that land bordering the Red Sea, form the chief places of interest. His descriptions of the growth of British popularity and power, especially in the neighbourhood of our great Gate Aden in Yemen is so apposite to our subject that we feel bound to quote the passage. We found the paper in an old copy of *The Scotsman* of March 3, 1880. The interest of the matter does not lose by its long-keeping. What was true last year is true to-day; and aptly illustrates our contention that Israel's power grows about and around Israel's "Gates," of which the instance of Aden and the province about it is one in point. Mr. Robertson Smith said :—

"The Arabs are immensely impressed by the kind of power embodied in our industries and trade, by the power of English knowledge to control the forces of nature for the service of man. 'There is nothing stronger than the English, except God.' It is not our ships of war in the Red Sea that draw out this acknowledgment. The Arabs, at least in the uplands, are not greatly afraid of any military power—partly from ignorance, and partly from a just sense of the impossibility of a substantial conquest of the desert. It is steamers, the telegraph, the diving-bell, and things like these that raise our name, or rather the possession of these inventions in connection with the faculty of organisation on a great scale, in which the Arabs are altogether lacking. The regular visits of such a line of steamers as the British India are a more forcible lesson than any display of martial strength. Respect thus obtained contains no germs of hatred, if those whose power is admired use it in justice, honour, and kindliness. In this respect it cannot be said that Europeans always act up to their reponsibilities. But England, one is proud to say, has a good name in Arabia, a far better name than some other Christian countries. Our national reputation has been greatly raised by the prosperity of Aden, and by the admitted excellence of the government there. In Jeddah, where many of the influential merchants and other inhabitants are Indian Mohammedans, the advantage of being a British subject is thoroughly understood. These indeed are considerations which appeal mainly to the more intelligent classes. The prejudices of the ignorant masses are only to be conquered by actual experience in contact with the foreigner, and thus every Englishman in a place like this bears on his shoulders something of national responsibility. In Jeddah this responsibility has, on the whole, been well discharged. The labouring man knows the advantage of being employed by Englishmen. Personal relations, too, are gradually formed, especially in times of sickness, when all manner of people have learned to come for advice and treatment to the 'English House' of Messrs. Wylde, Beyts & Co., who formerly held the Consulate of Great Britain, and are still the real representatives of our country in the eyes of the people.

"Such relations break down much of the old jealousy, especially when backed up by the really liberal spirit in which the government of the Shereef—far more than that of the Turks—meets the advances of foreigners. A little incident that took place last Christmas may not seem important at first sight, but is really a sign of the times. There were two English gunboats in the harbour, and a Christmas dinner in the 'English House,' after which the whole company marched down in order to the quay, preceded by the band of the *Philomel*, playing marches and the English national air. The British Consul, who is of recent appointment, and does not know the Arabs, was greatly alarmed, but throughout the town there was not one murmur of disapproval at the act which a few years ago would certainly have produced a serious riot. Of course there is a great deal of prejudice still to conquer, and it is only little by little that the most unreasonable suspicions give way. From time to time one foolish step throws everything back, as, for example, when the English Consul lately excited the derision of the whole community by hoisting the Consular flag in honour of the arrival in town of the wife of his dragoman, a woman of notoriously spotted character. But there is no doubt that English influence is gaining ground, and the best informed natives themselves declare that with a wise and energetic Consul it might soon become paramount, and engage the affections of the whole people. In Yemen the influence emanating from Aden is still stronger, and my native informants tell that if England chose to follow the ancient path familiar to the Arabic mind, by which strong and just States have always attracted the voluntary homage of adjacent tribes, acting as arbitrators, and maintaining justice in causes referred to them, all Yemen in a few years would be English without one blow struck.

"The Arabs are at this moment deeply interested in the impending fall of the Turkish empire, of which no intelligent man entertains a doubt. They hate a foreign yoke, but they know their tribes cannot be saved from anarchy and constant strife without the presence of some arbitrator. The idea is certainly gaining ground that England is the country whose protectorate would be most acceptable and most fruitful in good results. You must remember that I am not writing as a politician. I express no opinion as to the duties which the course of the next few years may lay upon us in the Red Sea. I have simply tried to explain to you as accurately as I can the present position of the question, *and the influence that is inevitably exercised by the extension of our commercial relations* with Arabia."

A NATIONAL FAST AND HUMILIATION CALLED FOR.—"Canon Jelf, preaching at Rochester Cathedral last Sunday, said that it would not be denied that the British Empire is passing through a sort of furnace of adversity. At home, widespread disaffection and lawlessness, mysterious and awful crimes, fearful accidents, desolating floods, and the most terrible storms on record; while abroad we have suffered a series of defeats, called by the heathenish name of disasters. We have been humiliated in the three things on which we prided ourselves—our agriculture, our trade, and our arms; and though our Lord's words warn us against saying, 'These sufferings are God's judgments,' when individuals are afflicted, He does not forbid it where a whole nation is concerned. To say the least, we must suppose that we are being heavily chastened for our many national sins; and bishops, clergy, and laity ought alike to move towards a national humiliation, as is required of us."—From *Graphic*, March 12, 1881.—J. T. G.

Digitized by Google

SIR W. F. D. JERVOIS, GOVERNOR OF SOUTH AUSTRALIA, ON ISRAEL'S GATES.

A FRIEND at Devonport has sent us the *Cape Argus* of December 28, 1880, giving Sir W. F. D. Jervois' lecture delivered in Adelaide, South Australia, on "Great Britain's Maritime Stations," which, being the utterances of the Governor of the colony, and late Governor of the Straits Settlements (Singapore), are peculiarly valuable as blind evidence of our Identity, and a singular testimony to the truth which we endeavoured to illustrate in our recently published volume, "The Geography of the Gates."

The reader, after perusing the report of the gubernatorial lecture which we quote below, should ask himself what other nation on the face of the earth has possession of such unique strategic positions all round the world as those we, the British nation, are thus proved to hold? How can the fact be accounted for? Why should *we* have the Gates of the trade routes of the globe, and why should our maritime stations be just those which throw into our British-Israelite hands the control of the sea-borne commerce of the whole earth? Was it an accident did this for us? Was it a chance, further, which gave our race in the possessions we have thus acquired, the additional blessing of those "coal fields inexhaustible," which are, in truth, the foundation of our political and national power? We, for our parts, see the hand of God in all this; and knowing we are the Lost House of Israel, the Ten Tribes, we recognise in the possession of the "Gates," the blessing God Almighty promised to Abraham, our forefather (Gen. xxii. 17). In the gift of the coal fields, and of the splendid wide-spread Empire the Gates have conferred upon us, we find the incipient fulfilment of those other promises which will make this nation ere long "the heirs of the world," the owners under Christ of "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, as the people of the saints of the Most High" (Dan. vii. 27).

We now ask our friends to attend to the Governor of South Australia, his Excellency Sir W. Jervois.

BRITISH MARITIME STATIONS.

We are indebted to the Australian reports of a highly interesting lecture on "The Defences of England and Her Colonies," by his Excellency Sir W. F. D. Jervois, Governor of South Australia, delivered in Adelaide, for the following account of the maritime stations of Great Britain:—

"Turn for a moment to the map of the world to see the course taken by the mercantile marine in carrying on the stupendous commerce of the British Empire. 1. To the Mediterranean, and thence to India, China, and the East—by the Suez Canal, the Red Sea, the Arabian Sea, the Bay of Bengal, the Straits of Malacca, and the China Sea. 2. Branching from the first-mentioned line there are two routes to Australia—one from Ceylon, by the Indian Ocean and *viâ* King George's Sound; the other from Singapore *viâ* the Java Sea and Torres Straits. 3. Again, there is the line of communication from the Eastern part of Australia to China and Japan. 4. There is the route to India *viâ* the Cape of Good Hope—a route which must be used in the not improbable event of circumstances occurring during war to prevent our vessels passing through the Suez Canal. 5. Branching from this line at the Cape of Good Hope is another route to Australia and New Zealand, *viâ* King George's Sound. 6. Next there is the route to these colonies of Australasia *viâ* Cape Horn. 7. There are the important lines across the Atlantic—(1) to Halifax for North America; (2) to Jamaica and the West Indies. 8. Lastly, the route from Vancouver's Island to Australia *viâ* the Fiji Islands.

"Next, see the positions which we hold upon those maritime lines of commerce. Common to the first and second lines referred to are Gibraltar, Malta, Perim, Aden, Bombay, and Ceylon. Gibraltar was taken in 1704 by Sir George Rooke, and, strange to say, so little was the acquisition then prized, that not only was he not rewarded for this service, but he was refused even a formal vote of thanks. It is now in our hands impregnable, and British people here and everywhere are naturally proud of the success of their forefathers in resisting efforts for its capture in former days. Malta was taken by Great Britain in 1800 from Napoleon, to whom the island had capitulated when he was *en route* to Egypt two years previously. The Maltese rose against the French, and this led to a blockade and occupation by the British. Malta is now a splendid maritime fortress, within which are fine harbours, docks, and naval stores and establishments. The defences there embrace nearly the whole island. I should mention that Cyprus is well situated as a naval station—only about a day's fast steaming from the Mediterranean entrance to the Suez Canal. I need not tell you when that possession was acquired. Next, Aden, which is a strong fortress, holds a most important position as one of the chain of coaling stations between England, India, and Australia. Its position with reference to the Red Sea is somewhat analogous to that of Gibraltar with respect to the Mediterranean. Aden, however, is about 100 miles from the Straits of Babelmandeb, whereas Gibraltar is at the very entrance to the Mediterranean. The Island of Perim, however, which is in our possession, and is actually at the mouth of the Red Sea, possesses an excellent harbour. Unfortunately, excepting about once in four years, there is scarcely any rainfall at either of these places, and consequently they are dependent for their water upon tanks, which are, I may observe, generally empty, upon distillation, and upon supplies, brought on camels from inland. About 1,700 nautical miles nearly Eastward of Aden is the magnificent harbour of Bombay, with its docks, and naval and military establishments. Bombay was acquired by Charles II. as part of the dowry of the infanta Catherine of Portugal, on the occasion of his marriage with that princess in 1661. It is the only considerable harbour on the Western coast of India, and the importance of the great town which has arisen there is such that it has at times been much discussed whether it should not be made the seat of Government for all India. Its defence is provided for by a combination of forts and floating batteries. Ceylon was taken by us in 1795 from the Dutch, who had previously dispossessed the Portuguese. When a breakwater, which is now being constructed at Colombo, the commercial capital of the island, is completed, it is probable that place will supersede Galle as a coaling station. There is a splendid harbour on the Eastern coast at Trincomalee, and this is the naval station for the Imperial squadron in the Indian seas. The fortifications of Trincomalee are not of modern type, though during the last few years some powerful ordnance have been mounted there. Proceeding Eastward we come to Singapore, which was taken possession of in 1819 by Sir Stamford Raffles under a treaty with the Malay Prince who then ruled in the Southern part of the Malay Peninsula. Situated as it is at a converging point of several routes, and possessing a fine harbour, with docks and marine establishments, it is a position of extreme value. Consider, also, how important this station is with reference to the trade with Northern and Eastern Australia, and as a focus for trade with British India, Netherlands India, and the Eastern Archipelago. I am glad to say that Singapore is now fortified. Before I left the Straits I had the honour of proposing the general scheme of defence which has since been adopted. Hong Kong, which is the chief naval station of our Fleet in the China seas, was ceded to Great Britain at the time of the war with China in 1841. It possesses a very fine harbour, with naval establishments, which are now defended by fortifications. See the position which Hong Kong holds as regards our trade with Japan, the Phillipine Islands, and the East generally. Near the route to India and Australia, *viâ* the Cape of Good Hope, are Ascension and St. Helena. The latter was captured from the Dutch in 1673. Ascension was taken possession of by the British when Napoleon was a prisoner at St. Helena. The Cape Colony was finally taken by Great Britain in 1806, and there we have a naval station at Simon's Bay, Table Bay being the chief commercial port. About 2,500 miles from the Cape, and about mid-way between it and Bombay, the Island of Mauritius lies, on the track of vessels proceeding to India round the Cape of Good Hope. During the wars at the beginning of this century Mauritius was used by the French, who then possessed it, as a station whence armed cruisers and privateers used to issue and cut off our merchant ships trading with India and the East. The losses sustained by us in consequence amounted to several millions sterling, and led the British Government to determine on capturing the island. This was accordingly effected by an expedition fitted out for the purpose in 1810. It will be seen that Mauritius is a most important position for the security of our commerce with India round the Cape; it should, moreover, be noticed that being as it is on the flank of the passage from the Cape to Australia, its possession by Great Britain is of great importance to Australian commerce. Port Louis, the principal harbour at Mauritius, is fortified. I should also mention that works of defence have been constructed at St. Helena, Table Bay, and Simon's Bay. The naval station of Ascension, it will be

Digitized by Google

observed, also lies near the track of vessels proceeding to New Zealand and Australia *vid* Cape Horn; and on this line, nearly opposite the Straits of Magellan, we also have the Falkland Islands, which were occupied by the British Government in 1833, with the immediate object of protecting the whale fishery in the adjacent seas. Turning now to the important lines of communication with North America and the West Indies, we have on the shore of Nova Scotia, which was ceded to us by France in 1714, the splendid fortified harbour of Halifax, our head-quarters naval station on the American side of the Atlantic. About 800 miles to Southward of Halifax, in mid-ocean, and about 600 miles from the coast of America, are the Bermudas, which were first colonised by Sir George Somers, who was wrecked upon them in 1609. These islands are, in fact, relics of the old North American colonies of Great Britain (now the United States), in the same manner that the Channel Islands (Jersey, Guernsey, Alderney, and Sark) are relics of England's French possessions. The Bermudas, or, as we now call them, Bermuda, is a strongly fortified naval station, and you will see from its position on the map that it is of incalculable value to us. Next, about 1,200 miles South-west of Bermuda, is Jamaica, which has been occupied by us since 1655, when it was taken from the Spaniards by an expedition despatched by Cromwell against St. Domingo. There is a naval establishment and a fine harbour at Port Royal, on the Southern side of Jamaica. See the importance of the position of this island with reference to trade with the West Indies. Notice the value it will be as a naval station for the protection of the trade of Australia and New Zealand with Great Britain by the Panama route, if, as seems likely, the project of Lesseps for a ship canal, or any other project for passing ships through the isthmus, be carried out. It is almost directly in the line of communication from England to New Zealand and Australia. At the Island of Antigua, one of the discoveries of Columbus in 1493, and first inhabited by the English in 1632, is another important harbour about 900 miles to the Eastward of Jamaica, well situated for the protection of British commerce in the West Indies. Passing over to the Pacific, we now have, near the route from Vancouver's Island to Australia and New Zealand, the Fiji Islands, which were handed over to us by King Thakombau some six years ago. The Fijis occupy a most important position for the defence of Australian commerce, not only with reference to the route from Vancouver's Island, but also to that from Panama to Australia. Vancouver's Island, long in the possession of the Hudson's Bay Company, was taken over by the British Government in 1838, and forms part of British Columbia, which is the Westernmost State of the Dominion of Canada. A trans-continental railway, having its terminus in British Columbia, and which will connect the Pacific with the Atlantic, is now being constructed. There is a splendid harbour at Esquimault, the British naval station at the Southern end of Vancouver's Island. I have chiefly referred to those parts of the dominion of Great Britain which are on or near the lines of our maritime commerce, and which are therefore more especially relevant to the subject of my lecture. In any case time would not permit my entering into the history of the acquisition of her great possessions in India, North America, South Africa, and Australia. Suffice it to say that it was on the last day of the sixteenth century that the first East India Company received its charter; it was in 1759 that Quebec was taken by the illustrious Wolfe; it was in 1806 that we finally took the Cape, and in 1843 that we occupied Natal. I need scarcely tell you how these magnificent colonies have grown within the last 90 years. It is most important to observe that in most of the British possessions there is a local supply of coal, and so situated as to be available for marine and naval purposes. In North America, on the Western side, excellent coal is found in Vancouver's Island, whence supplies are obtained for ships navigating the North Pacific. On the East there are extensive coal fields in Nova Scotia and New Brunswick, from whence Bermuda, Jamaica, the West Indies, and, of course, the naval station of Halifax, can be supplied. It should be noticed, also, that the carboniferous formation occurs in the Island of Trinidad. Turning to the East we find abundance of coal in India. That of the Nerbudda, and of another coal field about 120 miles from Calcutta, is used in working the railways adjacent thereto; and that obtainable in Eastern Bengal and Assam is said to be well fitted for the use of the naval and commercial marine. Again, in Labuan, distant about 800 and 1,000 nautical miles respectively from Singapore and Hong Kong, there are rich coal deposits. In South Africa, also, coal, as yet unworked, is found both at Natal and in a district some 500 miles from Table Bay. I need scarcely mention that the coal-fields of New South Wales and of Queensland are of enormous magnitude, indeed, they are practically inexhaustible, and are sufficiently near to the seaboard to render them available for our naval and commercial marine. Coal, also, and of good quality, is found in Victoria, at Cape Howe and Cape Patterson, and in Tasmania. New Zealand, too, possesses incalculable stores of coal. I wish we could discover a coal-field in South Australia. When you consider the degree of material prosperity which has accrued to Great Britain owing to her possession of vast supplies of coal within easy reach of her harbours, it is difficult to form an estimate of the importance of the coal-fields of Australia to the future of these colonies. Already New South Wales supplies large quantities of coal to San Francisco, Petropaulovski, Japan, the ports of China, Singapore, Mauritius, and other places. The fact that Australian coal competes with English and American coal in California, in spite of the distance, proves it to be of very high quality. It is, indeed, rapidly superseding English coal in the markets of Eastern Asia and Western America, and, in conjunction with the coal of Vancouver's Island, supplies the fuel required for steamers navigating the Pacific Ocean. The fact that coal, to an extent which affords inexhaustible supplies for our steam vessels in every portion of the globe, is found throughout the British possessions, especially in Great Britain herself, in North America, and in Australia, is of incalculable importance to our world-wide commerce, and for the supply of our naval stations on the lines of communication."

"AND GREAT EARTHQUAKES SHALL BE IN DIVERS PLACES" (LUKE XXI. 11.)

WE take the following from the *Times* of Nov. 10, 1880:—

TERRIBLE EARTHQUAKE IN AUSTRIA.—Vienna, Nov. 9.—An earthquake occurred this morning throughout Southern Austria, from Vienna to the Adriatic and the frontiers of Bosnia. In the capital a rather violent shock was felt at a quarter to 8 this morning. Numerous telegrams have been received by the Meteorological Bureau here, stating that shocks were felt at Serajevo, Derwenta, Brod, Pola, Trieste, Zilli, Klagenfurt, Fünfkirchen, Odenburg, Marburg, Laibach, and Gros-Kanischa. In Agram, the capital of Croatia, three shocks of earthquake occurred, a period of an hour intervening between the second and third. One of them, which lasted 10 seconds, was so powerful that not a single house remained uninjured. Walls, chimneys, and roofs were precipitated into the streets, causing the deaths of several persons, and injuring many others. The walls of several churches and towers were cracked, the cathedral was seriously damaged, and many buildings were rendered unsafe, and will have to be pulled down. A general panic reigns in the town. Many of the inhabitants, including the cardinal-archbishop, have taken to flight. The burgomaster of Agram has requested the authorities at Laibach, by telegraph, to despatch masons and building materials to restore the buildings destroyed by the earthquake; and a train consequently left Laibach this evening with the necessary workmen and materials. It is impossible to estimate the whole extent of the damage. The number of persons injured is at present estimated at 30. The authorities at Agram are taking all the precautionary measures in their power. The Emperor has requested the Ban of Croatia to furnish him with further particulars.

COMING EVENTS AND THEIR SHADOW.

WE take the following from the *Standard* newspaper of February 1, 1881. The facts being true appear to show clearly that the preparations of the Prince of Rosh to carry out his prophetic programme laid down for him in Ezek. xxxviii. and xxxix. are being hurried forward apace. "One hundred thousand horse" from one portion only of the Czar's dominions, will go far to realise the prophecy in Ezek. xxxviii. 15: "A great company and a mighty army, many people, all of them riding upon horses," are the terrible descriptions of the future invaders and foes of Israel in the land. We are thankful (knowing who we are) that we have Ezek. xxxix. to console us. For the destruction of Russia and her hosts shall be complete. Our quotation is as follows:—

"THE CAPTURE OF GEOK TEPE.

"Berlin, Monday night.

"The Russian statement that the Tekkes had to be put down to protect the Russian trade to Khiva is untrue. No Russian caravans have ever proceeded to Khiva from or through those Southern regions. The motive in subjugating the Tekkes is very clear. German military men estimate the Southern Turcomans at five hundred thousand souls, or, what is equivalent, nearly one hundred thousand horse. With money and other benefits showered upon them, according to the plan entertained at St. Petersburgh, they promise to make Russia invincible in her long contemplated move to the Persian Sea.

Digitized by Google

"MAZZAROTH."

By A. R.

(Of Funchal, Madeira.)

PART I.

WHO that has read "Mazzaroth," by the late Miss Rolleston, can fail to be struck by the strong evidence she gives, as a blind witness, to the truth of the Anglo-Israel cause? The names of the zodiacal signs, with their thirty-six decans, or accompanying constellations, together with the names of the chief stars forming them, whether sought out in the Hebrew, Arabic, Syriac, Coptic, Greek, Latin, or Persian languages, all bear distinct reference to the great scheme of redemption thus recorded in the skies by Adam, Seth and Enoch, who were inspired to name these heavenly bodies once for all. Taking a hasty glance at this deep work of patient research, let us mark a few of the most striking nomenclatures, beginning with Virgo, in which sign the primitive years commenced, that constellation being in full view when the sun entered Aries.

VIRGO AND ITS DECANS (*Coma, Centaur, Bootes*).—The Virgin, who bears ears of corn, two ears of corn, the branch, the desired, the twin, the united, the glorious, who shall have dominion, the deliverer, who cometh, the despised, the sin-offering, the heretofore and hereafter, the pierced, the mediator, the king smitten who cometh. In short, the promised seed.

LIBRA AND ITS DECANS (*Cross, Victim, Crown*).—The scales, weighing, purchase, redemption, gain, swept away, the purchase which covers, raiment, heaped up high, limit, boundary, to be slain, destroyed, crown encompassing, ornament or jewel.

May not this have reference to the God-given weights and measures, and not merely typifying the price of redemption? "The emblem of the balance is found in all the Eastern zodiacs. In some it is said to have been held in the claws of the scorpion. The scales should be uneven, the Northern exalted, the Southern depressed."

SCORPIO AND ITS DECANS (*The Serpent, Ophinchus, Hercules*).—The scorpion, conflict, wounding, the accursed, the reptile, holder of the serpent, who kneels, who cometh to labour, to suffer.

SAGITTARIUS AND ITS DECANS (*Lyra, Ara, Draco*).—The archer, the going forth or sending forth, the gracious who strives, sent forth to smite, triumph, the lyre or harp, the completing. Evidently the missionaries of the Gospel.

CAPRICORNUS AND ITS DECANS (*Sagitta, Aquila, Delphinus*).—The kid, the atonement, cut off, bowed, the Lord Judge cometh, swiftly running water.

AQUARIUS AND ITS DECANS (*The Southern Fish, Pegasus, Cygnus*).—The rising up and pouring forth of water. Coming quickly, joyfully. Circling, returning. The pouring out of the Spirit upon all flesh.

PISCES AND ITS DECANS (*The Band, Cepheus, Andromeda*).—The fishes, multitude, lengthened out (as posterity), spread, the united, the upheld, redeemed, the chained, the afflicted, the weak, the bound, delivered from the grave (*sheol*), the assembled, the abundance, the set free from death.

This sign has always been held to typify the multitudes of the Church; but can we not find in it Israel and Judah bound together, with heads turning different ways as yet, but their band held by the fore-foot of the Lamb?

ARIES AND ITS DECANS (*Cassiopeia, Cetus, Perseus*).—The lamb, gentle, merciful, bound, bruised, exalted, chief, head of the triangle. Throne, beauty, liberty, the branch, bound and chained enemy, the rebel thrust down, the breaker who assists.*

Here we see the Lamb, the chief Corner-stone, the triangle being said by the ancient Greeks to contain the name of the Deity. Cassiopeia, the throned woman, setting free her hair, may well remind us of our gracious Queen on David's throne. The branch she bears, Caph (Heb.), is the same word used in Isa. lx. 21: "Thy people also shall be all righteous; they shall inherit the land for ever, the *branch* of My planting, the work of My hands, that I may be glorified."

The rebels have yet to be thrust down, and the Perseus who assists, to appear. Miss Rolleston remarks that ancient authorities unanimously assert that Reuben bore Aquarius, Joseph Taurus, Benjamin Gemini, under the emblem of the wolf, and Dan Scorpio, under that of an eagle, or a crowned serpent, or Basilisk. She translates Gen. xlix. 17: "There shall be *for* Dan a serpent by the way," etc., and in verse 22: "Joseph, branch of fruitfulness by the fountain. The daughters walk before the bull. Daughters, as in the English margin and the Vulgate, appears to be the Pleiades which precede the constellation Taurus, the bull, which is known to have been the ensign of Joseph, and afterwards of Ephraim."

This explains what has often puzzled me with regard to that verse so variously rendered. In the Portuguese Bible, translated from the Vulgate, it stands literally thus: "Joseph, son that grows, son that increases and beautiful of aspect, the daughters walked on the top of the wall." In Luther's translation from the Hebrew direct, it runs in German: "Joseph will grow, he will increase like a stream; the daughters stand forth in the government." This is certainly true of the English nation, and is perhaps a stronger point in the Identity than that of branches (female) running over the wall; the very word, *bull*, signifying rule and dominion to come, while the sign is depicted in the act of rushing on, as if over-throwing and dispersing his adversaries.

(To be continued.)

* The Shepherd bruising stone of Joseph (Gen. xlix. 24).—Ed.

A NEW VIEW OF THE FUTURE OF THE BRITISH.

By THE EDITOR.

THE Rev. C. R. N. Lyne has just sent us a post-card, according to the custom of some of our opponents, giving us the following interesting information. As Mr. Lyne sends us the report of the lecture in question with adhesion and approbation, we conclude he concurs in the probability of our nation's alleged future. We commend the view to the Rev. B. W. Savile, who, we are aware, is Mr. Lyne's friend, and suggest that these two gentlemen should consult, and favour us with a list of scriptural texts, which we may accept as the proofs of the various views of prophetic destiny reserved for this most unfortunate British-Gentile-Japhetic nation. Mr. Lyne, dating from Cheltenham, Wednesday, March 9, 1881, wrote us on his post-card as follows:—

> Mr. Joseph, a converted Jew, *a good and holy man*, lectured on Monday night here in the Corn Exchange. He proved conclusively that we are of Japhetic origin. He says, moreover, we are to lose all our possessions, but as we shall be the means of restoring the Jews to the Holy Land, they—the Jews—will pray to Almighty Jehovah for us, and that then God will raise up a saviour (probably Germany, he says) who will conquer our enemy Russia, who will have deprived us of India. We must expect punishment, being a Christian-Gentile nation, which has neglected its great privileges. There were present about 300 persons, a contrast to the last Anglo-Israel meeting, which was attended by thirty. Yours faithfully,
>
> C. R. N. L.

Our readers can see by the latter part of the above what actuated the communication. It was Mr. Lyne's almost passionate desire to destroy the belief in our Identity; to effect which he is willing to sink patriotism, love of country, national greatness, world-wide power, and Gospel usefulness. Were the Word of God on Mr. Lyne's side, one might give him credit for a sorrowful conviction that his nation is destined to be ruined. But since there is not a single text, nor part of a text to be found in the four corners of the Bible to support even one of Mr. Joseph's lugubrious predictions regarding this nation of

Digitized by Google

ours, one does wonder with great amazement, that an Englishman like Mr. Lyne can be found in these realms so ready to take comfort in the fouling of his own national nest, so ready to rejoice in his people's discomfiture and disgrace, when for the shameful statement there is not a shadow of a proof in holy writ, and not a sign abroad that the matters alleged are likely to take place. Mr. Joseph, it appears, is a Jew. He is a "good and holy man." So, we believe, is Mr. S. Bergmann, and so, we know, was the late Rev. Dr. Margoliouth, both converted Jews. Mr. Joseph thinks this British nation is Japhetic. Mr. Bergmann and Dr. Margoliouth, on the contrary, both held, as we all know, the conviction that we are Shemitic and Hebrews. Who shall decide when converted Jews thus disagree? The matter is at large, and Mr. Joseph must prove his case before he can expect we British shall swallow his doleful, but happily unsupported prophecies, which (being, we suppose, a German Jew) he utters with a "light heart." He says, and Mr. Lyne greedily seconds the prophecy, that the British are to lose all their outland possessions, and that Russia is to take India from them. Is there Scripture warrant for these ideas? Not a shred. How dare then Mr. Joseph pose as a prophet, and why does Mr. Lyne favour us with his post-cards to publish his venomous statements, except it be simply to annoy? "But," Mr. Joseph adds, "this despoiled nation is to be the means of restoring the Jews to their land." Granted! Then by the sure Word of God, as we have often shown, the British must be Ten-Tribed Israel (Isa. xviii. 1, 7; Zeph. iii. 9; Jer. iii. 18; Hosea i. 11; Ezek. xxxvii. 1—28; John xi. 52, etc.).

Where do Messrs. Joseph and Lyne find that Israel is to "lose her possessions," and be despoiled of her heathen empire? Obad. 17, and Psalm ii. 8 tell a very different tale. Who then are these two false prophets who venture to speak evil of God's people, regarding whom the Lord has not spoken evil?

As to the German rescue of India from Russia, what part of God's Word supports Mr. Joseph's statement in this respect? and where does he or Mr. Lyne find any record of God's threatened punishment of Israel (or of the British as a Gentile Power) in the Holy Scriptures? If there be none such, how do they dare to promulgate that for which they have, as simple men, no authority from on high?

It is very possible Mr. Joseph's lecture may have been attended by a large audience, while the previous Anglo-Israel meeting may have drawn but few together. What then? Is that a test of the truth of any subject whatsoever? We all well know it is not. Audiences in such a place as Cheltenham depend on many influences. The weather is a potent one. The attraction of the title of the lecture, the novelty of the subject, a hundred things may cause this fickle British public to patronise one man, and leave the other, from ignorance, apathy, or other cause, without encouragment. Mr. Lyne leaves the matter just as he found it, uninjured by his evident desire to do our Identity harm. It will survive his poor attempt to hurt it. For, in fact, this is God's truth, and Mr. Lyne has about as much chance of prejudicing it by his post-cards, and his reiterated attempts to discredit it, as St. Paul had (to contrast a great man with one of a very small repute) when he went armed with legal processes to persecute the Church of Christ, and to commit men and women to prison for their alleged heretical opinions regarding the identity of the humble Nazarene with the Son of the living God. We have noticed Mr. Lyne in this instance in order that we might derive a lesson from his effort to injure the truth as it respects God's inheritance, but in future we think we shall do well to consign his post-cards where scores of other letters and post-cards are weekly deposited, torn, namely, to the editor's waste-paper basket.

BANNER SUPPLEMENTS.—During the month of April we hope to publish gratis the first of a series of Supplements. We trust our readers will endeavour to extend our circulation.

A WORD IN EDGEWISE.

BY EAST ANGLIAN.

(*Continued from page* 129.)

PART II.—BIBLICAL.

THIS is the age of little faith. For, although there is a deal of professed Christianity about, the Bible, as a whole, seems to be "out of date." Put on a sober look of high morality before the infidel; but don't commit yourself to any visionary theories or interpretations of prophecy, it will all come right in time, something is "sure to turn up" before long. Keep always a dignified silence. "There are so many things in the Old Testament, you know, that cannot be altogether explained—"patriotic wishes," &c.—that one must not mistake for the Word of God. The aspirations of the old Hebrew prophets have "distorted" the prophecies of God's grand purposes with reference to this world, to make one believe that the world will be a great Hebrew kingdom rather than the Christ's kingdom which is foreshadowed in the New Testament. In this manner the Word of God in the Old Testament has to be apologised for, because the Ten-Tribed House of Israel has been utterly ignored. But let us not be a party to this. There are many things in the Old Testament which we, perhaps, cannot explain; but that which is so plain that children can understand must command our implicit belief if Christianity is to retain its high estate; and those things which seem hard to the understanding must not be thrown aside until after our earnest and continual meditation has proved unavailing, and not then if we desire to retain *anything*; but we must ask for "more light."

One of the first facts to be noticed on commencing our search for Lost Israel is their "scattering" after the captivity. This is very plain from many Scriptures. One will suffice for our notice: "And they shall be wanderers among the nations" (Hos. ix. 17). I find that this statement is absolutely contradicted by the Rev. John Wilkinson; for in the report of a lecture by him, which lies before me, it is stated that the Israelites are the Nestorians, who are very snugly hidden in the mountains of Kurdistan, and by the lake Ooroomiah, in Persia. Of course the Bible is no authority beside the statement of a Doctor Somebody, who has "been to see, you know." But does it not seem strange that, during all the restless Westward movements of the Asiatic peoples just after the captivity, they (the captive Israelites) should, as it were, set their backs against this "whirlwind of nations," and hardly move from the place of their captivity? Does it not seem more in harmony with common sense, as well as with the Bible, that they should be carried away in the general current?

When we have once recognised the truth of this "scattering," we shall find it easier to accept the historical arguments; we shall wonder less at the apparent conglomeration of Tribes, which has resulted in the British nation of to-day.

We have been taken to task concerning our view of the "boasted mission of Christ"—viz., that He was "not sent but unto the lost sheep of the House of Israel." This is astonishing when we stand by the very plain declaration of Scripture. At the same time we do not lose sight of the larger issues which His coming involved. But we must not ignore the lucid statements of the Bible. It is written in Isa. liii. 8, "For the transgression of *My people* was He stricken." This is the prophetic forecast of the object of His sufferings, and Christ's own words confirm the prophecy. It is said that there is nothing in the New Testament about Anglo-Israelism. If there were not I should be ready at a moment's notice to throw up my belief in this theory. For although this subject is not exactly mentioned in the New Testament *as* "Anglo-Israelism," yet I am certain that our deductions from Old Testament promises and prophecies are not contradicted, but verified and confirmed in the New. There is no need for any bungling in the matter. We *must not* falsify the Old Testament by throwing

Digitized by Google

away the promises made to the fathers, or by looking for some spiritual fulfilment *only*. For is it not true that Christ came to confirm the promises made to the fathers, to fulfil, in fact, the law and the prophets? It is plain from the New Testament that the promises made to Abraham and the fathers were to be fulfilled through the seed of faith. It is also plain from the Old Testament that Abraham's literal seed must be the inheritors of the promises. The latter proposition, however, is not allowed by our opponents, who thus falsify the Old Testament, in order, as they think, to verify the New. Let us then state our position. God chose *a* people from all the families of the earth, making certain unconditional promises to them through their forefathers. Now in order that they might *not* be only nominally, *but really* His people, God entered into a covenant with them, which covenant resulted in the promulgation of the Mosaic laws; and these laws must necessarily make of Israel God's witnessing people, which seems to have been the great aim of God's choice of them. But this was not the final or full covenant; this was but the preparation for another and better covenant. It was but the lane that led to the high road, the river that led to the sea, or as the Bible says, the schoolmaster to lead to Christ—that is, to the new covenant ("I will preserve Thee, and give Thee for a covenant of the people"—Isa. xlix. 8). For the covenant of the law was broken, and the curses overtook the disobedient; but the promises must be fulfilled, therefore came the new covenant. There was but one way: man of his own strength could not keep the law, therefore God sent His Son ("I am not sent but unto the lost sheep of the House of Israel") to fulfil the law, and to bring the uncovenanted chosen once more into the bond of the covenant, the covenant that Christ keeps *for them*. It is, therefore, only as a Christian nation that Israel can be indeed God's chosen people, and inheritors of the promises. The Old Testament, then, explains the covenant of the Mosaic law, its observance by Israel, and at last its failure, with the consequent estrangement, for a time, of the greater part of the chosen race from God. The New Testament heralds and explains the new covenant, the Christian covenant, the covenant of faith. Our position is that the promises can only be fulfilled in the chosen people *under Divine favour*; that, as far as the Mosaic covenant is concerned, the chosen people are *not* under Divine favour; therefore, as taught in the New Testament, they can only be fulfilled under the new covenant. And if the New Testament is studied in this light, I do not think anyone will say that there is nothing about our theory there.

The next, and last point that I wish to consider in this paper is, that according to the Old Testament the chosen race must be a "righteous nation" before entering into possession of Palestine, which means, according to the New Testament, a "Christian nation;" and therefore *if* a Christian nation, in possession of the blessings of the promises. The Bible is full of proofs of this point, but we will mention one: "Open ye the gates (Judah's) that the *righteous* nation which keepeth the truth may enter in" (Isa. xxvi. 2). In verse 15 the position of this nation is very clearly stated: "Thou hast increased the nation, O Lord, Thou hast increased the nation; Thou art glorified; Thou hast removed it far *unto all the ends of the earth*." All these points so plainly indicate that the British nation, if not indeed of Hebrew origin, is enjoying the blessings of the promises, and we can only say that if the Ten Tribes of the chosen race are not to be found in Britain and her colonies, they are nowhere, and must have been swallowed up during some great cataclysm in Asia of which we have no record, to appear perhaps at some future time as Lord Lytton's "Coming Race," which exists only in imagination.

I wish, in my next, to say a little upon the "historical" argument.

(To be continued.)

LIEUT.-COL. W. H. LARKINS ON THE SEPARATION OF JUDAH FROM ISRAEL.

A MEETING of the British-Israel Association of Hastings was held at 26, Cambridge-road on Friday evening, March 4, 1881, when a paper, contributed by Col. Larkins, was read by the hon. sec., Mr. Mitchell.

The paper was entitled, "The Separation of Judah from His Brethren" (Deut. xxxiii. 7). Col. Larkins stated that a conclusive argument against the view maintained by some, that the fusion of the Tribes had already taken place, and the modern Jews were the only representatives of the Twelve Tribes, was the text, "Hear, Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him, and be Thou an help to him from his enemies." Moreover, the Jews did not entertain that view, and they did not claim to be other than the Two Tribes of Judah and Levi. It would be well to bear in mind that Judah had to return to his brethren, and the point they had to look to was, had this taken place, and if so, when and where? He maintained that the prophecies referring to the return of Judah to his brethren had not yet been accomplished, and their fulfilment was still in the future. It might be urged by some that the separation of Judah took place on the disruption of the kingdom after the death of Solomon; but they must remember that when God rent the kingdom from Solomon, He said that He would not rend the whole kingdom, but would give his son one tribe—that tribe was Benjamin. Again, on the captivity of the Ten Tribes it was stated "there was none left but the Tribe of Judah only" (2 Kings xvii. 18); but on that occasion also Benjamin remained with Judah. After the space of seventy years those three Tribes—Judah, Levi, and Benjamin—returned to their own land; but the Ten Tribes were still in exile, and had never returned. After some further remarks, the speaker went on to say that the Jews on their return from captivity were never restored to their former state of prosperity; they were few in number and without a king. The main links which connected the two Houses of Israel, might be said to be broken on the separation of the Tribes after the death of Solomon; one link only remained; for as long as one of the Ten Tribes remained with Judah, the separation of the two Houses was not complete. He mentioned the fact that when Christ approached Jerusalem for the last time, the people cried, "Hosannah! Blessed is the King of Israel that cometh in the name of the Lord." They there found Him termed King of Israel. But when the brotherhood between Judah and Israel was broken, and the Accused brought before Pilate, they no longer met with the term, King of Israel. Pilate asked Him, "Art Thou the King of the Jews?" The brotherhood was broken, but the separation of the Two Tribes did not take place then, for there was work left for the apostles and disciples of our Lord, who were chiefly of the Tribe of Benjamin. As St. John was the beloved apostle, so there was the beloved Tribe; and they had every reason to believe that St. John and the other Galilean fishermen were of the Tribe of Benjamin. Now came the question, Was that Tribe implicated in any way with the crucifixion? Decidedly no. Judas, the betrayer, was a Jew of the Tribe of Judah. It was the Jews who were the opponents of the Gospel, and persecuted the disciples even to the death. It was impossible to believe that the Benjamites could have taken any share in the crucifixion, when they saw that after the death of the Lord they were carrying on the work of evangelisation, of which they had ample proof in the Acts of the Apostles. That duty they carried out until shortly before the destruction of Jerusalem; but when they saw "evil appearing from the North," as warned by the prophet Jeremiah, "Jerusalem encompassed with armies," as warned by our Lord Himself, they left the city; and historians said that after the first attack on the city by the Romans, when they fell back to Ptolemais,

Digitized by Google

all the Christian inhabitants of Jerusalem, who were chiefly Benjamites, left the city and fled to Pella, East of the Jordan, in the province of Decapolis; then, and not till then, was Judah separated from his people, and the prayer of Moses for the return of Judah to his people was still unfulfilled.

The paper concluded as follows:—Since the above was written, there has appeared in the pages of the BANNER of the 29th December, the "Prayer of Judah for all Israel, to which I would call considerable attention, as a further proof that the Jews do not consider themselves the representatives of the Ten Tribes." The prayer is as follows:—"May the Omnipresent have mercy on our brethren, the whole House of Israel, who are in trouble and captivity, whether between (or by) sea or between (or by) land, and bring them forth from oppression to enlargement, from darkness to light, and from bondage to freedom, now, speedily, and in a short time, and let us say, Amen." It would be well to observe the term applied by the Jews themselves to their lost brethren—viz., the whole House of Israel, agreeing exactly with that applied in Ezek. xxxvii. 11, xi. 15. This prayer was forwarded to the BANNER by Mr. Marcus Bergmann, a Christian Judah-Israelite. It was translated from the Jewish Prayer-book, and is offered up continually by the Jews for their brethren of the whole House of Israel. Let our opponents in Hastings take note of this.

[From the *Hastings Observer*.]

THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

WE are glad to report that the above Association is at work, and if not as vigorously as during last year, yet as actively as its funds will admit. Lectures were delivered under its auspices by Mr. Douglas A. Onslow, at Manchester on March 21, and at Preston on March 22, besides two by the same gentleman previously at Leamington. It is hoped that lectures will be resumed at the offices of the Association, in the Strand, London, ere long; a proposal to that effect being, we understand, under consideration. We are glad to know that the debt pressing on the Society is now nearly liquidated, and we trust a course of usefulness and activity is commencing again, for an association which, being the Metropolitan, ought to be the leader in Identity work. Provincial associations, however (especially that at Oldham) are now showing greater vitality than our London Israelites, and this in all earnestness, we think, should not be allowed by our Metropolitan friends.

THE CHIEF RABBI OF NEW SOUTH WALES.

ONE who watches eagerly for the progress of our cause throughout the world, takes exception—justly, we think—to the reported sentiments of the Chief Rabbi of New South Wales, as published, on Mr. H. J. Henty's authority, at page 35 of this year's BANNER. Our friend says that the Rabbi's preaching cannot be deemed a proof of the "growth of Identity views," "for the central idea is nothing of the kind. It is something totally different, and shows that Jews, Chief Rabbi and all, to be Jews only outwardly—not religiously—men who require the present *Judenhass* and *Judenheitze*, and all the persecutions which can be raised against them, to make them go to their only one and really promised land. For what did the Chief Rabbi set forth? That 'the promised land of the Jews was every country where they enjoyed religious liberty and social equality.' Is that how the words of all the prophets are to be fulfilled, beginning with Ezekiel and the rebuilding of the temple on the very hill of Zion at Jerusalem."

We hope our Melbourne correspondent knows better than the Chief Rabbi, and can point out to him his foolish error.

"THE HEAD AND NOT THE TAIL," EVEN IN REGARD TO PUBLIC JOURNALISM;

DEAN STANLEY BEING THE WITNESS.

THE following from the *Daily Telegraph* of January 11, 1880, introduces Dean Stanley to the reader in a new character—namely, that of a witness to our Identity; since he adds his testimony to all that has gone before, to prove that in reference to public journalism, we are, compared with other nations, nay, even with America, "the head, and not the tail, above only, and not beneath;" "the Eternal being still our strength and refuge." The quotation is as follows:—

DEAN STANLEY ON THE ENGLISH PRESS.—Dean Stanley, in the course of an eloquent sermon on Sunday morning, from the text, "God is our refuge and our strength," spoke of the Press as "that mighty engine which is wielded as it never before has been wielded in this or any other country." "We may often and justly complain," he continued, "of the vileness and folly and vice which a section of the public journals foster and favour . . . and of the bitterness with which the so-called religious journals of the day address themselves to inflame, pervert, and exaggerate every topic of personal and party rancour. But I speak of the great organs of public opinion in all their branches, and I assert that in the reasonableness, in the purity, and in the moderation of their utterances, there is, amidst all these shortcomings, a ground of hope for the future of the English people that will require generations to shake. Compare them with the like journals of other nations, notably with those whose language and utterances are so unworthy of the great Republic of the West, and we must admit that even in those transitory things the Eternal is still our strength and refuge."

Let the reader reflect! Here is a dignitary of the English Church, very capable of speaking with authority on this one point, and he pronounces that in regard to public journalism this British nation, compared with all others, is *facile princeps*. In other respects and particulars we have accumulated evidence of the same fact from scores of sources, and our pile of articles ready for the BANNER on this one point, each producing testimony, *ab extrâ*, to prove that the British are in all respects "the head and not the tail" of nations, grows in magnitude daily.

There cannot be *two* nations each pre-eminent in *all* matters. There cannot be two heads of nations, two nations always the chief. God's Word assigns that enviable post of pre-eminence to "Israel obedient," Israel hearkening to the word of the Lord after a period of disobedience. On the other hand, facts now show that the ostensible people of Israel, who are to-day the Jews, so far from being the head, are the tail of races; and so far from never being the tail, are, in truth, the most despised and hated of peoples (Germany and other lands witnessing the fact); and constitute, in truth, the most down-trodden and contemned of all the races of the earth. What then? The fact is, that the consent of mankind—that of leading statesmen, British and foreign, of divines like Dean Stanley, of scientists and literary men—all point to the British as pre-eminent in all walks and branches of national life, such pre-eminence dating distinctly since this nation "*Reformed*" its national religion in the sixteenth century; since, in short, it became "Israel obedient," "Israel hearkening to God's Word."

Will not our opponents—Dr. Bonar, Mr. Savile, and that band of clergymen and non-conforming ministers who oppose our Identity—tell us calmly why this test should not, added to all the rest, suffice to close the case, and prove to their satisfaction, as it has to ours, that the British are indeed Ten-Tribed Israel? Here is a clear prediction of God's Word found in Deut. xxviii. 1 and 13, and in many other portions of the Book. It is fulfilled exactly as written, in the British nation. So many facts concur in proving this case, that the very superabundance of the evidence compels the submission of the judgment, and demands assent to the truth of God's Word, and the fulfilment of His spoken will. For here we have combined

1. The declension of the favoured nation into disobedience.

Digitized by Google

2. Their loss of God's blessing in that state.
3. Their return to a condition of obedience and submission.
4. Followed by the immediate appearance of the nation indicated, supreme in all branches of national life, incomparably superior to their surrounding Gentile competitors, "the head (in fact) and not the tail" in all things, as predicted.

The facts, as they bear upon the British races, exactly fulfil the prophecy, not one iota is wanting; there is not a pin's point of discrepancy; not a hair's-breadth difference. Why must this evidence, then, be put aside? Wherein is it defective? What is the element of weakness it contains to destroy its probative value? To these questions we receive no answer. And therefore we reiterate, for the thousandth time, that our case is proved, our contention is established; God's Word is literally true; Israel is found; Israel of the Ten Tribes, long lost, is now discovered in the British; exactly responding in all particulars to the prophecies; and erect among the nations, "the head and not the tail, above only, and not beneath," as God Almighty said they should be. Israel, praise ye the Lord.

THE RECENT PAMPHLET OF THE REV. B. WREY SAVILE.

By J. G. T.

In your No. for February 23, you re-publish a letter addressed to the *Record* by Rev. B. W. Savile, in which the ex-Israelite informs the world in general that he has just learned the chief cause "of his late secession." As a rule the cause precedes the effect, but this being an urgent case the laws of nature were, no doubt, reversed in order to allow the effect to precede the cause. And the cause—when it has come—is certainly astonishing, even more astonishing than the effect. Mr. Savile says, "*I supposed it possible that the Beth Khumri might be the same people as the Cimmerians;*" and further on, "It by no means follows, *as I once thought*, that the Khumri and the Khumry, or Cymry, or Cimmerians, *represented one and the same people.* I have recently had an opportunity of obtaining a transcript from the British Museum of these two names, and find they have only one single letter in common—the letter *a*." This is a very transparent sophism. It may satisfy the editor of the *Record*, but those who are acquainted with Mr. Savile's writings will know that he never held any such theory as that the names Khumri and Cimmerian were identical. His words are these: "In this inscription, there is a notice of one Tiuspa, chief of the Cimmerii, and Esarhaddon mentions having destroyed this Tiuspa, and all his army. It is more than probable that these Cimmerians were gradually absorbed by the Beth Khumri. And in course of time it is not unreasonable to conclude that the one dominant race of Israel, to whom was promised the multiplicity of seed, should give its name to that portion of the Celtic tribes now known as the descendants of the Cymry, pronounced Khumri by the Welsh." Mr. Savile's opinion, therefore, was that the Cimmerians proper were almost exterminated by Esarhaddon, and that the remainder were absorbed by the Beth Khumri, and, in process of time, lost their name. Consequently, the question is not, Are the terms Khumri and Cimmerian identical? but, Are Khumri and Khumry identical? No one can deny that they are, and Mr. Savile himself, in "Are We Israelites?" not only shows clearly that the names are the same, but he proves on altogether independent grounds, that the two peoples are the same also. Mr. Savile makes another attempt to delude the editor of the *Record*. After dilating on the disagreement in the spelling of Cimmerian and Khumri, he remarks that, hence, there is "less identity between the Khumri and the Cymry than there is between Persia and Russia, who are as distinct as a Semitic and Japhetic race necessarily must be." This, as usual, is an exaggeration, for if the Persians and Russians are as distinct as any two races can be, it is hard to understand how there can be a still greater distinction between the Cimmerians and Khumri. But as exaggerations and distortions are essential to an anti-Anglo-Israel effusion, we may overlook them. What Mr. Savile wishes to impress on the editor of the *Record* is, that the Cymry were radically distinct from the Khumri, that while the latter were Semitic the Cymry were Japhetic. By Cymry, of course, is meant the Cimmerians, but instead of this racial difference being a new and important discovery on his part, it is simply what he laid down in his first pamphlet: "These Cimmerians were descended from Japheth, and necessarily distinct from the Semitic race of Israel" (p. 19). To put the most charitable interpretation on these tactics, it must be said that the rev. gentleman is in a state of mental confusion. But Mr. Savile's argument is of a double nature, and he will have to make a double recantation before his change of views can be justified. He proves the Sacæ to be Israelites from many sources, and especially from the Behistun rock. "Over the head of the last figure in the row, which is surmounted with a high-peaked cap, exactly like that worn by the ancient Israelites, and a cast of countenance totally unlike the rest, is seen the following sentence, 'This is Iskunka, the chief of the Sacæ.'" Is Mr. Savile able to obliterate this, and the many other decisive facts he gives regarding the Sacæ? If not, they are Israelites to-day as surely as they were in 1879, and Rawlinson declares that "in the Babylonian transcripts of the Achæmenian 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 Gimmeri (the equivalent of the Cimmerii) first occurs in the cuneiform records of the time of Darius Hystaspes as the Semitic equivalent of the Aryan name of Saka" (p. 20). Again, on p. 29, we are told that "all Welsh antiquity agrees in naming Hu the Mighty to have led the first band of colonists among the Cymry to the white Isle of Albion from the Summer-land of the Crimea, which, as an ancient book called 'Varaka' states, was 'then possessed by the Sacæ or Saxons.' This supports the opinion of Rawlinson of the close connection of the Cymbric Celts and the Sacæ." Mr. Savile is evidently anxious for us to believe that the Welsh have sprung from these Gimiri, and there is no reason why we should object to do so, seeing it unites them with the Israelitish Sacæ, and thus, in addition to proving that the Welsh are not descended from the Khumri, he has to prove that the English are in no way descended from the Sacæ. On p. 10, Dr. T. Nicholas is ridiculed for asserting that "we are not Anglo-Saxons at all," but there is really not much to choose between the two gentlemen, except that Dr. Nicholas has the courage to adhere to his convictions.

Newcastle.

IN THE PLACE WHERE IT SHALL BE SAID TO THEM, LO-AMMI — THERE IT SHALL BE SAID UNTO THEM, "SONS OF THE LIVING GOD."—HOSEA I. 10.

One who, being nameless, anonymously delights to keep us constantly reminded that we are fallible and mortal, as well as foolish and perverse, has sent to a friend a condemnation of what we once wrote regarding the true reading of Hosea i. 10. The gist of his objection, which now lies before us, is that in that matter we have been guilty of nothing less than forgery. The words are these :—

"He (Philo-Israel) says, that Hosea i. 10 states that 'in the place where it *shall be* said to them, Ye are not My people,' etc., whereas it says nothing of the kind, but 'where it was said,' etc. As he gives the words in italics he must know that they are not a mistake, but a forgery of his. How dare he so alter God's Word? Further, as the promise, 'Ye shall be

called sons of the living God,' etc., is to be fulfilled in the place where it *was* said, 'Ye are not My people,' it must be after their return to Palestine, for it was there where Hosea said it, nearly fifty years before their exile."

We are prepared, of course, for a good deal of obloquy as editor of one of the leading Identity journals of the day; but we were, of course, startled, that the charge of forgery in respect to God's Word should also be laid upon us. That is a serious matter, as Rev. xxii. 18, 19 will testify. In order, however, to set ourselves right, we thought it proper to send the accusation and our admission that we had interpreted the passage as alleged, to a learned Jew, a Jewish teacher of his own Hebrew language, and to ask him for his candid opinion on the disputed point. His answer, now before us, is to the effect following:—

"I have read the letter you send me, and I think before charging you with forgery, by altering God's Word, the writer, if he is a Christian minister, as you say he is, ought to be acquainted with the text in the original. If he will look at Isaiah iv. 3, he will find the same word used, קרוש יאמר (*Kādôsh Yêâmêr*) 'Shall be called holy.' The word יאמר (*yêâmêr*) is the one employed in Hosea i. 10, *in both places*, and is *future in both cases* ('Shall be called'). The ignorance of the Christian minister ought to be exposed."

We hope now the traducer of his brethren will henceforth hide his diminished head. We allude to the matter, not so much to put our foolish, self-satisfied adversary to shame, as to inform those unaware of it that the passage is not correctly translated in our Bibles, and should be read as follows, "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 *shall be said* unto them, "Ye are not My people" (Lo-Ammi!) (there) it *shall be said* unto them, "The sons of the living God." Hosea was therefore speaking of a far distant time, and far distant place (Great Britain and 1880-81 A.D.), when he prophesied that it should be (*in the then future*) said to the Ten Tribes that they were "the sons of the living God" in the very spot where it should, also in the same time (*then future, too, in Hosea's day*) be declared of those same Israelites that they were Lo-Ammi, or "not My people."

The fulfilment is not far to seek to-day. Dr. Bonar, and those like him, never tire of crying out of the British, "Lo-Ammi! Lo-Ammi!" and the time where that prophetic cry is raised is the present day of nineteenth century grace; the place, the United Kingdom of Israel's home! In regard to the other part of the prophecy it is to-day the testimony of every opponent we have, that whatever opinions men may entertain regarding the British folk, it is clear and obvious that they are a Christian nation; nay, the most Christian nation extant on the face of the earth. The prophecy, then, is completely fulfilled, or is in complete course of fulfilment. In these very "Isles of the West," where Israel is now located (Isa. xxiv. 15), men who oppose our Identity (like our present libeller), are saying, we are "NOT Israel"; but in that very habitation of the Tribes, men are all united in the declaration that "after all is said and done," the Christian nation "*par excellence*" is also here. Israel, praise ye the Lord! not only for giving us, nationally, repentance, and faith in the Lord Jesus Christ, but also for sending men like our revilers, who make it their mission, in fulfilling their contemptible prophetic destiny, to tell us to our face that we wrest and forge the Word of God to suit our own purposes, but that as for our Identity they have no interest in it, since the Anglo-Saxons are not God's people, but only a mongrel, Gentile, Japhetic race, who cannot be Israel, since they are the most godly, upright, righteous, truthtelling, honourable nation, of whom it may be truly stated that they are "CHRISTIANS." (John i. 12; 1 John iii. 1, 2; Rom. viii. 19; Phil. ii. 15.)

MANASSEH'S TESTIMONY THAT THE BRITISH ARE ISRAEL.

WE have received the following from a friend in Edinburgh, who states that one of the quotations comes from a Canadian Israelite as proof that the "British nation is identical with the Ten Lost Tribes of Israel;" the other as part of the contents of a New York paper, bearing testimony to the brotherhood between Ephraim and Manasseh. The first extract is what the Canadian forwards:—

It is quite clear that destiny, Providence, or whatever else we may please to call the supreme power which controls events, intends the Anglo-Saxon race to people the greater portion of the earth. The trouble in England is steadily promoting that end. For many years the Western States were mainly peopled by New England men, and to this day the influence of New England is predominant there; but in twenty years it is likely that the English element, which is so pronounced to-day in Virginia that Queen Victoria's birthday is a regularly observed fête day in Richmond, will become potent. In fact, it has been so in San Francisco, to some extent, for many years. The Irish emigration has for some time diminished, while the English has increased, and the land difficulties in England will undoubtedly have the effect of sending hitherward a class of English quite above the ordinary run of emigrants. Such men are planting themselves in Texas already, and there are many in Colorado.

The following appeared in a New York paper some time ago:—

THE ENGLISH RACE IN GREAT BRITAIN AND AMERICA.

To the Editor of "The Tribune."

SIR,—I send you a short extract from a letter lately received from a leading member of the London Bar, now holding an important official position under the British Government. From an extensive intercourse and correspondence with cultivated Englishmen, I am satisfied that the sentiments of good-will and friendship expressed in this communication are, in large part, shared by the countrymen of the writer; and you will, I am sure, agree with me that the publication of such expressions, evidently from the heart, and evidently typical in their character, will have a strong tendency to hasten the result, so ardently to be desired, to which my friend points in the conclusion of his letter:—

"Referring to the late International Prison Congress, I do not know whether the same thing struck others beside myself; but I was impressed with the absolute identity, to all essential purposes, of the English and Americans. It seemed to me impossible not to feel that the delegates from these two countries belonged to simply one and the same nation, and our continental visitors to other nations. I rejoice to think that it was so. The two nations have been kept apart, perhaps mainly by our fault, much too long. It is high time—if you, as an American, will allow me so to express my own feelings—that the absolute identity of the race, divided only by an accidental political distinction—for which England is responsible—should be as generally expressed as I believe it is at bottom generally felt. For myself, I look upon an American as simply a brother. But there is a strange tendency on each side, I think, to misunderstand the other, which I hope and believe will in time pass away. The Congress has, no doubt, in its degree, helped towards this."

E. C WINES.

FRESH INSTANCES OF SPIRITUAL GOOD DERIVED FROM BELIEF IN OUR IDENTITY; WITH REPORTS ALSO OF PROGRESS.

WE have been favoured by Mr. John Greig, of Sunderland, and by another friend in Canada, whom we shall name directly, with letters reporting joyful news of progress, and also of the Lord's blessing on Identity teaching to the souls of men. We take Mr. Greig's testimony first. He tells us that after one of his lectures he was visited by a member of his audience to learn more of the subject. His visitor, an old man, never enters a church or chapel, it appears, and has been a thorough Republican hitherto. The discussion in respect to David's throne has seemed to be the point which took firm hold of this individual; for he spent an hour with Mr. Greig searching the

Digitized by Google

Scriptures, intensely interested in the discovery of the truth in regard to this part of our evidence. May the impression deepen, and the Republican learn to value the Scriptural truth that British-Israel's polity can never exist as a Republic, but must always be linked to a monarchy.

Another of Mr. Greig's visitors had been an infidel and blasphemer; but hearing the truths of the Identity from Mr. Greig's lips they were blessed to his soul, and he thanked him with tears for leading him to the knowledge of them. The result was that he was himself rejoicing in the truth as it is in Jesus. He had set up the worship of God in his family, and declared that his own case was that of hundreds who could, if they would only speak out, tell a similar tale.

Mr. Greig mentions the case of a third person pointed out to him, in whom a similar change had been effected by contact with our Identity. This person was formerly a most desperate character, and the terror of his own family; but he, like the other, was now rejoicing in his soul's salvation. "I do not think it right to conceal the truth," writes Mr. Greig, "but desire to let it be known that the Identity, prayerfully and fully proclaimed is, under God, a mighty power in bringing to Christ even the most unpromising classes of our fellow men." Such testimony as this is invaluable, and should disarm those of our opponents who, being godly men, should recognise the Lord's hand in blessing His own work.

Our other correspondent, the Rev. George T. Harding, of Kirkdale, P. Q., Quebec, Canada, sends us most comforting, cheering news, which, by his permission, we hand on to our readers for their encouragement in turn. Sympathising with us in the amount of labour and discouragement we have experienced in pursuance of our editorial work, he tells us rightly, that a word now and then from a sincere but distant friend, might by God's blessing help to strengthen our hands. "On the whole," he writes, "I think there is everything to encourage us. Identity knowledge is spreading rapidly all over the world, and the progress towards a general belief is real and marked; quite as much so, in fact, as any of us ought to desire, seeing that it is the truth we proclaim, and that we wish it to take a deep hold of Society; for too quick a growth would not be a sign of health. I am thankful to say that this year past I have been much encouraged in my own efforts to win people to a belief in the Identity. Many to whom I lent pamphlets on the subject have joyfully acknowledged their belief in it, and some who, when I first tried to influence them in its favour, actually opposed it, have since been convinced, and given their assent to its truth. One instance of the latter kind I may notice, from the encouragement it is calculated to give. The person to whom I refer, when I first spoke to him about the Identity two years ago, seemed quite indifferent, and would not take the trouble so much as to read the pamphlets offered to him. I had very little hopes of him at that time. Afterwards he read something on the subject, but then began to argue against it whenever it was mentioned. About two months ago, however, I was rather startled one day by his saying, '*It is too good to be true*,' and I was still more surprised a few weeks ago by his telling me that he had taken the trouble to go over all the chief passages in the Bible relating to the question, carefully examining them with their contexts and references, and *had come to the conclusion that the Identity was absolutely true, and could not be overthrown*. This surely is a triumph for the truth, and should make us take courage and have patience."

Our friend, Mr. Harding, gives us instances of clergy in his neighbourhood who are more or less favourably inclined to accept our views, and alludes to lectures he has himself given, and sermons he has himself preached with success and acceptance, advocating the Identity. He adds what pleases us greatly, that "he is quite at one with ourselves on the interpretation of Psa. ii. 8, which has been met in England by such severe animadversion in clerical quarters. "I cannot see," he says, "why your view should have caused so much disturbance, and so many unkind and unchristian words."

No more do we. We are sure our fellow believers throughout the world will be thankful to the Rev. George Harding for his kind and cheering message. Such encouragement is greatly needed by the sometimes desponding writer of these lines; for the bitter opposition of clerical opponents, and the indifference of the world at large in regard to our subject, is a trial to faith, as our friends everywhere well know by experience; but such cheering facts as Mr. Harding's letter gives us, send us back to the foundations of our glorious belief, and recall us to the recollection that our Identity is based on our God's faithfulness to His covenant, and His oath; and that however impatiently we may regard the slow devolution of His designs, God will certainly work out His purposes, and in His own good time, and in His own good way, bring all to pass which He faithfully promised to His people Israel. Israel, praise YE the Lord.

GIBRALTAR.

WE had published our volume on "The Geography of the Gates" before the subjoined record of a little known fact had reached us. It comes from authentic sources and proves how miraculously that "Gate" was reserved for our nation at a critical moment. Its surrender to Spain again was trembling in the balance in A.D. 1782, when lo! the Spanish ambassador elected to have back for Spain the two Floridas, instead of "The Rock," although that election was contrary to his instructions! So wonderfully does God overrule "the lot of His inheritance," and reserve for them the means to dominate the earth, in spite of all obstacles in the way! Our information comes from the Public Record Office, London, and is to the effect following:—

The anecdote about D'Aranda, whose full name was Don Pedro Pablo Abaraca y Bolea, Count of Aranda, is to be found in Gaetan de Raxis de Flassan's "*Histoire Générale et Raisonnée de la Diplomatie Française*," vol. vii. p. 350. His words are given as follows:—"*Il est des momens où il faut savoir offrir sa tête à sa patrie. J'accepte les deux Florides à la place de Gibraltar, quoique ce soit contraire à mes instructions; et je signe la paix.*" This appears to have taken place in August 1782, at Versailles. Flassan gives a detailed account of the negotiations, and if any further extracts will be of service, I can send them.

NATIONAL SPECIAL PRAYERS AND THANKSGIVINGS.

OUR friend the Rev. A. J. J. Cachemaille, the vicar of Oldham, has been at the pains to collect from the records of his Church-chest at Oldham a list of the occasions between the years A.D. 1665 and 1783 when special forms of prayer, with or without thanksgiving, were issued by authority of the Crown of these realms, and used accordingly in his parish. The occasions amounted in number, as we find by counting them up, to no less than 78, besides the prescribed services set out in our Book of Common Prayer for "Prayer with Thanksgiving," such as the 5th of November, the 3rd of January, and May 29 (1660, the Restoration, after the martyrdom of King Charles I.).

These many national observances, prescribed by order of the ministers of the Crown, were in recognition of national wants, and national dangers, arising from war, by sea or by land; for deliverance from invasion intended by the French; for protection from war and tumults; for peace restored; for preservation of the Protestant faith; for those suffering persecution abroad on account of their faith; for help in war against France and Spain (A.D. 1702); to humble the nation with reference to a late dreadful storm and tempest (1703); for a late glorious victory over the French and Bavarians at Blenheim (1704); for preservation from the Plague (1723), &c.

Digitized by Google

Some of the proclamations are of a character which offers blind evidence to our Identity. Such was one dated 1707, where the object of the prayer and thanksgiving is stated, *inter alia*, to be "for beseeching Almighty God to give all Her Majesty's subjects hearts disposed to become one people," and to render Him most hearty thanks for the wonderful and happy conclusion of the treaty for the union of Her Majesty's two kingdoms of England and Scotland.

The rev. vicar of Oldham, in sending us the list of the above proclamations, observes that the forms themselves are very interesting, and speak of this nation constantly as "Thy people." "But it has struck me," says Mr. Cachemaille, "in reading them over, and in making the list, that,—

"1. This nation used to recognise the providence of God both in prosperity and adversity far more *nationally* than it does now.

"2. In some of the instances in this list the fast and humiliation very narrowly precede the triumph, deliverance, and thanksgiving, showing the answer almost as soon as the prayer.

"3. Such constantly occurring occasions of public fast and thanksgiving kept the national Church before the nation as a living engine and a working reality.

"4. We have had successes and reverses frequently during the last 50 years, and more especially quite lately in Africa and India. Where are our prayers and thanksgivings?

"5. Would it not encourage our soldiers and sustain generals if they knew we were praying for them (Exod. xvii. 9, *seq.*)?

"6. We have troubles in Ireland, as they had in 1689 (see list), but we have no *prayers*.

"7. I do not remember when the last special form of prayer was issued to this present generation, but I remember that the *fact* was ridiculed, and the archbishop accused of *bad grammar* —the idea of prayer seemed foreign to people.

"8. The German Emperor was ridiculed for special prayer and thanksgiving during the Franco-Prussian war.

"9. Either all war and fighting is *wrong*, in which case we ought to utterly desist from it, or war is a *necessary* element in our political world, and is both *just* and *right*. If so, there is very good reason for public fast and public thanksgiving.

"10. The BANNER might remind the nation that we are prayerless—hence reverses, troubles, chastenings, and lack of peace."

So far Mr. Cachemaille. We do indeed confirm his last written sentiments. "The enemy is coming in upon us like a flood," and surely the Lord has permitted this inroad on His people by allowing us to fall into a nationally careless, prayerless, unthankful condition from which there would certainly be no recovery unless we had been Israel; and unless, being Israel, the promise of the Spirit of the Lord and the banner of the Holy One and Deliverer had been ours. Of final recovery we are sure; but meanwhile our national state is very critical; but Jesus is at the helm, and we may look to Him for certain help.

WHITAKER'S ALMANACK FOR 1880 GIVES BLIND EVIDENCE TO OUR IDENTITY.

AT page 202 of Whitaker's Almanack for 1880, under the head of The British Empire, occur the following statements, which support our case in reference to British Identity with Lost Israel in many particulars. The British Empire is (Whitaker declares) "grander than those of Greece or Rome," or "any other," "it is more beneficent," it "brings freedom," it is a "righteous empire" for it brings "justice," it "frees religion," its polity is the truest "commonwealth the world has yet seen," and the figures added support the description. If all this together does not describe the House of Israel, as set forth in the prophecies of the Word of God, we are at a loss to know what language means. An empire with 287,000,000 of souls for subjects, with a revenue of £163,000,000 per annum, a commerce reaching to £932,000,000 a year, being a little under the whole national debt, must be the "chief of nations" and "Lost Israel" found. *We* think so! and we ask our readers after study of the facts to say whether we are not right. Whitaker's statements are these:—

"THE BRITISH EMPIRE.

"In the following brief table an abstract is given (approximately) of the area, population, revenue, public debt, and commerce of the British Empire. The figures given are near enough for the purpose, although it is to be regretted that the precise amounts cannot be procured. The table, short as it is, presents a result unparalleled in this world's history. The British Empire is grander than those of Greece or Rome, or any other, and it may be safely asserted that its rule is more beneficent. Wherever the flag of England floats there is freedom. Justice is impartially administered, and no man can be punished except for infringements of the law. Religion also is free. With all its anomalies, the British Empire under its present Sovereign presents the nearest approach to a true Commonwealth that the world has yet seen. It would be well if schoolmasters would impress this upon their pupils, and at the same time make them better acquainted with the geography, productions, and capabilities of the various countries owning obedience to English rule."

Name of Country.	Area in sq. miles	Populat'n.	Revenue.	Public Debt.	Imports and Exports.
			£	£	£
Great Britain and Ireland ...	121,115	35,500,000	83,000,000	778,000,000	614,000,000
Indian Possessions, etc.	1,568,254	241,000,000	52,000,000	140,000,000	103,000,000
Other Eastern Possessions ...	30,000	3,700,000	2,600,000	1,800,000	39,000,000
Australasia	3,173,319	2,500,000	16,000,000	60,000,000	88,000,000
North America	3,620,500	4,000,000	5,000,000	27,000,000	39,000,000
Guiana, &c.	100,000	200,000	375,000	500,000	5,000,000
Africa	270,000	1,500,000	2,100,000	5,000,000	12,500,000
West Indies, &c.	12,707	1,140,000	1,260,000	1,050,000	10,000,000
European Possessions	120	160,000	220,000	250,000	2,000,000
Various Settlements.....	96,171	200,000	550,000	650,000	2,000,000
Totals	8,982,177	287,400,000	163,105,000	1,014,250,000	£932,500,000

THE JEW.

BY A. D. JOHNMAN, OF PERTH.

I EXTRACT the following from the *Insurance Agent* for November last, and submit the same to you, in the hope of getting some information or explanation from yourself or some of your "knowing" readers:—

"Dr. S. Gibbon, medical officer of health for the Holborn district, in his report for the past year, states that whatever may be the cause, there is no doubt but that a Jew's life in London, is, on an average, worth twice as many years as a Christian's. The Hebrews (Jews) of the Metropolis are notoriously exempt from tubercular and scrofula taint. It is very rare that one meets with pulmonary consumption amongst them. The Medical officer of one of the largest schools has remarked that their children do not die in anything like the same ratio as Gentile children, and in the district of Whitechapel the medical officer of health has reported that on the North side of High-street, occupied by the Jews, the average rate is 20 per 1,000, while on the South side, occupied by English and Irish, it is 43 per 1,000."

Such is the extract; it would be a curious calculation, and might afford satisfaction to know whether the *Irish* make up the odds against us, or if the happy result in favour of the Jews is a consequence of their strict Levitical habits.

"THE TIMES" ON THE "GATES."—On January 27, 1880, the *Times*, in a leading article on the trade of India, writing of the seaport towns on the coasts, such as Goa, Kurrachee and Bombay, made use of the following words, showing that the idea of a seaport being synonymous with a "Gate" is familiar to our public writers now. Let our opponents note this fact. The editor wrote as follows:—"Goa would appear to be indicated by nature as another emporium on the long line of coast stretching to the South, but it is in Portuguese hands, and the merchants of Bombay would probably regard with jealousy any attempt to make it an open port. After the great project of the abolition of all import duties except on salt and liquors, which was entertained at the India Office in the happier days of Indian finance, the removal of the impediments which practically block some of the best trade-gates of the peninsula must rank next in importance."

Digitized by Google

SURGEON-GENERAL GRANT, OF CHELTENHAM, ON OUR IDENTITY.

THE following is a short *résumé* of the lecture delivered by Dr. Grant, President of the Cheltenham Anglo-Israel Association, at the Corn Exchange, Cheltenham, on Monday, November 29, 1880. The object of the lecturer was to answer some objections raised to Our Identity; and, omitting some preliminary observations, was to the following effect :—

"In his address that afternoon, what he purposed (he said) was simply to give them the result of his own study on the subject. Dr. Grant then proceeded at some length, and with many Bible references, to speak of the special promises which God had made to Abraham, and repeated to Isaac, both of a temporal and spiritual nature. Those promises were, undoubtedly, spiritual in their reference to Christ alone, but he contended that they also contained the assurance of blessings that had not yet been granted to those in whose seed the promises were to be fulfilled. They were to be fulfilled in the latter days, which were the present days, and accordingly they had begun to be manifested. The question was frequently asked, What did it matter whether or not the British people were the Ten Tribes of Israel. St. Paul answered this question in the Epistle to the Romans, by saying that unto the Jews were committed the oracles of God. It was idle and unjust on the part of their opponents to say that in making the claim they did they exhibited the righteousness of the Pharisees. There was a pride that aped humility, and they were not the best friends of England who were continually complaining of its profligacy, instead of acknowledging that in spite of all its unworthiness, it was the most righteous nation in the world, and kept and blessed as such by the inspiration of God. Israel was called a holy nation, not because of her righteousness, but because it was consecrated by God to His own special purpose—just as the vessels of the temple were called holy; and in that way only could they apply the epithet to themselves. All that they asserted was that the Gospel was to be carried all over the world by God's own chosen people, and that the Gentiles were to be partakers in all its benefits. Then there was the promised possession by Israel of the lands and Gates of her enemies. He maintained that the prophecies and promises as to the Gates were separate and distinct from those relating to the land, although in the promise that Israel should possess Canaan the Gates were included. Yet, in the promise of the Gates the land was not included. In this argument he was supported by Scripture against the mere personal opinion of those who objected. In Deuteronomy xiv. 2, it was declared that Israel should be the chief of the nations of the earth, and other prophecies clearly showed that she was to be a great military and naval nation, in all these points resembling England at present, which, although in herself but comparatively a small island, yet had become the cradle of a strong naval power, that from earliest times had been victorious against her enemies, as well also had her armies. Having referred to the points of alleged identity with the Lost Tribes, Dr. Grant advised a study of the language of the Israelites and of the causes why it had changed into the present British language, and having answered several of Dr. Bonar's arguments, he concluded by remarking that the whole subject was one which ought to commend itself, not to ministers only, whose general kindness be admitted, but also to all laymen who were anxious about the history of their country and its prosperity, and the Word of God. He recommended them all to search out the truth from that Word, omitting the annotations or headings of chapters as forming no part of the inspired Word of God. The lecture was listened to very attentively, and the lecturer was awarded a vote of thanks.

ISRAEL'S HEATHEN AND COLONIAL EMPIRES.

THE following dates three years ago, November, 1879. The numbers, even then, of population, and the area of the colonies and India, were so enormous that the mind almost fails to realise how vast is our Empire beyond the sea, and how it is aiming at that universal dominion God solemnly promised He would provide for His people Israel in the latter day. The following appeared in the *Times*, of November 29, 1879 :—

"AN IMPERIAL DOMAIN.—The annual 'Statistical Abstract' now issued for British India, following that which relates to the colonies, passes our possessions one by one before us. Three great territories overshadow all the rest. British India is described as having an area of 897,004 square miles, with a population of 189,613,238 (the colonial volume put it at 190,663,923 in 1871), and 37,041,259 inhabited houses. The area of the Native States is estimated at 589,315 square miles, with a population of 50,325,457 souls, bringing the area up to 1,486,319 square miles, with 239,938,695 persons living upon it. There are also in India 196 square miles of French Possessions, with 259,981 inhabitants; and 1,610 square miles of Portuguese Possessions, with their 527,517 people, showing for all India 1,488,125 square miles, and 240,726,193 souls. British India has, in round numbers, 98 million males and 92 million females; 67 million children under 12 years of age, and 123 million older persons. There are in British India 139 million Hindoos, 41 million Mahomedans, three million Buddhists and Jains, above a million Sikhs, and 900,000 Christians. Passing to another Continent, we find the Dominion of Canada estimating its area at about 3,500,000 square miles, more than half this vast country having been acquired by purchase from the Hudson's Bay Company. About 375 million acres of this purchase are said to be agricultural land, which is outside the federated Provinces of Canada, and yet to be brought under cultivation. The population of British North America is stated at 3,748,858 in 1871, exclusive of Indians. There remains to be added the 'fifth continent'—Australia—with a population described as only 2,233,100 in 1874, but with an area of 3,116,042 square miles. Our other colonies raise the total area of our possessions beyond the seas to an amount approaching 7,900,000 square miles."

Reviews.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost House of Israel. By Rev. W. H. Poole, D.D. Robert Banks, Racquet-court, Fleet-street, E.C. Price 6d.

WE can highly recommend this work, which, we believe, comes to us originally from Canada. It is written clearly, carefully, and convincingly. The subject is divided by Dr. Poole into fifty sections, regarding each of which he has much to say, and says it well. We have received from friends to our cause notices of this work, and the good it is calculated to do, which we cannot re-produce for lack of room, but which testify, as we do, to its usefulness. The work does not profess to be exhaustive; it errs on the side of brevity and terseness. We highly admire Dr. P.'s argument at page 11, under the head of "Objection," which we do not recollect to have seen so well brought out before. It meets the often repeated statement that the promises we British arrogate to ourselves were made to the Twelve Tribes, and cannot be limited to the Ten Tribes only, said to be now the British Anglo-Saxon races. "True," replies Dr. Poole, "so was the promise to David regarding 'the kingdom' (2 Sam. vii. 16); it was 'over Israel and over Judah' (1 Kings i. 35, ii. 12), and that arrangement was 'from the Lord' (1 Kings ii. 15). But God fulfilled that promise by constituting the Ten Tribes 'the kingdom,' and that kingdom was removed from David's heir, leaving the latter One Tribe of it only to save the promise. All the blessings, therefore, followed 'the kingdom,'" and our Lord (we add) confirmed this view by telling the Jews that "the kingdom of God," in a spiritual sense, just as the true literal regal kingdom in its literal aspect, had been removed from them, and should be transferred and given to "a nation bringing forth the fruits thereof." All blessings promised to the Twelve Tribes, therefore, were by two separate acts of the Divine Promiser Himself made over *en bloc* to the Ten-Tribed kingdom; and our Lord in New Testament times we see confirmed the conveyance (Matt. xxi. 43; Rom. xv. 8). This is a fine and solid argument, for which Dr. Poole deserves all commendation, and we trust it will be found irresistible by the adversaries.

We wish Dr. Poole's pamphlet every success, and welcome it as a valuable contribution to the ever-increasing list of Identity works. This list, we are glad to know, proves the increase of Identity readers, a fact which ought to put to silence our already attenuated number of opponents. May they continually grow less and less, till none but convinced Israelites are left.

Promises, Prophecies, and Declarations Relating to God's Chosen People Israel. London: F. Norgate, 7, King-street, Covent-garden, 1881. Price 1s.

THIS book, without pretending to be an Identity advocate, is, in fact, a very useful help to those studying the subject. It consists of a selection from Scripture of almost all the more important texts (given at full length) relating to God's dealing with Israel, their future and present destiny. We are glad to recognise that the compiler reads the BANNER diligently, since we see in his preface "to his reader" several quotations from our pages. We should have been glad had he named the source whence Dr. Lightfoot's and the late Bishop Selwyn's testimony, for example, had been derived, but we must, we suppose, acquiesce in this kind of borrowing since the cause is thereby served. The texts quoted are judiciously chosen, and we hope they may produce a large crop of believers in our Identity.

Bible Teachers Taught; or, How to Read the Bible. By A Layman. Ashton-under-Lyne.

THE above is the title of an unpretending little manual, founded on Mr. Hine's teachings, and calculated to be of service to students of our Identity. The "Layman" points out the early difficulties of

Digitized by Google

most of us as prophetic students, and declares that ignorance of the Scriptural distinction between Israel and Judah is the prolific cause of confusion in the study of the Bible. Had our author given to Mr. John Wilson, of Brighton, the credit due to him as the first teacher of this vital truth, we should have been better pleased with his work. He lays down, however, valuable rules for the study of the prophecies, and of those the chief are the following:—

1. Ascertain to whom the prophet speaks.
2. The time when he speaks; and
3. The location and condition of the people to whom he speaks.

The major portion of the pamphlet is occupied by "A Chronological History of the Kingdoms of Judah and Israel," in parallel columns, followed by "A Chronological Arrangement of the Prophecies of the Major and Minor Prophets"—which "A Layman" considers indispensible to the due intelligent comprehension of the prophetical books. The price of the pamphlet is not given on its cover, which we consider a defect.

Old Moore's Almanac for 1881. Wm. Walker & Sons, London and Otley.

We have again an Identity hieroglyphic depicted in this almanac for 1881. We hope on this occasion we shall have so sufficiently described it, that we shall not be suspected again of inventing the picture.

"Old Moore" considers 1881 will be a year of prosperity for the British workman, but one of war, calamity, ruin, and destruction for Russia, France, and the outside world in general. At the top of the picture we have the cheap loaf, the horn of plenty pouring out its blessings, the British workman enjoying a bountiful harvest and going into the bank to lodge his money. The county franchise is depicted as his property now, and looms and furnaces are at full work.

So much for British-Israel. What of the continental nations? Nothing but disaster! France is very sick in bed; Russia is fighting the Chinese; and while the rose, shamrock, and harp, or thistle, are dancing and playing as England, Scotland, and Ireland, for very joy, a tremendous fight of troops on land, and ships and ironclads in "troubled waters," is going on at the same time below. Russian towns are blown up, and the foreground is occupied by a fearful fight between a rampant lion, representing Great Britain, and a monstrous bear—a Power we all too easily recognise as Israel's "enemy." We do not, of course, place much stress on the hieroglyphic, since it may have been the work of a believer in our origin and a reader of the Banner. But we may point to this picture as a further proof of what is the thought uppermost in men's minds now, that which the Rev. B. Wrey Savile calls "speculative prophecy," but which seems very like the solemn anticipation of mankind—namely, that in 1881, or soon after, the "great-earthquake-woe" of Europe will take place, what time Israel shall be "in rest and be quiet, and none shall make *him* afraid" (Jer. xxx. 10).

Correspondence.

To the Editor of the "Banner of Israel."

Sir,—I was very much struck with the following notice in "Old and New London," and venture to draw your attention to it, as I think it would interest very many readers of the Banner. It is from the 27th chapter, giving the history, etc., of the Aldersgate, one of the four original gates of the city of London:—

"It was damaged in the great fire, but soon afterwards repaired and beautified. Originally, like Temple Bar, it had an arch in the centre for general traffic, and two posterns for pedestrians. Over the arch was a figure in high relief of James I., but the building was heavy and inelegant. The imperial arms surmounted the figure; for through this gate the Stuart first entered London when he came to take possession of the crown; on the Eastern side was an effigy of the prophet Jeremiah, and these lines from his prophecies: 'Then shall enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem; and this city shall remain for ever.'

"In the Western niche was an effigy of Samuel, with this inscription: 'And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that you said unto me, and have made a king over you.' On the South side was a bas-relief of King James in his royal robes. The gate was taken down in 1761."

It is, at the least, a striking coincidence, that such an adaptation of prophecy should have been made in regard to the king who (if Identity views are correct), stands in the royal line of succession, as the first on the English throne in the direct line of the royal House of Judah.

Please make what use you like of my communication, if you think it worth while. I remain, dear sir, yours sincerely,

E. J. Whittaker,
"An Israelite."

The Vicarage, Falfield, R. S. O. Gloucestershire.
February 3rd, 1881.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

The number of members is now 656, 25 having joined the Union since our last report. One of our members, Capt. H. P. Keighly, writes: "If I may be allowed to do so, I would suggest that a form of prayer for each day of the week, to precede our reading of the portion of Scripture for the day, would be of great assistance; as we might, by raising our voices in unison to the throne of grace, hope for the Divine Presence as promised when 'two or three are gathered together,' and the granting of our petitions."

This suggestion "Philo-Israel" has very kindly carried out, and we feel the best thanks of the members are due to him. The prayers are short, and simply written, and we trust they may prove of service to many believers in our Identity, as well as the members of the Union. The price will be one penny each copy, or nine-pence per dozen, postage extra. One copy will be sent free of charge to each member subscribing for the *Comments*, with the April or May number, very little extra cost for postage thus being incurred. We hope the members will do their best to make them known among friends. They can be procured from Mr. Banks, our publisher, and from ourselves. We gratefully acknowledge a donation of £1 10s., received per "Philo-Israel," towards the expense of printing.

We have received a very cheering letter from Mr. Percy E. Williams, Hon. Secretary of the Anglo-Israel Association of New South Wales. He writes for seven cards of membership, and says: "I am directed by the president (Rev. W. Allworth) and the officers of the Association to tender their sincere thanks to you for the copies (1 to 5) of the *Monthly Comments*, and to remit the sum of one guinea, asking you to forward me as many copies of the *Comments* each month during 1881 as that sum will cover. These will be distributed amongst the members to promote unity in prayer and daily Scripture study. We feel the greatest sympathy with 'Israel's Scripture and Prayer Union,' and earnestly pray that our Father's richest blessings and grace will rest upon the members and their labours."

Mr. J. Bowers Janion, writing from the Cape, says: "The Identity is spreading out here, and I am constantly being asked for pamphlets and information about it and the Great Pyramid. Please place my name on your list of members of 'Israel's Scripture and Prayer Union.' Many thanks for the *Comments*, they are very good, short and striking, I cannot rouse people out here to earnestness in prayer and Bible study."

Packets of literature for free distribution have been sent to Worthing, Walton-on-Thames, Durham, and South Africa.

The card of membership will be sent on receipt of three stamps. The *Comments* will be sent post free monthly for 1s. per annum; 2 copies, 1s. 6d.; 3 copies, 2s. Address, Miss Lawrence, Stoneleigh, New Wimbledon, Surrey.

J. Lawrence.
(*Hon. Sec. I. S. & P. U.*)

March 19, 1881.

SUBSCRIPTIONS RECEIVED BY THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

From January 1, to March 9, 1881.

	£	s.	d.		£	s.	d.
Lionel N. Bonar	0	12	6	Mrs. W. F. Larkins	0	10	0
J. Hope Wallace	1	0	0	Miss E. Docker	0	10	0
F. A. Hyndman	0	10	0	Mrs. C. Fox	2	0	0
General Hill	1	11	6	Col. The Hon. Legge	0	10	0
C. N. Bayly	1	1	0	Douglas A. Onslow	0	10	0
Dr. Corbould	0	10	0	Dr. Rugg	0	10	0
The Lady Jane Ellice	2	0	0	L. Biden	0	10	6
Mrs. Butterworth	1	1	0	Miss E. Pearse	1	0	0
Miss A. Darwell	0	10	0	W. H. Guest	0	10	0
Colonel Bentinck	5	0	0	C. Stubbs	0	10	6
Mrs. E. Man	1	0	0	Eight of 5s. each	2	0	0
E. W. Bird	0	10	0	One	0	3	0
W. H. Peters	2	2	0	Thirty-four of 2s. 6d. each	4	5	0

March 11, 1881. J. S. Anderson, *Hon. Sec.*

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let - three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions--four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	13	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d., by post 4s.

THE FIRST VOLUME OF ISRAEL' HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG

Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.

BY C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

Second Edition now ready, price 2d., post free 2½d., 12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE

BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES.

An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. Price 4d., post free 5d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters."

Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated.

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.

By REV. JOSEPH WILD D.D.

With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

SEE NEW IDENTITY QUARTERLY MAGAZINE. Editor, Rev. R. DOUGLAS, M.A., Vicar of St. Stephen, Sheffield. Articles by Piazzi Smyth, Col. Gawler, &c. Price 6d.; post free, annually, 2s. 3d. James Nisbet & Co., London.

NEW PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES

FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS

WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Specimen Copy post free for 2½d.

THE ONLY MONTHLY IDENTITY MAGAZINE.

Price 2d., Annual Subscription, 2s. 6d. Yearly Volume, 3s. 6d. Bound in cloth, gilt. Postage 6d. extra.

ISRAEL'S HOPE AND DESTINY.

EDITED BY DOUGLAS A. ONSLOW, J.P.

CONTENTS OF APRIL NUMBER :—

Anglo-Israel Bible Truths.—No. 4. "Call her name Lo-Ruhamah : for I will no more have mercy upon the House of Israel; but I will utterly take them away."—Hosea i. 6.
The Testimony of Scripture Respecting the Date of Our Lord's Nativity. By Geo. N. Walsh.
The Chief Dates of the World.
The Hastings Controversy, Between the Rev. W. Barker, Baptist Minister, Hastings, and Philo-Israel, Editor of the "Banner of Israel."—Part XII.
"The Necessity for the Redemption of Ephraim-Israel." By the Editor.
"The Reputed Descendants of Ten-Tribed Israel Residing near Lake Ooroomiah, in Persia."
Correspondence.—Pyramid Chronology. Review.
Meetings, Lectures, &c.—Conference of Anglo-Israel Associations held at Manchester, March 9, 1881.—Morland, Westmoreland.—South Africa.—Perth Anglo-Israel Lectures.—Manchester and Salford Anglo-Israel Association.—Leamington Anglo-Israel Association.—Wimbledon Association.—Norton (Sheffield) Israel's Identification Association.—Preston Anglo-Israel Association.

ROBERT BANKS, RACQUET COURT, FLEET STREET. AND ALL BOOKSELLERS.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

FURTHER SCRIPTURAL PROOFS.

A Sequel to SUMMARY OF ANGLO-ISRAELITE TEACHING.

Being a Paper read before the Cheltenham Anglo-Israel Association,

BY SURGEON-GENERAL J. M. GRANT, M.D.

Price 2d.; post free 2½d.

London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

New ready, bound in cloth, 2s. 3d., gilt, 2s. 9d. post free 3d. extra.

SERMON I.,

Containing Seven Parts of Extracts from the

"FLYING ROLL,"

FOR THE

"INGATHERING" OF ISRAEL.

May be had of Joseph Head, John Rogers, George Moore, Edward Rogers, 5 Trafalgar-st., New Brompton, Kent; Joshua Rogers, 151, Great Titchfield-st., London, W.; and, by ordering, of any bookseller. May be had also in parts, 4d each; post free 4½d.

"Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

Just published, price One Shilling, post free.

PROMISES, PROPHECIES, and DECLARATIONS relating to GOD'S CHOSEN PEOPLE ISRAEL.

London: F. Norgate, 7, King-street, Covent-garden.
London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

ISRAEL! AN EARNEST APPEAL FROM THE NEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed, by a Review of Mr. Conder's Papers on the Lost Tribes.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 3d., post free 3½d. GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, APRIL 6, 1881. [All Rights Reserved.

Digitized by Google

"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. V. No. 224. Entered at Stationers' Hall.] WEDNESDAY, APRIL 13, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Right Hon. W. E. Gladstone and Israel's Great Gate	149
Judah's Crown and Israel's Stone. By Robert Pegrum	150
The Policy of Surrender and Effacement as to the Transvaal and Candahar	152
A Word in Edgewise. By East Anglian.—Part III.	153
"Mazzaroth." By A. R., of Funchal, Madeira.—Part II.	154
"And Great Earthquakes Shall be in Divers Places"	155
The First Collect for Good Friday—More Blind Evidence	155
Correspondence—Surrey Anglo-Israel Association—Census Offerings	155
Dr. Bonar Gives Blind Evidence	155

THE RIGHT HON. W. E. GLADSTONE AND ISRAEL'S GREAT GATE.

ONE whose leanings are entirely with the Liberal Government now in power, and who has dissented on occasions rather sharply from the views which have from time to time appeared in the BANNER on the political aspect of public affairs as they touch on our Identity, has recently proposed to us a view of matters which we consider exceedingly interesting; and, as emanating from an admirer of our Premier, remarkable. These views connect our future "Gate," Constantinople, with Mr. Gladstone and his Government. This strange joinder is so singular, and, we may say, so ominous, that we hasten to put before our readers a sketch of what has been suggested to us, adding our own hearty desires that God's purposes in respect to the Gate may be speedily accomplished; but whether it be by the instrumentality of Mr. Gladstone or of Lord Beaconsfield, we are not concerned to inquire, nor feel very anxious.

The whole matter hinges, our friend thinks, on the recent deplorable event which has sent such a pang of horror and regret throughout Europe—the assassination of the late Czar of Russia. "This event," he says, "is likely to result in a speedy development of those incidents which are to precede 'the end of the age.' Alexander III. is no friend of Germany. He always held himself aloof from his father's policy regarding that country; and though he did not oppose openly, he made no secret of his sentiments on the subject. He had always said the true policy of Russia was to ally herself with England; and I believe we shall speedily see the end put to Russia's advance in Central Asia, and a warm support given to England in the settlement of the Eastern Question (!). The feeler that was put out some months past regarding the expulsion of the Sultan and the establishment of an European ruler in Constantinople, under the joint protection of Russia and England, with the Duke of Edinburgh as the head of the State, *emanated from him.* I am much mistaken if we do not see this brought about before the year is out. Then Israel will veritably possess her 'Great Gate' (*La Porte Sublime*), and once in the lion's grip who shall dispossess him? This could not have been brought about with the late Government in power, owing to the hostile attitude then assumed towards Russia; but with Mr. Gladstone at the helm it will not be difficult of execution. It seems now evident the Lord's hand has been manifested in all this. The overthrow of the late administration, the advent to power of the Liberal Government, who are not opposed to Russia; the Emperor's death, and his successor's known desire for close alliance with British-Israel, all point in one direction. With a British prince at Constantinople, the protectorate of Asia Minor and Armenia will become real, and will inevitably be extended to Syria, Palestine, and the Levant. Then comes the Return of the Jews, under the ægis of British-Israel's powerful support; and the result will be glorious!"

Such are the day-dreams of a Liberal Israelite. We have nothing to say against them but this—That the *settlement* of the Eastern Question will not be given either to Mr. Gladstone or to any man living now to effect (teste the Great Pyramid); that so far from the British being active in that work, God assigns to her the *rôle* of quiescent self-effacement, in the words, "Come, My people, enter thou into thy chambers, hide thyself," &c.; that before the Gate can be ours, with Russia's consent, or without it, the Turks must be beaten out, probably by war, and that is just the position God has decided in Isa. xxvi. 12, 20, 21, the House of British-Israel shall not assume; lastly, that it will be an evil day (humanly speaking) when we see Israel in alliance with her prophetic foe, Russian Gog; nor do we find in God's Word that any such alliance is even hinted at as a condition precedent to the outbreak of the "great earthquake woe." We do observe, however, that Israel's hand shall cause the beginning of the struggle which terminates in Edom's (Turkey's) fall (Ezek. xxv. 14); and this seems probable enough, without assuming any warlike alliance between this nation and the Czar.

Putting those objections aside, we allude to our friend's speculations as remarkable, since they are the conceptions of one who is a strong supporter of Mr. Gladstone's Government, and the views he enunciates are singularly at variance with those of the Rev. B. W. Savile, who, being equally an ardent admirer of the Premier, considers our anticipated occupation of "the Gate" to be no better than the unprincipled ravings of foolish or crazy ones, led astray by the delusion he once held

Digitized by Google

himself. Of one thing, however, we are sure; the "Great Gate" is certain to be Israel's; and it will fall to our race in connection with the collapse of the Turkish Empire. This cannot now be long delayed. Whether "the pear" will fall ripe from the tree into Israel's lap under Mr. Gladstone's administration, or with the help of Lord Beaconsfield as Prime Minister again, is a matter of mere detail; and one which need give us no great solicitude. The important point is the fulfilment of the prophecy. And once the Gate is ours, God's word is sure to be established as sworn to Abraham our forefather (Gen. xxii. 17, 18). The mystery of Israel will be finished (Dan. xii. 7); the Identity will be announced (Hos i. 10, 11); the Return of Israel and Judah together will take place (Jer. iii. 18); and the Lord's coming to reign over His ancients gloriously, will be at the doors (Isa. xxiv. 21—23).

We thank our friend for his "speculative prophecy," from which it will be seen we have derived some lessons, and obtained some comfort. In the midst of many discouragements it is good to see that men's minds are generally drawing to the conclusion we have long since arrived at—namely, that Constantinople will be a British Gate of the first magnitude ere long, and that from that moment God's promises to His people will be finally fulfilled.

It may be freely conceded to the Rev. B. W. Savile and those who agree with him, that the fact is most unlikely, and our right, humanly speaking, if a Gentile people, does not exist. But, being Israel, God promised that Gate to us; and we have, therefore, as great a certainty to rely upon that we must surely possess it, as we have already that, in consequence of our Identity, we have acquired all the other chief Gates of the world and our heathen and colonial Empires, in consequence thereof. Israel, praise ye the Lord!

JUDAH'S CROWN AND ISRAEL'S STONE.

By Robert Pegrum.

If we would establish the Identity of the British with the Lost Ten Tribes of Israel, we must prove that a sovereign who has descended from King David is now the occupant of England's throne (2 Chron. xiii. 5). The Rev. A. B. Grimaldi, M.A., and the Rev. F. R. A. Glover, M.A., have produced various kinds of evidence relating to this subject. We know that the Saxon kings traced themselves back to Odin, who was proved to have descended from David. Irish historians also state that the Eastern Princess, Tephi, married the Irish king, Heremon, from whom we have, in an unbroken line, our present Queen Victoria, through King Fergus and King James VI. of Scotland.

But there are several difficulties which arise when we turn to the sacred Scriptures for explanation and for confirmation. One of these difficulties was suggested by Mr. W. Hull's letter in Banner, vol. v. p. 67. With a view to make this matter clear, we intend to consider—*first, Judah's crown*; *and secondly, Israel's stone.*

I. The Crown of Judah.—By connecting several Scriptural passages—in Ezekiel, in Genesis, and in Chronicles—we will endeavour to prove that the crown and the sceptre will not depart from Judah until Christ come again to reign on the earth.

1. Ezek. xxi. 26. Literally, "Thus saith the Lord Jehovah, Remove the *turban* (or tiara), and take off the *diadem* (or fillet); this shall not be the same; exalt *her* that is low, and bring low *him* that is high."

Note.—The word which we have translated *turban*, or *tiara*, is derived from a Hebrew root signifying *to bind*, or *wrap round*. The root of the original word for *diadem*, or *fillet*, means to *surround, to cover*. The Rev. John Parkhurst, M.A., the eminent Hebrew lexicographer, says: "The *diadem* is a circle or fillet of gold worn by princes. Even at the present day, Eastern sovereigns have a *fillet*; or, as they call it, a *Sirpeach*, which is worn round the *tiara*, or *turban*." Xenophon, describing the royal apparel of Cyrus, remarks, "Εἶχε δὲ διάδημα περὶ τῇ τιάρᾳ," *He had a diadem round his tiara.* This confirms Parkhurst's comment. But the most striking portion of the verse is the last clause: "Exalt (Heb. הגבה) her *that is low* (Heb. השפלה), *and bring low* (Heb. השפיל) him *that is high*" (והגבה). The Hebrew word for "her *that is low*," is השפלה; but the word for "him that is low," would be השפל. Hence the prophet uses the *feminine* form instead of the masculine in order to express his meaning. Therefore he intended to convey the idea that a woman was to be exalted after a certain *man* had been brought low. The *man* referred to was the Jewish king, Zedekiah, who is, in the preceding verse, styled "the profane and wicked prince." He was brought low, for the king of Babylon "put out the eyes of Zedekiah, and the king of Babylon bound him in chains and carried him to Babylon, and put him in prison to the day of his death" (Jer. lii. 11). His *sons* were destroyed; for "the king of Babylon slew the sons of Zedekiah before his eyes" (Jer. lii. 10). But King Zedekiah had *daughters* who were not slain. "The *king's daughters* . . . came into the land of Egypt" (Jer. xliii. 6, 7). So that there were still those who were entitled to the Jewish crown and to the Jewish sceptre. These daughters were under the protection of the prophet Jeremiah, to whom God had said, "I have this day set thee over the nations, and over the kingdoms, to root up and to pull down, and to destroy, and to throw down, *to build and to plant*" (Jer. i. 10). And in the book of the prophet Ezekiel (xvii. 22, 24), we read, "Thus saith the Lord God, I will also take of the highest branch of the high cedar and will set it; I will crop off from the top of his young twigs *a tender one*, and will *plant* it upon a high mountain and eminent; in the mountain of the height of Israel will I plant it; and all the trees of the field shall know that I the Lord *have brought down the high tree, have exalted the low tree.*" Jeremiah was, then, commanded not only to root up and to pull down, but also *to build and to plant.* The Lord took a *tender twig* from the high cedar and *planted* it in the mountain of the height of Israel; so that the high one was brought down, and the low one was exalted. The high cedar was evidently King Zedekiah; and, therefore, the "tender" twig taken from him must have been *one of his daughters.* The Eastern princess Tephi (probably a daughter of the last Jewish king) landed in Ireland shortly after that time, with a learned prophet for her companion. Irish history proves that Tephi and her husband (Heremon) flourished as king and queen of that country in B.C. 580. Hence the words of Ezekiel were exactly fulfilled, "Exalt *her* that is low, and bring low *him* that is high."

2. Ezek. xxi. 27. Literally, "An overturning, an overturning, an overturning I will make it; *yet this shall not come to pass until He come to whom the right belongs*, and I will give it Him."

Note.—This verse refers to a different subject from that of the twenty-sixth; for the prophet says, "This shall not be the same." In the former verse events are mentioned which almost immediately took place. The crown was changed from one to another. Zedekiah was brought low, and Tephi (his daughter) was exalted. But in the present verse we read of a *final* overturning of the kingdom prior to the coming of Christ Himself to take the sceptre and to wear the crown. Parkhurst observes, "This word, *overturning*, occurs thrice in Ezek. xxi. 27, where it seems to be spoken of the *kingdom* of Judah." There will be an overturning, and the threefold repetition denotes the *certainty* of the event; "yet this shall *not* come to pass until He come to whom the right belongs." "*Yet this shall not come to pass until*," etc., is a literal and correct rendering of the Hebrew. The first word of the clause occurs also in Psa. cxxix. 2, and is there translated "*yet.*" "*More*"

Digitized by Google

is not in the original, and there is no need for us to insert it. There is a great difference between "This shall not be until," etc., and "This shall be no *more* until," etc. The phrase, "I will give *it* him," refers not to the crown, but to the right. The Hebrew words for "turban" and "diadem" are both feminine, and would require a feminine pronoun; but the pronoun "*it*," in this passage is masculine; and therefore it agrees with the masculine noun, "right." Hence the clause signifies, "I will give the *right* to him." A crown is referred to in ver. 26; but the right is alone mentioned in ver. 27. This supports what we said just now, that the two verses refer to different subjects. Cocceius says, "The Hebrew word translated *right* has a very extensive signification, including all *distinction, regulation, ordering, right, custom.*" All these privileges will, therefore, be Christ's at His second advent.

We readily grant that this verse admits of various renderings. We have given one of those renderings—a more *literal* one than that of the authorised version—and we will support our translation by quoting two or three passages which require no alteration.

3. Gen xlix. 10: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until *Shiloh* come."

NOTE.—The meaning of the Hebrew word, "*Shiloh*," has been disputed; but the correct signification of it is, doubtless, "*he whose it is*," being compounded of two words, one meaning "*which*," and the other "*to him*." Gesenius, the most celebrated of modern Hebrew lexicographers, says, "Perhaps Ezekiel (xxi. 27) had reference to this passage in Genesis, and gives the true interpretation of *Shiloh, he to whom the right belongs.*" This view is taken by the Septuagint, by the Jerusalem Targum, and by most of the ancient versions. The verse teaches us, therefore, that the sceptre will not depart from Judah until Christ—"*whose it is*"—shall take possession of it, and shall reign universally. The opinion which we have advanced is still further confirmed by the following quotation:—

4. 2 Chron. xiii. 5: "Ought ye not to know that the Lord God of Israel *gave the kingdom over Israel to David for ever*, even to him and his sons by a covenant of salt?"

NOTE.—It is important to observe the exact terms which are employed in this question. God "gave the kingdom over *Israel* to David for ever." We believe that a descendant of David—one of the House of Judah—is now reigning over British-Israel, and that this state of things will continue "until He come to whom the right belongs." Hence we have seen that our view of Ezekiel xxi. 26, 27, is strongly supported by at least two clear passages of the Word of God; and therefore we maintain that the sceptre and the crown will not depart from Judah until Christ come again to reign on the earth. Before passing to the second division of our subject, we will give an interesting extract from the "History of Ireland" (by Jeoffry Keating, D.D., translated from the original Irish by Dormod O'Connor, 1723), relating to an Eastern crown which was found in that country:—

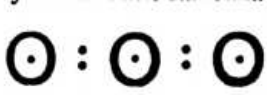
"We are informed by Hector Boetius that the kings of Scotland, from the time of Fergus, used a plain crown of gold, *militaris valli forma* (in the form of a military trench); and it is more than probable that in this practice they followed the Irish monarchs *from whom they derived their descent and customs.* And this is rendered still more reasonable by a golden cap, supposed to be a provincial crown, that was found in the year 1692, at Barnanely, Tipperary, about ten feet under ground, by some workmen who were digging up turf for firing. This cap or crown weighs about five ounces. The border and the head are raised in chase-work, and it seems to bear some resemblance to the close crown of *Eastern* empires, *which was composed of the helmet (or tiara) together with a diadem.* The Irish are inclined to believe that *it belonged to the Irish monarchs before the planting of Christianity in that country*; and they give this reason, because it is not adorned with a cross, which was the common ensign of Christian princes."

Mr. O'Connor gives an engraving of this crown or tiara. The ornamentation of it is of two kinds:—

(1.) *About a dozen* PYRAMIDS *surround the top of the crown; thus:—*



(2.) *Several rows of* CIRCLES *also surround the crown: thus:—*



The two figures with which the crown is decorated are the *pyramid* and the *circle.* Judah and Israel could not have used more suitable emblems; for the *Great Pyramid* is their altar, pillar, and sign in the land of Egypt (Isa. xix. 19, 20); and the *circle* well represents the world-wide dominion which the children of Abraham are destined to possess. If this crown be in reality a Jewish one, it connects Queen Victoria of England with Queen Tephi of Ireland; and it also identifies that Irish Queen with one of the daughters of King Zedekiah. We simply mention this as a matter which is worthy of our consideration, and not as an article of faith. We believe, however, that future evidence will confirm our present suggestions.

II.—THE STONE OF ISRAEL.—Bishop Titcomb, in his recent sermons, proved that Joseph's birthright—increase of power and of population—is now in the possession of England. The description of the blessings which "shall be on the head of Joseph" is to be found in Gen. xlix. In verse 24 of that chapter we read, Joseph's "bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (*from thence is the shepherd, the stone of Israel*)." The last clause of this verse is by no means clear. We will therefore refer to the actual Hebrew words which Moses wrote. They might be rendered as follows: "*Thence he is taking care of the stone of Israel,*" or "*From that time he kept the stone of Israel.*"

NOTE.—The word translated "thence" means either *from that place* (as in Gen. iii. 23), or *from that time* (as in Hosea ii. 15). It has, of course, the latter meaning in the passage under consideration. The word רֹעֶה is rendered "*shepherd*," but, more correctly, "*he is keeping*," or "*he kept.*" It is the masculine singular, present participle of a verb which signifies *to take care of, to tend, to keep.* This present participle also occurs in Gen. xxix. 9: "And while he yet spake with them, Rachel came with her father's sheep; for *she kept* (Heb. רֹעָה) them." Both these passages are in the book of Genesis, and precisely the same word is employed in each case. We understand, then, that Joseph, after having been strengthened "by the hands of the mighty God of Jacob," took care of a certain memorial stone which had belonged to Jacob or Israel. "*From that time he kept the stone of Israel.*" The "stone of Israel," otherwise called "Jacob's pillow," was to remain in Joseph's possession. In Westminster Abbey there is a wonderful stone which is still called "Jacob's pillow," or the "coronation stone." Dean Stanley says, "The chief object of attraction, to this day, to the innumerable visitors to the Abbey is, probably that *Irish* monument of the Empire, known as the coronation stone." We have seen that the care of such a stone was included in Joseph's birthright. We, the English, possess that stone to-day; and therefore we must be the descendants of Joseph. According to the old Irish Celtic rune (as rendered by Mr. Glover):—

"Unless the fates are faithless grown,
And prophet's voice be vain;
Where'er is found this *sacred stone*
The *wanderer's race* shall reign."

We have referred to *the crown of Judah*, and we have proved

Digitized by Google

that the crown and the sceptre will not depart from Judah until He come to whom the right belongs.

We have also given certain reasons for asserting that our Queen Victoria has descended from King David, and that our English sovereigns have been crowned upon "*the stone of Israel.*" We have not only the line of David, of the House of Judah, reigning over us; but we have also possession of the memorial stone which Joseph—the representative of the Ten Tribes of Israel—was to take care of. Therefore, seeing that we have both the crown of Judah and the "stone of Israel," we must have descended from Jacob; or, in other words, the British nation is identical with the Lost House of Israel.

THE POLICY OF SURRENDER AND EFFACEMENT AS TO THE TRANSVAAL AND CANDAHAR.

THE sudden termination of the war with the rebellious Boers of the Transvaal, and the final decision arrived at by the Government, supported by the decisive majority of 120 in the House of Commons, that Candahar must be abandoned, and the last shreds of the Conservative policy of Lord Beaconsfield in India and the Cape upset, are facts which call for comment, and, from our point of view, some notice. Our opponents have made capital out of these events already, to their hearts' content. One who has not communicated with us for very many months has broken silence now (March 23), and writes to the following effect:—

"I am not at all disposed to triumph over you in regard to the lamentable state of affairs in Afghanistan and the Transvaal. I deeply regret that the destinies of our unhappy country are swayed by such men as —— and ——. But we cannot shut our eyes to actual facts. And what are the facts? During the past two years England has sustained more and greater disasters than any other European nation. At home we have disaffection and veiled rebellion; abroad we have defeat, disaster, and dishonour. And yet you go on deluding your readers that they, being Israelites, are safe and secure, while all continental nations are doomed to perdition. Sir, facts are against you. Every intelligent man in Europe can see that the sun of England is nearly set. At the present time the British Empire exists only on sufferance. We dare not go to war with any of the great Powers; for if we were to do so, we should be utterly annihilated."

So far a real pessimist; one who believes that, being a Gentile race, the British nation exists, not by the sufferance of God (which is true), but only by the sufferance of other Gentile nations, which is a palpable falsehood; seeing no other nations wish so much as to lift a finger against us. If they did, there is not the slightest chance, protected as we are by God Himself, and by His splendid gifts to us of men, and ships, and money, that they could do us the very slightest harm. Another pessimist and doubter in our origin, greeted us a short time ago with the taunting words: "We have not 'gone through,' 'trodden down,' or 'torn in pieces,' in regard to the Transvaal; and, therefore, what now about our Israelite origin?" Our reply to these, and all other such faithless words, is this: The Transvaal episode is not concluded yet, nor have matters in Afghanistan been settled in such fashion that we may consider our concern in that affair concluded. We thought as our opponents now do, regarding the Punjab; when the first campaign was decided, we dreamt of lasting peace. But God, having the means in His own hands to compel us to annex the country of the "five rivers," raised up first Lalla Moolraj, then Shere Sing and Chutter Sing, sent us a defeat which ought to have ruined us (humanly speaking) at Chillianwalla, and made those very disasters the means soon after of compelling us to annex the territory, and thus win it for Christ and for His Gospel. So now, we may, and probably are, counting the results as final before we see what God means yet to do, and therefore may be utterly mistaken as to the bearing of the events we have just been witnessing. In our view, doubtless, the results of the Boer campaign are sufficiently inglorious. We have been thrice badly beaten by untrained farmers, whose verdict, proved true by facts, is, that "our soldiers cannot shoot a bit."

The peace secured for us by sufferance of the Boers is one without honour, and therefore, as far as we can judge, cannot last or produce results which will be satisfactory. It may be that a war of races will intervene, or such tremendous dangers to our people in South Africa may arise from the late events, that in very shame our Government may be forced to vindicate this nation's honour, and the British colonies in South Africa may be forced to confederate in pure self-defence. We are quite willing to wait the outcome of the fact, being sure of one thing, that God's hand is working in all these events, and that what seems to us at present dark, mysterious, and disastrous, may lead, in God's good providence, to the very objects we have at heart, and the establishment, in His due time and in His own way, of Israel's power, not only over the Transvaal, where the "suzerainty" is already guaranteed; and where once established, we well know by experience in other lands, that British interference is sure to end, not only in British true sovereignty, but in world-wide dominion as well (Dan. vii. 27). We shall not, therefore, be tempted, like some, to despair of our country, and to inveigh against our rulers because their politics happen to differ from our own, or because present events seem to point to results opposed to our expectations of Israel's future. On the contrary, our faith in our Identity is so firm and so sure that we fail to see that our late inglorious proceedings in the Transvaal are disastrous to our claim to Hebrew origin, and that because the policy of effacement in Afghanistan is obstinately maintained by the present Government, we have, therefore, for ever lost those Gates God once gave to Israel.

It is not so. Mr. Gladstone and his colleagues may be wrong; and the future will, we are confident, prove them so. Sooner or later (at what a cost of blood and treasure who can tell?) Israel will again have to advance and re-occupy the Gates of Afghanistan. Of this we entertain no manner of doubt. The Gospel has to be offered and freely given to the Afghan races; and there are none qualified, capable, or willing to carry it but God's messengers, British-Israel.

Cut off from the land by voluntary effacement, we cannot take the good news there; but ere long, we are as sure as God's Word can make us, that to Afghan territory Israel must return in power, and again be so placed as to be able to give that race the blessings we only can administer as the people formed and authorised to dispense them (Isa. xliii. 21). The "time of the end" is close at hand; and the period, therefore, is imminent when a policy of effacement, isolation, and hiding is prescribed for Israel (Isa. xxvi. 20). In conformity therewith it may well be God's will that such acts of self-surrender as we see our Ministry just now are voluntarily subjecting our afflicted nation, are parts of God's plan before He calls us to our glorious inheritance as heir of the world. However that may be, we resolve to trust Him, even though He slay us in the perfect confidence that His purposes towards us are dictated only by pure love (Isa. xli. 10—15; Job xiii. 15).

It is for such dark dispensations as these we are now traversing, that the Lord has so often told Israel to "Fear not;" and shall we, who have tasted that the Lord is gracious—oh! so often!—lose heart, and faith, and hope at the very first breath of an apparently frowning providence, forgetful that in far worse and more terrible circumstances the Lord rebuked His trembling people for their faithless want of confidence, saying, "Wherefore cryest thou unto Me? Speak to the children of Israel that they GO FORWARD" (Gen. xiv. 15; Hosea xi. 10).

Digitized by Google

A WORD IN EDGEWISE.

By East Anglian.

(*Concluded from page* 140).

PART III.—Historical.

In searching for a little light on the historical evidence of our Hebrew origin, I read that an incident is related by Plutarch to the effect that when the Cimbri invaded Italy, in the time of Marius, it was found, on their being opposed by the Ligurians, that each side *had the same war-cry*, thus proving their common origin. Now, as both these peoples were afterwards represented in Britain, and lived there peaceably together as brethren, "for," says Yeatman ("Shemitic Origin of the Nations of Western Europe," &c.), "it is admitted they were of the same race originally;" I thought that if the Ligurians could be traced to Palestine, our contention that the Cymry are the descendants of the House of Beth-Khumri would be verified beyond dispute. This is the very thing that Mr. Yeatman has done for us; though, possibly, with no intention of helping us; for he says (page 49): "*The Spartans colonised Liguria*," and (page 33) speaking of the letters which passed between the Spartans and the Jews, "as the Spartans were, in fact, the very race from whom the Llogrians of England derive their origin, every fact relating to them is of interest to us." Mr. Yeatman is content to find in these letters—so valuable to us—a proof of the *Shemitic* origin of the Greeks; although he says (page 34): "It seems very probable that Dan, the son of Jacob, was one of the fathers of the Greeks, and gave his name to the Danai, as well as to the river Danube, by which they traversed Europe towards Scandinavia and the West, so that whatever may be the origin of the Lacedemonians (Spartans) they have left their name through Europe, and especially in the South of England and Ireland."

But *we* are not content with "It seems very probable." We proclaim our belief that it is indeed truth that Dan was one of the fathers of the Greeks, for the Lacedemonian seal on the "letter" was "an eagle with a dragon or serpent in its claws, the symbol of the Tribe of Dan." Moreover, Jonathan says, in his answer to King Arsus: "We remember you in the sacrifices that we offer, and in our observances, as it is meet and becoming to remember brethren." Did the Jews sacrifice in the name of every *Shemitic* family, then? No! but they, the *Two-Tribed* people, *did* sacrifice in the name of the *Twelve* Tribes, and, therefore, in the name of these, their *Hebrew* brethren. Let us mark well how these three peoples, so linked together—Lacedemonians, Ligurians, Cimbri—are, as it were, focussed at last in Britain. There is no denying that: and I do not see very well how one can break the link which binds them, one and all, to Palestine. Is there anything so *very crazy* about our belief in our Israelitish origin, when we have history to back us up so well?

It is, moreover, strange and interesting to find that one of the principal tribes or families of the Ligurian race was named Levi, which certainly has a Hebrew "ring" about it; and we may note that this tribe was the most Northerly, and would most probably be first to bear the brunt of the Cimbric invasion. Whether this "Levi" had any affinity to the *Tribe* of Levi I cannot say; although I know that there were many priests in the "portion of Dan," and it is quite feasible to believe that they would escape if possible, with escaping Dan, from the Assyrian invasion.

Let us now see how we stand. I think we may say it is fairly beyond dispute that the Spartans, or Lacedemonians, contained the "escaped Israelites" — Danites, perhaps, principally. These Spartans, it is said, *colonised* Liguria—therefore, "escaped" Israel was represented in Liguria; and, as in confirmation, we find one of the Ligurian families bearing the name of an Israelitish tribe or family. Next, when the Cimbri invade Italy, it is found that they, and the Ligurians who opposed them, *have the same war-cry*, thus proving their common origin—namely, Hebrew. In this manner the arguments which have been used to prove the Welsh are Hebrew, are fully confirmed; and we see how this portion of "scattered," although "escaped" Israel, has been "gathered" into Britain.

We have no need to believe that the people with whom the "scattered" Israelites were associated were necessarily Israelites themselves. This leads us into the *Teutonic theory*; and if we had not the Bible, I should certainly believe in the Teutonic form of the Anglo-Israel theory; but then it would have little or no interest for us, for the "prophetic" and "divine" element in it would be wanting. With the Bible, however, before us, it is necessary to bear in mind that the "gatherer" of Israel is God; and, therefore, that no Hebrew emigration to Britain has been by *chance*, but under Divine direction.

So, whatever intermixture of races—certain, when we remember the "scattering" of Israel—may be found in Britain, whatever "rifts and remnants" of Israel may be found in different parts, it *must be true* that Britain and her colonies contain the *bulk* of "Ephraim, and the Tribes of Israel, his fellows." So that when we hear it said that there is the Gael of the British Isles, and *also* of the continent, we need not believe that this is in favour of the "Teutonic theory," for the "Gaelic race," which evidently came into Europe from Galilee and the adjacent lands, contained many Shemitic people, *other than* Hebrew, and surely the "Gatherer" of Israel knows His chosen race from another, and has brought to pass that which He ordained in the past.

That the Gaelic race contained some of "scattered" Israel is proved by St. Paul's Epistle to the Galatians; who, it can be seen, are Israelites; and we know from history that these Galatians had been in the *West* of Europe under the name of Gauls, or perhaps Cimbri—which, after all, is one and the same thing.

Yeatman says (page 152), "In later times the Cymric stream, fed, doubtless, by the same route from Asia, increased so abundantly that the receiving powers of the British Islands became exhausted, and then they encroached upon the Gauls, and streaming through their country, once more returned to the Summer country, as the Triads call the sunny South, covering not only Italy, Thrace, and Greece in their career, but actually crossing the Euxine, and under the name of Galatians, invading the very cradle of their race, the beautiful and prolific Asia Minor." At page 164 he says the same thing of the Gauls. This, perhaps, occurs through imperfect revision of the almost innumerable historical facts which that gentleman has crowded into his very interesting book. Mr. Yeatman also, at page 165, and elsewhere, proves the Gaelic, Cimbri, and Scythian races to be really one. This admirably chimes in with our theory that the backbone of them all was Hebrew.

There are many statements in the book from which I have been quoting that are favourable to Anglo-Israelism, some of which I lay before the readers of the Banner, who may not have seen the work, believing that much food for thought may be found therein. In a former article (Banner, March 3, 1880), I stated Mr. Yeatman's position with reference to the Lost Tribes, but I will repeat it. He says "the Lost Tribes are certainly in existence, but that no one, *without the gift of prophecy*, can tell which nations represent them." But it is in the "gift of prophecy" that we place our reliance—namely, the prophetical books of the Old Testament. That is the only "gift of prophecy" we know and *can* rely on, and without which the historical arguments were valueless and unprofitable.

Page 41: "The first settlers of Gadis were probably Gadites, as the first settlers of Denmark were said by their traditions to have been of the Tribe of Dan. The prophets relate that the whole of the Tribe had taken to ships—*i.e.*, had become Phœnicians."

Gadis—Cadiz.

Digitized by Google

Page 144: "Vetelpandus, in his commentary on Ezekiel, after quoting Philo, Josephus, Seneca, and Cicero, on the fact of the Hebrew colonisation of Spain, mentions that there was a stone at Saguntium with Hebrew characters, as follows:—'This is the tomb of Adoniram, servant of King Solomon, who came to collect tribute, and died here.' This person is mentioned in 1 Kings iv. 6."

Ireland was colonised by emigrants from Spain. So here, again, there is nothing improbable in the "gathering" of Israel into the British Isles.

Page 89: "General Vallancy asserts that there are 2,000 words in Irish similar to the Chaldean, Hebrew, and Hindoo languages."

Page 91: "Le Brun, 'Voyage to the Levant,' asserts that Jacob's Tower, near Bethlehem, was twenty feet high, and exactly resembling the Irish towers."

Page 249: "The books of Leccun and Ballymote assert that the Tuatha de Dannans brought the harp into Ireland 719 B.C."

Page 250: "It is in the construction of the Irish harp that the greatest stress is to be laid. It is constructed on true harmonic principles."

Page 250. "The only other people who are known to have possessed the harp at this early period, and who, too, are the only other musical people in the world, besides the Kelts and the Scythians, are the Jews and their Shemitic relations."

Mr. Yeatman occupies six or eight pages of his work in enthusiastically advocating the truth of Professor Piazzi Smyth's facts concerning the Great Pyramid.

Page 73: "The Four Masters assert that the Tuatha de Dannan left Greece after a battle with the Assyrians, and went to Norway and Sweden, then to Ireland."

Such are a few of the links in the chain of evidence connecting Britain with Palestine and Israel.

"MAZZAROTH."

By A. R.

(Of Funchal, Madeira.)

(Concluded from page 138.)

PART II.

TAURUS AND ITS DECANS (*Orion, Eridanus, Auriga*).—The bull coming to rule, who saves mightily, wayfaring, pleiades, the heap, congregation of the judge or ruler, centre or foundation, leader, governor, counsellor, coming forth as light, the prince, the branch, the mighty, the ruler, bound together, stoopeth after the river, the shepherd, wounded in the heel.

Miss Rolleston says that the Jews brought back with them from the Babylonish captivity the beautiful square character of the Hebrew writing, which, wherever found, preserves some attempt to represent the horned head of the bull, the leader, the aleph. The European A is the head and horns inverted. One of the Egyptian hieroglyphics, read as A, is the head of apis, the bull, *with the globe between the horns*, which to Anglo-Israelites is intensely suggestive. Here, under Ephraim's sign, we find the first mention of wayfaring men; here, too, are "the sweet influences of the pleiades," of which the star, Alcyone, is proved literally to be the centre, round which our sun and system roll. "In the Book of Job, mention is twice made of Chesil, translated and generally considered to be Orion; but as the word occurs in the plural, Chesilim, and as there is but one Orion, this name must have a different intention (?). It always, however, is attributed to Orion, and in its radical meaning of *bound together*, well applies to the nebulæ so remarkable in this constellation." May it not equally apply to all the Tribes united under their prince?

GEMINI AND ITS DECANS (*Lepus, Sirius, Procyon*).—Twins, united as in brotherhood, wayfaring men, appointed, the palm-branch, ruler or judge, hurt, afflicted, bearing an arrow, coming to suffer, the enemy of him who cometh, the mad fool, the deceiver, the prince or chief of the right hand, the bright, the prince or chief of the left hand, the burdened, loaded, bearing for others.

I cannot agree with Miss Rolleston in thinking that Gemini simply typifies the divine and human nature united in our Lord. In some ancient forms of this sign, they are said by Hyde to have been two kids. Elsewhere they are always twin brothers; they are travellers, appointed; pollux, ruler; castor, hastening after; but bearing an arrow, with which he may be said to have wounded the rejected Saviour. The one bears a palm-branch, while the other comes to suffer. In a Buddhist zodiac there is a woman bearing a golden cord. In the ancient Egyptian Planisphere of Dendera, the twins figure as a youth leading a woman by the hand, suggestive of "the married wife," which Israel brings back as a present to the Lord. In Sirius and Procyon, chief of the *right* hand, chief of the *left*, seem to point to Ephraim and Manasseh, which the following items from an alphabetical table in "Mazzaroth," appear to confirm. The names of the Hebrew letters agree in signification with those of the constellations of which names or descriptive epithets they are the initials, thus :—

Sign.	Name of letter.	Noun	Verb.
Taurus	Aleph	Bull	To lead
Gemini	Beth	House (two storied)	Contain
Sirius	Resh	Head	Be first
Procyon	Shin	Tooth	Be second

Can one avoid thinking here of the whole *House* of Israel and Judah, as also of the words, "he set Ephraim before Manasseh"?

Miss Rolleston objects to the hare, in some zodiacs substituted more appropriately by the serpent. But why should not Lepus, beneath the feet of Orion, represent anti-Christ, that "mad fool," "the enemy of Him who cometh"? "Arnebeth, the hare, coming to rend or tear the vegetable (growing) crops," is no unfit representative of that insidious uprooter of all that is holy, the advancing scourge of infidelity.

CANCER AND ITS DECANS (*Ursa Minor, Ursa Major, Argo*).—Crab (or Scarabæus), holding the possession, cattle-folds encircling the possession, multitude of offspring, the sheltering hiding-place, assembled thousands, the lesser fold, waiting Him who cometh, the pole star, the turned or ridden on, the travelling company, the sheep-fold and sheep, wealth, strength, many assembled daughters, separated, visited, guarded, numbered, separate, protected, covered, redeemed. Argo, the ship, the company of travellers.

A glance at the meaning of these stars shows our firm grasp of our ever-increasing possessions, ending with the assembled thousands amid the cattle-folds of the Holy Land, the travelling company transported by the ship Argo. The great and little bear are supposed to be corrupted from the sheep-fold, and greater and lesser flocks, owing to the similarity between the Arabic *dubhah* (flock), and Hebrew *dubhé* (a she bear). I take the lesser flock to be Judah, still awaiting Him who cometh; the larger flock, Israel, blest with wealth, strength, numerous offspring, and safe guardianship. "The crab has apparently been corrupted from the Scarabæus of the Egyptians, but preserving the idea of *holding fast a possession*, as the beetle holds fast its progeny even in death. By some it has been held to typify the immortality of the soul. It is seen in Egyptian remains ascending with expanded wings, with human figures below, in attitudes of admiration." Who does not think of the catching up of the elect?

LEO AND ITS DECANS (*Hydra, Crater, Corvus*).—The lion, the separating, who rends, who wasteth, coming vehemently, the treading under foot, the shining forth, the joining, wrapped together, the punishing, the exaltation, the judge cometh who seizes, the enemy put down, the abhorred, the cup, piercing of the raven.

Digitized by Google

The "lion of the Tribe of Judah" leaps forth as a flame pouring out the cup of wrath on the evil one crushed beneath his feet, and summoning the bird of prey to rend his flesh. And now we must look forward to the new heaven and the new earth, for He which testifieth these things saith, Surely I come quickly.

"AND GREAT EARTHQUAKES SHALL BE IN DIVERS PLACES" (LUKE XXI. 11).

THE terrible earthquake which has just followed those at Agram and Switzerland will, we fear, be the precursor of many more, for the Lord predicted the fact, and it must come to pass. It is one of the signs of the last times, and we must pass through many more of such troubles before the Lord Himself appears in glory.

The following appeared in the papers of March 8, 1881, describing the frightful calamity in the Bay of Naples which had just occurred:—

THE EARTHQUAKE IN ITALY. GREAT LOSS OF LIFE.

Painful accounts have been received here, says a Roman telegram of Sunday, of the earthquake that has overwhelmed the Island of Ischia. The shock took place at five minutes past one on Friday afternoon, the hour at which the village clock of Cassamicciola remained standing. It lasted seven seconds, and was accompanied by a noise like subterranean thunder. Then came the crash of falling houses, mingling with the shriek of the victims. Many were killed instantaneously, mothers being found crushed with infants still clinging to their breasts. At Villa Canetti two girls out of three playing on a doorstep were struck dead by the falling of the architrave. The third escaped as by a miracle. The extent of the damage is still unknown. Some 300 houses are reported to have fallen at Cassamicciola, and 102 dead bodies, it is said, have been found. At Ameno five persons were killed, and thirteen houses have fallen.

Another account gives details of earthquakes literally in "divers places."

A strong earthquake shock has affected the greater part of Switzerland. It was especially severe at Neuchatel, rousing people from their sleep.

Several shocks of earthquake are reported in France from Puy de Dome and the surrounding country. At Saint Jean des Ollieres, Thiers, and Billom the shocks were distinctly felt, the oscillations being from East to West. Articles of furniture were moved or shaken, and at the last-named place many of the inhabitants were for a few moments in a state of the utmost panic.

Another shock of earthquake has been felt at Cassamicciola. That which most impresses one in reading the latter and more detailed accounts of the catastrophe is its fearful suddenness. The first and most destructive of the two shocks lasted less than a quarter of a minute. The dead extracted from the ruins already number 120. At Lacco Ameno thirteen houses were thrown down, five persons were killed, and two were wounded.

THE FIRST COLLECT FOR GOOD FRIDAY. — MORE BLIND EVIDENCE.—"Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen." How, apart from our Identity, are we to understand the words, "this Thy family"? Being found in the authorised formulary of the national establishment, they must be understood as referring to the nation. Therefore, everyone using this collect, if they attach any sense to the words used, therein acknowledge that this nation is God's "family." And yet, God Himself, speaking by the mouth of Amos the prophet, says to the Israelites, "You only have I known of all the families of the earth" (Amos iii. 2). To be consistent, we should, as a nation, either give up or alter this collect in this point, or acknowledge our descent from the Lost House of Israel, and that our history and present position is an undeniable proof of the unchangeable faithfulness of the All-wise Jehovah—the covenant-keeping God of our forefathers Abraham, Isaac, and Jacob.—J. THOMSON.

Correspondence.

SURREY ANGLO-ISRAEL ASSOCIATION.

To the Editor of the "Banner of Israel."

SIR,—In consequence of many communications having been received from believers in the Identity of the Anglo-Saxon race with the Lost Tribes of the House of Israel, suggesting that an association for the county of Surrey should be formed to carry on a more active propaganda on this most important subject, a meeting was held at Wimbledon on February 25, and it was decided to enlarge the sphere of the Wimbledon Association, the name to be changed to the Surrey Anglo-Israel Association. The head-quarters of the society, which is affiliated to the Metropolitan Association, will remain for the present at Wimbledon, in order to take advantage of the existing organisation; and gentlemen residing at Mortlake, Putney, Surbiton, Stoughton, East Molesey, Clapham, Denmark-hill, Upper Norwood, and Wimbledon, have already kindly consented to become vice-presidents. All believers in our Identity with Israel are earnestly invited to become members, and assist the committee in arranging for lectures to be given in all parts of the county. I shall be happy to give every information concerning the Association, its rules, and objects. Begging your kind insertion of this letter in your valuable paper,

I am, sir, yours faithfully,

J. LAWRENCE, *Hon. Sec.*

Stoneleigh, New Wimbledon, April 1, 1881.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—Will you not, in your next number of the BANNER, call the attention of Israelites to Exod. xxx. 12, and following verses? Ought *we* not especially to make an offering on the occasion of the census next Monday? Our shilling is about half a shekel.

Yours truly,

ELLEN S. S. JOSE.

Churchill, near Bristol, March 28, 1881.

NOTE BY THE EDITOR.—We think our correspondent's suggestion a good one; and if each of our Israelites would send one shilling (or half a shekel) to the nearest Association secretary, to be used for the spread of Identity knowledge, there would be great good done. We suppose there are 36,000 to 40,000 readers of the BANNER, at least; the gift of one shilling by each would come to £1,800 to £2,000, and much might be done with that sum.

GREAT EARTHQUAKES SHALL BE IN DIVERS PLACES (Luke xxi. 11).—On Sunday, April 3, there was a terrible earthquake at Chio, in Asiatic Turkey. Five thousand persons were killed or injured. The shock was also felt in Karysto, in Euboea, Tinos, Syra, Tseesme and Smyrna. Nearly the whole town of Chio was destroyed, and also many neighbouring villages. Let the reader count up "the great earthquakes" which have occurred recently "in divers places," and say if our Lord's words are not literally being fulfilled? "When these things begin to come to pass, then look up, and lift up YOUR heads, for YOUR redemption draweth nigh" (Luke xxi. 28). Israel! now "look up" and praise YE the Lord.

DR. BONAR GIVES BLIND EVIDENCE.—The following is an extract from a note inserted by Dr. Bonar in the preface to his work, "The Everlasting Righteousness." He says: "One who knows the 'religious world' well, and passed through its hollowness, thus writes . . . 'I know the kind of intercourse I had with many who pass for as good Christians as are to be found; and I know this, that very many who could talk hotly about doctrine, who would laugh and make merry, smile at my foolish jesting, showed no inclination whatever to join in speaking of the personal living Lord Himself, after He came by His strong arm of power, and made me wish more to speak of Him. I think it is well that you should be told such things. Cry aloud, spare not; show to the House of Israel their sins.'"

NOTICE.—The Annual Meeting of the Metropolitan Anglo-Israel Association is fixed for Friday, May 20 next, in Exeter Hall. The Right Hon. Viscount Folkestone, M.P., will (D.V.) take the chair.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d., by post 4s.

THE FIRST VOLUME OF ISRAEL' HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG

Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.

BY C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

Second Edition now ready, price 2d., post free 2½d., 12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE

BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES.

An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. Price 4d., post free 5d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters."

Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated.

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.

By REV. JOSEPH WILD, D.D.

With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C

SEE NEW IDENTITY QUARTERLY MAGAZINE. Editor, Rev. R. DOUGLAS, M.A., Vicar of St. Stephen, Sheffield. Articles by Piazzi Smyth, Col. Gawler, &c. Price 6d.; post free, annually, 2s. 3d. James Nisbet & Co., London.

NEW PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES

FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS

WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Specimen Copy post free for 2½d.

THE ONLY MONTHLY IDENTITY MAGAZINE.

Price 2d., Annual Subscription, 2s. 6d. Yearly Volume, 3s. 6d. Bound in cloth, gilt. Postage 6d. extra.

ISRAEL'S HOPE AND DESTINY.

EDITED BY DOUGLAS A. ONSLOW, J.P.

CONTENTS OF **APRIL** NUMBER :—

Anglo-Israel Bible Truths.—No. 4. "Call her name Lo-Ruhamah : for I will no more have mercy upon the House of Israel ; but I will utterly take them away."—Hosea i. 6.
The Testimony of Scripture Respecting the Date of Our Lord's Nativity. By Geo. N. Walsh.
The Chief Dates of the World.
The Hastings Controversy, Between the Rev. W. Barker, Baptist Minister, Hastings, and Philo-Israel, Editor of the "Banner of Israel."—Part XII.
"The Necessity for the Redemption of Ephraim-Israel." By the Editor.
"The Reputed Descendants of Ten-Tribed Israel Residing near Lake Ooroomiah, in Persia."
Correspondence.—Pyramid Chronology. Review.
Meetings, Lectures, &c.—Conference of Anglo-Israel Associations held at Manchester, March 9, 1881.—Morland, Westmoreland.—South Africa.—Perth Anglo-Israel Lectures.—Manchester and Salford Anglo-Israel Association.—Leamington Anglo-Israel Association.—Wimbledon Association.—Norton (Sheffield) Israel's Identification Association.—Preston Anglo-Israel Association.

ROBERT BANKS, RACQUET COURT, FLEET STREET. AND ALL BOOKSELLERS.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Ready Shortly.

A CHRONOLOGICAL AND GEOGRAPHICAL Shewing the DEVELOPMENT of the British Power and the Affinity of the British Nation with the Ten Lost Tribes.

PRICE ONE SHILLING.

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

New ready, bound in cloth, 2s. 3d., gilt, 2s. 9d. post free 3d. extra.

SERMON I.,

Containing Seven Parts of Extracts from the

"FLYING ROLL,"

FOR THE

"INGATHERING" OF ISRAEL.

May be had of Joseph Head, John Rogers, George Moore, Edward Rogers, 5, Trafalgar-st., New Brompton, Kent; Joshua Rogers, 151, Great Titchfield-st., London, W.; and, by ordering, of any bookseller. May be had also in parts, 4d. each; post free 4½d.

"Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d. ; 6s. per 100.

London: ROBERT BANKS, Racquet-court, Fleet-street.

Just published. Price 2d. ; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

Just published, price One Shilling, post free.

PROMISES, PROPHECIES, and DECLARATIONS relating to GOD'S CHOSEN PEOPLE ISRAEL.

London: F. Norgate, 7, King-street, Covent-garden.

London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING: Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

London: Robert Banks, Racquet-court, Fleet-street.

ROBERT BANKS'S CATALOGUE OF WORKS ON THE IDENTITY OF THE BRITISH PEOPLE WITH THE LOST TEN TRIBES OF ISRAEL will be sent to any address, post free, on application Racquet-court, Fleet-street, London.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, APRIL 13, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 225. Entered at Stationers' Hall.] WEDNESDAY, APRIL 20, 1881. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Peace with Suzerainty, and Mr. Donald Currie on the Dominant Power in South Africa	157
The Second Advent of the Messiah. By P.	158
The Census of B.C. 1017 and of A.D. 1881. By the Rev. Denis Hanan, M.A.	159
Identity Difficulties Answered. Part XIII.—The Teutonic Theory. Is It True?	159
"The Oldham Parish Magazine."	160
The "Dying Out" "Identity"	160
An Interesting Pyramid Letter, just Received from an Officer—well acquainted with Palestine. Forwarded by Professor Piazzi Smyth	161
The Lord's Day; or, New Creation Sabbath Shown to be Identical in Spirit with the Fourth Commandment. By Samuel Sampson	162
The Identification of the British Nation with the Lost Tribes. Arguments Pro and Con. with Remarks by the Rev. C. W. Hickson, M.A., of Bristol	163
David's Throne. By J. T. Gott	164
The Lincoln Anglo-Israel Association	164
The Identity of the Two Women. By G. L. B.	165
Reviews	166
Correspondence	167
More "Blind" Evidence	167

PEACE WITH SUZERAINTY, AND MR. DONALD CURRIE ON THE DOMINANT POWER IN SOUTH AFRICA.

MR. DONALD CURRIE, the representative in England of the Orange Free State in South Africa, and the friend of its President, Mr. Brand, of whom we have been hearing so much now, has lately been speaking regarding South Africa in general and the Transvaal war in particular, on board his splendid Cape steamship, "The Garth Castle." A notice of what he said appeared in the *Edinburgh Courant*, on March 17, 1881, from which we take the following:—

At an entertainment to South African merchants, given by Mr. Donald Currie to-day, on board his new and magnificent Cape steamship, the "Garth Castle," in the East India Docks, that gentleman referred to the course he had taken with regard to South Africa, and remarked that he should at the proper moment be ready and able to justify it. He trusted that ere long South Africa would become a ground on which both Dutchmen and Englishmen might meet to discuss their common interests, though he believed that no foreign flag could ever dominate the country *so long as England was England*, either by sovereignty or protectorate.

These be brave, patriotic, Israelitic words, for which we honour the speaker, and greet him as one who holds the truth of our Identity, though doubtless yet blindly. In spite of the late accidental defeats we have suffered at the hands of the Boer farmers, Mr. Donald Currie, while wishing the latter well, declares what is only true of us, because of our identity with Israel, that "no foreign flag *could* ever dominate that country (meaning South Africa, including the Transvaal) so long as England was England, either by sovereignty or protectorate.

Why should Mr. D. Currie be so confident of this? He has no good reason to give. But we Israelites have. To us as God's saints, His chosen, His selected ones, "the kingdom and dominion, and greatness of the kingdom under the whole heaven (therefore in South Africa) is given, as the people of the saints of the Most High, even the children of Israel, a people near unto Him. Praise ye the Lord!" (Dan. vii. 27; Psa. cxlviii. 14).

It seems strange that politicians may freely use the language Mr. Donald Currie employed on that occasion regarding the British nation, and no one thinks of questioning its truth or applicability to our race. But if one reflects, what ground can anyone possibly have, viewing the British as a purely Gentile nation, for declaring of it that its flag must dominate a great part of a savage Continent because "England is England?"

Apart from God's allotment of sovereignty to some races, and subjection to others, no valid reason can be assigned for this assertion. It has no ground to stand on. Were not England Israel, what possible right would she have had to India, Australia, Canada, the Fijis, and, finally, to supremacy, or even suzerainty, in South Africa? Would her wealth confer it? She gets that in virtue of God's gift to Israel (Deut. viii. 18). Is it because she has large and powerful armies? She has the smallest in the world, and the Boers have taught us they can be defeated and made to fly. Is it because of her nobility of character? Whatever is good in her (and it is but little) she derives from her connection with Israel. Is it because of her supremacy at sea that she is so exalted among the nations? It may be so; but that supremacy clearly depends on the possession of the Gates, a gift of God to the race of Israel alone. England, therefore, is England, because she is Israel of the Ten Tribes under another name (Isa. lxv. 15). A dominant, victorious, usurping, "conquering and to conquer" Power, yet one whose conquests tend to pour blessings on the vanquished nations of the earth, since she exists "to blossom, and bud, and to fill the face of the world with fruit" (Isa. xxvii. 6). God has "formed her for Himself, that she may shew forth His praise" (Isa. xliii. 21). Seeing her character in the broad light which is exhibited to the world, no wonder that Mr. Donald Currie, who reasons correctly, cannot but perceive that a nation so obviously blessed from on high must be the only one which "could ever dominate the country of South Africa," be the Boers as madly defiant as they may be, and victorious over the British soldiery in a hundred skirmishes where rashness commands, and every advantage modern science gives, is thrown to the winds to snatch at an impossible victory.

As we write, the news comes of peace concluded with the

Digitized by Google

Boers on March 22, 1881. The terms support Mr. Donald Currie's expectation. Though the peace patched up is attended with no particular honour to the British, it saves the "flag." Dominancy, or suzerainty, is reserved for the British, with such control(?)over the Boers' Foreign Policy, and such protection(?) of the British settlers, friendly Boers, and native races, as Messrs. Kruger, Joubert, and their valiant, conquering farmer coadjutors will allow. The Boers, at any rate, will not be allowed to assume the position of protectors of the British Settlements, though consistently with the motto "*Væ Victis*," that were not a point outside the bounds of practical conclusions. We must be thankful British supremacy is nominally conceded. The British lion, in truth, cuts a very poor, very sorry figure indeed in this matter, even if the Boers pose grandly. The nett result is that British troops must remain on guard, 12,000 strong, near the Transvaal for some time to come, thus "scattering the power" (Dan. xii. 7); and if we do not mistake, the question will yet have ere long to be decided, "Which flag shall be *supreme* in South Africa, the Boers' or Israel's?" We think we can guess the result of that contest, and can appreciate at its true value the temporary peace Mr. Gladstone has just concluded with anarchy—and, shall we say, dishonour in its train? (Isa. liv. 15).

THE SECOND ADVENT OF THE MESSIAH.

By P.

The end of the dispensation being, as supposed, so near, and the second coming of the Messiah being inseparably connected with that event, it behoves all the faithful in the Christian world to carefully examine the grounds of their convictions, to ascertain whether they understand fully all utterances bearing upon the second advent, and whether they really are in possession of all that is revealed by the twin witnesses—the Bible and Great Pyramid—on that momentous subject. Especially is this both the duty and the privilege of those who recognise themselves to be of Israel; for to Israel was the Messiah promised; through Israel the Messiah came; they were chosen His peculiar people; they claim Him as peculiarly their own; and it should be to them, therefore, at least probable that, as with the first, so with the second advent, a peculiar manifestation of His presence may be made in their midst.

Divine utterances, embodiments of Divine wisdom and foreknowledge, have often many meanings and applications, some of these remaining latent until the time pre-determined for their interpretation. "Progressive revelation," "progressive interpretation," are the two keys to the complete understanding of God's Word.

It is a trite but true saying that history repeats itself. The Jews had their inspired Scripture, which their most learned men studied line by line and word by word; yet they totally failed to understand the Word of God concerning the first advent. There is grave danger that the Christians of to-day fall into the same error for which they blame their despised brethren, the Jews. That such would be the case is clearly indicated by our Lord Himself in the parable of the virgins. In the general the virgins represent the various branches of the Christian Church; in one particular sense they represent the Ten Tribes of Israel. The Ten Tribes, *bodily*, are in the sound sleep of ignorance of even their own Identity, unawakened as yet by the cry that is going forth to rouse them; and those *individuals* among them who are awake to their Identity are in their turn asleep as to much that is revealed concerning the how and the when of the second coming—that coming which they believe so near. A few considerations on these momentous questions are here offered.

1. When?—During the period of the first advent the time of the second was held by the Father in His own keeping; but to us, in our day, He has given—first, by the course of events in fulfilment of chronological prophecy; secondly, by the unsealed revelations of the Pyramid—an approximation to the exact date. An approximation only, in a sense, it is; because what is termed by some the overlapping of sequences of events, and the intervention of the Great Step in the Grand Gallery of the Pyramid, give a seeming ambiguity to the determination of the length of the dispensation. Historical periods, or the great divisions of time in human history, are not sharply defined, but seem to merge one into another—thus, like the colours of the rainbow, rendering it difficult to determine with precision where one ends and another begins—*e.g.*, for the times of the Gentiles various limits have been assigned—all with apparent reason, as is well shewn by Mr. Guinness in his admirable book, "The Approaching End." (Parenthetically, it may be said here that the *principal* limits will be found to be determined for Pyramidists by the Great Step. In A.D. 1813-15 the last and most formidable danger that threatened the national life of England was surmounted, and Israel completed her uphill journey; planting her feet firmly on the level table-land of national security and easy progress; healing by lasting peace the wound of separation between herself and her powerful offspring on the other side of the Atlantic; and thus beginning, with God's direction and assistance, the restoration of that kingdom which, under the Messiah, is to embrace the world).

As different events and dates can be assigned for the commencement and termination of the times of the Gentiles, so also with the Christian dispensation, which may be said to begin

1. With John the Baptist.
2. With the birth of Jesus.
3. With His public and official work.
4. With His death or ascension.

The first two, if not the third of these events, may be said to belong to both the Mosaic and Christian dispensations. They belong to the Mosaic, for John lived entirely under the law, though preparing the way for Christ; and Jesus came "to fulfil the law and all righteousness." (To realise what is meant by "beginnings" of the dispensation—a term simply used for want of a better, the *effects* of the different events must be kept in view. Thus, the birth of the child Jesus, and His subsequent public life, extending over 30 years, had apparently no outward influence whatever, the Mosaic dispensation remaining undisturbed and continuing in full force during the whole of that period.) The Mosaic and Christian dispensations then, merge into each other; and the latter may be said to begin earlier or later, according to the indications perceived and selected. Further, the Divine plan is so constructed that there are private beginnings for the few (instance, the parents of John and Jesus, the shepherds, and the magi), and the public beginning later for the many. May it not be so also with the termination? That there are indications to this effect, both in the Scripture and in the Great Pyramid, seems indubitable, although, like those of the Identity, they have remained latent during many centuries.

In the latter the Great Step serves more than one purpose. If the length of the dispensation be determined by measurement up the Step, taking the Step in feet (altered direction, altered unit) it will be 1877 years. If the Step be taken with unaltered unit, as 36 inches, the length will be 1910 years. If the measurement be carried along the floor-line it is said to be 1881·6. (The writer cannot help thinking that there may be an error of about an inch too much here, and would suggest the inquiry whether the inspired architect has dated from John the Baptist.) And if the measurement be taken along the ceiling, as, from the phenomenon of the impending South wall, is evidently intended by the Divine designer, a fourth date results—namely, 1847. The Pyramid being God's Word in symbol, every feature has its definite meaning—the indications just mentioned shew that there are four endings, corresponding to the four beginnings, of the dispensation; and time will doubtless show that the close, as well as the opening, will have been marked by a series of events merging into one another with unbroken continuation.

(To be continued.)

Digitized by Google

THE CENSUS OF B.C. 1017 AND OF A.D. 1881.

By the Rev. D. Hanan, M.A.

The numbering of the people ordered by King David was most displeasing to the Lord God of Israel. Can we from the record of that event discover reasons for believing that our present census is according to His will and pleasure?

In the first place the provision made in the law Exod. xxx. 12, for taking "the sum of the children of Israel," shows that a reckoning for civil or religious purposes was approved of; and it is most probable that our blessed Lord submitted to this enumeration at the time that He provided for the payment of the *half shekel* (Matt. xvii. 27). In the second place, the numbering of the men who were able to draw sword, which David required with such obstinate self-will, shewed that his mind was bent upon a career of conquest, which whether successful or unsuccessful would have diverted his and the nation's mind from that which was God's purpose—namely, the preparation for the temple, and we cannot doubt but that the grievous punishment inflicted was absolutely necessary; it effectually weakened the power of the nation, and in the manner, etc., of its merciful removal pointed out the temple site, and chastened David's spirit so that he thenceforth devoted himself to the work which was after God's heart.

Thus a civil census was permitted to Israel; a purely military census was not; and we need only contrast the purpose of the reckonings made by the nations of the European continent, with that which influences ours, to learn how widely different are the conditions of national life which require one or the other. The one, enforced military service, the army a burden to the State, and a cause of fear to all neighbouring peoples; the other, voluntary enlistment, the army virtually a police for the protection of commerce at home and abroad; and no cause of fear to other peoples, unless they force us to defend ourselves.

A British census made for the purpose of establishing the continental system of military service, forgetful of the deliverances that have been wrought for us hitherto, would import a leaning upon an arm of flesh, would drag us out of the path pointed out for us; and now as of old would doubtless bring weakness upon the nation; while a census made in the purposes of peace, is a means to help forward the development of our true strength, and a preparation for the purpose after God's heart, which it is our high privilege to execute, and which in His own good time and way He will enable us to perform; when by our hands a more glorious temple shall arise, when over us the Greater than Solomon shall reign, when through us, as His executive, the heathen shall be His inheritance, and the uttermost parts of the earth His possession. For this end may the Lord God of Israel add unto the people, how many soever they be, an hundred fold, and prepare for His work, according to His promise, willing hearts among the ten thousands of Ephraim and the thousands of Manasseh.

April 3, 1881.

IDENTITY DIFFICULTIES ANSWERED.

(*Continued from page 7.*)

PART XIII.

The Teutonic Theory. Is it True?

What is the so-called Teutonic theory? and is it as held by some among us true? These are stumbling blocks many feel, and a short statement on the subject seems now called for, as one of our "Identity difficulties answered." The best exposition of what is meant by the Teutonic theory is given by the daughter of the late John Wilson in her "Answers to Sixty Anglo-Israel Difficulties." It occurs on page 75. It is there asked, "Where are the Ten Tribes?" and the reply is "Not among the Anglo-Saxons alone," "but the Israelitish origin of the modern nations of Europe" is also allowed. "Christianised portions of ancient Israel on the Continent" are declared to hold some of the Ten-Tribed Israelites, and it was distinctly affirmed that the Anglo-Saxons sprung from "that one Tribe (Ephraim) from which a multitude of Gentiles were to proceed." This was the first rudimentary idea. It soon grew; and finally resolved itself into one which found Ephraim and another Tribe or two, perhaps, in the British Islands, but the other seven or eight Tribes, *quâ* Tribes, among the Teutonic, or as they are now called, the Gothic nations of Europe.

"A second view is that which regards the British Islands as the home of Ephraim, of Manasseh, of Dan, and Benjamin, but assigns the remaining six Tribes, as Tribes, to the Teutonic, or Gothic, and Scandinavian nations on the Continent." One writer boldly declared that "the Germans, as the Teutonic adversaries of Latinism, are the Tribes of Israel destined to be restored to their own land, Palestine, to defeat the Prince of Rosh, Mesech and Tubal" (Ezek. xxxviii., xxxix.) "to publish the glad tidings of salvation, to destroy Latinism and the Romish apostacy, when, and when only, the antagonism between Rome and Israel will cease" (*Standard of Israel*, vol. i., p. 148; vol. ii., 69). Such is the theory. But as in all cases of error so here, those who hold it do not agree in assigning to the various continental nations indicated identity with the same Tribe of Israel in all cases. Thus, the Tribe of Gad is held to be identified in the German or Prussian empire by most Gothic theorists, while others say that Gad is to be now found in the Caucasus and Tartary. Some that Dan is represented by Denmark, and by part of Ireland; others that he is in Turkey (!) and so on. That being the view taken, how is it shown that the Gothic idea is incorrect, and that which restricts the Ten Tribes (in fusion) to the United Kingdom, and to the British Empire exclusively, the true one? The following seem to be the salient points in the argument:—

1. There is no other nation or nations on the face of the earth which respond to ALL the prophetic promises and covenants made by the Almighty "to Abraham and his seed for ever," but the British nation. We possess them all. The continental Gothic or Teutonic nations have not in possession so much as one.

2. The seed of Israel, it is prophetically declared in Jer. xxxi. 36, shall never cease to be *a* nation. The prophecy negatives the idea of the Hebrews of the House of Joseph breaking up into many nations, as demanded by this theory.

3. "The kingdom of God" is declared by our Lord to be the inheritance of "A nation bringing forth the fruits thereof," in supercession of the House of Judah, and that nation being, no doubt, the "House of Israel," or "Joseph," the view that that House is tribally divided into various nations in Gothic Europe is discountenanced (Matt. xxi. 43).

4. "The time of the end," and the period when Israel and Judah must return to their land is now near, as almost all men allow. Only two nations are to return together—namely, Israel and Judah (Jer. iii. 18; Hosea i. 11; Ezek. xxxvii. 22). But the Teutonic theory insists on the many continental nations returning to Palestine as Israelites with Judah, which is absurd and contradictory of God's Word.

5. Jeremiah xxxiii. 26 declares that David's seed is always to furnish dynastic RULERS over the whole seed of Abraham, Isaac and Jacob: each occupant being in succession a single individual—"a man" (ver. 17—21). This of course cuts to pieces the Teutonic theory, since that demands many rulers over separate Tribes, occupying many distinct thrones at the same time, an idea opposed to Scripture.

6. The promises of the "Gate," "the multitudinous seed," "the great wealth," and the "ruling functions over many Gentile nations, were granted to the Tribes of Israel in common; but the Teutonic theory, which admits that the Tribe of Ephraim alone enjoys these promises now, disinherits the

Digitized by Google

Tribes which, on their showing, occupy parts of Europe among the Gothic nations. This is contrary to Scripture, and therefore fails to stand the test.

7. Ten-Tribed Israel was, in banishment, to be known as "the sons of the living God," or "the Christian nation," in the very land where they should be also styled "Lo-ammi," or "not God's people" (Hosea i. 10). But the Germans, or chief of the Gothic nations, are not a Christian nation at all, *teste* the *Times*; nay, that paper declares "it is the most unchristian country in Europe, rapidly surrendering itself to the paganism of modern culture" (BANNER, vol. v., p. 41). The Teutonic theory therefore is wrong, and the Germans, nationally, cannot now be Israel, or any part of Israel.

8. God promised Israel a resting-place in banishment which should be "their own," and whence "they should move no more;" where the children of wickedness should afflict "them no more as before time." This clearly promised them immunity there from foreign invasion, a fact realised by British-Israel in "The Isles of the West" for a thousand years, but utterly untrue of Germany, Austria, France, Spain, Portugal, Italy, Turkey, Denmark, Sweden, Hungary, Russia, etc., in fact of the whole continental nations who have, times out of number, been invaded, defeated, and humbled, each of them, with every mark of indignity (2 Sam. vii. 10).

9. Ten-Tribed Israel were constituted in God's Word the dispensers of the grace of God, the propagators of the Gospel to all the nations, to all the kindreds, and to ALL the families of the earth (Gen. xxii. 17; xviii. 18; Acts iii. 25). The British alone fulfil this function. Not one of the continental nations, certainly not the Gothic, attempt it in its universal significance.

10. Israel were as God's "inheritance" to possess the heathen (Psa. ii. 8; cxi. 6). The Teutonic nations fail to do this, while the Anglo-Saxons fulfil the prophecy to the letter.

11. Israel was to be a truly Sabbath-keeping race, nationally (Exod. xxxi. 13—17). The British are so, the Teutonic races are notoriously just the reverse. They keep not God's entire day holy.

12. Israel were destined to respect the ten commandments of God. The British do this, the Gothic races do not (Deut. vi. 4—9).

The above represents an outline of the argument which tends to prove the fallacy of the Gothic or Teutonic theory. Enough has been said to give the clue to the inquirer, and to teach him how to amplify it at pleasure. It suffices, we think, utterly to discredit the theory which seeks to identify with some of Israel's Ten Tribes the Gothic nations on the Continent, and to lead to the conclusion that the House of Joseph, which was never dealt with in God's prophetic Word as anything but a corporate body (certainly not as Tribes now in separation) must to-day be where Ephraim, Benjamin, and Dan, (according to most of the Teutonic theorists) now reside; that is, in the British Islands. In conclusion, we hope that what has been now written may give the *coup de grace* to any remnants of a fallacy which dishonours God and His Word, now existing among Israelites; and that we shall hear very little more of the Gothic or Teutonic theory.

(To be continued.)

"THE OLDHAM PARISH MAGAZINE."*

THE Rev. A. J. J. Cachemaille, M.A., Vicar of Oldham, and his excellent band of Church helpers, issue monthly an admirable parish magazine, the first copy of which now lies before us. We draw attention to its introductory article for the New Year, 1881, and beg for it the careful consideration of the Rev. B. Wrey Savile, and others who think with him, that we have exceeded the limits of propriety in insisting that (*teste* the Great Pyramid), we are living in the very dregs of the present dispensation. Mr. Cachemaille and his curates evidently are of our opinion; and if we have erred, they have erred too. We are on sure ground, however, in this matter; and so we are convinced Mr. Savile believes, too, seeing that he has himself, in his work, to which we have often referred (vol. i. No. 15, p. 131, "Turkey; or, the Judgment of God," &c.), declared the probability of the years 1881-2 seeing the end of the Mohammedan as well as of the Papal Anti-Christian systems. We are glad to see Mr. Cachemaille, in the article we quote, boldly announcing his belief in our Identity by calling this great (British) nation "God's people Israel." It is only by plain speaking the clergy can hope in this matter to secure the respect of the Church, and we are grateful to Mr. Cachemaille that his trumpet at least gives no uncertain sound. The opening address to the parishioners at Oldham is as follows:—

THE NEW YEAR.

Eighteen hundred and eighty-one! We are drawing out the last threads of the present dispensation of grace! It cannot be a matter of mere superstition nor one of infatuation which leads us to think so. When we remember that all the converging lines, sacred and profane, Christian and heathen, point to within a year or two of this present one as the completion of a period beyond which no one can tell exactly what is to come,—it is no fancy that leads us to say that we *are* drawing out the last threads of the *present dispensation*.

If nothing else were there to lead our thoughts into so serious and so gladdening a channel, the very activity of the Christian Church would lead us to feel that she was preparing and making herself ready for the advent of her Lord. When we consider the vastness of the operations and the intensity of the zeal that has sprung up, even in the last fifty years, in the Christian Church, one cannot fail to be struck by it as meaning something more than *activity*, it is *activity in the near prospect of some great and far-reaching event*. We never see such activity in the secular world without knowing that some special event is near at hand. So in the Church, we are awaking and trimming our lamps that they may light the Bridegroom to the feast. If this is so, we must *more than ever* be on the watch this year. "Who shall abide the day of His coming?" Not those who are careless, sensual, godless: "Blessed is the servant whom his Lord shall find watching when He cometh."

Watch ye, brothers and sisters; this great nation—God's people Israel—has a destiny in the near future full of glory. A Happy New Year will soon set our discords and difficulties at rest, and unite us in the immediate service of Christ the King. "Lift up your heads, for your redemption draweth nigh."

We need not say we highly approve of the *Oldham Parish Magazine*, and recommend all our Identity incumbents to go and do likewise.

THE "DYING OUT" "IDENTITY."

WE take the following from the *Times*, July 7, 1880. It is a complete vindication of our position that Jer. xxx. 11 is true of the New Zealand aborigines among whom God has scattered British-Israel. He is making a "full end" of the Maories; but of Israel He is not making a "full end." He has merely "corrected us in measure." He has destroyed the former to make room for His chosen people. Our extract is as follows:—

"THE MAORIES OF NEW ZEALAND.—A recent census of New Zealand has revealed the fact that the Maories are rapidly decreasing, and it is quite possible that a generation or so may find them exterminated altogether. The causes given for this national decay are love of drink, bad food and clothing, unwholesome dwellings, neglect of cleanliness, and generally low social habits. In 1861 the Maories were estimated to number 55,336, but since then they have decreased to 43,595, or about 20 per cent. in seventeen years. The natives of Hawaii, however, are showing a still more rapid destruction, for they have decreased from 57,125 in 1866 to 44,088 in 1878, or at the rate of 23 per cent. in twelve years, or 32·4 per cent. for seventeen years. In their case the mischief is hastened by the prevalence of leprosy. The Registrar-General of New Zealand is not very sanguine as to the recovery of the Maories from their downward career, for, apart from their deficiency in moral qualities necessary to arrest the process of decay, the history of aborigines invariably shows an inability to graft the habits of civilisation on native habits and customs."

* January, 1881. Price One Penny.

Digitized by Google

Supplement to The Banner of Israel.

Vol. V. No. 225.] WEDNESDAY, APRIL 20, 1881. [Gratis.

AN INTERESTING PYRAMID LETTER,

JUST RECEIVED FROM AN OFFICER—WELL ACQUAINTED WITH PALESTINE, ANCIENT AND MODERN—RETURNING TO INDIA; DATED CAIRO, FEBRUARY 27, 1881.

FORWARDED BY PROFESSOR PIAZZI SMYTH.

MY DEAR SIR,—I went yesterday to the Great Pyramid and spent the day there. Going round the base, I found Mr. W. M. F. Petrie gauging the angle of Colonel H. Vyse's Casing-stone with a set square. Upon mentioning your kind recommendation to see him, he immediately pointed out the features of the Casing-stone and its excessively fine joints. The angle, he stated, corresponds with wonderful exactness to the theoretical angle. We had a discussion as to the object of the close joints. I think Mr. Petrie agreed it might be to make the Casing present the appearance of an unbroken slab. Nothing shews in stone so clearly as a joint or crack. I scarcely know a building which looks like a sheet of stone. The immense pains taken with the Casing, with the result of leaving only two or three stones was next noticed.

Mr. Petrie is at present triangulating round the base and site to connect the whole group of pyramids, tombs and other objects, as well as to ascertain the real length of the Base-sides of the Great Pyramid. He hopes to prolong the Casing-stone direction on to the socket, and observe where the line falls. Possibly there may be a stray Casing-stone under the rubbish on the East face to furnish an intersected point; but much excavation would be required, beyond the power of an individual explorer, I should say.

Mr. Petrie was kind enough to come inside the Pyramid with me, a very great advantage. We both went down the Well and below the Grotto. At one side of the top of the Well was a "return," which we decided must have been to allow of the Cap-stone being fixed. The Well itself, below its square-built top, was a forced winding cut in the solid Pyramid masonry, made after it was all erected; of no regular section but ample everywhere for a man to pass. The rock seemed to begin near the summit of the Grotto. Originally, Mr. Petrie considered, the Grotto was one of those holes in limestone which floods have filled with shingle. When the excavators came to it, they "steined" a square well through to the solid again. The "steining" is flimsy work, small squared blocks, about half a cubic foot each, in mortar, contrasting forcibly with the rest of the Pyramid. The walling is only one stone thick. The walled portion of the Well is about a tall man's height, and the section is continued square for six feet lower in the solid, and then branches off in a steep descent much filled with earth. The Grotto thus presents a very complicated problem. It was seemingly a cave in the rock, filled up solid with detritus, and this pierced by a somewhat rude and weak "steined" square well. It has struck me before that the phenomenon of the Deluge had a terrestrial origin not yet admitted, and the shingle in the Grotto certainly called the Flood to mind. That the Grotto was filled from the first, need not alter the signification, but makes it more difficult to trace.

We went through the Upper Passages and Chambers of the Great Pyramid. I was greatly struck with the view from the Step, down the Grand Gallery. There was something peculiarly striking and expanded in the dimensions, as if a definite idea was intended to be conveyed. One appears to be looking back on a noble roll of history. Forward it is not the the same; *there* is only the Narrow Passage. The King's Chamber was pervaded by a different, though a magnificently regal sentiment. It had uniform solidity and symmetry, as if of that of a renovated world; one that must be, but no more durable than other forms of matter. The Queen's Chamber had quite the aspect of a peculiarly Jewish dispensation. The Niche at one side was a brief, but singular reflection in miniature of the Grand Gallery. There was a ledge all round the Floor, but the heart was composed, Mr. Petrie said, of the ordinary Pyramid course. We examined one or two of the marked crosses (your "let-in, cruciform stones") opposite, or immediately above, the rampholes in the Grand Gallery. I have not yet seen any conjecture with regard to either of these. The crosses may refer to certain of the martyrs. They are of very peculiar construction, the single stone in the centre of each being let into the wall, which is bevelled all round, and then packed flush with cement. Mr. Petrie pointed out crosses in the Israelitish first Ascending Passage in which the Side-stones (forming the arms of the cross) were separate, and no grooves were cut in the wall; I hope he will note the exact measurements, if these have not already been taken.

I asked him what he thought about the Head-stone, and he said that was what so many were desirous to know more about. Was the stone ever *there?* It may have been, and since broken up. But there was a stone the builders rejected. In 1 Peter ii. 6, Διο και περιεχει εν τη γραφη Ιδου τιθημι εν Σιων λιθον ακρογωνιαιον is distinct. Is it possible that the Pyramid will be again cased, and that the stone the builders refused is still to become "the head of the corner" (Psa. cxviii. 22)? The stone was placed in Zion for a reason given in Isaiah xxviii. 15, 16; and may be there to this day.

I was surprised that the Great Pyramid was known to the people about, in Arabic, as "El Haram," simply. Three Bedouins were with me all day, and I got on pleasantly with them. They were very shrewd, intelligent people, exactly like some classes of Indian natives; so much so that I could really, except in their language, trace no difference. One thing struck me very much. I asked them what made the Caliph think of breaking into the Pyramid at the spot he did; and they said, "he was guided by the stars, for if there was one thing more than another the Arabs understood and cared for, it was the stars; they watched them sitting out in the clear nights."

When I passed last through Egypt in 1872, I did not think the country particularly flourishing—I have not been in Cairo since 1860. This time I am quite surprised at the advanced state of the whole country, so far as I have seen; and at the comfortable, well-found condition of the people. They all seem highly fed and respectably clad, and have a free, independent bearing. The markets also are better supplied than those of any Eastern country I know; and the land has the look of being in good order, and widely cultivated. Cairo has made extraordinary progress. This is most remarkable when the surrounding Oriental principalities, Turkey, Asia Minor, and Persia, and indeed other places, are perfect wrecks all round. I have been at a loss to account for the immense improvement of Egypt and the Egyptians. I am told the settled taxation, the public works, and the investment of British capital which is going on, is the cause in the main. I cannot see a trace of oppression at present. At the same time the country is one that would be readily injured if the Nile were diverted. They (the Egyptians) are able, which no other country in the world is, permanently, to dispense with manuring for their crops. Assyria, I imagine, has not equal resources; it had a grand expansion while the fertility lasted, but they ran their land out; then their prosperous times departed and their civilisation was scattered. I do not however see the people of Egypt yet in the position denoted as "blessed" (Isaiah xix. 25). There are several races, not fused into one. But I think I

Digitized by Google

can see that they are getting into such a condition, that any strong sentiment would spread with extreme rapidity; and they are, in a manner, detached, or in process of being, from neighbouring Orientals. European civilisation is acting upon the country with greater force than in perhaps any other part of the East; but I think that local rule is weaker at the present moment than it has been for a long time, although better.

I intend making another excursion to the Pyramid to-morrow, and writing again before I leave Egypt.

Your sincerely, ———.

THE LORD'S DAY;

Or, New Creation Sabbath Shown to be Identical in Spirit with the Fourth Commandment.

By Samuel Sampson.

"The law is spiritual" (Rom. vii. 14); and let it be attentively considered that there is a unity in the words which "God spake at Mount Sinai, when giving what has justly been termed "the moral law;" so that he that shall offend in one point is guilty of all (James ii. 10); for He that said, "Thou shalt not take the Name of the Lord thy God in vain," said also, "Remember the Sabbath-day to keep it holy." Observe, further, that the commandment sets forth much more than bodily rest or cessation from ordinary labour, "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" (Isa. lviii. 13).

It is noteworthy that different nations are said to have set apart for public worship one day out of the seven, and thus each day of the week is so occupied: Sunday, by Christians; Monday, by Grecians; Tuesday, by Persians; Wednesday, by Assyrians; Thursday, by Egyptians; Friday, by Turks; Saturday, by Jews.

We have often felt amazed that so little consideration appears to have been given to the expressive facts of the broken and unbroken tables. Concerning the first table we read, "And it came to pass, as soon as he (Moses) came nigh unto the camp, that he saw the calf, and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount" (Exod. xxxii. 19). Read attentively the entire account, as there given, of Israel's great sin. Moses was never reproved for this very significant act. Judgment, however, immediately followed upon the breaking of the tables, "Moses ground the calf to powder, and strewed it upon the water, and made the children of Israel drink it" (ver. 20). In the riches of sovereign grace, the tables were RENEWED (not mended), and deposited in the ark: "At that time the Lord said unto me, Hew thee two tables of stone like unto the first. . . . And I will write on the tables the words that were on the first tables which thou breakest, and thou shalt put them in the ark. . . . And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you. . . . And I turned myself and came down from the mount, and put the tables in the ark; and there they be, as the Lord commanded me" (Deut. x. 1—5).

And there they be! Yes, *there they be*, blessed be God. Never have they been broken, they have been fulfilled, made honourable in the person and work of our Surety, the Lord Jesus Christ, of whom the ark was a figure (see Dan. ix. 24; Psa. xl. 7, 8; Heb. x. 7, 9, 10; Luke xxiv. 44; Isa. xlii. 21).

From the different or distinct positions of these tables, the broken and the unbroken, we deduce the following conclusions:—

1. The law is holy, and the commandment holy, and just and good, whether written on broken, or unbroken tables, the writing being precisely the same on each (Rom. vii. 12).

2. That all who are under the broken tables are under guilt and condemnation, and that judgment on such will most assuredly follow (Gal. iii. 10; Rom. iii. 19, 20).

3. That those who are in Christ Jesus, and only such, have the law of God written in their hearts (Rom. vii. 22, viii. 1, 2; Heb. viii. 10).

4. That those who attempt to diminish, neutralise, or make void any one of the commandments, cannot be said to have the law of God written in their hearts; consequently they are yet in their sins.

1. Further observe, that the word "Sabbath" does not of necessity limit itself to either Saturday or Sunday, and a reflecting mind cannot but admire the wisdom manifest in the framing of the fourth commandment.

2. The meaning of the word "Sabbath" is rest or cessation from working (Heb. iii. 18, 19, iv. 9); much more, however, than physical rest is here set forth. Under the Mosaic dispensation the word "Sabbath" was not confined to the seventh day, or Saturday; it is used for all the Jewish festivals indifferently (see Lev. xix. 3, 30). Concerning the day of atonement, it is expressly stated, "And it shall be unto you a Sabbath of rest" (Lev. xxiii. 32).

3. That the holy Sabbath was instituted before the giving of the moral law is clear from Exod. xvi. 22, 26, and from Gen. ii. 2, 3; it has been considered coeval with creation, and the word "remember" at the commencement of the fourth commandment may be a confirmation thereof.

4. We sometimes hear it argued that the Lord's-day is not a Jewish Sabbath. True, it is not. The Jewish Sabbath terminated when the Lord of the Sabbath lay dead and buried in the earth, and certainly there can be no Sabbath where the Lord is not.

5. On the first day of the week the glorious resurrection took place, it was the first day of the new creation, the new creation Sabbath, and, as such, it has ever since been commemorated with the Divine sanction of the risen Lord, and with the Divine authority and example of inspired apostles (see John xx. 19, 26; and Acts xx. 7). "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (see also 1 Cor. xvi. 2). (It is only in these last days of "the approaching end of the age," that "modern thought," sometimes named "advanced thought," has found out that all has been a mistake!)

6. The Lord on sundry occasions was pleased to make certain alterations, as to period, as in the case of Num. ix. 10, 11; 2 Chron. xxx. 18, 20. The month Abib was in fact the seventh month of the year, but it was changed to be the first (Deut. xvi. 1); and so Tisri, which was the first month of the natural or civil year, became the seventh month of the sacred year.

7. In like manner the first day of the week became commemorative of the new creation, and this seventh portion of the seven days has been kept up in the Churches as a holy convocation to the Lord our God. Thus we have six days' labour, and one holy Sabbath, according to the commandment.

8. The Lord gave this reason for keeping holy the Sabbath day; because He had brought them out of Egypt, "therefore the Lord thy God commanded thee to keep the Sabbath day" (Deut. v. 15).

9. We thus have this beautifully harmonious sequence. The Lord ordained a day of rest after creation; He renewed it after redemption from Egypt, and He changed the Jewish seventh day to the new creation first day of the week, after redemption by Christ. The first day of the week is *the Lord's-day*. "Will a man rob God?" (Mal. iii. 8).

10. It is worthy of notice that in circumnavigating the globe, a day is lost or gained, as we travel from West or East. How, then, is the Sabbath to be regulated if the attempt be made to adhere to the letter and slight the spirit? How, again, in the arctic circle?

Brighton, March 1, 1881.

Digitized by Google

THE IDENTIFICATION OF THE BRITISH NATION WITH THE LOST TRIBES.

ARGUMENTS PRO AND CON, WITH REMARKS BY THE REV. C. W. HICKSON, M.A., OF BRISTOL.

PART I.

[IN publishing the following paper, we are requested to say that the first part of it, dealing with the pros and cons of our Identity was prepared by an inquiring student of the subject, and by one firmly holding it, respectively. These being shown to our friend, the Rev. C. W. Hickson, he prepared his "Replies," which were not intended, or written for publication at first. Being sent to us as an afterthought, we deemed they were deserving of BANNER-room, and present them to our readers accordingly.—ED.]

Pro.—Israel, after 975 B.C., is a distinct and separate nation from Judah and Levi (the Jews), and there are promises in Scripture to Israel distinct and apart from those to Judah, or the Jews.

1. *Con.*—This is denied, as promises to Israel must include the Jews, but promises to the Jews cannot include the Israelites, the Jews being Israelites, but the Israelites not Jews.

Pro.—The Ten Tribes of Israel are lost, and are to be found, therefore they must exist.

2. *Con.*—Where?

Pro.—By discovering peoples who fulfil the requirements of Scripture, as conveyed in the promises and prophecies.

Pro.—The British nation fulfil these conditions in more numerous and remarkable instances than any other nation that has existed since the Tribes were lost.

Pro.—Gen. xii. 2. Great Britain enjoys greater blessings than any other nation.

Pro.—Gen. xxii. 17. Possesses Gibraltar, Malta, Cyprus, Aden, Bombay, Calcutta, Madras, Singapore, Hongkong, Bermudas, Barbadoes, New Zealand.

Pro.—Gen. xxviii. 14. British the most prolific nation of the world; the population of Great Britain will double itself in from 50 to 60 years, at present rate of increase.

Pro.—Gen. xxxv. 11. Great Britain and her colonies and dependencies; possibly most European kings are Israelites.

3. *Con.*—Why not Great Britain and all the European kingdoms, all of which must contain Israelites, more or less, especially Germany (meaning Central Europe), through which all the people passed before reaching England? To what countries has England furnished kings, unless through inter-marriage? The same might be claimed by countries with whose royal families our kings have married.

Pro.—Gen. xlviii. 19. Great Britain and America and the Colonies fulfil this.

Pro.—Lev. xxvi. 7, 8. Most British victories have been gained by very inferior forces.

4. *Con.*—This is applicable to the ancient wars, in the conquest of Canaan, as they were won by the sword, and modern battles are not.

Pro.—Deut. xxxiii. 17 shows that Ephraim will be discovered numerically stronger than Manasseh. The unicorn is an insignia of Great Britain. Deut. xxxiii. 29. Great Britain is the most religious and happy nation.

5. *Con.*—This applies to spiritual Israel, Christians.

Pro.—Deut. xv. 6. True of Great Britain only in the present day.

6. *Con.*—Equally applicable to the Jews, therefore they are enjoying that promise.

Pro.—Isa. xli. 1.

7. *Con.*—Don't see anything in this except in the word islands, which conveys nothing.

Pro.—Isa. liv.

8. *Con.*—It is very questionable, if righteousness was employed in the establishment of British power.

Pro.—Isa. liv. 17. True at present. Isa. liv. 3, and xlix. 20.

9. *Con.*—See nothing bearing on the subject of importance (Jer. xxxiii. 17).

10. *Con.*—If the British nation are Israel, a man is wanting on the throne at present, and has been before (Jer. xxxi. 35—36).

11. *Con.*—Only shows that Israel is in existence still (Hos. xiv. 5, 6).

12. *Con.*—Israel, when found, will be found all over the world.

13. *Con.*—Epistle to Galatians all, especially the third chapter. You will find it distinctly laid down that the promises were fulfilled in Christ, and that the Gentiles are adopted into the family of Israel, and equally inherit the promises (Gal. iii. 27, 28, 29). The Israel to be found complete will be Christians of all nations and countries, and not exclusively the lineal descendants of Abraham, Isaac, and Jacob.

Gal. iii. 29. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

REMARKS ON THE ABOVE BY THE REV. C. W. HICKSON.

In the first *con* there is a fallacy couched under the word "Israel." True, promises to Israel *as a whole—i.e.*, Twelve-Tribed—include the Jews; but promises to Israel *Ten-Tribed —i.e.*, made to the *separate kingdom* of Israel when it was in existence, side by side with Judah, MUST BE fulfilled to Israel as distinct from Judah, and therefore MUST BE fulfilled *before* the re-union of Judah with Israel takes place.

Such distinct promises to *Ten-Tribed* Israel are Hos. i. 10, ii. 14, 23, xi. 8, 9, xii. 9, xiii. 4, 9, 14 (comp. vi. 2, where a day almost undoubtedly means 1,000 years; see 2 Peter iii. 8) and xiv. 1, 8. All these promises are made concerning the separate kingdom of Israel, or Ephraim, and to that specific and separate "Israel" they will be fulfilled. So also Amos ix. 9, 15. Even after the very partial return of Judah from Babylon, a future for Ephraim as distinct from Judah is predicted. See Zech. x., where verses three and four refer to *Judah*, verse six to Judah and Israel (called "Joseph" here) together; and verses 7—12 to Israel or Ephraim only, and as distinct from Judah; verses 7—12 must therefore be fulfilled to Ephraim-Israel *before* the union with Judah-Israel takes place. After that union has taken place it is emphatically predicted that there will be no division of interests between Judah and Israel (see Isaiah xi. 13; Ezek. xxxvii. 22), therefore I repeat, for it is a point of great importance, the promises made to Ephraim—*i.e.*, *Ten-Tribed* Israel as distinct from Judah—must receive their fulfilment before the re-union of Judah with Israel; in other words, before the expiration of the times of the Gentiles, and therefore during the present Christian dispensation.

2. *Con.*—The answer to the second con is to be found in Isa. xi. 11, last clause, the other clauses, all, I think, refer to Judah. Isa. xxiv. 14; Jer. iii. 18, "land of the North;" Hos. xi. 10, "the West." [N.B.—Egypt, in ver. 11, *must* be *figurative*, denoting the place of Israel's exile and prolific increase, since in ver. 5 it is said he shall *not* return into the land of Egypt, in flat contradiction to viii. 13, and ix. 3, if literal Egypt be meant in all these passages. Though it is true that God brought up *all* the Tribes out of Egypt, yet it is remarkable that *Ephraim* are *specially* connected with that event—*e.g.*, Amos ii. 10 (where the context shews that *Israel*, not Judah, is addressed), and Zech. x. 10. The Egypt and Assyria of the historic past are literal; but clearly those of these promises of the future are figurative, though it is not impossible they may turn out to have a literal significance as well.] Also Jer. xxxi. 7, "Shout (*b'rôsh haggôyem*) in *the head of the nations*."

It is in that nation which is the head of the nations that the shout is to be raised. The answer then to the question, Where? must be one which will combine all these: where the head nation is, in the islands, in the North, in the West; in other words, in the North-Western island home of the head nation. Is there any difficulty in defining the place thus indicated?

3. *Con.*—"All the European kingdoms must contain

Digitized by Google

Israelites, more or less." Perhaps so now; but this is not to continue. European nations are in heart "our enemies." But God says Israel shall be gathered into their own land, and none of them *be left any more* in their enemies' lands (Ezek. xxxix. 28). By their own land cannot be meant only Palestine, as Palestine will not hold all Israel after the return (Zech. x. 10, last clause), Israel (*backsliding* Israel distinguished from *treacherous* Judah) are not to return *en masse*, but only representatively, one of a city, two of a family (Jer. iii. 14). Their North-Western island home and colonial possessions will be "*their own land*" still. But none will be left in their *enemies'* lands.

Further, the European kingdoms are the last form of the great world power symbolised in Nebuchadnezzar's dream, of which Babylon was the head. Therefore called Babylon in the Revelation. *Out of* this Babylon God's people—*i.e.*, such of Israel as may be there—are called just before her doom takes place (Rev. xviii. 4).

Whilst God predicts the shaking up of Israel (Ten-Tribed) among all nations, as of corn in a sieve, He at the same time declares His purpose to keep them distinct (Amos ix. 9).

God does not say that Jacob's seed should supply kings to *other* nations, but that out of Jacob's loins kings should come—*i.e.*, that his seed should be a *monarchial race*, ruled over by a succession of kings. A *line* of kings, surely, not a number of co-existing sovereigns, is what is meant.

4. *Con.*—Surely a mere glance over the passages cited in any good concordance under heading "sword" would suffice to show that it is frequently employed as the *symbol of war*, and not to denote the literal implement of warfare so named. See for instance Ezek. vii. 15, where sword is clearly a synonym for "*war*," or "*battle*." Matt. x. 34, where it means "*contention*," as opposed to "*peace*." Also Isa. ii. 4, which relate to these latter days, when battles are not "*won by the sword*," nor are spears used except by Zulus and such like. Common sense must be employed, and comparing Scripture with Scripture to determine when language is literal, and when symbolical, figurative, or metaphorical. No hard and fast rules can be laid down on this point.

5. *Con.*—What right has anyone to say so? Where is there *any indication whatever* of transition from the *literal* Israel of Deut. xxxiii. 1—28, to some other so-called spiritual Israel in ver. 29? If the Israel of ver. 29 is to be interpreted as something different from the Israel of ver. 1, 5, 10, 28, or the Jeshurun of ver. 5, and 26, then there is an end of all consistency and certainty in interpreting Scripture language. Did David mean the spiritual Israel in 2 Sam. vii. 23, 24? By every law of exegesis, not to say by every consideration of common sense, the Israel in ver. 29 must be the same people whose Tribes are separately blessed in all the verses from 6—25. The closing verses refer to the Twelve-Tribed nation as a whole.

(*To be continued.*)

DAVID'S THRONE.

By J. T. Gott.

In reply to your note, asking for explanation, I think it is only the very captious, or those who have a very meagre knowledge of the biblical foundation of Identity truth, who would infer from my contribution on Jonah (part iv., page 104, pp. 2 & 3), that God's promise to David was "*conditional*." He must be a very superficial student of the Bible who does not know that it was certainly *unconditional* with David. There was a condition laid down, but not with him. The text in the paragraph referred to, is taken from the Psalms, and, as it stands, is correct. In 2 Samuel vii. we read that David desired to build a house for the Lord. It was then that the *unconditional* promise was made. "Thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever" (v. 16). David's son, Solomon, was to build the temple, and the condition was made with him. "If *he* commit iniquity, I will chasten *him* with the rod of men, and with the stripes of the children of men; but My mercy shall not depart away from him, *as I took it from Saul*," &c. (v. 14).

Referring now to the paragraph in question, it will be seen that the *condition* was *not* made with David, but with his children. *They* did not keep the covenant and the testimony, and the promise was suspended. The glory of David's throne became dimmed. When the unconditional promise was made, David ruled over all Israel. For many years Solomon's descendants ruled over *a mere fraction* of all the Tribes of Israel. When the Jewish dynasty came to an end, then David's seed must have passed over, and must be ruling to-day, over Lost Israel. (British-Israel, as we believe.)

David's prayer of thanksgiving (v. 18—29) is enough to convince any unprejudiced mind of the unconditional character of Jehovah's promise.

David's seed and throne must be in existence still, for after the second and final return, it is predicted, "David My servant shall be king over them; and they shall have *one Shepherd*" (Ezek. xxxvii. 24). "My servant David shall be their prince *for ever*" (*ib.* 25).

THE LINCOLN ANGLO-ISRAEL ASSOCIATION.

We take the following from the *Lincolnshire Chronicle*, of March 18, 1881:—

"A lecture on 'The Identity of the British Nation with the Lost Ten Tribes of Israel' was delivered in the Masonic hall, Lincoln, on Tuesday night, by Mr. J. M. W. Young, organist of Lincoln cathedral, and president of the above association. The chair was occupied by Mr. John Unwin, of Sheffield, editor of *Israel's Prophetic Messenger*. There was a fair attendance, and the lecture was listened to with marked attention. Mr. Young, in his opening remarks, said the object of his lecture was to prove the Identity of the British nation with the Lost Ten Tribes of Israel. The subject could not fail to be of great importance to them individually, while it was of such vital importance nationally that it could not be over estimated. Their very existence as a nation depended on it. Mr. Young then proceeded with his lecture, which he divided into three heads, showing that David's seed must be ruling over Israel at the present time; that the British nation is Israel, consequently our Queen is a descendant of David; and that the coronation stone in Westminster Abbey is Jacob's pillow, the stone of Bethel, a proof that the British nation is Israel, and that Great Britain is the fifth and last Great Empire, tho Stone Kingdom spoken of in Daniel ii. The lecturer handled the subject in a masterly manner, and was frequently applauded. Votes of thanks to him and to the chairman closed the proceedings."

Spread of the English Language.—Twenty-six years ago an American or Englishman in Paris could scarcely find a Frenchman who could talk any language but his own, and travellers were equally restricted to one dialect. The Paris shops were sealed books in 1851-2 to English and Americans; and a *valet de place*, or "guide," that could talk English was as rare as a silent monkey or a yellow crow. Now all is changed. You can go to Rome and back to England for less than it will cost you to live at an English watering-place the same length of time. The Frenchman acquires English not nearly so generally as the Englishman does the French, but the two get on very well together, and every day practice is making both more perfect. Every French shop, almost, and all the best hotels, have English attendants; and at the Exposition you were helped through by a number of good people who talk to you and for you. English is the quicksilver that simplifies the polyglot mixture, for while the man who knows English tries to master German and French, the two latter grapple English at the same time. English is a part of polite education in the best French and German schools. How will it be in twenty-two years, between now and the opening of the twentieth century? The spread of the English language is among the marvels of the present; other tongues stay in schools and sections, or grow in the soil where they took root, dying out, as in America, where they were transplanted more than a hundred years ago. But the English is the tongue that travels and discovers, lights, controverts, and converts.

Digitized by Google

THE IDENTITY OF THE TWO WOMEN.

By G. L. R.

In regard to the former papers dealing with the subject of the birth of the Man-child, some of our readers might say, "How do you account for the fact that sometimes you represent the Israelitish Church under the aspect of two different women?" The answer must come from the Word of God. Jerusalem is a name common to Israel under the law, and also to Israel under the Gospel. In other words, it belongs to Judah historically until the rooting up of her polity; but to Israel (Ten-Tribed) prophetically, or during this dispensation. Let us turn to the prophet Jeremiah, and compare chap. xxxiii. 16 with chap. xxiii. 6. In the latter chapter the Lord Jesus Christ is called the Lord our Righteousness, and Israel is the name of the Ten-Tribed House; in the former, the Lo-Ammi people is called Jerusalem—that is, "the holy city," "the Mount Zion," "the Church of the living God." She has apparently lost her name of Israel in the grander and more honoured epithet of "Jerusalem, the mother of us all" (Gal. iv. 26, 28); and when her dear Lord shall come, being joined to Him, "reigning with him," "one with Him," "this is the name wherewith she shall be called, 'The Lord our Righteousness'" (Jer. xxxiii. 16). "Who shall separate us from the love of God which is in Christ Jesus our Lord;" then shall the body be in living union with its Head, and when He appears we shall be like Him. Is this language too strong? Is not our life now hid with Christ in God? and do we not now dwell in heavenly places? We look forward with joy to the time when, the Holy Spirit being poured upon us from on high, we shall be constituted "the righteous nation," God dwelling in the midst of us.

But now to our point. In Ezek. xxiii. we have our key; the second verse represents two women, the daughters of one mother, and whilst looking at these two we see Aholah has the birthright position. Again, in Jer. iii. 7, Israel and Judah are sisters. On investigating this latter chapter we find *backsliding Israel* hath justified herself more than treacherous Judah, and is exhorted to return unto God; for though He had put Israel away (ver. 8), yet treacherous Judah dealt feignedly, she in effect said, "I go, sir, but went not;" whereas Israel said, "I will not, but afterwards repented and went" (Matt. xxi. 28, 31). In this parable the two nations are represented as sons, for the repentant one was zealous, vigorous, energetic, in fact, a "man-child," bringing forth the fruits of the kingdom (Ephraim). Being justified in Christ Jesus, looking upon Him as her Saviour, she became free from the law, he being dead from whom she had by her sin separated herself (Rom. vii. 1—4; Hos. ii. 14—23). This betrothment is now going on, and will be consummated by the marriage union described in Jer. iii. 14.

We ask our friends or our opponents whether the Lord may not have in view throughout the vista of ages the one woman, calling her Jerusalem, whilst the union of the two nations was still in existence, but after the separation He had mercy upon that one of the two, her offspring whom He had fore-ordained to be a witness to the law (Hos. i. 7), and that, in order to show that by the deeds of the law no flesh should be saved, He exemplified this in the destruction (as a nation) of her who was under the law. During this time Judah, as the heir, in that she prevailed over her sister (1 Chron. v. 2), was called and recognised by her mother's name, *Jerusalem*, and of her came the Chief Ruler, the Lord Jesus Christ. This Jerusalem is now in bondage with her children. But in Isa. liv. she is addressed who had been put away—viz., the Ten-Tribed House, the other daughter of this one woman, and as the result of that finished work, recorded above in chap. liii. (where Christ is said to see His seed, ver. 10, 11), she is exhorted to "Rejoice, thou barren that barest not, break forth into singing, thou that travailest not, for more are the children of the desolate than the children of the married wife, saith the Lord."

Thus under the Gospel comes forth that other daughter, the one to whom the birthright pertained (1 Chron. v. 2), and the Tribes represented under "Joseph, the stick of Ephraim, and all the House of Israel his companions," the people that had not obtained mercy, they who were denationalised (Hos. i. 9), to whom Judah had said, "Get you far from the Lord." But God had promised to be a little sanctuary unto them, and although "cast out," "dispersed," yet were they not cast off. This people (Rom. ix. 21), made from the same lump as Judah, *born of the same woman*, are received again into blessed fellowship (Rom. ix. 25, 26), "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 (Isa. liv. 6, with context). By sovereign grace this people (once Gentiles, in that they had ceased for a time to be "Ammi," "My people," and consequently, the whole world being regarded under two classes, Jews and Gentiles, as they were certainly not Jews, they must have been Gentiles), this wandering, outcast, dispersed people, by the infinite love and mercy of God, in the fulness of time is brought nigh through the blood of Christ. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?" (Rom. ix. 21—24). What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath (the nation of Judah) fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us whom He hath called not of the Jews only, but also of the Gentiles. "Even us." Who does St. Paul mean? himself a "man of Benjamin," a "Hebrew of the Hebrews." To analyse these expressions would take up too much space, we leave them to others, merely asking who the Hebrews were to whom He referred? and taking into consideration Heb. iv. 1—3, as spoken of those Hebrews who believed on the Lord Jesus Christ; and ver. 6, as alluding to the Jews nationally. Again, these Hebrews (Heb. xi. 21) were come unto Mount Zion, unto the city of the living God, the heavenly Jerusalem (chap. xii. 22), and are placed in contrast with those other Hebrews, who, like Esau, sold their birthright, and had "come to the mount that might be touched and that burned with fire," and "unto blackness, and darkness, and tempest" (ver. 18). It does not occur to us that anyone has attempted to interpret this epistle other than literally.

St. Paul also came from Asia Minor, Cilicia, the region of the location of the "strangers" (in that they were not Jews), scattered throughout Pontus, Galatia, Cappadocia, Asia (proconsular), and Bithynia, whom St. Peter addresses as "elect according to the foreknowledge of God, through the sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." Being elected *unto obedience*, they come into the promise made unto Israel in Lev. xxvi. 12, also into all these glorious attendants in the context, and are constituted "a chosen generation, a royal priesthood, a holy nation, a peculiar people," that they might show forth His praises, who had called them out of darkness into His marvellous light (1 Peter i. 1—4, ii. 9, 10, 24, 25; Isa. liii. 6, 10, 11).

Thus we see, on studying these portions together with Rom. iv. 16, with context, Gal. iv. 22—31, and Eph. i., that the Church under the New Testament, is of the same family with Judah, agreeing with so many Old Testament utterances, such as "You only have I known of all the families of the earth." The *two* families which the Lord has chosen. The last family being the elder daughter (Samaria) of the one mother, and fore-ordained of God to be the other witness—viz., that one loved with an everlasting love, therefore drawn with loving-kindness (Jer. xxxi. 2).

And so the Identity of the two women lies in their being seen as God's two witnesses, the one proclaiming EL, and the other JAH. The Lord He is the God. The EL of the law, the same as the JAH of the Gospel. "The just God, and yet the

Digitized by Google

Sanctifier of all that believe on Jesus" (Mal. iv. 5, 6); the effect being the glorious reunion of Judah and Israel under one Lord and Saviour Jesus Christ.

Reviews.

A Lecture on the Principles of the Reformation, as Developed Both in the Old Testament and Apostolic Times. An argument from Analogy. By the Rev. W. Butler Doherty, vicar of St. Matthew's, Kingsdown, Bristol. Hamilton Adams & Co., 32, Paternoster-row; I. E. Chillcott, Bristol. Price 4d.

WE commend the above pamphlet very strongly to our readers for two reasons. 1st. It affords excellent blind testimony to our Identity; and 2nd. It is a new and original light thrown on our glorious Reformation, connecting it distinctly with all previous reformations of God's inheritance by means simply and solely of His own Word.

The author, who is the successor of our late adversary, the Rev. J. B. Clifford, in St. Matthew's, Kingsdown, Bristol, sets out to show that the Reformation of the sixteenth century was brought about by the operation of two principles—1st. That God Himself addressed man on the subject of religion; and 2nd. That He has so spoken that man can understand Him. God thus spoke, says Mr. Doherty, to Adam in Eden, to Cain and Abel after the fall. The elder brother practised a religion devised by his own thoughts, the younger what God prescribed. He dared to differ from his elder brother, and God honoured him. For Abel heard and obeyed God's word. So did Noah, Abraham, Isaac, Jacob, Moses, and finally the children of Israel. All these heard the words of God, obeyed, and thus carried out the principles of our own later Reformation, which was founded on obedience and submission to the Scriptures of truth. At page 7 Mr. Doherty points out how the Church life of the people of Israel exhibited a "movement exactly similar in all essential respects with our own Reformation." His examples he takes from the histories of Joshua, Samuel, Moses, David, and the prophets, all of whom insisted on conformity to God's Word written. Hezekiah's case, as described in 2 Kings xviii. 4—7, and King Josiah's in 2 Kings xxii., when "the book of the law was found," are relied on as showing a parallel Reformation to our own in Jewish times, arising from the self-same cause. The Word of God was newly rediscovered and there followed amendment of national life, and, above all, God's blessing and favour. The Reformation in Ezra's days, brought about by the same cause (the appeal afresh to God's Word), is dwelt on by Mr. Doherty as a fresh case in point, showing by analogy that our own Reformation was a God-blest one, grounded on His own Word. All through this excellent pamphlet the "analogy of parallelism," between the facts of the God-blessed history of Israel and Judah of old, and our own sixteenth century Reformation are insisted on, to prove that the latter was of God, "with world-wide results of blessing, lasting and still extending to this day." The honour put on the Scriptures by our blessed Lord Himself, and by His apostles and disciples, furnishes Mr. Doherty with strong arguments in support of his contention—namely, that God's means to reform His people are the exhibition to them of His Word, teaching them to live thereby. The Scriptures were the means used, and they were addressed to the people in such wise that they could understand them. Fallen themselves into gross darkness and national sin, the Word of God was given to them all through the times of declension from the first, as the means of restoring the people to godliness, and it was always and at all times (says Mr. Doherty) "BY THE WORD" (Eph. v. 26).

So far our author. We have the pleasure now to show our readers how unconsciously and blindly our respected teacher has riveted the links which bind the Gospel and Reformation light to God's people Israel, the inhabitants of these Isles of the West.

All Mr. Doherty's arguments are directed (as they must be) to the effects of the Reformation among the British people and Church. Yet Reformation light was given by the Lord to Germany, Italy, France, Belgium, Spain, and Austria. What has caused it to die out there? Where is the Huguenot Church? Killed. The German Protestantism of Luther? It is only living as a name. Its vitality is gone. Italy, Spain, Belgium, Austria are sunk in Papal darkness without a hope of revival. Why is it living, flourishing, growing, increasing, only in these isles of the West? Why is God's Word a living power here as it is nowhere else? and while it has lost its vitality as a reforming agent on the Continent, why is it powerful here among the Anglo-Saxons alone, to revive, strengthen, sanctify, and restore spiritual life among a recreant race, whose tendency is, and always has been, to let that life die out and perish? Mr. Doherty does not answer these questions, and he does not pause to consider the wondrous fact of the continuity of the blessed Gospel and of the Word of God to these islands. We find, in the facts of our case, and in the wondrous original "argument from analogy," Mr. Doherty has brought before us in his pamphlet a clear testimony to our Identity with Israel, for God's own word is that "He showeth His words unto Jacob, His statutes and judgments unto Israel. HE HATH NOT DEALT SO WITH ANY NATION. And as for His judgments, THEY have NOT known them" (Psa. cxlvii. 19, 20). Because of God's choice of the British as His lost people Israel, the analogy with Israel of old is seen to come out with force here as Mr. Doherty proves, and because of our Identity He favours us with reformation on reformation for He showeth *us* His Word, His statutes, and His judgments. He never has dealt and never will deal so with any other nation as He did with Israel of the olden days, and as He does with us. His choice of Israel is proved by many portions of the Word, and "God is not a man that He should lie, nor the Son of Man that He should repent." "He hath commanded to bless Israel, and He hath blessed, and none can reverse it" (Numb. xxiii. 19, 20; Deut. iv. 1—9, vii. 6—9, xxvi. 18; 2 Sam. vii. 23, 24; Psa. cxlvii. 19, 20; Amos iii. 2; Matt. i. 21; Rom. xi. 1).

We hope Mr. Doherty will have many readers, and will in time himself see how strong an argument he has furnished us to help us to prove our Identity with God's chosen ones, His people Israel. At present, no doubt, his is blind testimony.

Good Tidings to Israel and the Church. A quarterly magazine, edited by the Rev. Robert Douglas, M.A., vicar of St. Stephen, Sheffield. Price 6d., 2s. 3d. per annum. Jas. Nisbet, 21, Berners-street, W.

THE new Identity magazine above described, the first number of which has just issued from the press, has for its object the dissemination of the Gothic or Teutonic theory, with the addition of some spiritualising views, peculiar to the editor, Mr. Douglas, himself. We have no sympathy with this effort. If we do not feel called on to oppose it, we do exceedingly regret that such an apple of discord has been thrown into the Israelite camp. We trust none of our friends will co-operate with it. The three papers written by the editor—viz., "Our Creed," "The Outlook, Our Apology," and "How I Found Israel"—plainly show what the object of this magazine is.

The authoress of "The Heir of the World" has a Teutonic, or Gothic article in it, called "The Company of Nations," re-asserting the error that the European nations are of Israel. We find however Professor P. Smyth has contributed a paper to the magazine, which must be very distasteful, we think, to Mr. Douglas, since it plainly preaches coercion against the Boers of the Transvaal, and that the British are the Ten Lost Tribes. Col. Gawler's article, "Scyths and Scots," is colourless.

We thought that the Gothic error had died with the death of the *Standard of Israel*, but as we are disappointed in that hope, we propose to do our best to expose the misconceptions of this serial, and are thus forced to revive disputes which we had hoped were dead and buried long ago. Mr. Douglas declines to call himself an *Anglo*-Israelite, but simply an Israelite, because he considers that "mere natural descent goes for absolutely nothing either to the individual or nation, except to increase the condemnation of the unbelieving." Yet, in contradiction of himself, he adds that his view is, that "only those are Israelites who have the spirit of Christ now, *as well as the natural generation.*" It comes, then, to this: according to Mr. Douglas, Israelism consists in being a "true believer"—that is, a child of God, *plus* the natural birth as one of Abraham's seed. That man who combines both has a claim on the Abrahamic blessings; but the condition of the man who has the Spirit of Christ without the natural generation, or only the latter without the former, is not described. Both, we conclude, must be outside the covenant. We are landed here in scores of absurdities, which facts show to be such. For instance, there is tied up to the Abrahamic covenant the multitudinous seed, the Protestantism as a nation, the national possession of the Gates, and the evangelising world-wide function (Gen. xxii. 17, 18; Isa. xliii. 12). Our nation exercises and enjoys all these blessings, but only a mere small percentage, it must be admitted, of our race are yet true believers in Christ. How, then, do we all actually as a nation enjoy the Abrahamic covenants? The fact is, Mr. Douglas's belief is a contradiction, and is upset by the views of his own contributors in the first number of his magazine; for at pages 24—27 we find A. S. declaring that the European nations, *qud* nations, are that

Digitized by Google

"company of nations" promised by God to Jacob (Gen. xxxv. 11), and therefore Hebrews or Israelites. While the same writer asserts that the "fulness of nations," promised by Jacob to his son Ephraim (Gen. xlviii. 19), finds its fulfilment in the exceeding fulness, even to repletion, of this land, as compared with others, a fact which results in her throwing out colonies (these must be Hebrew and Israelites), and the "*latter are fast becoming nations*" (page 26). We exceedingly rejoice in this slip, for here this incautious writer admits (contrary to her own argument) that the British, being Israelites of One Tribe only, are not only possessors of the "fulness of nations," but that the said "fulness" is bringing on the other fulfilment—namely, "the company of nations."

The final outcome of the theory Mr. Douglas is encouraging by leaving the paths of prophetic truth is reached at page 26, where A. S. asserts that Jacob, while separately blessing his sons, showed thereby that "their future, each as head of a Tribe, will eventually be, that each will be found TO BECOME A NATION." (The capitals are A. S.'s.) Israel of the Ten Tribes, therefore, must be ten nations now, according to A. S., though God's Word always speaks of "Ephraim and the Tribes of Israel his fellows" as one nation with A king of the seed of David to rule over them ALL, according to the promise of God to the sweet Psalmist regarding the throne of his posterity over the one nation "Israel for ever" (Jer. xxxiii. 17, 26; 1 Kings viii. 25; 2 Sam. vii. 24—29; Ezek. xxxvii. 19).

A magazine founded on Identity error, embracing contradictory and perplexing spiritualising teaching, which revives the exploded follies of the Teutonic and Gothic theories, cannot be acceptable, one would think, to British Israelites. We therefore do not think the Rev. W. Douglas's venture is likely to be successful; and we are resolved that in the interests of God's truth it shall be resisted, as far as we are able lawfully to do so, by means of the BANNER OF ISRAEL.

The Chronology of the Bible Identified with that of the Great Pyramid of Egypt from Adam to A.D. 1881. By Donald Stuart. Mauritius: General Steam Company, 6, Government-street, Mauritius, 1881.

THE above is the title of a small pamphlet of ten pages which we have just received from the Mauritius, and which, we believe, is not procurable in this country. It is a remarkable and original publication, having for its object to build up a scheme of sacred chronology from the Bible alone, commencing with Adam and ending with the present year, A.D. 1881. Mr. D. Stuart takes his *terminus a quo* from the fall of Adam, not his creation. Then, he holds, Adam became mortal, and his true history belongs to us from that time. Starting with his chronological data, Mr. Stuart links the Scriptural dates with the Great Pyramid's, and finds them both fit accurately. He reckons the Great Pyramid chronology thus:—

The Entrance Gallery is	985 inches long	=	985 years.
The first Ascending Passage is	1542 "	=	1542 "
The Grand Gallery is	1881 "	=	1881 "

The chronological period, measured by the Great Pyramid, therefore, is 4408 years.

From these conclusions he turns to the Bible, and there finds, by reckoning the dates and periods given us, that, for reasons he states, there were—

From Adam to the announcement of the Deluge 1591-2 years.
To the accession of Pharaoh, before Exodus, 2577 years from Adam.
To the birth of Christ, 4119 years from Adam = A.D. 0.

Summarising his results, Mr. Stuart brings out these analogies and coincidences:—

	Bible dates.	Pyramid dates.	Dates after Adam.
From Adam to announcement of Deluge ...	1591-2	0	1591
From announcement of Deluge to accession of Pharaoh, before Exodus...	985-6	985	2577
From accession of Pharaoh to birth of Christ	1542	1542	4119
From birth of Christ to A.D. 1881.	1881	1881	6000
Years from Adam to A.D. 1881	6000	4408	
Add unrecorded period in Great Pyramid ...		1592	
Years from Adam to A.D. 1881, according to dates		6000	

The reasoning on which Mr. Stuart grounds the above results we are unable to furnish for want of space; but we think his pamphlet, which is written with special reference to Freemasonry, and for the good of his fellow-craftsmen, ought to be circulated to the public; and we should be glad to hear that Mr. Stuart (who we believe to be a searcher after truth in respect to our Identity) has thought it proper to bring out an edition in London for the benefit of those who want to know more of a system which harmonises the Bible chronology with that of the Great Pyramid, and brings Free masonry, also, to bear upon the question.

Correspondence.

ENGLAND AND AMERICA.

To the Editor of the "Banner of Israel."

DEAR SIR,—Your correspondent, "H. W.," takes me to task in your issue of the 2nd inst., for referring to the words of Mr. Read and Mr. Gladstone. I did not accuse the former of anything except the attempt to make America appear the greatest country in the world, which she is *not*, in any sense of the word.

I cannot now lay my hand upon Mr. Read's lecture; but as regards my "being badly informed" as to Mr. Gladstone's views, perhaps I may be allowed to quote a few of that gentleman's remarks from his article in the *North American Review*, entitled "Kin Beyond Sea," in justification of my former letter which you were good enough to publish in your issue of February 2, last.

He says, "America will probably become the head-servant of the great household of the world, the employer of all employed because her service will be the most and the ablest." That "while we have been advancing with portentous rapidity, America is passing us by in a canter;" while "England is to fall to the condition of Genoa, or Venice, or Holland." That "their self-command, self-denial, and wise forethought for the future, have been, to say the least, eight-fold ours." That "as between the America and England of the future, that the daughter at some no very distant time will, whether fairer or less fair, be unquestionably yet stronger than the mother." He "supposes the very next census in the year 1880 will exhibit America to the world as certainly the wealthiest of all the nations."

All this adulation of America fell very wide of pleasing her, as the following extract from a New York paper will show: "Like all Mr. Gladstone's utterances, this is sonorous, fluent, and pleasing, delivered with an air of superior insight and wisdom; and it is specially commended to American readers by a dash of patronising compliment. Possibly a good many persons will think a sincere respect might have been better attested by a careful study of our history and institutions, and by an avoidance of misconceptions and blunders, some of which are so extraordinary that they cannot be passed over."

Of course, I can only be informed of Mr. Gladstone's views as he is pleased to express them, and I beg to recommend to "H. W.'s" attention "Kin Beyond Sea," and "American Facts," &c., in *Blackwood's Magazine*, November, 1878, from which I have quoted.

I thought that the extract I sent you was a capital answer to the former, and I think so still.

Yours faithfully,
"A BENT OAR."

Montreal, March 17, 1881.

NOTE BY THE EDITOR.—With the above letter the correspondence on the subject will close in the BANNER.

MORE "BLIND" EVIDENCE.—On pp. 214—218 of the "Old Church Clock," fifth edition, 1880, is an account of the ceremony of laying the foundation stone of the new tower of the Manchester cathedral, by Dr. J. P. Lee, the late Bishop of Manchester, on August 4, 1864. After a sermon, preached by Dr. W. Thomson, Archbishop of York, a procession of the clergy and ecclesiastical officials present, from the chapter-house through the centre aisle of the church, and a processional hymn sung, "the refrain of which being taken up by the long line of clergy and laity," we are told, "was peculiarly appropriate:—

"'Oh, 'twas a joyful sound to hear
Our Tribes devoutly say,
"Up, Israel, to the temple haste,
And keep your festal day."'"

In the light of our Identity with the Lost House of Israel, we can see a great "appropriateness," but not much otherwise; though we suppose the writer meant the "Tribes" of our "*spiritual* Israel."—J. THOMSON.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	13	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

OUR FREE CIRCULATION FUND.—A Working Man, employed in one of our largest works in England, writes us an offer to circulate the *Banner of Israel* in the works. He says "many in the establishment are taking an increasing interest in the Identity cause," and he finds a "great demand" for information on the subject, as many are listening and becoming inquirers. But there are Six Thousand hands employed on the works and we are asked to send them *Banners* to circulate which will be anxiously read. We have dispatched a parcel to-day, containing 2,000 *Banners*, and some other Identity literature. Here is a splendid opening for spreading Identity truth. We shall next week send a further supply of at least 2,000 more *Banners*. Should our friends feel these opportunities ought not to be lost, and are willing to aid in the effort, they can send either to the Editor, "Philo-Israel," or to the Printer.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG

Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.

By C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

Second Edition now ready, price 2d., post free 2½d., 12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE

BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL: Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 3d., post free 3½d.

"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London:

ROBERT BANKS, Racquet Court, Fleet Street.

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.

By REV. JOSEPH WILD D.D.

With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C

SEE NEW IDENTITY QUARTERLY MAGAZINE. Editor, Rev. R. DOUGLAS, M.A., Vicar of St. Stephen, Sheffield. Articles by Piazzi Smyth, Col. Gawler, &c. Price 6d.; post free, annually, 2s. 3d. James Nisbet & Co., London.

B. SCOTT'S ESSAY on NATURAL MEDICINES. "Should be read by every one afflicted."—So writes a Clergyman in Lancashire. Post free five stamps. B. V. Scott, 121, Kensington, Liverpool.

NEW PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES

FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price **6d.**, by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS

WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Specimen Copy post free for 2½d.

THE ONLY MONTHLY IDENTITY MAGAZINE.

Price 2d., Annual Subscription, 2s. 6d. Yearly Volume, 3s. 6d. Bound in cloth, gilt. Postage 6d. extra.

ISRAEL'S HOPE AND DESTINY.

EDITED BY DOUGLAS A. ONSLOW, J.P.

CONTENTS OF **APRIL** NUMBER :—

Anglo-Israel Bible Truths.—No. 4. "Call her name Lo-Ruhamah: for I will no more have mercy upon the House of Israel; but I will utterly take them away."—Hosea i. 6.

The Testimony of Scripture Respecting the Date of Our Lord's Nativity. By Geo. N. Walsh.

The Chief Dates of the World.

The Hastings Controversy, Between the Rev. W. Barker, Baptist Minister, Hastings, and Philo-Israel, Editor of the "Banner of Israel."—Part XII.

"The Necessity for the Redemption of Ephraim-Israel." By the Editor.

"The Reputed Descendants of Ten-Tribed Israel Residing near Lake Ooroomiah, in Persia."

Correspondence.—Pyramid Chronology. Review.

Meetings, Lectures, &c.—Conference of Anglo-Israel Associations held at Manchester, March 9, 1881.—Morland, Westmoreland.—South Africa.—Perth Anglo-Israel Lectures.—Manchester and Salford Anglo-Israel Association.—Leamington Anglo-Israel Association.—Wimbledon Association.—Norton (Sheffield) Israel's Identification Association.—Preston Anglo-Israel Association.

ROBERT BANKS, RACQUET COURT, FLEET STREET. AND ALL BOOKSELLERS.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Ready Shortly.

A CHRONOLOGICAL AND GEOGRAPHICAL MAP. Shewing the DEVELOPMENT of the British Power and the Affinity of the British Nation with the Ten Lost Tribes.

PRICE ONE SHILLING.

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

New ready, bound in cloth, 2s. 3d., gilt, 2s. 9d. post free 3d. extra.

SERMON I.,

Containing Seven Parts of Extracts from the

"FLYING ROLL,"

FOR THE

"INGATHERING" OF ISRAEL.

May be had of Joseph Head, John Rogers, George Moore, Edward Rogers, 5, Trafalgar-st., New Brompton, Kent; Joshua Rogers, 151, Great Titchfield-st., London, W.; and, by ordering, of any bookseller. May be had also in parts, 4d each; post free 4½d.

"Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

A RESUME OF THE SCRIPTURAL ARGUMENT. Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100.

London: ROBERT BANKS, Racquet-court, Fleet-street.

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

Just published, price One Shilling, post free.

PROMISES, PROPHECIES, and DECLARATIONS relating to GOD'S CHOSEN PEOPLE ISRAEL.

London: F. Norgate, 7, King-street, Covent-garden.

London: W. H. Guest, 20, Warwick-lane, Paternoster-row.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

London: Robert Banks, Racquet-court, Fleet-street.

ROBERT BANKS'S CATALOGUE OF WORKS ON THE IDENTITY OF THE BRITISH PEOPLE WITH THE LOST TEN TRIBES OF ISRAEL will be sent to any address, post free, on application Racquet-court, Fleet-street, London.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, APRIL 20, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 226. Entered at Stationers' Hall.] WEDNESDAY, APRIL 27, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Death of the Earl of Beaconsfield	169
Israelism and War	169
A Second Pyramid Letter. Received from an Officer—well acquainted with Palestine. Forwarded by Professor Piazzi Smyth	170
"The Head and Not the Tail" in Respect to Traffic Through the Suez Canal in 1879	171
The Second Advent of the Messiah. By P.—Part II.	171
The Identification of the British Nation with the Lost Tribes. Arguments Pro and Con, with Remarks by the Rev. C. W. Hickson, M.A., of Bristol.—Part II.	172
News From Sydney, N.S.W.	174
Correspondence—A Missionary on Our Identity	174
Special Sermons on Our Identity, by the Rev. Richard Hill, B.A., Oxon	175

THE DEATH OF THE EARL OF BEACONSFIELD.

WE record with deep sorrow the death, at early dawn on April 19, 1881, of the Earl of Beaconsfield. With him has passed away a great man, whose loss is almost irreparable, who has nobly filled a conspicuous part in his country's history during the late eventful years, and whom we, as Israelites, shall ever remember with respect and gratitude, for the service he has done to our beloved country.

Some of us had thought that to him God had reserved the honour of inaugurating the events leading to the glorious return of Israel and Judah to their own inheritance. But He has seen fit to disappoint that expectation. The Lord's will be done. He is not restricted by want of fit and proper agents for carrying out His will when the proper time arrives.

Deeply lamenting as we do the loss of one of Israel's greatest statesmen, we trust Him, in whose hands are all events, to supply his place, and to bring about the fulfilment of those promises on which all our hearts are fixed and our eyes are turned.

ISRAELISM AND WAR.

SOME of those who read the BANNER find our views respecting war exceedingly repugnant to their own ideas of what is right and proper for Christian men to follow. They say that they perceive in our articles, especially pointing to recent papers and leaders on the Transvaal war, "an absence of that spirit of meekness and of peace which a follower of the Lord Jesus should possess." "For a so-called religious paper," says one of our mentors, "to join with blood-loving Jingoes in hounding on your countrymen to war in the spirit of vindictive revenge, shows me your paper is not according to the mind of the Spirit. You may be a follower of Joshua the son of Nun, but not (in this matter) of Jesus, Son of God."

This is, of course, as trenchant and incisive a charge against the editorial views set out in this journal as we could possibly meet with anywhere; and as it emanates from a minister of religion, we think the cause of truth is best served by bringing the words of accusation straight into the light, calmly looking the thing in the face and asking ourselves, Whether war is indeed against the mind of the Lord Jesus; and whether a nation or an individual of this nation—being Israel—ought or ought not under any circumstances to engage in war?

In regard to the personal charge, that in certain articles the Editor of this journal has exhibited the spirit of a "blood-loving Jingo" (whatever that may mean); that we have hounded on our countrymen to war in the spirit of vindictive revenge; and that we, personally, have not the spirit of Jesus (in this matter), we do not propose to offer any defence save the plea of "Not guilty." We are not aware to what particular words or expressions our unfriendly monitor meant to refer us; and we are sure that as far as our own mind and bent is concerned we love peace and hate warfare and bloodshed with the best. But we wrote, and always do write, with reference to the picture God draws in His Holy Word of His people Israel.

We have always maintained, do maintain, and shall in future ever assert that war is always represented in God's Word as a means whereby His purposes towards Israel are to be carried out; and that we cannot expect it to be otherwise now, when the drama is about to close. Is it a fact, or is it not, that our Lord Jesus Christ, being Jehovah, the God of Israel, led His people by means of war to the position they occupied in Palestine when the Gospel found them there? Who was the captain of the host of the Lord, who, with sword drawn in hand, came to the help of Joshua against Jericho, unless it was the Lord Jesus, the Son of God? Was it by His instruction, or was it not, that by war Jericho was taken, and its inhabitants utterly destroyed through the instrumentality of Israel? Was it not the Lord Jehovah, nay, the Lord Jesus Himself, by whom Joshua was instructed how to make war on Ai, and succeeded (Josh. viii. 1, x. 8, 14, 42, &c.)? The spirit of Joshua the son of Nun, which our opponent taunts us with possessing, was a spirit which emanated straight from Jesus Christ, the God and King of Israel; and if the Lord Jesus of the New Testament had no part in the terrible scenes which gave the land of Canaan to our forefathers, then in truth He is not Jehovah, but another Being altogether, which God forbid!

Taking the New Testament for our guide, while we freely admit that He said in Luke ix. 55, 56, that "He had not come

Digitized by Google

to destroy men's lives but to save them," we must also notice what the Lord said on another occasion (Luke xii. 49—53; Matt. x. 34), "that He was come to send a sword, fire, division, but not peace upon the earth." Had the Lord's testimony been different, then had the New differed strangely from the Old Testament, for there we read that the same Jehovah-Jesus' "determination is to gather the nations, 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" (Zeph. iii. 8). But how? By the wars and rumours of wars, the distress of nations, the perplexity, the sea and waves roaring, by the hearts of men failing them for fear and for looking after those things coming on the earth, all which He Himself predicted should come before He appears to save and redeem His people.

So far from war being foreign to God's purposes, He Himself tells us that He, being Jehovah—therefore the Lord Jesus, God personified—"shall go forth (ere long) as a mighty Man, He shall stir up the jealousy like a Man of war, He shall cry, yea, roar, He shall prevail against His adversaries" (Isa. xlii. 13). And His "battle-axe" in all these operations is ever Israel (Jer. li. 20—23). "Men shall strive and war against her (He says), but they shall succumb to Israel" (Isa. xli. 10—15). "They that WAR against thee (He says) shall be as nothing, and as a thing of nought." Why? Because the Lord fights for—nay, by—Israel's side, as His ally, and who can stand against the God of glory? (Isa. liv. 15—17, xvii. 12—14).

The fact is, our opponents on this subject have not an atom of support in God's Word! The spirit of Jesus, as applied to the believer, is doubtless a spirit of meekness and of peace. But the Lord's dealings with the nations, and His dealings with individuals, are perfectly different, and cannot be judged by the same rule. The Christian believer is not to resist even injustice in certain circumstances (Matt. v. 38—44); but in regard to nations we see that the same Lord has arranged that Gentile races are to be destroyed—nay, annihilated—in their wars with Israel (Isa. xli. 11, 12); and that when they rise against Israel they must without fail be undone (Isa. liv. 15—17; Micah v. 8).

We write as we have done in no blood-thirsty, vindictive spirit; but simply to bring out the truth. War we believe to be one of God's instruments for the accomplishment of His purposes in the government of this fallen world; and we are sure, from our past history, as well as from what we see to be plainly before us, that by war we have attained our present position of command in the world; and that by war, chiefly, we shall maintain it until our King, having come down to reign, all wars shall cease at His command, and peace shall prevail instead (Isa. ii. 2—5). May that day soon be here! and then shall Israel praise the Lord as she has never praised Him yet. Even so, come, Lord Jesus! come quickly!

A SECOND PYRAMID LETTER.

RECEIVED FROM AN OFFICER—WELL ACQUAINTED WITH PALESTINE, ANCIENT AND MODERN—RETURNING TO INDIA. FORWARDED BY PROFESSOR PIAZZI SMYTH.

MY DEAR SIR,—I went out to the Great Pyramid again yesterday, and found Mr. Petrie occupied with his attendant, Alee Dobree, in searching the site for fragments of diorite, &c. He kindly asked me to go round with him, and we examined the entire immediate neighbourhood of the three Pyramids, specially noticing the excavation round the second Pyramid, and the mode in which the builders cut out the stones of the size and shape they desired by parallel trenches in the solid rock. The evidences of stone chipping and preparation were clear, and we even made out the rounded sites of the overseers' huts. The undisturbed condition of the ground, and abundance of vestiges much surprised me, for some looked so recent I could scarcely credit them at first with an antiquity of thousands of years. At present I am told there is some doubt as to the material of the tools employed by the workmen; Mr. Petrie suggested some hard alloy of brass, but I am under the impression they must have had iron, and do not see how the granite could have been smoothed without the use of steel. (This is precisely the conclusion arrived at by Mr. St. John Vincent Day—see "Our Inheritance in the Great Pyramid," appendix, third edition.—ED.)

I have rather a good opinion of the second Pyramid. It does not seem built either to rival or injure the Great Pyramid. Mr. Petrie remarked, if it had been its builders would have made it higher. At the same time, to my mind, it does take away from the effect rather, but overlaps only on the desert side, from which no one views the Great Pyramid. The masonry of the second is poorer, but the mass is immense; and I cannot imagine so much labour having been gone through in servile imitation for a mere king's tomb. The small tombs about the Great Pyramid are said to be of nearly the same age as itself. This is singular, and shows that detestation of the principles of its architect and founder had not set in at once, and that it was, on the contrary, revered at the time.

Before I left, I went inside again with Alee Dobree, and passed once more through all the Great Pyramid chambers and passages. I saw then that the top of the well is distinctly square. The character of the masonry is much more apparent on a second visit, and its refinements came out more. There was nothing absolutely new in what I then saw, but I was more able to get clear ideas of the interior than in going over it rapidly. It seems, however, nearly to have served its purpose; but I expect an increased interest to be taken in the structure, and this by the Egyptians themselves. They will see its attractiveness as a monument and power of bringing visitors to Cairo; and there will probably be other forces and motives put all of a sudden in operation, such as I cannot conjecture at present; and we shall perhaps have cloth of gold where now there are dust and bats. But this will come from the Egyptians themselves, I think, if it comes at all. For one thing, the realisation of the iconoclastic character of the Great Pyramid will approve it to the Mahommedan mind, the astronomical properties to the Arab. But they have to catch the idea, and Pyramid facts have yet to be put into Arabic.

I asked the Bedouins if they went to school, and they said, No; but I think they would go if one were established. For some reason or other the Pyramid is left in Arab hands. The immediate custodians appear to me to be very sharp for illiterate people, and to deserve being made better acquainted with the real nature of the Great Pyramid. Below the clatter and extorting mannerisms—which they drop when they notice they are seen through—there is, as with all Arabs, and most Orientals, a good deal of curious thoughtfulness. But they require to have the information in their own language, to ponder over slowly at leisure.

I have not, however, been able to ascertain in any way what Egyptian race will take the lead in Pyramid resuscitation. The Arab most likely, as they are intense opponents of the principles of the great secret societies of this earth. I intend calling on Dr. Grant to day, and note these passing impressions, such as they are. I remain, yours sincerely,

Cairo, March 1, 1881.

P.S.—Having returned from a third day at the Great Pyramid, I add this, before leaving to-morrow for India. I found Dr. Grant at home yesterday, and heard his opinions on several branches of the question with great interest. He showed me a long roll of the masonry of the first ascending passage drawn to a large scale; I suppose Mr. Dixon's work, and most clearly executed. We had some conversation on the

Digitized by Google

possible meaning of several of the smaller features, also about the cubit, the actual existence of Koufu and Cephren, and other matters.

I went out to-day very much to examine the second Pyramid. The general impression given by the whole of the interior I saw was, that the passages and chambers were used for successive initiation into an elaborate ritual of some sort, which extended to the two sets of temples outside. Whether this ritual was good or bad I don't know; but Mr. Petrie allowed there was nothing idolatrous in the remains. The traces are so distinct, that I think a restoration of the whole group of structures would be easy, if the second Pyramid had any connection with the Great Pyramid. It is possible that if the ritual was pure, it will be revived as an evidence; and what was once taught there will be inculcated for a brief time anew.

Mr. Petrie is now triangulating and taking levels round the Great Pyramid in order to arrive at a close estimation of the length of the Base-sides, and the dimensions of the pavement which encircled the base. He is alone at present, as his father, whom he expected, has not yet joined him. He observed, with justice, on the slow progress made single-handed in triangulation. If I had the time, I should like to have waited a month on the spot, and done some of the work with him. Less than that would hardly make much impression. He appears to be encouraged in the minute character of his measurements by the extraordinary accuracy of the masonry, which does not show to the eye, but comes out in the levelling.

Some persons are evidently perplexed a good deal in the chronology of the Great Pyramid by the four or five years the Christian era is supposed to be out; as well as from certain prominent events being to all appearance unnoticed. It does not, however, follow, that the occurrences to which we commonly attach importance are those that have been really critical. To my mind, the real motive power in history is seldom related; a great deal is suppressed, we could easily understand; while other things, if they were stated, would lie outside our ordinary experience. For instance, the extinction of the Turkish Empire is dreaded by all statesmen, and is probably the most significant event that could occur in modern times, and is felt to be so for Church and State. And yet in what the gravity consists, few could state in definite terms. With this scanty account of what I have seen, I must remain once more, Yours very sincerely,

March 2, 1881.

"THE HEAD AND NOT THE TAIL" IN RESPECT TO THE TRAFFIC THROUGH THE SUEZ CANAL IN 1879.

We take the following from the *Times* of January 28, 1880, being a portion of a letter from an Alexandrian correspondent of that paper, writing on the 19th *idem*. He said what our readers will be prepared for—namely, that Great Britain was "the head and not the tail" in regard to the traffic in 1879 through the Suez Canal. His statement was as follows:—

"The traffic returns of the Suez Canal for the past year are interesting to Englishmen. Out of 1,460 vessels that made the passage, 1,127 were English, while France comes next with 83; Holland with 60; Italy, 52; Austria, 40; Russia, 7; and America and Japan close the list with a vessel apiece. Egypt and Turkey combined contributed 17, and Denmark, Greece, Spain, Servia, and Norway supplied the rest (72). The numbers are a fair guide to an estimate of the proportionate advantage of the Egyptian Bosphorus to the various countries of the world."

The numbers exhibit the magnitude of Israel's trade with the heathen empire, now become by far her largest consumer of British produce. Some declare that India is worthless to our nation. She is, on the contrary, our best customer. She employs an enormous fleet to supply her wants, and gives us in countless ways much of our wealth and material prosperity. Her soldiery would give us supremacy in European war.

THE SECOND ADVENT OF THE MESSIAH.

By P.

(*Concluded from page* 158).

PART II.

In the midst of the Jews, and in the midst of their complete ignorance of it, as a people, one of the chief events of all time (no less than the birth of the Son of God) took place; and they were allowed to remain in ignorance for more than a quarter of a century. Similarly, unknown to modern Israel as a people, some great though silent occurrence may have already taken place in their midst, which will be revealed in due course as marking the beginning of the end. The idea, of late partly ventilated in the columns of the Banner, that the period of our Lord's earth life will be found repeated in symbol at the South end of the Great Gallery, is correct; and if there, it is a fact of most eloquent suggestion.

All these circumstances must be well weighed by those who would understand fully concerning the time of the Lord's coming.

But how? This is partly indicated by the features of the Pyramid touched upon above. Leaving the Pyramid, we will now turn to the written Word, and briefly examine a few of the passages given for our enlightenment.

I.—"Behold, I come as a thief" (Rev. xvi.). This remarkable expression stands in the most remarkable manner *alone*—having at first sight no connection whatever with the subject matter of the chapter. It steals in itself, like a thief, upon our notice—a sudden and unlooked for apparition! so that we are, as it were, compelled to ask how or why it got there. It startles by its abruptness; it compels attention by its accompanying warning. Let us look *into* it and *around* it. "Behold, I come as a thief." How does "a thief" come into a house? Does he come in the light? Is his entrance *visible*? Does he come to the front door, and with a numerous accompaniment and a flourish of trumpets? or with sounding knock and ring announce his arrival? Is it known when and how he enters? When actually in the house does he proceed to rouse the inmates and reveal himself? Is his presence known, or even suspected? All these queries must be answered in the negative; the exact opposite of all these is the truth. It follows, then, that if one phase of the Advent be correctly described by the expression, "I come as a thief," our Lord will be mysteriously amongst us ere we are aware, while we are in total ignorance of the fact; for He will have come without a retinue of saints and angels, without the sound of the archangel's trump, without a public entry into His world—without, in short, coming in state and glory, but once more in humility and retirement, unnoticed and unknown, save perhaps by a very few. The text either means this or nothing; for the phase of the Advent in state, with the glorious accompaniment of saints, angels, and archangels, is not the coming as of "a thief." The wisdom of the Spirit is in the employment of the expression, and the wise shall understand. The remainder of the verse, "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame"—*i.e.*, lest his shame be visible—clearly bears out this interpretation: our Lord in the midst of His people, unperceived by them, but Himself observing, and clearly perceiving their condition. The preceding verse determines the time, the time of the three unclean spirits, the deadly isms of our day, which are fast gathering peoples and classes for national and social war. And this is confirmed by the verse following. The *position* of the passage, again, *between* these two verses, is exceedingly remarkable, being evidently designed by the Spirit to arrest attention, and to give to the watchful the necessary indication to fix the time of His appearance. Nothing is accidental in God's Word. (It may be necessary to meet a possible objection here—the use of the same simile by Paul in the Thessalonians

Digitized by Google

and by Peter; but while they both apply it unmistakably to the final end, or consummation of all things, in the present case it is as unmistakably applied to a point of time considerably *antecedent* to the end of all things).

II.—"They that were ready went in with Him to the marriage, and the door was shut," &c. Here, again, the coming is in the night, when men are asleep. (Is it necessary to say here that men may turn their day into "night" by simply closing their eyes? It was night to the Jews during the entire period of the first coming). The virgins, waiting and watching for Him, both wise and foolish, were asleep; they were all roused by the cry, but only a limited number witnessed the Bridegroom's approach. It is distinctly implied that *spiritual illumination* is indispensable to enable the individual Christian *to see* the arrival, which condition would necessarily limit the number. Those whose oil was exhausted, who were not in attendance at the approach of the Bridegroom, who were not "ready," failed to participate in that joyous phase of the advent, and were "shut out" to await the next phase. (The adjective selected by our Lord Himself to characterise these virgins, shows that they were not shut out from *heaven*, at least, finally; they were "foolish," not "wicked"). A *partial* manifestation is therefore again indicated.

III.—"Ye men of Galilee, this same Jesus shall so come in like manner" (Acts i.). The principal query here again is, Was the ascension public or private? Was it in view of the whole world, or the whole nation, or even of all the inhabitants of the neighbouring city, Jerusalem? or even still of all the disciples, or a considerable number of them? Or was it beheld only by a few? Here there is no possibility of mistake. The apostles alone beheld the ascension. The world did not see; the Jewish people did not see; even the multitude of the disciples did not see the departure of the Lord. If He come again in like manner, will the world, will the multitude of His disciples see *this* return? or only a few? Again, He did not depart in visible glory; He was not even transfigured; and this is a point of very great importance in the consideration of our subject. He was with them at the time as a man amongst men! If He return in like manner, how must He be looked for—"watched" for?

IV.—"To them that look for Him, He shall appear the second time without sin unto salvation" (Heb. xii.). Divine expressions being frequently designed for more than one meaning and application, the apostle Paul is here carried by the Spirit beyond the context. "To them that look for Him;" therefore, again, *not to all*, "He shall appear the second time;" the expression, the second time, indicating a time *similar to the first*. To make fully clear the grounds for this interpretation would require too much space.

V.—"Ye shall not see Me henceforth until ye shall say, Blessed is He that cometh in the Name of the Lord" (Matt. xxiii.). Here is a distinct assurance of a local coming, with a local limitation—viz., the Messiah's *personal* entry into Jerusalem, and His *personal* acceptance by its inhabitants!

VI.—"Watch! for in such an hour as ye think not, the Son of Man cometh." All Anglo-Israelites think the Lord's coming will be about A.D. 1881·6. The words just quoted of the Lord Himself are therefore conclusive that they have missed, or will miss, the initial time. Be it observed, further, that the warning is given to the faithful—not to the world. "In such an hour as ye think not!" Can that hour be *sooner* or *later* than the present moment? (Remember the various lengths shown in the Grand Gallery). If sooner, in what manner alone can the assurance be fulfilled?

It is manifest that all these, with many other widely differing descriptions do not refer to one and the same particular event and point of time; for in that case they would be totally irreconcilable. Wherefore, from these and other utterances of the Spirit in both the Old and New Testaments, which there is not space to notice (*e.g.*, Ezek. xxxiv. 23, 24; Zeph. iii. 14; Zech. ii. 10, 11; Mal. iv. 2, 5); the inference seems indubitable that there is more than one phase of the second coming; and, particularly that the initial phase, like as with the first advent, will be of a quiet, unobtrusive character; that in some mysterious way (what is impossible to the Divine? "God moves in a mysterious way, His wonders to perform"); the Son of Man will enter "as a thief," and stand again unperceived in the midst of sleeping Israel, revealed, as if emerging from a cloud, to the sight of the truly ready, and that the close, like the opening of the dispensation, will have begun unperceived by the unready and unwary, who will await (like the Jews) that latter phase of the coming when He shall appear in visible glory, and every eye shall behold.

The Gallery of the Pyramid, as we have seen, gives indications to the same effect—indications in their turn supported by those of the passages and chambers beyond, which unmistakably refer to still later phases. Did the Scripture stand *alone* with these indications we might hesitate at the interpretation; but the Word in stone gives ample corroboration; and by the mouth of God's own two witnesses the truth will be established.

THE IDENTIFICATION OF THE BRITISH NATION WITH THE LOST TRIBES.

ARGUMENTS PRO AND CON, WITH REMARKS BY THE REV. C. W. HICKSON, M.A., OF BRISTOL.

(*Concluded from page* 164.)

PART II.

6. *Con.*—Deut. xv. 6 is not equally applicable to the Jews. "*Thou*" means the *people* as a *people*, not isolated individuals among them. Individual Jews, such as the Rothschilds and others, lend sometimes to nations, no doubt—that is, they make very temporary advances of money as bankers. But the Jews as a *people* do not lend money to other nations in the form of such loans as are quoted on change—Russian loan, Turkish loan, and so on.

But even if the statement be allowed, it is not a *con*, for it only shows that the Jews, *as well as ourselves*, are enjoying a *distinctly Hebrew blessing*, and would so far suggest that *both alike* must be parts of the Hebrew race; if, then, the Jews are *Judah*, we must be *Israel*.

7. *Con.*—Unless the objector intends to contend that the Hebrew language had no word at all to express what our geography books call "an island," it must be conceded that אִי has that meaning; I fail to see, then, how the word "conveys *nothing*." Thus, Isa. xli. 1, taken in connection with the preceding verse, shows that the said islands are the locality of "waiting on the Lord," and "renewing strength," a double process remarkably fulfilled in us in these islands since the Reformation.

8. *Con.*—GOD'S righteousness is often exhibited in unrighteous acts on *man's* part—*e.g.*, Christ's crucifixion. In righteousness (as regards *God*) He was wounded as our sin-bearer; but in unrighteousness, as regards *His crucifiers*, He was murdered. So the righteousness of God is "employed in the establishment of British power," though some of Britain's own acts may be unrighteous on her part. Shall not the Judge of all the earth do right?

9. *Con.*—Isa. liv. 3. The "*barren*" that did not bear *had been* God's wife of youth (ver. 6), but was forsaken, only, however, for a small moment (ver. 7). Her Maker is her Husband (ver. 5). This *cannot* refer to a *Gentile* Church. Believing Gentiles are *grafted* into God's spouse, but could by no possibility be spoken of as having been His wife prior to such ingrafting, and then for a little moment forsaken. The language must refer to some part of the *Hebrew* race. But it does not refer to *Judah*, for she is the married wife, never divorced, kept united to God *under the law* all the time. Here,

then, we have God's *two* wives, Judah and Israel. See Jer. iii. 8—14, which prophecies that Israel would justify herself, by accepting Christ, more than Judah. Hosea i. and ii., under Gomer, represents the cast off, but afterwards re-married, *Israel*. Hosea iii., under another unmarried woman, represents Judah, abiding for the Lord, yet in unbelief. This very Isa. liv. 1 is quoted in Gal. iv. 27, showing that "Jerusalem which is above" —the New Testament Church—is identical with Israel; while Jerusalem which now is, and is in bondage—*i.e.*, the Jews—are, of course, *Judah*. This passage, then, shows that Christianised Israel will break forth on all sides; "*inheriting the Gentiles*," another expression intimating that those spoken of are not *themselves Gentiles*. So far from there being nothing here of importance bearing on the subject, this passage is one of the plainest proofs that Israel, not Judah, are to be a Christian and colonising nation. Isa. xlix. 20 is a strictly parallel passage, as showing that Israel when, after a time of chastisement, they again rise under God's favour, will become too numerous for the land in which they will be dwelling, and will be driven to colonise.

10. *Con.*—The force of this criticism is entirely destroyed by the fact that אִישׁ (*ish*) though primarily it means a *man*, as distinguished from a woman—like ανηρ in Greek, or *vir* in Latin—yet has also the signification of a man in the sense of "a mortal," as opposed to a divine being—*e.g.*, Job xii. 10, breath of all mankind, Hebrew, breath of all flesh of man—*i.e.*, of all *human* flesh. Accordingly, *ish* is also used to denote "anyone," "everyone," "one," "someone," without reference to male or female—"if a man can number" (Gen. xiii. 16)—*i.e.*, if *anyone* can number; "Let no man go" (Exod. xvi. 29) —*i.e.*, let no *one* go, whether man or woman; "Formerly in Israel thus said the *man* in his going to inquire of the Lord" (1 Sam. ix. 9)—*i.e.*, thus said the *person*, whether man or woman, who went to inquire, &c. So in Jer. xxxiii. 17—"There shall not be cut off for David a man—*i.e.*, a *person*, not necessarily a *male*—sitting upon the throne of the House of Israel." Had a *man*—*i.e.*, a male—been intended specially, I think *gēbhēr* rather than *ish* would have been used, as in Zech. xiii. 7, "The man (*gēbhēr*) that is my fellow;" though even *gēbhēr* is used in the wide sense of a human being, as in Psa. xxxiv. 8: "Blessed is the man" (surely this does not mean *men* only, as distinguished from *women*) "that trusteth in Him."

11. *Con.*—Jer. xxxi. 35, 36, shows more than "that Israel is in *existence* still;" it shows that Israel exists, not merely, as is the case with the Jews, as a *scattered people*, but as a nation גּוֹי (*ghòy*), the proper notion of which word is that of a *body*, a *corpus*, a body politic, an incorporated unity.

Further, the whole passage is clearly predictive of not *mere* existence, but of *happy* existence, *national life*, and *prosperity*. It would, therefore, be absurd to say that what is here promised is fulfilled in the case of the Jews for the last 1,800 years. Hence, this promise of *perpetuation* of national existence and prosperity must have been receiving its fulfilment in Ten-Tribed Israel; otherwise, there has been a great hiatus, or gap, in its fulfilment, sufficient to justify the infidel in asserting that God has broken His word.

12. *Con.*—How is this a *con?* is it not rather a *pro?* Is it not a common remark that, Go where you will you will find Britons, or *Englishmen*, as foreigners, I believe, invariably call them? Is it not our boast that the British drum-beat follows the sun in his daily circuit of the world? That the sun never ceases to shine on some part or another of the British dominions? Israel, when found, will be found all over the world. Britons are already all over the world. Hence *some* presumption, at least, arises that Britons are Israel. It is *pro*, not *con*.

13. *Con.*—I am very familiar with this argument, but do not see, and never could, how it touches the question.

Gentiles were admissable to incorporation with Israel under the Old Testament; they are so, and more freely so, still. All who believe in Christ, not being of Abraham's blood, become Abraham's seed by spiritual ingrafting. There is nothing in all this trite truth to oppose the much over-looked other truth that it is still ABRAHAM'S *seed* which are the special people of God; not, observe, as the apostle points out, Abraham's *seeds* (Gal. iii. 16), for Abraham had *several* seeds, *literal* seeds (Gen. xvii. 20, xxv. 12—16, also 2—4); but his seed, also literal seed—viz., that *one seed only*—named in Gen. xvii. 21, xxi. 12. This is clearly affirmed in Romans ix. 7, 8. *The seed of promise* is Isaac's seed, a spiritual seed truly, headed up in Christ ("Thy seed, which is Christ"); but none the less consisting of Isaac's literal descendants. And the apostle's argument in Romans ix. goes to show that at this present time (the Gospel dispensation) even among Isaac's seed there is a selection. The Jews are not, for the time being, the seed of promise; but others whom He calls (ver. 24) "Gentiles;" but in reference to whom, strangely enough, he quotes Hosea's prophecy of the restoration to favour of the *Lo-Ammied Ten-Tribed* Israel. This plainly shows that the Lost Ten-Tribed people, reduced in all outward appearance to the condition of Gentiles, were to form no inconsiderable portion of the Gentile Church. That others should be incorporated with them in that Church was plainly foretold in Old Testament Scripture (see Isa. lvi. 8, in connection with the two preceding verses).

In Romans iv. 16 St. Paul speaks of *all* the *seed* of Abraham, and then divides *that seed* into *two* parts. Now these two parts must be homogeneous. They are either both Abraham's blood descendants, or they are not. *Two* parts of one "*all*" cannot be of totally different natures, especially when the one "*all*" spoken of is "a seed." The two parts are—(1) That which is of the law, and (2) that which is of the faith of Abraham. By (1) every one knows Paul meant the Jews. The Jews are Abraham's literal seed. Therefore (2) must be Abraham's literal seed too. Accordingly it is said, "He is the FATHER of us *all*." That part of the seed which is "of the faith of Abraham," not circumcised (ver. 11), is, I feel quite sure in my own mind, a body of people believing in the Lord Jesus Christ, mostly consisting of, and in God's mind as a *body* identical with the Lost Ten-Tribed Israel, but including also other believers gathered from all nations. And just as Isaac himself seemed to Abraham to be a most unlikely acquisition (ver. 17—21), so the resuscitation, re-nationalising, and Christianising of the Lost Ten Tribes was an event for which we had no grounds to look, except the sure and certain promise of God that it should happen (Hosea i. 10, ii. 23; Amos ix. 11 to the end).

Our Lord said the kingdom of God—*i.e.*, the privileges attaching to being the especial recipients of God's revelation, and being God's special people—should be taken from the Jews and given to—whom? No other nation at all; but diffused generally and vaguely all the world over? No! but A NATION bringing forth the fruits thereof (Matt. xxi. 43). But God has repeatedly declared His unfixed purpose to deal with *no* NATION in the way of special privilege, except the HEBREW people. The nation, therefore, of which our Lord spoke MUST BE a HEBREW nation. The British nation is that nation. Therefore the British nation, not being the Jews, must be the Lost Ten Tribes. In short, to sum up all this, it is clear to me that the Church itself *must be*, consistently with God's promises, mainly Israelite; and the particular nation with which the Church or kingdom of God stands in closer relationship than with any other nation, must be Israelite too.

See Rev. vii. 8—10, xiv. 1, xix. 1, 3, 6. Alleluia, a Hebrew word; xxi. 10, "holy Jerusalem" (Jerusalem represents Israel as a whole) (12, 14; Matt. xix. 28). Surely the apostles are the heads of the *Church*. If, then, the latter will be, as so many say, a far higher and more spiritual body than the literal Israel, how come the apostles to be ruling the literal Israel and not the Church? Are they to be degraded from the higher to the lower? But if the Church and Israel eventually turn out to be the same thing, all is plain.

Digitized by Google

NEWS FROM SYDNEY, N.S.W.

We take the following (alluded to in Mr. Percy E. Williams's letter below) from the *Sydney Morning Herald* of Dec. 1, 1880 :—

"ANGLO-ISRAEL ASSOCIATION.

"The annual meeting of the Anglo-Israel Association of New South Wales took place on Monday evening last in the new Temperance Hall, and was largely attended. The president, Rev. William Allworth, in his opening address congratulated the members on the flourishing condition of the Association, and briefly reviewed the work of the past three years. Starting in 1877 with only eight members, the Association now numbered 200, and branches had been planted in the interior. The great movement was steadily and silently spreading all over the United Kingdom, America, India, and the colonies; and he rejoiced to see the intense interest taken in the subject by all classes of society.

"The General Secretary then read the following report:—'In presenting the annual report for 1880, your committee have much pleasure in congratulating you on the progress of the Association since the last annual meeting; and also on the amount of work that has been done during the past twelve months. The session has been marked by the delivery of several excellent lectures and readings, and also by the large circulation of literature to all parts of the colony. In August last your President and Secretary visited Bathurst, and found the branch Association in a very flourishing condition, and Identity knowledge spreading in all directions from that centre. Two lectures were given there to large audiences, and the officers mentioned were welcomed everywhere with profuse hospitality and gladness. Your President visited Bega in July, and gave there a series of lectures, which have brought the subject prominently before the residents of that district, and the seed sown there will, we hope, bring forth good results. Reports from the branch at Kempsey, under the management of Mr. E. W. Rudder, show that the movement is rapidly increasing throughout the Macleay district, and many prominent colonists are members of the Association. The Rev. Frederick Gough writes that the Identity is making rapid way in the Gunnedah district, and that his churches are always filled when preaching on the subject. During the year over 2,080 books, pamphlets, and periodicals have been distributed over the colony, in addition to 50,000 leaflets, which cannot but increase the knowledge of the Identity to a very considerable extent. Periodicals and leaflets have also been distributed amongst the men-of-war on the station; and we have been assured that there is no class of literature so welcome to our loyal blue-jackets as that bearing upon our Identity with Lost Israel. It is worthy of remark that the opposition from the clergy has not been so bitter the past few months; and there are many Protestant clergymen who are seriously studying the matter, the result of which, we earnestly hope, will be to make them champions in the cause. In conclusion, we would impress upon the members the necessity of earnest co-operation. Up to the present time the working of the Association has been left too much in the hands of a few. We are now on the eve of 1881, the year we are looking forward to for great blessings to Israel, and the most momentous events in the history of the world. Let us strive, then, one and all, with money, time, and influence to spread this grandest, this most glorious, movement throughout this land, of which we are so justly proud, and by doing so bring peace, comfort, light, and happiness to the homes of our fellow-men, and proving ourselves thereby to be Israelites indeed. Let us, one and all, make this a subject of special prayer each day, and then God, even our own God, will give us His blessing.'

"The Treasurer's statement showed that £109 14s. 3d. had been received during the year; the expenditure amounting to £106 10s. 8d., leaving a credit balance of £3 3s. 7d.

"Number of meetings held during the year: general meetings, 12; council meetings, 10. Lectures: Rev. W. Allworth, 8; Canon M. B. Brownrigg, 1; John Plummer, 2: J. F. Castle, 1; Percy E. Williams, 5. Total, 17. Addresses: Rev. W. Allworth, 2; John Plummer, 1; Percy E. Williams, 2. Total, 5. Papers read: Rev. W. Allworth, 3; Percy E. Williams, 2. Total, 5.

"Mr. John Plummer moved the adoption of the reports in congratulatory terms, and touched upon the early days of the movement in England, where he had been associated with the pioneers of Anglo-Israelism.

"Mr. William Wright seconded the motion, which was carried unanimously.

"The election of officers for the ensuing year resulted as follows:—President: Rev. W. Allworth; Vice-president: H. C. Burnell; Committee: Miss Ebsworth, Messrs. Alexander Gordon, George Campling, A. E. Evans, W. J. Weatherill, Benjamin Selkield, W. Williams, and W. Speer. General Treasurer: C. G. L. Boyce; and General Secretary: Percy E. Williams.

"A vote of thanks to the retiring officers having been presented, the President introduced to the members the well-known advocates of the cause in New Zealand, Mr. and Mrs. Glenny, who had left their homes to assist in promulgating Anglo-Israelism throughout the colonies. Mr. and Mrs. Glenny, who were received with cheers, and cordially welcomed, gave very interesting accounts of the progress of the movement in New Zealand; and the meeting closed with the benediction."

Correspondence.

A MISSIONARY ON OUR IDENTITY.

To the Editor of the "Banner of Israel."

My Dear Sir,—Having read with great interest your work, "The Geography of the Gates," I venture to send you some emendations of the chapter on Hong-kong, where I have resided as a missionary of the Church Missionary Society since 1871, and whither I propose returning (D.V.) in the Autumn. The Island is now strongly fortified on the South, the harbour side, by some six forts, earthworks, constructed in 1878, commanding both approaches to the roadstead. Some of these mount twelve-ton guns. The Northern side owes its defence more to nature than art, the heavy swell prevailing during the greater part of the year rendering landing a matter of great difficulty. Our best defence is undoubtedly our men of war, the forts being meant to protect the important and wealthy city of Victoria from surprise. The temperature is highest in August and September, the eight Summer months being most trying, owing to the rain. Malarious fever is almost unknown. It used to prevail in the wet season, owing to ignorance on the part of those building; the freshly opened soil being wetted, gave rise to malaria. Now ground is opened chiefly in Winter. There is very little level ground to be cultivated. November, December, January, and February are *very healthy* months. There are many beautiful roads on the sea level, and about 250 feet above the same, and also around and across the hill tops. The peak may be ascended easily at almost any hour (except just in the hottest season), without any fear of results. During the Summer many merchants and officials reside there, having their bungalows, which answer for country houses; coming down in the morning to business, and returning in the evening to their wives and families.

The granite dry docks at Aberdeen, to the West of the island, are an important feature. They can receive the largest ironclads. I have there walked under H.M.S. *Iron Duke*, and sister ship *Audacious*. I believe they are the only docks of the kind out of Europe. The population is from 135,000 to 140,000 at the present time, principally Chinese, though about 7,000 are Portugese. It is singular that the Western entrance to the harbour is called the Cap-Sing-Mun, and the Eastern, the Lyee-Mun, or the Capsing Gate and the Lyee Gate. In a lengthy paper, against the blockade by Chinese, read before the Chamber of Commerce in 1877 or 1878, by Granville Sharp, Esq., he specially alluded to the names as names of "Gates which should not be shut day nor night," "Gates of Heaven's appointment," for the free port of Hong-kong. The paper was published in *extenso* in the *China Mail* of that date. I mention the fact as a curious coincidence. You are quite at liberty to make use of these remarks, only I must not be understood to commit myself to the acceptance of a doctrine which, although I cannot controvert it, yet does not carry conviction to my mind. That all the promises of God to Israel are yea and amen, I firmly believe, both spiritual and temporal promises; and the temporal cannot, and are not, to my mind, to be viewed as being abrogated or converted into spiritual promises because the seed is a spiritual seed. I lean on Rom. iv. 16, specially, and the whole chapter generally as the charter of the Church, handing on to us the spiritual seed and the promises made to Abraham our father. But I must not now attempt to discuss so great a question; should health and time permit I may venture to recur to it.

Yours, &c.,

A. B. Hutchinson, C.M.S.

Exeter, April 2, 1881.

Note by the Editor.—We are very thankful to the Rev. A. B. Hutchinson, Church missionary to Hong-kong, for his notes on our remarks on that great Chinese Gate which Israel holds. We hope to make use of his welcome corrections should a second edition of

Digitized by Google

our volume be issued. We are glad to note that our friend, if he cannot yet see with us in reference to our Identity, at any rate confesses "he cannot controvert it!" Note that, opponents! Here is a godly, clear-headed, well-read man, whose recent work on "The Mind of Mencius," respecting the doctrines of that great Chinese philosopher, marks him as a man of culture and thought, is constrained to admit that "he cannot controvert" our arguments on the Identity. In reference to Rom. iv. 16, to which Mr. Hutchinson points as a difficulty, we must reiterate what has been said before, that that chapter is one of our strong supports. It relates (ver. 1) to Abraham "our father as pertaining *to the flesh*," precluding the idea of the spiritual seed. Verse 16 plainly shows the natural seed according to the flesh is two-fold—namely, Judah, "which is of the law," and Israel, which is "of the faith of Abraham, who is the father of us all," belonging to the two families. Israel (not Judah) was to be outcasted, re-married, and brought under the covenant of faith, as Hosea ii. 14, 16, 20, plainly teaches. Abraham became "the father of many nations," when the Melo-hag-goim of the Ephraim-Israel seed of Gen. xlviii. 19, and Rom. xi. 25, was developed in the Colonial Empire of British-Israel. Our righteousness as the Christian nation (Hos. i. 10) is of Christ alone (Rom. iv. 22—25), and therefore Rom. iv., instead of being against our claim, proves it, and establishes the fact that Lost Israel is found, and found as "Abraham's seed," the Anglo-Saxon "heir of the world" (Rom. iv. 13, ix. 7). We hope Mr. Hutchinson, accepting this reasoning, may now be able to see with us, and no longer doubt.

"To the Editor of the Banner of Israel."

DEAR MR. EDITOR,—I am, in common with many readers of your pages, deeply grieved and pained by the revilings of "an aged minister of Christ," quoted by the editor of the *Rock* newspaper. But an apology is due for the old man; and had the circumstance which renders that apology due been known to your readers, that stinging language of invective would not have fallen with such effect upon their feelings. The fact of the matter is, that the words were written in the confidence of friendship to the editor of the *Rock*, and he was certainly never authorised to ventilate them in his columns. But I am very anxious to avail myself of the display of animus by the opponents of the great fact that Jehovah, the God of our fathers Abraham, Isaac, Jacob, and Joseph, has fulfilled His great and precious promises to them in the persons of us, their children, to our great comfort and joy, in order to impress upon my fellow believers in our Identity, the invitation which is addressed to them by our prophet Jeremiah. We acknowledge with humble and profound gratitude that we are the daughter of Israel; to us then, so believing (but not to Englishmen destitute of this well-grounded faith) is this invitation addressed: "Turn again, O virgin of Israel, turn again to these thy cities!"

In this land of our hope, there is a free scope for the development of our desires, and here, undisturbed by the unhappy element of abusive adversaries of our knowledge and faith, we may even now form a colony of happy believers in a common covenant, whose delightful privileges will continually, more and more, refresh those who accord an *implicit faith* to the inspired record. I cannot help believing that the stinging reproaches of those who, however well versed in the New Testament, are lamentably in the dark as to the contents of the Old Testament, are intended as a stimulus to move our tents to this land afar off, wherein our eyes shall yet see our King in His beauty. Meanwhile, I no less firmly believe that those who reject the light of Jehovah which we proffer them, will suffer chastisement for their sin at the hands of such prepared scourges as infidelity in high places, and Puseyism in our solemn assembly.

With much Christian esteem, I remain,
Yours faithfully,
HERBERT MARRIOTT.

Beyrout, March 22, 1881.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—I enclose herewith an account of our annual meeting, including the Association report, which may not be uninteresting to the numerous readers of the BANNER. A great pressure of business has prevented my sending it before. A short time after its publication the following paragraph appeared in the columns of the *Church of England Record*, under date January 1, 1881:—"The Anglo-Israel Association has held its annual meeting. We were somewhat surprised to find that it was still in existence. We thought that the craze had died out. Still more surprised were we to find that two hundred persons had committed themselves to the principles of this society. Our astonishment has also been excited by the revelation of the report presented, that upwards of £100 have been raised and expended in carrying out the object of the Association. More than this, we find that prominent members are busy in endeavouring to extend the faith of the Anglo-Israelites. Bathurst has been visited and enlightened upon the subject of the Identity. Some have come all the way from New Zealand as propagandists. But, after all, should we be surprised, for the Scripture of Truth declares that the time would come when men 'should be turned unto fables.' We have lived to witness this." Although many replies were written to the misguided and ignorant editor, he neither deigned to publish them, apologise for the insult, nor to justify his remarks. Comment on such conduct as this is superfluous.

We are rejoicing at our affiliation with the Metropolitan, and look upon the event as an important bond between the lion and one of the young lions. Great and glorious work is being done by our good friends, Mr. and Mrs. Glenny, in the North of the colony, an account of which I hope to be able to send you on their return to Sydney.

The mail is just about to close. I hope to report further progress in my next, and remain,

Dear Philo-Israel,
Yours faithfully and fraternally,
PERCY E. WILLIAMS,
General Secretary.

185, William-street, Sydney, February 7, 1881.

SPECIAL SERMONS ON OUR IDENTITY, BY THE REV. RICHARD HILL, B.A., OXON.

(Special Preacher at the Parish Church of St. Giles, Camberwell.)

WE are thankful to report to our readers that that gifted preacher, the Rev. Richard Hill, B.A., Chaplain to the Fever Hospitals (Metropolitan Asylum Board), is engaged to deliver a course of eight sermons on alternate Sunday evenings, commencing with April 24, 1881, at St. Barnabas church, Guildford-road, South Lambeth-road, Stockwell, S.W. We trust that all readers of the BANNER who can by any possibility attend this course of sermons will do so. Large assemblies to support the preacher will not only greatly aid our cause with the congregation of St. Barnabas and its neighbourhood, but will stimulate those who hear Mr. Hill to investigate and propagate our Identity for themselves, by proving to them that cultivated minds like the rev. preacher's have earnestly taken up the subject, and are proclaiming it. We subjoin a syllabus of the proposed sermons, which certainly are very attractive, from an Identity point of view, and we are sure will prove deeply interesting. For those who desire to know something of the preacher's antecedents, we commend a sketch of his career to be found (with portrait) in the *Christian Globe*, of March 25, 1880. It will be seen that the Rev. R. Hill is a finished classical and ethical scholar, a brilliant orator, a very attractive, powerful preacher, one who proclaims "Christ and His redeeming blood as, above all things, the passport through the gates of heaven." The syllabus of the series:—

1. April 24, 1881.—The Origin of Religion and Civilisation; From Whence Cometh Our Learning and Faith?
2. May 8.—God's Great Family Upon Earth; the Kingdoms of Israel and Judah; God's Promises Sure.
3. May 22.—The Revolt of the Tribes; Its Effects Religiously, Politically, and Socially Upon the Hebrew Nation.
4. June 5.—The Captivities of Israel and Judah; Seeking "The Lost."
5. June 19.—The Escape of Jeremiah with the King's Daughters; The Early History of Ireland.
6. July 3.—The Anglo-Saxon Race, Whence Came They? Considered Scripturally, Historically, and Scientifically.
7. July 17.—God's promises to the Ten Tribes of Israel Fulfilled in the British Nation.—Religion, Politics, and Law.
8. July 31.—The Restoration of the Holy Land, and the Possession Thereof by the Anglo-Saxon Race, Together with the Jews.

TO THE READERS OF THE "COMMENTS."—April 21st. chap. lxi. (Isaiah), for 1882-6, read 1881-6.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC. BY C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

Second Edition now ready, price 2d., post free 2½d., 12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. By REV. JOSEPH WILD, D.D. With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C

SEE NEW IDENTITY QUARTERLY MAGAZINE. Editor, Rev. R. DOUGLAS, M.A., Vicar of St. Stephen, Sheffield. Articles by Piazzi Smyth, Col. Gawler, &c. Price 6d.; post free, annually, 2s. 3d. James Nisbet & Co., London.

B. SCOTT'S ESSAY on NATURAL MEDICINES. "Should be read by every one afflicted." —So writes a Clergyman in Lancashire. Post free five stamps. B. V. Scott, 121, Kensington, Liverpool.

New ready, bound in cloth, 2s. 3d., gilt, 2s. 9d. post free 3d. extra.

SERMON I.,

Containing Seven Parts of Extracts from the "FLYING ROLL," FOR THE "INGATHERING" OF ISRAEL.

May be had of Joseph Head, John Rogers, George Moore, Edward Rogers, 5, Trafalgar-st., New Brompton, Kent; Joshua Rogers, 151, Great Titchfield-st., London, W.; and, by ordering, of any bookseller. May be had also in parts, 4d each; post free 4½d.

"Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. London: ROBERT BANKS, Racquet-court, Fleet-street.

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

BY WILLIAM HOPTON, of Sutton Heath.

London: Robert Banks, Racquet-court, Fleet-street.

NEW PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

NOTICE IS HEREBY GIVEN THAT THE

ANNUAL GENERAL MEETING OF THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION

Will be held (D.V.) in the LOWER ROOM AT EXETER HALL, ON FRIDAY, MAY 20TH, AT 7 P.M.

THE RT. HON. VISCOUNT FOLKESTONE, M.P., IN THE CHAIR.

The following Gentlemen have been asked to Address the Meeting:—

MR. E. W. BIRD (PHILO-ISRAEL).
MR. DOUGLAS A. ONSLOW, J.P.
MR. W. H. PETERS, J.P.
THE REV. C. W. HICKSON, M.A.
THE REV. A. J. J. CACHEMAILLE, M.A.
MR. F. C. DANVERS.
THE REV. R. HILL, M.A.

All Identity believers are earnestly solicited to attend and to bring their friends.

NO CARDS WILL BE ISSUED. ADMISSION FREE.

The General Meeting of the Association for MEMBERS ONLY and DELEGATES FROM AFFILIATED ASSOCIATIONS will be held at the BOARD ROOM, 331, STRAND, at 3 p.m. on the same day.

JOHN S. ANDERSON, Hon. Sec.

384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d., by post 4s.

THE FIRST VOLUME OF ISRAEL'S HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES. An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters."

London: ROBERT BANKS, Racquet Court, Fleet Street.

THE LOST TEN TRIBES AND 1882.

BY THE REV. DR. JOSEPH WILD, Of Union Congregational Church, Brooklyn, N.Y.

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.'

London: Robert Banks, Racquet-court, Fleet-street.

THE SISTERS OF HARROWDALE RECTORY. By MRS. M. A. SEARSON, ILLUSTRATED WITH A BEAUTIFUL DOUBLE-PAGE FRONTISPIECE.

"In this work, the leading arguments used in support of our Identity are woven into a pleasing story, which is both interesting and instructive. The description of the Rectory is a beautiful picture of the quiet sanctity and repose of an English Christian household, situated amid that charming pastoral scenery, which has its grandest development in the Southern and midland counties of England. It will prove entertaining to young and old, and should have a wide circulation."—*The Heir of the World.*

Price 3s., post free 3s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

Price 2s. 6d., post free 2s. 9d. Bound in handsome cloth, gilt, bevelled boards, gilt edges, and beautifully printed on toned paper.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. Price 4d.

ROBERT BANKS'S CATALOGUE OF WORKS ON THE IDENTITY OF THE BRITISH PEOPLE WITH THE LOST TEN TRIBES OF ISRAEL will be sent to any address, post free, on application Racquet court, Fleet-street, London.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW, WEDNESDAY, APRIL 27, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 227. Entered at Stationers' Hall.] WEDNESDAY, MAY 4, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Colonies, the Gates, and Confederation	177
Israel's Empire According to the *Standard* Newspaper	178
"The People Shall Dwell Alone" (Numbers xxiii. 9)	179
Lismore Young Men's Christian Association	179
Sir Richard Temple on the Value of Israel's Heathen Empire	179
Pyramid Symbology.—Part I. By A Watcher	180
Israel's Battles.—No. XXIX.—The Ashantee War	181
The Broken and the Restored Tables	183
"The Scriptural Argument" According to the Rev. B. W. Savile	183
Judah Recognises Israel. By Henry P. Keighly	185
Sunday at Home Gives Blind Evidence to Our Identity	186
The Two Sons	187
The Many-Coloured Wisdom of God. By Major R. W. D. Nickle	187
The *Church Times* on our Identity	188
Identity Acrostic.—No. 2. By Col. M. Beresford	189
Review	189
Correspondence—The Forthcoming International Exhibition of Electricity at Paris —The Soli-Lunar Epact	189
Subscriptions Received by the Metropolitan Anglo-Israel Association	191
Israel's Scripture and Prayer Union	191
Our Supplements	191

THE COLONIES, THE GATES, AND CONFEDERATION.

IT is pleasant to us to find that the secular journals of the day are writing in language which runs exactly on the lines of the BANNER OF ISRAEL, and which could not more clearly point to our Identity if the editor of that well-abused journal had been its author. We particularly allude to the leader of the paper called *England*, of March 5, 1881, from which we take a few extracts for our readers' information.

We have received already two or three copies of this remarkable paper from ardent Israelites, and no doubt shall receive several more; for, in truth, the language is ours, the sentiments are the BANNER'S, and the writer of the article fulfilled, in an extraordinary way, the function of a blind witness to our Identity, without, in the least, being aware that he was proving, by his words, the Israelitish origin of the British nation. Let the reader judge if what we state be not the fact, after reading the following :—

Of what, we would ask, does our colonial Empire consist? The official list comprises the names of fifty places, many of which, unlike Canada, Australia, South Africa, &c., are only nominally, not really, colonies—such, for example, as Gibraltar, Malta, St. Helena, Bermuda, and Cyprus. These, although under the Colonial Office, are, properly speaking, naval and military posts, the maintenance of which is essential to the security of our maritime supremacy. Such stations contribute, it is true, little or nothing to their own support.

The expenditure incurred, erroneously termed colonial, has led some political sciolists to regard our colonies as a source of weakness, instead of strength, as points of attack which must be defended in war, and therefore they advocate their abandonment. They do not pause to reflect that these isolated stations could not remain independent, that they must fall into the hands of some greater Power, that instead of securing to England the dominion of the seas, they could transfer it into the hands of our rivals, and would thus become sources of danger to us, as they are now of safety.

The keys of the world have been indeed placed in our hands. Bermuda in the centre of the North Atlantic, with Halifax to the North, the Bahamas and West Indies to the South, command the whole of that ocean. St. Helena, the Father Islands, and Simon's Bay complete our supremacy in the Southern Seas. Australia and New Zealand on the West, with British Columbia on the East, and Fiji in the middle of the Pacific, ought to make us masters of that ocean, while our highway to the "gorgeous East" is secured by the naval stations of Gibraltar, Malta, Aden, the Mauritius, Singapore, and Hong Kong.

The maintenance of all these lines is essential to protect our commerce with our great possessions in India, America, Australia, and Africa. The time has come when we must cease to think of our nation as being confined to the shores of these islands. The Earl of Beaconsfield has well said that England is an Asiatic as well as an European Power. He might, with still greater truth, have added that her mission is world-wide, that her laws and her language are becoming predominant in the four quarters of the world, that under her ægis her sons, carrying with them their religion and civilisation, are dwarfing the growth of any other nationality; that the possession of the best portions of the temperate zone and of a boundless coast-line, with magnificent harbours, give a scope for growth exceeding belief; that in those lands there are sources of countless wealth so great that a future age may possibly yet see an English-speaking Zolverein.

So far it is easy to prophesy. How far this great edifice may be welded together is, as we have said, the problem of this or of the next generation; how 30,000,000 of our fellow-countrymen in Canada, as many in Australia, a large number of them in South Africa, and some millions in New Zealand and other islands, can be empowered to share in our responsibilities; how they are to have a voice in the government of an empire, of which they will form three-fourths; how far they are to be consulted before entering upon wars, for which they do not pay, in the conduct and glory of which they do not share, but which endangers their trade, are questions which must be met and solved, and that without delay.

The writer talks, it will be seen, of "the keys" of the world being in our hands," and then he enumerates "the chief Gates," as God's Word better and more accurately describes them. The Gates of the North Atlantic, of the South, of the Eastern seas, of the middle Pacific, those that make us masters too of the "gorgeous East," by our possession of such naval stations

Digitized by Google

as Gibraltar, Malta, Aden, the Mauritius, Singapore and Hong Kong, all are enumerated, just as the BANNER does, as proof that to us is entrusted the commerce of India, America, Australia, and Africa, giving us also the mastery or supremacy of the ocean.

Our readers well know that the one race to whom the Gates were promised in God's Word is "the seed of Abraham for ever." The journal in question, then, certifies for us—blindly, it may be—that the British are they. But this is not all. The writer declares, in the words of the late Lord Beaconsfield, that this nation "is an Asiatic as well as an European Power," which is only a paraphrase of Isa. lix. 19, xlv. 6, where Israel and Jacob are, by the Lord Himself, connected with the West and with the rising of the sun as well.

Again, *England* points to British influence, and their mission, as world-wide, that being Israel's destiny (Isa. xxvii. 6), while it is confidently anticipated that we may "possibly yet see an Empire of boundless wealth, an English-speaking Zolverein." What is that, we ask, but the realisation of Deut. viii. 18; Gen. xxxv. 11; Dan. vii. 22—27; Rom. iv. 13? Finally, the writer of the article in question enters on the subject which so often occupies our thoughts, and asks how, and when, and under what conditions it will be possible to confederate this great Anglo-Saxon company of nations? How the thirty millions of Canada, the thirty millions of Australia, the multitudes of South Africa, and the nations of Anglo-Saxons in New Zealand and the islands of the distant seas can be induced to unite their giant strength and form with the little island of the North, one mighty Empire to rule the earth? To these questions we can ourselves, however, give no detailed answers. But we can affirm that God's Word tells us it shall come to pass, and that, sooner or later, the British race, being the seed of Abraham, will become "a nation and a company of nations," united, strong, dominant, God-fearing, imperial; the glorious Church of the triumphant Redeemer, the true sons of the living God (Gen. xxxv. 11; Rom. iv. 13; Hosea i. 10). Israel triumphant! Praise ye the Lord!

ISRAEL'S EMPIRE ACCORDING TO THE *STANDARD* NEWSPAPER.

ON March 3, 1881, the *Standard* newspaper, repaying the Continental journals in their own coin, preached a sermon on the British Empire, which a friend, who noticed it, declared was "entirely on BANNER lines." "He reigneth, and *will* reign, and all will see His sceptre in His day," is the remark thereon of our clerical friend, an Israelite by conviction, and one who is not ashamed of his belief that the British are they. The *Standard's* article is a very remarkable "blind" contribution to our Identity literature. We mean to quote a portion of it for our readers' benefit, and for future use and record. Writing of our late misfortunes in the Transvaal, and the palpable fact that our Continental allies are not sorry for them, the *Standard* lectures them in the following way—*inter alia*:—

In Central Asia we are perplexed, and cherish divided counsels. In South Africa we have been badly beaten by a foe we were foolish enough to rate too cheaply; and the incompetence of our commanders has not been redeemed by any extraordinary courage or pluck on the part of our troops. This has happened; and we have published it to the world, after our fashion, without attempting to minimise in any degree the nature or the extent of our reverses. Forthwith a cry is raised on the Continent that either England is not what it used to be, or that its burden has grown beyond the capacity of its back. We are told that we lack our ancient spirit, that our military organisation is contemptible, that our soldiers are inferior, that we have not enough of them, and that if we mean to maintain our position in this world we must alter our system, alter our army, and alter ourselves. Now, in so far as these reproaches are true, we are glad to have them uttered. We are not a particularly thin-skinned race, and as we allow ourselves daily to criticise every people and every Government, we should be wanting in ordinary manliness if we resented the exercise of the critical faculty upon ourselves. Yet, we seem to detect a little exaggeration in the lectures pronounced for our benefit; nor do we feel sure that the lecturers themselves quite understand the conditions of the problem with which they attempt to deal. The British Empire is a very different thing from the German Empire, from the Russian Empire, from the Italian Kingdom, or from the French Republic. It is very much more complex, and, if we may be pardoned for saying so, it is very much bigger, and, in the ordinary sense of the word, greater. Any one can run off at once the geographical boundaries of the German Empire. It all lies in a nutshell, though the shell may be a big one. The English Empire has no boundaries. It cuts into every continent, and juts into every sea; and its government is as various as its territory. It is impossible for England to lead a quiet life long together; its engagements are too numerous, its ventures too universal. We must deal with it according to our lights. No one understands it but ourselves, and we ourselves understand it but imperfectly. It came to us by degrees, unintentionally for the most part, with accretions continually attaching themselves to possessions already acquired and to responsibilities already accepted. Sometimes it embarrasses us; it always occupies us, it is always exacting our time, our money, our solicitude. Like people with a large family, England has always one or other of its numerous children ailing in some way or other. We lead a greater, a more active, a more splendid life, than other nations; and we have to pay forfeit accordingly in the shape of multiplied anxieties and commensurate trials.

There is one thing, however, about which our foreign friends may make themselves quite easy. Whatever may be the anxiety or the sacrifices our Empire costs us, we intend to keep it. The Boers will be brought to their senses as the Afghans have been brought to their senses, and as the discontented portion of the Irish people are being taught to understand that the authority of England will be upheld in that country as in every other portion of the territories of the Queen.

There is much Identity truth compressed into the above short extract which our readers will do well to note. The same may be thus described:—

1. The British Empire is a thing *sui generis*, different from all the other empires of the Gentile races. Israel, in fact, "dwells alone" (Num. xxiii. 9).

2. This British Empire is the biggest and greatest of them all. Israel's likeness (Gen. xiii. 2, xviii. 18; 2 Sam. vii. 23, 24; Deut. iv. 7).

3. This Empire has no boundaries. It is in all continents, all seas, and its governments are as various as its territories; a description of Israel's dominion (Dan. vii. 22, 27; Isa. xlix. 8—10; Deut. xxxii. 8, 9; Micah v. 8; Rom. iv. 13).

4. This British Empire, further, has many offshoots, many children, just like Israel's "company of nations" (Gen. xxxv. 11).

5. This Empire of Britain has grown by degrees, unintentionally, with continual accretions, God-given, in fact, not man-desired, but just like Israel's (Isa. lx. 12, 14; Psa. ii. 8, 9, cxi. 6, xviii. 48; Isa. liv. 2, 3, &c.).

6. The British, troubled as they are by their enormous imperial responsibilities, mean, nevertheless, to keep the whole, like Israel, for they are the heirs of the world, by God's promise (Rom. iv. 13; Dan. ii. 35, 44, vii. 22, 27).

7. That the British will bring the Boers to their senses as the Afghans and Irish have been brought to theirs, and shown that Israel is "above only and not beneath," masters, and not their slaves (Deut. xxviii. 1, 13; Isa. lx. 12, xli. 10—16, &c.).

On the whole, the *Standard* is like the BANNER OF ISRAEL, and since both write regarding Ten-Tribed Israel, the kingdom blessed of God, we find a wonderful uniformity of testimony; the one, a blind recognition of Israel's future, asserted really without logical grounds of support; the other, the true evidence of facts, based on the words of the living God, testifying that His people are the British Anglo-Saxons, answering now most clearly to the prophecies. Israel, praise ye the Lord!

Digitized by Google

"THE PEOPLE SHALL DWELL ALONE."
(NUMBERS XXIII. 9.)

A FRIEND has drawn our attention to the following article, in the *Daily Telegraph* of October 8, 1880, as containing a fairly accurate portrait of British-Israel "dwelling alone." We reprint a few extracts from the statement, and leave our readers to say whether or not the picture is correctly drawn. The editor said:—

In many important instances our manners and customs differ widely from those of our neighbours. With us, for example, the bodies of the dead are kept above ground for four and five days, and even for a whole week after dissolution. On the Continent, "dans les vingt-quatre heures"—within four-and-twenty hours—is the irrevocable rule. We may justly pride ourselves on maintaining an unarmed police and civilian fire-brigades; but *we are the only nation in civilised Europe*—with the exception of Russia—*that inflicts capital punishment by hanging*. In every other country, Russia always excepted, the gallows has been superseded by the guillotine, or the immediately effectual sword, or garote, is used. We are the only people in Europe whose criminal code sanctions flogging with the cat-o'-nine-tails, not only as a disciplinary infliction in prisons, but as a punishment for crime. In another and a grotesque instance are our judicial usages at variance with those of foreigners. It is only by British judges and advocates that wigs are worn. We are the only people in Europe with an hereditary Chamber and an unpaid county magistracy; and we are alone in withholding stipends from the members of the Lower House of Legislature; although three hundred years ago English members of Parliament received regular "wages" from their constituents, and were entitled by law to sue for them. *We are the only people in the world who maintain intact the systems of primogeniture and entail.* We are the only people in the world who know how to fight with the clenched fist, and who can give "three cheers" in properly hearty unison, and without the hysterical American supplement of "tigers." We are the only people with a well-defined Poor Law, which recognises, as it has done since the time of the Statute of Elizabeth, the right of existence, and under the provisions of which casual paupers are repulsed from the workhouse gates, and left to die in the gutter in full view of the police, who stalk by in municipal meditation "fancy free." *We are the only people in Europe that prohibits the opening of theatres on Sunday*; which utterly withholds State assistance from theatrical managers; which declines to allow private soldiers in uniform to sit in the boxes at the playhouse; which systematically discourages public cafés, or establishments of the "Volksgarten" order, or places where the people can dance in the open air. When it is added that *we are the only European people who still decline to adopt the decimal system in our currency and our weights and measures*, and which has no order of chivalry for the honorific reward of merit in art, scholarship, or science; that we have no School of Historical Painting; that the metropolis of our Empire is destitute of a homogeneous municipal government; that we allow half-a-dozen noblemen to blockade the parishes of the metropolis with gates and bars; that we smilingly tolerate the abominations of Covent-garden market; and that we have not yet erected a national monument to the memory of William Shakespeare, just the slightest inkling, perhaps, has been given of that insularity of England which so perplexes foreigners, and which might even perplex us to decide whether we ought to glory in or to be ashamed of it.

The lines above, which we have italicised, our readers will recognise as distinct identifications of Israel; and the whole article shows, on the evidence of a secular writer, that the British, being Israel, "dwell alone" (Num. xxiii. 9).

LISMORE YOUNG MEN'S CHRISTIAN ASSOCIATION.—A meeting of the above society was held on Thursday evening last, the Rev. H. Brougham, D.D., in the chair, on which occasion a very interesting lecture was delivered by the Rev. Denis Hanan, M.A., on "The Lost Ten Tribes of Israel." The subject is one to which a great deal of attention has lately been attracted, in consequence of the numerous pamphlets which have been written on the matter, advocating that the people of Great Britain are the descendants of the Lost Ten Tribes. The learned lecturer elucidated his subject in a very able manner, proving conclusively, by prophetic statements and historic facts, that the people of Great Britain are the descendants of the Lost Ten Tribes.—*Waterford Standard*, March 9, 1881.

SIR RICHARD TEMPLE ON THE VALUE OF ISRAEL'S HEATHEN EMPIRE.

SPEAKING before the Birmingham Conservative Association in the Town Hall on January 6, 1881, Sir Richard Temple answered the question, "*Why should we keep India?*" after the following admirable fashion:—

It is an important question, he said, "Why Keep India?" and it may be well, if you will allow me for one moment, if you are not fatigued—(cries of "Go on")—that I read to you some reasons. (Loud applause). I may be allowed to read you, then, with your kind permission, the answer to the very pertinent question as to why England should keep India. I read that answer from a book which I have just now published myself. (Applause.) To that question I answer thus: "England must keep India because during more than a century she has assumed the government of a vast population, rescued by her from anarchy, revolution, and internecine strife, and now living in loyalty, contentment, and prosperity under her sway (hear, hear); because, in the face of British power being permanent, immense interests have arisen, which depend on the security of rights, under fixed laws, with a competent executive, and would be imperilled by the withdrawal of the paramount authority, letting loose the destructive elements that the British Government now restrain; because the abnegation by England of responsibility persistently taken up by her, would leave her friends, allies, and supporters in India, and all who have there prospered under her shield, to become the prey and sport of disruptive forces; because the influences of Western civilisation, especially education, have called into being new schools of thought and belief, comprising men who have sacrificed social interests, and broken ancestral ties, in order to follow the light of European guidance, and who ought not now to be deserted by England (hear, hear); because a vast amount of British capital had been sunk in the country on the assurance of British rule being, humanly speaking, perpetual (hear, hear)—the said capital being invested in railways and canals, or in industrial and commercial enterprises; because the British Government has incurred a considerable debt by issuing securities, of which a large portion is held by Europeans, and a considerable part by natives; because under the British flag a great trade has sprung up, which, though European, does yet wholly depend on the maintenance of order in the interior of the country, and would languish if British power were to cease; because extensive markets have been, and are being, opened for British manufactures, and which must be more or less closed if the country should revert to disorder on the retirement of the British authority; because the Indian Empire is self-supporting financially, has borne the cost of all its wars without imposing any charge or burden upon the United Kingdom, and has, on the other hand, rendered assistance in British wars waged beyond its own limits in Persia, Abyssinia, and China (applause); because England does not incur any expense for maintaining the communications to the far East by way of Egypt and the Red Sea, and because the intermediate stations of Gibraltar and Malta are held in force for guarding British interests on the shores of the Mediterranean, besides protecting the overland route to India: because the Indian Empire does not cause any real drain upon English people, inasmuch as all who go there proceed upon service which they have voluntarily undertaken for their own benefit, and because, on the contrary, such service affords employment to the surplus of a vast, growing population; because India offers to England an unequalled scope for giving effect to the purest philanthropy, the noblest ideas, the loftiest aspirations by which the English people can be moved and actuated (applause); and lastly, because England herself is elevated morally by the obligation of caring humanely and unselfishly for the good of a vast population which providence has committed to her charge." (Loud applause.) This, then, gentlemen, is my answer to that question, and this is my appeal to you, British electors.

In respect to the question what the British have done for India Sir Richard was equally clear in his testimony; and his statement may be read with pride by everyone who loves his country. He said:—

India is well able to pay the interest upon the capital which is borrowed for her improvement. It is a fact that during the last few years there has been an equilibrium between income and expenditure, and, indeed, there has been a small surplus. (Hear, hear.) Therefore, I am justified in saying that the current finance of India is perfectly sound. (Applause.) But, gentlemen, you may say, What

Digitized by Google

has the Government done in the way of public improvement to develop this vast, this mighty estate, and this great national heritage? It has spent 97 millions sterling upon guaranteed railways, 25 millions upon State railways, 20 millions upon canals for irrigation and navigation, 3½ millions upon electric telegraph, 6 millions, municipal, upon waterworks and drainage; the total amounting to 151 millions sterling in one generation of men. (Applause.) That, perhaps, you will consider as a total worthy of the British name (hear, hear), an outlay of truly imperial proportions. But you will also say, Does this outlay pay? Gentlemen, it does pay. (Hear, hear). For this reason: that the railways, being now tolerably developed, are paying 5 per cent., and the canals, although they are not perfectly developed, are still paying 6 per cent. (Hear, hear.) But besides this outlay on improvements within the last five years, the Government has spent 16 millions sterling for the relief of famine, for the purpose of saving your famishing fellow-subjects from the most dreadful of deaths. (Hear, hear.) Whilst we are touching on finance, I should mention that there is a Government paper currency, which is a note circulation valued at twelve millions sterling. India, also, is a great absorbent of the precious metals, especially gold. She takes and hoards seven millions sterling annually of gold, and she generally has a cash balance in her treasury of fifteen millions sterling, so you see that although India is a very poor country, no doubt, for her size, still she has something solid and substantial about her.

Lastly, you may fairly ask, How about the interest on the national debts. Well, now, the national debt consists of 150 millions sterling of regular debt, and the 97 millions sterling which I have already mentioned to you as the outlay upon guaranteed railways. So that, in round numbers, you may say the debt is about 250 millions sterling, which is not an excessive debt for a country which has a revenue of 67 millions. (Hear, hear.) Consider now the interest upon that debt. It used to be 5½ per cent., then the Indian financiers reduced it to 5, and then to 4½. When I was Finance Minister we got it down to 4; now the Indian Fours in India are standing at a premium; and I saw it stated in a leading London paper, a few days ago, that the Indian Government is now borrowing at 3½ per cent. (Hear, hear.) Now, gentlemen, bear with me whilst I state another matter about this interest. You see we have got it down to 3½ per cent., but a great portion of the debt, as I have just shown you, has been laid down upon reproductive and remunerative works, which are giving income, and paying more than the interest upon the capital that was borrowed for them. Therefore, when all this is taken together we ascertain that the Government paid last year only 2½ per cent. upon the whole debt, and is now virtually paying less than 2 per cent. Taking all these things together, we are entitled to say that the Indian Empire has a credit which stands higher than any other nation in the world, except England herself. (Applause.)

Such is the noble heritage the Lord has given Israel in the East; and such is the not unworthy use the nation, as stewards for the Divine Giver, have made of their opportunities. We have not done all we could or should by India. We have not always acted in the acquisition of the noble provinces given to our charge as a Christian people were bound to have done. But, taking it as a whole, the gift has been carefully utilised and unselfishly governed for the benefit of the subject races in such wise, that all Asiatic lands, far and near, the whole of the Turkish Empire included, have recorded their deliberate conviction that this is a righteous nation, and themselves desire to be ruled by the mild and beneficent sceptre of the Empress of the East.

We thank Sir Richard Temple for his timely lecture, and trust that those who heard him, and those who have read his burning words, will henceforth learn that India is a sacred trust, a gift of God, through His beloved Son, to His inheritance and heritage, the children of Israel (Psa. ii. 8), while the sole object of the gift is that the Eastern nations, under Israel's Christian guardianship, may be brought in repentance and in humility to Christ. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the SON, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Psa. ii. 10—12).

PYRAMID SYMBOLOGY.

By A WATCHER.

PART I.

How alarmingly fast the last eighteen months of this Christian age are speeding away from us! Four of them gone already! This should make us think deeply on our actual position in the history of the past and the prevision of the future. The state of things in England, Ireland, and Europe, the destruction of our armies abroad, and the contentions of our distracted Church at home, are all suggestive of a great culmination in history, and the Pyramid declares a corresponding crisis in prophecy.

Surely it is time to lay aside all the thoughts, pleasures, frivolities, and even innocent amusements of this world, and to concentrate our whole souls on the serious work of preparing for this great event. When we do this the first thing we shall long for is peace. Rest from the turmoil, excitement, contradiction, enmity, and hatred which continually meet us here. Let us, then, turn away from the opponents of Anglo-Israel, with their bickerings and contentions, and devote ourselves to a contemplation of the exquisite symbology of the Grand Gallery of the glorious old Pyramid, which is our only sure guide as to the times and seasons of the quick coming future.

To begin at the beginning, what can more truly express the opening of the Christian dispensation, and the substitution of grace for the narrow ceremonial law, than the sudden ascent of the Roof to seven times its original height, at the very time of Christ's incarnation, as shown by the Rev. W. B. Galloway? It seems as if the world itself became higher and nobler the instant it contained its Divine Lord, even before His teaching began to affect its inhabitants.

Then we have the Level Passage, along which the Jews, who had been ascending through the Mosaic dispensation, are supposed to depart into banishment, disgrace, and dispersion as soon as they rejected and crucified their expected Messiah.

The Well is a perfect symbol for our blessed Lord's descent into death and the grave (the rock-cut Tomb), and on to the abode of fallen angels in the bottomless pit. The abstraction of the Ramp-stone over its mouth shows the rending of the power of death and the grave, which, we are told, should accompany His resurrection.

Is it quite clear that those joist-holes were ever filled? or the floor ever laid upon them, to cover the entrance to Judah's prison? It seems to me that the symbol would be truer if the preparations were made for all Israel to ascend together in Christ, but the Jews, by their rejection, failed to provide a way for themselves upwards, and opened a road into exile. They broke off some of the olive branches, and left the Gentiles to ascend with Israel, vaulting over their heads, just as at the Exodus all Israel vaulted to the Roof of the Descending Passage.

Then we come to the seven-fold Roof. It's emblem of the body of believers in Jesus Christ, in all ages and countries, holding on their steady heavenward way, is far too exquisite to have been designed by mortal genius. It reminds us of the many mansions in heaven, and the many degrees of holiness of those who, on earth, are preparing to occupy them. The upper tier seems ready for the saints and martyrs, the "narrow way" in its perfection, and we seem to hear them singing, while the lower tiers join according to their power,—

"Onward, Christian soldiers,
Marching to the war,
With the cross of Jesus
Going on before.
Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod."

But I fear we dare not finish that verse in these days, when, as I will show, we have passed out of that heavenward road.

Digitized by Google

Each tier gets broader, trodden by greater numbers, as we get farther from our Lord and nearer to the world. This should make us strive to set ourselves a rigidly high standard of perfection as our aim in life; to get as far as possible from the earthiness of the world, and to soar as high above it as we can. Never mind stumbles and falls, they make us more cautious next time. But, at the same time, it teaches that there are many mansions, and that it is not for us to say who will, or who will not, attain the highest or the lowest.

It seems to me that the widest part, between the walls, expresses the state of the House of Joseph and sceptre of Judah, which received Christ in the first century. Tradition says from St. Paul himself, preaching "to kings and the children of Israel" (Acts ix. 15) in Ireland, and that Church, Sceptre, and State were there and then united, to journey together up the Gallery until 1878.

No theory seems to have been broached for the Ramp-walls and their very curiously constructed holes; but one object for them may be to confine the floor of this Gallery to the same narrow dimensions as the previous Mosaic passage. This seems to represent the passage of the anti-Christian Powers in parallel lines with the true Church; tares rankling beneath the wheat, yet allowed to grow together until the end of the age. It is, however, ended by the Step in 1813, a time when there was no crisis in anti-Christian history.

I cannot accept the mission theory for the perpendicular Step. On my own knowledge that was neither the beginning, nor the height of missionary zeal and enterprise in the Church. The two venerable societies were founded in 1701-2, and they planted American and Indian missions before that date. The Church Missionary Society also began work in 1801, and there was no other great revival until 1838, when the Church began to send out colonial bishops, and the funds of all the societies increased greatly for 20 years. I do not think we have yet discovered its meaning, or why the yard standard should be intruded there.

The Level Platform, 61 inches (or years) long, is one of the truest emblems of all. Church and State have hitherto travelled in parallel lines, with anti-Christ below them. In 1820 this is changed. The Church continues to ascend; the woman in the wilderness still bears her children on the eagle's wings of Holy Scripture, and draws them heavenward. But the State makes common cause with anti-Christ, and departs from her on the level, as the Jews did before. History shows a complete fulfilment of this. It was about 1820 that Roman Catholic emancipation began to be discussed, and after a severe contest, this first step towards the separation of Church and State was taken in 1839. Since that the progress has been rapid. Hitherto the Church militant—*i.e.*, clergy and laity together—governed and educated the nation. But as Parliament gradually admitted Romanists, Jews, Quakers, and finally atheists—enemies of the Church—it became unfit to govern her. A course of spoliation began. Instead of giving her the means of providing spiritually for her flock, as King Alfred and the Tudor kings did, her cathedral endowments were robbed for the purpose; then tithe commutation deprived her of all participation in the prosperity of the nation. They threw open her universities, so preventing her training her youths in her own faith. Then this alien Parliament destroyed the ecclesiastical courts, by which her bishops had kept uniformity in her Churches, and they have failed to substitute even secular courts for the purpose. The Queen is no longer the nursing mother of the Church.

About half-way along this platform the Roof also begins to descend at each overlapping. Possibly this shows the gradual loss of that unity among Church members which our Lord declared should be the sign by which the world should know that the Father had sent Him. It may also mean the Church and her hierarchy (or stars) gradually losing their hold on their people, and letting them "wander through all the mountains, and upon every high hill" (Ezek. xxxiv. 6), because the shepherds of Israel were not seeking for the lost sheep of the House of Israel.

The lowest overlapping was reached, we are told by Professor P. Smyth, in June, 1878 (or 1878·4*), and we then passed out of the seven-fold Church Roof, and may be said to stand on the brink of another dispensation.

The next great point in the building, which we are rapidly approaching, is the Impending dead Wall, which abruptly ends the Grand Gallery and the Christian age. This is conclusively proved to demonstration by the fact that the two principal dates in Daniel's prophecy, taken from the Hegira, fit the two most remarkable points in the Pyramid—this dead Wall and the Granite Leaf in the Ante-Chamber. All commentators agree that Mahomet was to run a course of 1,260 years, therefore his end is certain at, or before, 1881·4. It seems, also, that the sixth vial began to be poured out, and the Euphrates, or Ottoman Empire, to recede in 1820—the edge of the Step.

Clearly a great crisis in this Eastern Question took place in June, 1878·4, just when we passed out of the Roof of the Gallery. At that moment the Russian army sat at the gate of Constantinople. The Sultan was bound hand and foot by the Treaty of San Stephano. He was signing away the protectorate of all his Asiatic possessions to the only Power who interfered to keep him from utter annihilation. Newspapers called him the *sick man*, the *dead man*, and the *carcase*, and four imperial eagles gathered together to divide his European territory. His life since has been only a living death, a life of obstruction more than action; and all things seem closing round him to ensure the extinction of his Empire, certainly not later than 1881·4.

(*To be continued.*)

ISRAEL'S BATTLES.

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

(*Continued from page* 51.)

No. XXIX.—The Ashantee War.

In February, 1873, three armies of the Ashantee nation, near the West Coast of Africa, East of Cape Coast Castle, suddenly invaded the territory of a protected race, the Fantees. The cause of the invasion, and of the defiance offered by the Ashantees to the British was not very deeply hidden. The British, by treaty, acquired the rights and privileges of the Dutch along the Gold Coast, and with these the duty of protecting the Fantees. The Ashantees despised the Fantees, refused to accept the British payment of a stipend made annually by the Dutch, unless it took the form of a tribute; and having no dread or experience of British power, resolved to bring matters to a climax, and so invaded British territory to drive the lion of the House of Israel into the sea. Vain hope! God had given the Gate of that land to His people, and with the Gate the countries beyond. The Ashantee armies were at first successful. They routed the Fantees, and advanced to Effiatu, a place twelve miles from Cape Coast Castle, on June 5.

Col. Harley then commanded at Cape Coast Castle. On June 13, the Ashantees having ventured to attack the British post at Elmina Castle, were repulsed by the force under Col. Festing, being chiefly marines and seamen. After this defeat the Ashantees were cowed. They retreated to their camp, and stopped there. The home Government, however, resolved to teach the Ashantees a lesson which they should not soon forget, and took steps accordingly to carry the war into the enemy's country, and to reduce Coomassie, the capital.

* See "Our Inheritance," &c., fourth edition, p. 546.

Digitized by Google

Sir Garnet Wolseley was appointed Administrator of the Gold Coast, and Commander-in-Chief in the African settlements. A military road towards Coomassie was begun at once by Lieut. Gordon, 98th Highlanders. A large staff was sent out to drill the natives into efficient troops, and lastly two British regiments—the 42nd Highlanders (the Black Watch), and 23rd Welsh Fusiliers—were held in readiness to proceed to Cape Coast Castle, should Sir Garnet find it needful to invade the enemy's territory. Subsequently, in December, 1873, the above two regiments, with some volunteers from the 79th Foot, and a battalion of marines, beside the 1st West India Regiment, assembled at Cape Coast Castle just too late to catch the armies of King Koffee Calcalli on the Coast side of the Prah. In consequence, Sir Garnet was forced to march into the Ashantee country straight towards Coomassie, to strike terror by dictating peace there before returning to the Coast in time to avoid the rains of the end of February.

Prior to the march, Sir Garnet issued an order to the troops, dated December 23, 1873, encouraging them under the conditions of the strange warfare they were about to carry on, telling them what is true only of Israel—that "English troops are accustomed to fight against immense odds in all parts of the world," and that with his Snider rifle each British soldier was on an equality with, and fully a match for twenty Ashantee warriors.

The British marched on January 6, 1874. Col. Wood led with native levies. The Prah was passed; the Adansi Hills, which is the boundary of the Ashantee kingdom, were reached; the frontier villages were seized by Lord Gifford, and fortified by Russell and Wood. The roads were widened, and bridges made, by Major Horne, of the Engineers. The force advanced without serious opposition to Fourmanah on January 24, and after some doubtful messages tending to peace, sent by the king to Sir Garnet, it was found by the end of January that the former meant "war to the knife." At Amoaful, twenty miles from Coomassie, the Ashantees made their first serious stand. They had a fine position for defence, but the natives were only armed with old-fashioned muskets of the era of Napoleon I. They were 20,000 strong, however; but Sir Garnet, with his 3,000 troops handling the far-searching Snider, was more than a match for the dusky warriors. The thick wood, in which the enemy were concealed, gave them the greatest advantage, of which they were not slow to avail themselves.

The Black Watch formed the main attacking force. Passing Agamassie, a village close to Amoaful, the Highlanders were furiously attacked, and were held at bay for an hour by the enemy in the jungle. The 23rd came up in support, the Rifle and the Naval Brigades gave efficient help, and the enemy was steadily pushed, with great losses on both sides, out of the jungle towards Amoaful, which was reached by the 42nd with a rush. The place was taken by noon. On February 1st, Lord Gifford succeeded in driving the Ashantees out of Becquah, and on the 2nd Sir Garnet reached Agemammu, fighting all the way. On February 3, the British, leaving tents and baggage at Agemammu, in the fortified post erected there, pushed on to Coomassie. At Ordahsu, near Coomassie, the king made a vigorous stand. He fought Sir Garnet at that spot for six hours. At nine o'clock the Rifle Brigade carried the place. The 42nd advanced at once towards Coomassie, six miles off; "empty powder-casks, barrels, umbrellas, and corpses marked the path." At 5.30 p.m. on the same day Coomassie was occupied by the British.

These operations, in which only 2,217 British troops were engaged, and during which 300 officers and soldiers were killed and wounded, brought the war to an end. Coomassie was destroyed. Though the king never appeared to make his submission, or to sign a treaty, his capital was captured, the surrounding nations learnt that he had been subdued, his palace and chief city were destroyed and burnt, and himself a refugee in the jungles around.

On February 6, 1874, Sir Garnet marched toward the Coast. He halted at Fourmanah, where messengers from the king followed him with 1,000 ounces of gold, and requests to be allowed to sign the treaty of peace. There Sir Garnet received Capt. Sartorius and his twenty heroes, who, sent on by Capt. Glover (son of our Pyramidist and hearty supporter, the Rev. F. R. A. Glover), rode through Coomassie after the British had evacuated it, followed them for fifty miles alone, and rode his ride of fearful risk and danger, protected by the God of Israel, in perfect safety.

Capt. Glover followed in the track of Sartorius, and joined Sir Garnet's forces at Fourmanah. On February 19, 1874, the British re-entered Cape Coast Castle in triumph, and early in March the British troops safely landed again in England, their expedition gloriously successful, their object fully secured. It was, indeed, a unique expedition, undertaken to establish Israel's power on the West Coast of Africa. It had God's favour throughout. The troops "went forth out of their own land to battle against their enemy," and the Lord who sent them forth "maintained their cause" (1 Kings viii. 44, 45). The enemy "came against them one way, and they fled before them seven ways" (Deut. xxviii. 7). The British being the remnant of Jacob, were on that occasion, as on so many previous ones we have described, the Lord's chosen ones "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, when he went through, trod down, tore in pieces, and there was none to deliver" (Micah v. 8). The Lord's deliverance of His people was never so marked as when Sir Garnet Wolseley took his handful of valiant men into Coomassie, and brought them back in safety, the objects of the expedition accomplished, and the enemy signally punished. Israel, praise ye the Lord.

Our task is now nearly accomplished. What we set ourselves to do in the first number of the BANNER (pages 7 and 8, vol. i., January 3, 1877), we have now, however imperfectly, performed. We began with the wonderful story of Crecy, Poictiers, Agincourt, and detailed the exciting times of the Spanish Armada. We glanced at the battles of Blenheim, Ramilies, Oudenarde, and Malplaquet. We passed in review the salient points of the Peninsula war, dwelling especially on the typical battle of Albuera. We narrated the facts of Quatre Bras and Waterloo, and spoke then of the wars in Hindostan with the native princes, assisted sometimes by the French. We glanced at the battles of the mutinies, and did not omit mention of the chief contests of the Crimea, and now we have passed in review the high-handed expeditions in which Israel was engaged in Abyssinia first, and lastly in dealing with the Ashantees in 1874. We have also, as our readers know, described the more recent battles of the Zulu and Afghan wars; and the lesson which the whole of these wondrous scenes are calculated to teach us is, that the Lord our God has always, and at all times, fought for His people Israel, and "maintained their cause as the matter, in each instance, required." He has been with us in all our troubles, He has not failed us, nor forsaken us (Josh. i. 5). All those that were incensed against us have been ashamed and confounded; they have been as nothing. They that have striven against us have perished. Those that have warred against us have been as nothing, and as a thing of nought. And why? Because the Lord our God hath held our right hand, saying unto us, "Fear not; I will help thee." He hath helped us verily, for He is our Redeemer, the Holy One of Israel (Isa. xli. 10—14). Israel, again we say to you, Praise ye the Lord.

With a description of one more "battle of Israel," *yet to be fought*, we shall conclude our series.

(To be continued.)

NOTICE.—The Editor acknowledges, with thanks, 5s. from H., Southport, and proposes to credit the BANNER Supplement Fund (for August) with the amount.—PHILO-ISRAEL.

Digitized by Google

THE BROKEN AND THE RESTORED TABLES.

MR. SAM. SAMPSON'S thoughtful paper on the Lord's-day, published on page 162 of this year's BANNER, has suggested to us an idea, which carries out Commander L. G. Roberts' view of the meaning of the parables of "The Potter's Vessel," and "The Broken Earthen Bottle." It has appeared to us, that the broken and the unbroken restored Tables of the Law, the story of which is told in Deut. x. 1—5, Exod. xxxii. 1—19, xxxiv. 1—4, and 1 Kings viii. 9, represent in figure to us God's dealings with the two Houses of Israel. The one, Judah, was depicted by the broken tables as by the broken earthen bottle, which "cannot be made whole again" (Jer. xix. 11); and Israel was portrayed by the newly-hewn tables existing to this day in the ark (Deut. x. 5), as also by the potter's newly made earthen vessel, re-fashioned from the "marred clay." (BANNER, vol. v., page 134). The story of the tables is well known, but it will be profitable to review it again in the aspect in which we desire to present it to our readers.

In Exodus xxxi. 18 it will be seen that when Moses was in Mount Sinai "The Lord gave to him two tables of testimony, tables of stone, written with the finger of God." While Moses was away, the children of Israel, the whole of the Twelve Tribes, fell into gross idolatry; they made the molten calves by the hand of Aaron, and said, "These be thy god's, O Israel, which brought thee up out of the land of Egypt" (Exod. xxxii. 4). Moses hastened down, by God's command, to plead with His people, having in his hands the first tables of commandments, "tables which were the work of God, the writing, the writing of God graven upon the tables" (Exod. xxxii. 16). Here was a figure, like the "earthen bottle" (Jer. xix. 1, 10, 11), of God's dealings with Judah-Israel under the law. The law, indeed, was "holy, and just, and good" (Rom. vii. 12); but its end was condemnation. "It was ordained to life, but it was found to be unto death" (Rom. vii. 10). It found God's people in open, flagrant, rebellious sin; and Moses, expressing the Lord's sense of the enormity of His people's guilt under that law, evidently with God's approval, "cast the tables out of his hands, and broke them beneath the Mount" (Exod. xxxii. 19). Here was Judah's condemnation, that part of the nation being the representatives of God's people while under the Mosaic law. Let us note that these tables were never, as Mr. Sampson reminds us, permitted to be mended, or used again. Like the earthen bottle, the first tables were so broken that they "cannot be healed or made whole again." The condition of Judah-Israel under the broken tables, therefore, is hopeless. For Judah during this dispensation there can be no recovery, no "healing" as a nation.

But the narrative does not stop there. Blessed be God, there was hope in Ten-Tribed Israel's end. For the mass, the ten-twelfths of the nation, "the remnant according to the election of grace" (Rom. xi. 5), there *is* recovery provided. The Lord caused two new tables of stone to be hewed out by Moses, like the first, and on them He himself again "wrote the words of the covenant, the ten commandments" (Exod. xxxiv. 28; Deut. x. 1—4). The Lord Himself, with the finger of God, wrote the ten laws on the tables; and the writing was an exact counterpart of what appeared on the first tables, broken by Moses under the Mount. What was this in figure to represent? Surely the "new covenant" laid up in the ark (the Lord Jesus Christ) which God Himself has promised to confirm to the House of Israel first (Jer. xxxi. 33; Heb. viii. 10).

These tables were newly fashioned. They were like the Divine Potter's "marred" work, which "He made again as seemed good to the Potter to make it" (Jer. xviii. 4). They were not "mended tables," but tables newly cut out (Dan. ii. 34), hewn; like the former tables as to the contents, the materials being the same; but the stone tables were themselves new. The outward fashion was different, but the contents were the same; nay, the materials were exactly similar, for they both were of "stone." So God marred His own work (1 Kings xii. 24) in regard to the House of Israel, established by Him in Samaria in B.C. 975. He banished and cancelled His work; only, however, to recast and remake it into another nation (Jer. xxxi. 36) with the same materials. The laws written in the old tables were repeated in the new. There was no change in that respect. But in the last case the Surety for the people, even Christ Jesus, kept those laws for the House of Israel (Matt. i. 21; Acts iv. 12; Gal. iv. 4, 5), and, therefore, in the figure these tables were laid up in the ark for the Christian House of Joseph, Ephraim, Isaac (that is, Israel), as it is this day. These tables are destined never to be broken, for they are Ephraim-Israel's; nay, they are secure, fulfilled, guarded, and perfectly satisfied, by Israel's Daysman and Surety, their Deliverer, Redeemer, Friend, and Husband. That Law is destined for His merit's sake to be written in this nation's heart, put into their minds, that they may thereby become His people, and He their God (Jer. xxxi. 33).

The unbroken tables at last will be Judah's safety too; for though now they are under the condemnation of the broken tables, "which cannot be made whole again, or healed" (Jer. xix. 11), the time, nevertheless, is coming soon for Judah, blessed be God, when Israel's covenant, and their unbroken tables will be made available for *them*; when "they shall look on Him whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his first-born" (Zech. xii. 10). Oh! may that day soon arrive. May Judah, "the remnant of his brethren," "return unto the children of Israel" (Micah v. 3); and may there be "one fold, and one Shepherd" (John x. 16), the unbroken tables being the joy of Judah's, as well as of Israel's hearts; and one Lord be the ruler of them all (Ezek. xxxvii. 22, 25—27; Matt. ii. 6).

"THE SCRIPTURAL ARGUMENT" ACCORDING TO THE REV. B. WREY SAVILE.

WE have had our attention directed on two or three occasions lately to a statement regarding the present belief of the Rev. B. Wrey Savile as to the Scriptural argument bearing on the Identity, which has appeared in the *Daily Western Times*, of January 1. We have hesitated to notice the matter, because the argument is not Mr. Savile's own; but is put into his mouth by one who vouches he is able to answer for him—one whose name is not unknown to BANNER readers—the Rev. C. R. N. Lyne, of Cheltenham. The inconvenience of noticing such a vicarious statement as that we publish below, purporting to be Mr. Savile's belief, is, that the latter may at any moment, if convenient, repudiate his henchman's account of his views on the Scriptural aspect of our Identity. And as Mr. Savile in his writings in the BANNER, and in his first pamphlet ("Are We Israelites?") has pretty fully told us what he believes in regard to the points in issue, we are required by the nature of the case to accept, with some reserve, Mr. Lyne's description of Mr. Savile's present tenets, differing as they do from what the latter published before, as the East does from the West. We put before our readers now, however, what Mr. Lyne says that Mr. Savile believes (acting as his apologist), and we propose, after reciting his statement to add a few remarks by way of comment on the views, not newly or originally put before us now; but which, since they are so often reiterated, as if they were novelties, it behoves us now and again to bring to light in order that we may more conveniently refute them for the benefit of the recent converts to our Identity. Mr. Lyne, then, wrote as follows:—

Digitized by Google

To the Editor of "The Daily Western Times."

SIR,—In the BANNER OF ISRAEL for December 22, 1880, the editor in his review of Rev. B. W. Savile's excellent pamphlet on "Anglo-Israelism and the Great Pyramid," charges Mr. Savile with "almost entirely" ignoring "the Scriptural argument in favour of our Identity." Now, I would beg to remind the editor of the *Banner* that the special object Mr. Savile had in view when he wrote the pamphlet in question was to expose the excesses to which Anglo-Israelism had gone with reference to "the Great Pyramid," "the claims of her Majesty Queen Victoria to the throne of David," and lastly, "the reasons for fixing the end of the age in 1882." This being so, I am at a loss to discover how he could bring Scripture to bear on the subject. Nevertheless, having had frequent communications with Mr. Savile on the Scripture argument against Anglo-Israelism, I am enabled to state that the following are his reasons for believing the theory has no Scriptural warrant:—

1. All God's promises to Abraham, Isaac, and Jacob respecting their seed were fulfilled before Christ came, consequently it cannot with any fairness be argued that we are Israelites because God may be granting to us similar blessings. What were these promises. In Gen. xxii. 17, God promised Abraham that his seed should be as the "sand" and "stars" in multitude. The proof that they *were* so is to be found in 1 Kings iv. 20: "Israel and Judah *were* many, as the *sand*;" in Neh. ix. 23: "Their children also Thou *multipliest* as the *stars* of heaven;" and in Heb. xi. 12: "There sprang of one (Abraham) . . . . so many as the *stars* of the sky . . . . and the sand which is by the sea shore." In Gen. xxviii. 14 God promised Jacob that his seed should be as "the dust of the earth." This is a very strong expression, and yet even this was fulfilled, as we see in 2 Chron. i. 9. Here we find Solomon thus addressing Almighty God: "Thou hast made me king over a people like the dust of the earth in multitude." The next promise to Abraham was (see Gen. xxii. 17) that his seed should "possess the gate of his enemies." The proof that this was fulfilled in the days of Joshua and Solomon has been so thoroughly dealt with by Mr. Savile in his pamphlet—the editor of the BANNER, notwithstanding—that I need not enter into it here. The promise (Gen. xxii. 18) that in Abraham's seed all the "nations of the earth should be blessed," although applied by Anglo-Israel writers to the Ten Tribes, clearly had reference to Christ, and to Him alone. In proof of this see Gal. iii. 16. It is worse than futile to say we are Israelites because we "lend to many nations but do not borrow," for Deut. xxviii. 44 makes it clear that Israel was only conditionally to do so, for they might have to "borrow" from the "stranger;" and this was said of the Twelve Tribes, not of the Ten Tribes only. It is difficult to imagine how Anglo-Israel believers can reply to the above.

2. St. Paul, in Romans xi., distinctly states that "Israel," except the "Election," is to be "blinded" in this dispensation; but we are not blinded, therefore we cannot be Israelites. Again, he tells us that in the "Gentile" or "wild olive" times (in which we are living) Israel's "unbelief" is to bring "mercy" to "Gentiles," in like manner, as by-and-by in the millennium, Israel is to be converted through "Gentile mercy." Then, perhaps, Israelites may increase and "multiply," but till then they are to be "scattered" and a "remnant" (see Isa. xi.).

3. Finally, it is clear from Noah's prophecy respecting his sons that our position exactly corresponds with what it was foretold the posterity of Japheth should occupy. What will the editor of the BANNER reply to this?

Kindly insert this letter, from your old friend,

C. R. N. LYNE

(Formerly Rector of St. John and St. George, Exeter).

15, Sydenham-villas, Cheltenham, January 4.

So far Mr. Lyne, as the exponent of Mr. Savile.

In primis we demur to Mr. Lyne's assertion that Mr. Savile was under any difficulty in respect to bringing forward the Scriptural argument in his recent pamphlet. His object was to inform us why he had changed his belief regarding our Identity, and *magna pars* of that belief, as every one is aware, is the Scriptural testimony that "the British are Israel." Mr. Savile knew that well enough when he was arguing with Messrs. Cornall, Clifford, and other opponents. But it was needful to explain why, having changed his own views he had joined their ranks, and the Scriptures were found an impediment to his case. They were, therefore, conveniently put on one side. Mr. Savile, however, has, Mr. L. tells us, strong views on the Scriptural argument, as we exhibit it, and they are these:—

1. All the Abrahamic promises were *ful*filled before Christ came. For example:—

a. The multitudinous seed to come of the patriarch was granted, and the covenant fulfilled, as stated in 1 Kings iv. 20; Neh. ix. 23; Heb. xi. 12; 2 Chron. i. 9.

b. The Gate blessing was fulfilled in Joshua's days, as Mr. Savile has thoroughly (?) demonstrated.

c. The promise, that in Abraham's seed all nations should be blessed, was fulfilled in Christ, and in Him alone.

This is, then, Mr. Savile's belief. Was it his always? Not so! At page 312, vol. ii., of the BANNER, he did not think the multitudinous character of Israel's promised seed was *ful*filled before Christ came. On the contrary, he pointed out that "the distinguishing marks of *outcast* Israel appear to be revealed in Scripture as follows," *inter alia*. "6. That in number it would fulfil the conditions promised to the seed of Abraham." "Look," reader, "on this picture and on that." Where is Mr. Savile's consistency? How is one to deal with a divine who, for every occasion, has a different doctrine, and who deals with Scripture after a fashion that makes it speak just what he demands to suit his own purpose?

With reference to the fact in dispute, we submit to Messrs. Savile and Lyne the following consideration:—

If the passages quoted from Kings, Nehemiah, 2 Chronicles, and Hebrews go to prove that the promise of the multitude was *ful*filled before Christ's first advent, how comes it that St. Paul declared in Heb. xi. 13, 39, 40 that the patriarchs and Hebrew worthies all died "not having received the promises?"

How is it that Hosea, in chap. i. 10, speaks of Israel during the period of her Lo-Ammi outcast condition—admitted by Mr. Savile to be NOW (*see supra*)—as a people "like the sand of the sea, which cannot be measured nor numbered?" and how is it that Zechariah, a prophet who lived long after Hosea (*i.e.*, in B.C. 487) declares of Israel (not Judah) that "they shall increase as they have increased" (chap. x. 8), that "place shall not be found for them" on account of their numbers (ver. 10)? and St. Paul, in A.D. 60, still spoke of the multitudinous blessing of Ten-Tribed Israel as a matter yet future even then (Rom. ix. 27).

The fact is, Mr. Savile, as a divine learned in God's Word, has not the least support for his present contention, and knowing that, we suppose he has found it better to put forward his weaker follower, Mr. Lyne, to advance absurd pleas on his behalf, which are opposed to Scripture facts and common sense.

In regard to the Gate blessing, we find nothing to argue against in Mr. Lyne's summary of Mr. Savile's belief. We have already, at page 297, vol. iv., &c., of the BANNER, said all we need say to refute the latter's views, and we only add that in Joshua's days the children of Israel acquired their own, not their enemies' Gates, since the land they possessed was their own by gift (Gen. xv. 18).

The last point has reference to the allegation that Christ fulfilled the promise that Abraham's seed should be a blessing to all nations; Gal. iii. 16 being advanced as proof of the fact. We reply that Christ indeed fulfilled this promise; but it was only as the federal Head of the one seed, Isaac (not of the many seeds, Ishmael, &c.), specified in Gal. iii. 16. In Isaac the seed was called, and that seed was "headed up" in Christ. He came to confirm this and all the other promises (Rom. xv. 8), and the fulfilment consists in the fact that "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). The Lord works by His people Israel, and through them blesses the world. This is in progress even now, as Mr. Savile clearly admitted at page 312, 2 col., sec. 5, Vol. ii., BANNER, when he said, "outcast Israel" would be "Protestant" and "missionary."

Mr. Lyne is correct when he adds that Deut. xxviii. 44 shows that, as a consequence of disobedience, Israel was to

Digitized by Google

borrow of the stranger. The Jews have fulfilled this sad prediction now; but why does not Mr. Lyne notice as the condition of national "obedience" such as the British exhibited at, and since the blessed Reformation, that Israel was "to lend to many nations, but never to borrow of them" (Deut. xv. 6)—a prophecy the British nation only of all races has *ful*-filled?

Mr. Lyne says we British are not blind. He is himself a specimen of a man "blind" to his origin, "blind" to the plain meaning of God's Word as regards seven-eighths of its contents, and blind to his Master's will regarding Israel. We have not far to search for a refutation of that *dictum*. In regard to Rom. xi., we venture to tell Mr. Lyne that St. Paul never once speaks there of these being "the Gentile" or "wild olive times," or that "in the millennium Israel is to be converted" through "Gentile mercy." The words "millennium," "Gentile mercy," "wild olive times," don't occur in the chapter at all, and are simply supplied by Mr. Lyne's own too exuberant fancy. Finally, we answer Mr. Lyne's third point by declaring that it is NOT "clear from Noah's prophecy respecting his sons, that our British position exactly corresponds with what it was foretold the posterity of Japheth should occupy." Our position corresponds with that of Shem's posterity, on the contrary. For God promised to "dwell in the tents of Shem," and He manifestly dwells exclusively with our favoured Protestant Christian nation to-day (Gen. ix. 27; Psa. cxlvii. 19, 20).

We cannot congratulate the Rev. Mr. Lyne in his defence of Mr. Savile's Scriptural belief. We admire his devotion in coming to his friend's assistance; but if we were Mr. Savile we should certainly exclaim, even in his dilemma, "Defend us from our friends."

JUDAH RECOGNISES ISRAEL.

By Henry P. Keighly.

"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 have given for an inheritance unto your fathers."—Jer. iii. 18.

In foreshadowing the return of Judah and Israel to the land of promise, as the prophet Jeremiah has done in the above passage, it is not to be supposed that he intended to convey the impression that every individual soul of the combined Tribes would necessarily find a location in the house of his forefathers. The very words made use of by the prophet imply but a partial migration of God's chosen people, for we are told that "they shall come together out of the land of the North." There can be no doubt but the land here referred to is Great Britain, which contains but somewhere about a third of the total of the two peoples combined. Moreover, taking the Anglo-Saxons and Jews scattered throughout the world at about a hundred millions of souls, the land of promise—even giving to it the utmost proportions anywhere ascribed to it in the sacred writings—viz., from the Euphrates to the Mediterranean, and from the river of Egypt even to the Mount Taurus range on the North—could not possibly receive such an overwhelming multitude. We are not, however, driven to make our deductions of the probable numerical return of Israel and Judah from this one allusion of the prophet to the subject, for he gives us distinctly to understand how, and in what proportion, the immigration into the land of promise is to take place. At verse 14 the prophet records the words of the Lord thus: "I will take you one of a city and two of a family, and I will bring you to Zion," thus clearly showing that the return of the Houses of Judah and Israel is to be but partial in its character.

That the return of Judah and Israel is to be no distinct or separate occurrence, but a combined movement on the part of the two peoples conjointly, is further made clear by the prophet Ezekiel, where (in chapter xxxvii.), in reference to the two sticks representing Judah and Israel, the Almighty, after saying, "they shall be one in Mine hand," and "I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all."

There can thus be no doubt as to the true and perfect meaning of both these men of God; Judah and Israel are to return together, Judah walking to Israel for that purpose. This decided, the question naturally arises—Are there any signs of the near fulfilment of these prophetic words? We think there are, and for the following reasons:—

For the perfect accomplishment of this prophecy it is seen that Judah cannot return alone. She must first "walk to" Israel; and to enable her to do this, she must recognise the descendants of those Ten Tribes who separated themselves from her when Rehoboam sought to ascend the throne of his father, king Solomon.

Has Judah recognised Israel, or is she in the course of doing so? is the first point for inquiry; and in prosecuting this we find the first glimmer of light thrown upon the subject in a number of the *Jewish Chronicle*, published in the Autumn of 1877. We therein read: "We do not know in whose hands the Jews would be so desirous of seeing placed the land of their forefathers as that of just, beneficent, and liberal England. . . . Under England's protection we should have no fear for the safety of the Jews. England has proved by her rule over the multifarious races and religions in India that she knows how to govern people of different nationalities and creeds. We could then as warmly advocate Jewish settlements in the Holy Land as we are now doubtful about their success. . . . We could then trustingly leave history to work out its course in the land which God promised to the seed of the patriarchs in perpetuity. If it were the will of Providence that such colonies should, in the course of time, result in the restoration of the Jewish polity, we should hail such a prognostication with delight. England, we know, would throw no obstacle in the way. . . Thus much we may, however, say, the hearts of thousands of orthodox Jews beat high at the bare anticipation of such an event as the possession of Syria and Palestine by England, sending a thrill of unspeakable joy through their frames."

Herein it is clearly shown that the Jews anticipate returning to the Holy Land under the beneficent auspices of England. The prophet Jeremiah has recorded that before they can hope to accomplish this return they must "walk to" Israel, that Israel may afford them the protection and assistance her great power and strength command to secure to them their hearts' desire. Is not the acknowledgment on the part of the Jews, that England, of all the Powers of Europe, is the only one under whose protection they can with safety return to the land of their forefathers, evidence of the light that is gradually dawning upon them that in the British nation Israel may be recognised?

It was in the Autumn of 1877 that the above extract from the *Jewish Chronicle* saw the light. In the Autumn of 1880, three years later, we see that the light gradually dawning in 1877 was slowly but steadily increasing, promising ere long to develope into the glorious refulgence of mid-day. In the Banner of Israel of November 10, last, appeared an extract from a letter addressed by a Jew, who had evidently made deep research into the subject, to a contributor to that journal, on the identification of the Anglo-Saxon race with Israel. He writes: "With regard to the literal fulfilment of prophecy, I am at one with the Anglo-Israelites. As a rule, those Jews who have studied the subject see also that prophecy is now in course of fulfilment in the British nation, in some respects, in a very marked degree." The writer then proceeds to enumerate those cases in which he and his co-religionists recognise the fulfilment of prophecy in the British people, and then proceeds: "We recognise that on our ultimate return to the land of our fathers, we must be accompanied by representatives, at least, of all the Twelve Tribes of Israel, and unless some most material

Digitized by Google

and unlooked-for change takes place in the Jewish people now scattered among the nations, it must be under the auspices of some powerful and kindred State." The conditions under which the Jews can alone hope to return to the land of promise are then detailed; showing that under the guidance and protection of England these can only be fulfilled. The writer then affirms the belief of the Jews generally that their return is near at hand, and that the existing complications in Europe will necessitate the extension of England's protectorate to Syria and the Levant; and the consequent emancipation of the people of Palestine from Turkish misrule and oppression, which they themselves regard as near at hand. He then proceeds: "Seeing as I believe I do, the hand of God in the raising up of so comparatively insignificant a people as the British once were, into the great and powerful nation it now is, so favoured by Him, and possessing so many of the attributes of His chosen people, a recognition by Him of those He once cast off; in this I find reason for believing that the Anglo-Saxons are Anglo-Israelites."

Here we have reliable testimony that the Jews are beginning to recognise their fellow Israelites, and if we glance abroad we cannot but see how fast events are following on events, which cannot but end in causing "the House of Judah to walk to the House of Israel" (the British nation). In Russia, Poland, Roumania, Servia, Turkey, and Persia, we find the condition of the Jews becoming day by day more and more deplorable; while in Germany the feeling against them has risen to such a height as to be all but incontrollable. Many thousands of Russian and Polish Jews have sought permission of Turkey to settle in Palestine, offering to pay the Porte handsomely for the concession; though, unless the return be in company with Israel, no good can come of any attempt at colonisation in Palestine by the Jews. Failure will as surely result from any such attempt as has hitherto overtaken every like endeavour on their part. The scheme elaborated by Laurence Oliphant, for establishing a considerable Jewish settlement in the Hauran flat land, once the scene of occupancy of Reuben and Gad, and subsequently of the descendants of Jetur, the son of Ishmael, who were conquered and converted to Judaism by Aristobulus, B.C. 106, and who became so absorbed into the Jewish nation as to have totally lost their distinctive individuality, has proved as abortive as every other has, and must do, until that prophetic period arrives when the "House of Judah shall walk to the House of Israel," and the two become "one nation in the land upon the mountains of Israel."

That the fulfilment of this prophecy is near at hand, who can doubt? Everywhere the popular cry is raised against the Jew, with the one object of causing his expulsion from continental Europe. His superior intelligence, his indefatigable industry and sobriety have made him a formidable competitor in any and every industry to which he has turned his attention. There is scarcely a Power in Europe which has not among its most prominent statesmen, military commanders, and leaders in education and the arts and sciences, members of the Tribe of Judah. That he is qualified to occupy the position he holds, who can deny? but the inability to dispute his qualification is the only cause for that jealousy which calls for the Jew's removal from his sphere of action.

The Jew, moreover, is the monied man in every State. It is he who lends alike to Governments and to individuals, and as his wealth accumulates, he gradually, but surely, acquires possession of the soil. This is the cause of the great outcry against the Jew in Hungary and in Roumania; while in Germany and in Russia his elevation to positions of trust and emolument in the State is his great cause of offence unto those who, intellectually unable to cope with him, seek his expulsion, not only from office, but from the soil. It is for his best, not for his worst qualities, that the Jew is hated among the populations of foreign lands. In most continental countries the Jew is denied the social rights of citizenship; he is regarded as a legitimate object for persecution and spoliation, and what he enjoys in the way of exemption from the latter he has to pay for. His life is one of constant suffering and continuity of increasing anxiety; but this, we are told, is the fate decreed by an outraged God—doubtless it is; but nevertheless it is all working for the accomplishment of the prophecy which heads this paper. It is causing the Jew to look to that one land, "the isles of the West," where he sees his brethren enjoying a freedom they possess in no other portion of the globe, where they live at peace and in security.

What wonder, then, that we hear of so many descendants of Judah turning their steps to that "land of the North," whence the Lord has said He will bring them with Israel, "to the land that I have given for an inheritance unto their (your) fathers." They recognise, if others do not, that to reach the land of promise their footsteps must be directed to the quarter where Israel is now located, and from whence they will, in their company, journey to the promised goal; and in this we see an unmistakable sign of the near approach of the end of the age, and the dawn of a fresh dispensation.

"SUNDAY AT HOME" GIVES BLIND EVIDENCE TO OUR IDENTITY.

THE Rev. Dr. Bonar used the pages of *Sunday at Home*, last October, to attack our Identity; but the December number of the same serial, at page 806 (1880), in treating of the Nazareth Orphanage, bears plain testimony to the fact that our Queen is regarded with affection and loyal regard by the children of Nazareth, and our national standard is reverenced and respected there. "Our Queen," "my Queen," say the native girls in Nazareth, speaking of our sovereign, Queen Victoria; and why, we ask, should there be this longing expectation of British sovereignty unless the fact is yet to follow, in the Providence of God, in the near approaching return to their land of Israel and Judah, under the royal standard of the Queen of Israel; "for great shall be the day of Jezreel" (Hos. i. 4—11).

Writing of the orphanage at Nazareth, under the superintendence of an English lady (mark that, friends!—Isa. xxvii. 6, xliii. 21), the writer in *Sunday at Home* says:—

> The view from the balcony of this hall takes in many places seen from the summits of the hill at the back of the building, "The Nazareth Orphanage," for such it is. Many cases of books are in this hall, its walls adorned with texts in Arabic, and over the principal entrance is a portrait of the Queen—"our Queen," "my Queen," these little orphan girls are proud to say; dear children, would it were so; happy would it be for them, their people and their land! The private rooms are comfortably but simply furnished, kept clean and in order by the girls of the Home, now but fifty. . . One girl was busy in making a flag—the design, our Union Jack—such being hoisted on the top of the building every Lord's-day, and upon other suitable occasions. There is, too, one other flag in Nazareth, at the convent, the red Jerusalem cross on white ground. At once my thoughts fled to Jerusalem and England. These two flags seem to be a strange coincidence; *I must remember it, and perhaps some day shall know more about it than I do now.* One of the good-tempered-looking native teachers asked me to see their *best* flag, saying, with such a sunlit face: "This was sent us a present from a lady; it was floating over the Albert Memorial the day it was uncovered at Edinburgh; we only hoist this on great occasions."

The writer of the above interesting account is evidently an unwitting searcher after the Identity. The "strange coincidence" of the blending of the two flags, those of Jerusalem and Great Britain, is explained by our Identity; and nothing else does. If we knew her address, a copy of the BANNER should go to this lady. Perhaps some friend to our cause might advantageously direct one to her, "to the care of the Religious Tract Society," and the editor of *Sunday at Home* might thus learn that if he vainly tries to destroy our Identity, his correspondent at Nazareth is clearly puzzled to account for strange circumstances there, for want of knowledge of that very subject.

Digitized by Google

THE TWO SONS.

THE parable of the two sons, detailed in Matt. xxi. 28—31 by our Lord Himself, has been the subject of comment already in the BANNER. Our fellow-helper, the Rev. G. A. Rogers, vicar of Christ Church, Dover, wrote upon the subject in vol. iii., p. 79, No. 112, and he wrote well. We hope our readers will peruse Mr. Rogers' remarks on the passage in connection with what we are about to bring before them in respect to the subject.

The first son in the word-picture was, as Mr. Rogers represents, the Lord's first-born, Ephraim. "I am a Father to Israel," He said, "and Ephraim is My first-born" (Jer. xxxi. 9). The younger, because disinherited son, was Judah (1 Chron. v. 1, 2). "Judah prevailed above his brethren, and of him came the chief ruler, BUT the birthright was Joseph's." What does our Lord say of these two sons, the sons of one father? The latter came to the first—to Ephraim the first-born—and said to him, "Son, go work to-day in My vineyard." He answered and said, "I will NOT;" but afterwards he repented and went.

Here was contumacy, repentance, confession (Luke xv. 21), and obedient action. This son did the will of his father (Matt. xxi. 31). The younger son, Judah, when called on by his Father to obey in like manner, replied, "I go, Sir," and went not. Here was outward feigned obedience, wicked disobedience, with the total absence afterwards of either repentance or confession, or submission to the Father's will. What was the result? The case was nationally applied by our Lord Himself to the Jews then present, and He told them to remember "the stone rejected by the builders," the stone, the crushing Israelite stone of Joseph (Gen. xlix. 24), and bade them note that the kingdom of God, the Stone Kingdom, should be taken from them and given to A NATION, the "fruit-bearing" one, even to Ephraim (Gen. xli. 52) the first-born (Matt. xxi. 43; Dan. ii. 44, vii. 27).

So far, the explanation of the New Testament parable given us so clearly by the Rev. G. A. Rogers, with which we are most of us quite familiar. We now take as our guide Commander L. G. Roberts, R.N., and proceed to show the connection between the teaching of the Old and of the New Testaments in respect to the two sons, their dispositions, conduct, and final destinies. Commander Roberts asks us to turn to Jer. iii. 6—11, and there find an exact parallel to the story of the two sons in the detail of the Lord's two Houses, Israel and Judah. In ver. 6 the appeal is made to the prophet whether he had ever seen worse conduct than that of Israel (Ephraim, the eldest first-born son of Matt. xxi. 28)? The Lord had said to the nation, "Turn thou to Me, *but she returned not.*" Here is the parallel to the New Testament words, "Son, go work to-day in My vineyard." He answered and said, "*I will not.*" Now, in Jer. iii. 8, 9, the turn of Israel's treacherous sister, Judah, comes. Seeing backsliding Israel's spiritual adultery and fornication, Judah, with the warning before her eyes, turned not to the Lord with her whole heart. Her obedience was a feigned one. It was a half-hearted, false service she rendered (ver. 10). Here was the second son's case aptly portrayed. The New Testament son replied, "I go, Sir;" but he went not. The acquiescence was feigned, and the alacrity put on. But what saith the Lord? Hear His judgment in Jer iii. 11: "The backsliding Israel hath justified herself more than treacherous Judah." "The kingdom of God shall be taken from you (Jews) and given to a nation (backsliding Israel) bringing forth the fruits thereof" (Matt. xxi. 43). What was the cause of Judah's, the second son's, obduracy and refusal to obey his Father's voice? Jer. ii. 35 tells us. Judah refused to confess her sins, to repent or turn to the Lord—nay, she maintained she had not sinned. This is the account of the matter, "Yet thou sayest, Because I am innocent, surely His anger shall turn from me; behold I will plead with Thee, because Thou sayest I have not sinned." So it ever was with Judah. When the prodigal Ephraim returned, repentant and confessing his sins, the elder son (elder by birth but not by the birth-*right*), hearing the music, dancing, and rejoicing, refused to go in. He was consumed by envy, and dared to say to his loving, entreating Father, "Lo! these many years do I serve Thee, *neither transgressed I at any time Thy commandments.*" "I have not sinned," then, is the hard, stubborn attitude of Judah towards God; an attitude He cannot, will not bless. He failed to do his Father's will, and what will be the end? "The publicans and harlots (of outcast Israel) go into the kingdom of God before him" (Matt. xxi. 31).

We trust our readers recognise by this comparison of Jer. iii. 6—11 with Matt. xxi. 28—31, the unity of Scripture. The two portions, one in the Old and the other in the New Testament, explain each other, and each bears testimony that the histories of Israel and Judah, pictured and foretold in Jeremiah, were yet future in our Lord's day, when Matthew wrote the portraits painted by the same divine Author, the Spirit of the living God, and are absolutely one.

Reader, let us thank God for all His blessings promised to the House of Israel, to Ephraim and to Manasseh too, for both are of the House of Joseph.

THE MANY-COLOURED WISDOM OF GOD.

By MAJOR R. W. D. NICKLE.

"To the intent that now unto the principalities and powers in heavenly places might be known to the Church the manifold wisdom of God" (Eph. iii. 10). To those who are interested in the subject of light and colour so constantly referred to in the sacred written Word of God, it is much to be regretted that the Greek word *poikilos* has been translated "manifold," whereas the correct translation of the word signifies the "MANY-COLOURED" WISDOM OF GOD. The many-coloured wisdom of God was conspicuously displayed upon the hangings and curtains at the entrances of the tabernacle. These inherent colours were seen particularly upon the person of the High Priest of Israel, and were intended to direct the attention of the children of Israel to the Lamb of God, the Great Mediator betwixt God and man (1 Tim. ii. 3—5).

God, who is the Source of all light (James i. 17; 1 John i. 5) arranged the *Mediatorial group of colours*, and delivered them to Moses (Exod. xxxix. 43); who must have made known to his brother Aaron their beautiful significance of the love of God for His chosen people.

The wisdom of God directed that the *first stone* (the Alpha) of the breast-plate should be the Sardius, significant, from its primary colour, of the Second Person in the Trinity, and that the *last stone* (the Omega) should be the blood-red Jasper (called bloodstone), and from its remarkable significance termed "most precious" (Isa. lx. 18,19; Rev. xxi. 11, 18, 19). Thus throwing, as it were, a more intense light upon the Mediatorial group of colours which were so intimately connected with the jewelled breast-plate, in which was placed the mysterious Urim and Thummim—*i.e.*, light and perfection. "And he made the breast-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen (white). It was four square, they made the breast-plate double, a span was the length thereof, and a span the breadth thereof being doubled. And they set in it four rows of stones (Exod. xxxix. 8—10).

The many-coloured wisdom of God directed that Ephraim, Manasseh, and Benjamin should have their names engraved upon certain gems, whose expressive colours were to be in perfect harmony with the numerous prophecies regarding these Tribes of the House of Israel. We observe, regarding the gem upon which the name of Ephraim is engraved, that it is called a ligure. This stone is of a reddish hue; but it is the opinion of many that the jacinth is the proper name of this stone upon

Digitized by Google

which the name of Ephraim was engraved. The Jacinth was held in high estimation by the Arabs and Egyptians.

Now when we know that the jacinth was of a *fiery* or *orange colour* appearance (the first of the secondary colours), we see how applicable it is to the name of Ephraim, which name so often stands in Scripture for the whole of the Ten Tribes of the House of Israel. The colour of this gem signifies *the love of God, the warmth of Divine affection*, according to the doctrine of colour; it is, therefore, seen to be applicable to Ephraim as the acknowledged representative of the House of Israel, according to the following statements:—

"I am a Father to Ephraim, and Israel is My first-born" (Jer. xxxi. 9). "The Lord loved Israel for ever" (1 Kings x. 9). "Jacob have I loved" (Romans ix. 13; Gen. xxxv. 9—13). "I am the Lord, Thy Saviour and Redeemer" (Isa. lx. 16, liv. 5).

Here it may be remarked that the peculiar appearance and regularity of the lines of the agate are suggestive in many respects of the state of Manasseh in these latter days; who, from his position in the breast-plate, shares with his brother Ephraim what the jacinth signifies, both being attached to the amethyst in what that gem signifies.

Benjamin's name, as it appears upon the amethyst, that wonderful gem significant of royalty and redemption, is applicable to that distinguished Tribe which was chosen by the Lord to be a witness and a light-bearer to the House of Judah of the Saviour, who should redeem His people (1 Kings xi. 13, 32, 36, xii. 21), and it appears from the various statements in Scripture of this Tribe, so beloved by the Holy One of Israel, that nearly all the followers of the Lord Jesus Christ, when He appeared on earth, came from the Tribe of Benjamin. This Tribe, having fulfilled its office as light-bearer, took the warning and escaped from Jerusalem previous to the close investment of that city under Titus, A.D. 70.

Thus through the evidence of these three gems of the breast-plate, the Great Shepherd of Israel leading Joseph like a flock (Psa. lxxx. 1—3), and in accordance with those prophecies that have been fulfilled by the Anglo-Saxon race, and by no other nation, the House of Israel is found to be a Christian people at the present time, and not, as many suppose, an anti-Christian nation, who will not be converted until they have again occupied the Holy Land. It may be perplexing to some minds to follow out the subject of light, with all its diversities of tones, hues, and tints, displayed by some of the gems; but those that present the primary and secondary colours are easily understood. There is one gem which particularly attracts our attention, and when we come to examine it we shall find that it is indeed the most precious of gems, from what it alludes to, as mentioned in the following passages:—

"Wherefore art thou *red* in thine apparel?" (Isa. lxiii. 2). "And their *blood* shall be sprinkled upon my garments" (Isa. lxiii. 3). "And He was clothed with a vesture dipped in *blood*" (Rev. xix. 13). "And He that sat on the throne was to look upon like a *jasper* and a sardine stone" (Rev. iv. 3). The reader will here observe what is stated regarding "the city of the Lord, the Zion of the Holy One of Israel." *The walls* of it *are called salvation* (Isa. lx. 18). "*Salvation* will God appoint *for walls* and bulwarks" (Isa. xxvi. 1). Now compare the city of the Lord with what is mentioned regarding it in the Revelation, and we find that the walls of the city are of *jasper*, and the first foundation stone is likewise of *jasper*. "Having the glory of God; and her light was like unto a stone most precious, even like *a jasper stone*, clear as crystal" (Rev. xxi. 11, 18, 19). This gem is the *last* stone of the breast-plate, the *sardine* being the *first*, significant of the second person from its primary colour. Jasper is the *first* foundation stone of the holy Jerusalem, the *royal amethyst* being the *last*. From these passages it is obvious that the *blood red jasper* signifies protection from the power of evil, and salvation through the blood of the Great Mediator, the Lord and Saviour Jesus Christ, the Alpha and Omega (Isa. xliv. 6; Rev. i. 8). From what is stated in Isaiah lxiii. 2, red is first of all mentioned, then the juice of the vine, which alludes to purple, the royal colour of the House of Judah, from whence the Saviour came, and who said, "I am the true vine, and My Father is the Husbandman" (John xv. 1—8; Gen. xlix. 11). As we examine Ephesians iii. 10, we cannot help asking, How is it that the Church in these days does not appear to know anything about this many-coloured doctrine mentioned as the many-coloured wisdom of God? It is observed that some decorate their religious ceremonies with many colours, including the very opposite—viz., *black* and *grey*—in their temples of worship; but are their coloured ceremonies in accordance with what the vii. harmoniously teach us—that is, the three primary and the three secondary that come from and retire into white light? Those colours which are mentioned as the appearance of the glory of the Lord, and which adorned the head of the Mighty Angel whose face shone as the sun (Ezek. i. 28, Rev. x. 1—3).

These transient colours, that emanate from the presence of God, "the Father of lights" (James i. 17), guide and direct us to understand the meanings attached to the many-coloured gems mentioned in various parts of Scripture, and which from their significant hues and tints are found to be in perfect harmony with the Divine Word, and with what the celestial sign teaches us, which is the key that unlocks many mysteries and strengthens our finite minds sufficiently to understand the infinite wisdom of God as revealed in that glorious and brilliantly coloured chapter, the Revelation of St. John iv.

Leamington, February 21, 1881.

THE "CHURCH TIMES" ON OUR IDENTITY.

An Israelite who announces himself also to be "A Ritualist," supplies us with the following notice, which appeared in the *Church Times* of February 18, 1881, and it will be found, as our friend says in introducing it to us, a "very startling and astonishing statement." It is as follows:—

C. E. W.—*There is no foundation* whatever in Scripture or elsewhere for the Anglo-Israel craze. No *competent* scholar accepts it in any part, and its votaries are chiefly such people as returned Indians, retired officers of the army and navy, and self-educated men who have read at random, all of them belonging to classes with no solid knowledge, and apt to run after mere will-o'-the-wisps. The Jews themselves do not believe in the existence of any Lost Tribes. Their view is that the idolatrous Jews of the captivity did not retain their separate national existence, but were soon merged by intermarriage with the Babylonians, and that all who remained as Jews returned with Ezra and Nehemiah to Palestine. And, considering how extraordinarily persistent the Jews are in type, race, and creed, it is incredible, if they were ever numerous enough in Britain to be in truth the forefathers of all Englishmen of to-day, that no trace, however faint, should remain in the language, grammar, religion, laws, or physical appearance of the Anglo-Saxons to suggest, not to say attest it. The Afghans do give themselves out as Beni-Israel, and something could be said for their claim, which is at least not ludicrous on the very face of it.

In respect to the above our correspondent says:—

I have for some time been a reader of the Banner, and also the *Church Times*, and must say I felt somewhat startled and astonished at the statements therein contained. I am, yours, &c.,

A Ritualist.

No wonder our friend was surprised, for in truth, this notice by the *Church Times* contains some statements which could only emanate from the wilfully blind. Who are those who accept this "craze," according to our opponent?

1. "Returned Indians." A shaft directed, of course, against the editor of the Banner and a very few of his staff of writers.

2. "Retired officers of the army and navy." Men in "active service," of course, would not embrace this fallacy and folly?

Digitized by Google

and yet we think Col. M. Beresford, J.B.R., and others we wot of, are in active service, and in the full possession of their faculties?

3. "Self-educated men who have read at random." How men can be "educated," and yet have read at "random" does not seem clear, but such is our *Church Times' dictum*.

4. "Men who belong to classes with no solid knowledge, and apt to run after will-o'-the-wisps." A general sweeping condemnation this, which must be unjust and absurd, since the writer in the *Church Times* surely cannot be aware of the varied attainments of all the writers in the BANNER alone, or be in a position to gauge the separate intellectual depth of such scholars as Prof. Piazzi Smyth, the Rev. C. W. Hickson, the Rev. Denis Hanan, Mr. Sydney Taylor, Capt. H. P. Keighly, L. P., and others, some of whom are, personally, strangers even to the conductor of the BANNER, and most probably are so to the editor of the *Church Times*. The next statement of the writer we notice is the astounding one which we hope Mr. S. Bergmann and our other Jewish friends will indignantly deny —namely, that the "Jews themselves do not believe in the existence of any Lost Tribes." Let the editor of the *Jewish Chronicle* note that, and inform the *Church Times* how crass is his darkness regarding Judah's hopes and expectations, since, in truth, the Jews are looking for the Restoration of Israel (see Judah's prayer, BANNER vol. iv., No. 209, p. 512).

The next point the *Church Times* enters upon is one wherein the inveterate error of the clerical mind crops up and betrays the hand that probably has penned those astounding lines now under review, which are as full of absurd mistakes as of infatuated opposition to what is truly God's own truth. He says, "Considering how extraordinarily *persistent* the Jews are in type, race, and creed, it is incredible, if they were ever numerous enough in Britain to be in truth the forefathers of all Englishmen of to-day," &c. Who said the Jews were the forefathers of Englishmen? Did our readers ever come across so marked an instance of perversity and ignorance as that which prompts a writer to denounce our views as a "craze," with every expression of contempt and detraction, and yet betrays so clearly the fact, that of the very A B C, and rudiments of our belief, he knows absolutely *nothing?* A very babe in Israelite knowledge could tell the writer of this notice that the British claim the Ten-Tribed Israelites as their progenitors, not the Two-Tribed Jews, and yet the *Church Times*, who sees not the difference between Jews and the Israelites of the House of Joseph, ventures to call ourselves and fellow-believers weak-minded "returned Indians," "retired officers of her Majesty's services," "crazy" folks, "incompetent scholars" "without solid knowledge," and the like. Verily, the tables are turned, and the ignorance, folly, and superficial knowledge are proved, and found to be the attributes of the writer in the *Church Times*, not of the despised Israelites.

Finally, the *soi-disant* learned author of the notice in question declares that our Anglo-Saxon race contains "no trace, however faint, in language, grammar, religion, laws, or physical appearance, not merely to attest, but even to suggest," identity with the Hebrews. Yet our philologists, Cockburn-Muir, Bishop Titcomb, Canon Lysons, the Rev. B. W. Savile, and others, find linguistic and philological affinities in abundance between the modern British and the Hebrew tongues. "Our laws are founded on those of Sinai," as we are told by our jurists, and our religion is certainly a development of the Hebrew-Mosaic, since its divine founder was a Jew, whose appeal always was to Moses and the prophets of the Hebrews. We hope our readers will observe the perversity of the clerical mind.

As a final outburst of impotent objection to the truth, it expresses its readiness to accept Afghan Israelism (which has not a shadow of a shred of evidence to support it, and is in truth ludicrous on the very face of it, as our pages have proved), in preference to our Identity. Surely such opponents as we have now before us, who are wrong in all ways—wrong as to facts, as to history, as to philology, as to ethnic questions, and as to prophetic scriptural truths as well, are raised up by the Lord on high to prove to the world how fatuous is the opposition to His Word, as it bears on our Identity, and how utterly incapable all the wisdom of the world is to show that the British, not being Israel, the Mohammedan conquered Afghans are.

IDENTITY ACROSTIC.—No. 2.
BY COL. M. BERESFORD.

The elder in the younger's place
Maintains the credit of the race;
A nation great by God's decree,
Which greater yet will surely be.

1. When Mary washed the Saviour's feet,
This other served the Lord at meat.
2. With sunny locks of flowing hair,
Caught in an oak and stabbed there.
3. A man of Nazareth, see Holy Writ,
To other region no such name would fit.
4. The son of Jacob, born of Leah's maid,
Of whom but little in the Book is said.
5. A title borne by Persia's chief,
As "Pharoah's" was in Egypt, to be brief.
6. Sudden and quick, by fits and starts;
Pains of this nature rupture hearts.
7. On Jew's return to Zion's city,
By whom is record of nativity.
8. One with Israel we shall see
Gentiles, these although they be.

Review.

Further Scriptural Proofs. A Sequel to "Summary of Anglo-Israel Teaching." By Surgeon-General J. M. Grant, M.D. London: W. H. Guest, 20, Warwick-lane, Paternoster-row. 2d.

DR. GRANT, in this pamphlet, comments on the Rev. B. W. Savile's letter which appeared in the BANNER (vol. v., page 82), as well as on the Rev. C. R. N. Lyne's defence of Mr. Savile, addressed to the *Daily Western Times*, which will be the subject of some remarks we have to make thereon. The replies to these two letters which Dr. Grant gives us in his pamphlet are trenchant, clever, and clear. There is no mistaking what he means, and he says it without ambiguity of expression. We have ourselves gone over the ground traversed by our author, and need not, therefore, expatiate or quote at length Dr. Grant's arguments. We recommend our readers, however, to peruse his replies to our two opponents, as they will find much that is newly and vigorously stated, for Dr. Grant has a knack of vanquishing his adversaries in a very complete and decided way.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Although I have not entirely committed myself to Anglo-Israelism, as you hold it, I, nevertheless, fully agree with you in much; and especially do sympathise with you in having, in addition to your manifold labours in an interesting, and I trust I may say, a righteous cause, to combat not only the ignorance and prejudice (and I apprehend oftentimes wickedness) of opponents who, without reference to Anglo-Israelism in particular, seem sometimes neither to "understand what they say, or whereof they affirm," as regards the prophetic Scriptures. I refer now more particularly to the taunts, &c., of your antagonists, and which you meet in your last number of the BANNER; who, you say, argue that because a majority of the House of Commons have (for the moment only, perhaps) succeeded in upsetting the Conservative policy of Lord Beaconsfield in India and at the Cape, that, therefore, "every intelligent man in Europe can see that the sun of England is nearly set." Or, again, that "you are deluding your readers as to Israel's hopes," &c.; hopes which you justly, I think, identify with this

Digitized by Google

nation (Ezek. xxxvii. 10). All who walk by faith, in hope of the promise made of God to our fathers, whether taking them literally or spiritually, are, no doubt, beset by like sarcasm when, for the moment, "the vision tarry" (Hab. ii. 3), or the enemy may seem to triumph. "As the crackling of thorns under a pot, so is the laughter of the fool" (Eccles. vii. 6). But, as you contend, happily the faith which standeth not in the wisdom of such men, but, on the contrary, which rests "in the power of God the Spirit" (1 Cor. ii. 5) does not altogether fail God's people because God does not work quite when and where they are wont to expect. Christians "walk by faith, not by sight." Happily so, I say; or else where would have been the promises of God to Abraham and his seed, when he offered up Isaac, &c.? and where, I may say, the great salvation which on Good Friday we commemorated as "finished" for us on the cross? Apparently, even there, the wicked triumphed, so to speak, in effecting their evil purpose, and there was a temporary desertion of the perfect manhood of our Lord amid the sneers and jeers of the Church (Jewish) and world; while even that Man, under the burden of the "sin of the world," was constrained to cry, "My God, My God, why hast Thou forsaken Me;" and again, "Thou hearest not." Yet he continues, "But Thou art holy;" or, as it is in our Prayer Book version, "Thou *continuest* holy"—*i.e.*, the faithful God, "whose counsel shall stand" (Isa. xlvi. 10). The will of the Triune God in connection with the "perfect Man" was immutable, hence the latter "remained not silent," but continued "trusting and crying" to His Father. As did His "forefathers," so He "trusted and was not confounded" (Psa. xxii.). Critics like yours would stumble at once in the "disobedience" of unbelief, not only as to prophecy and the work of fulfilment in course of Providence, but as to the work of grace in the hearts of Christians and the Church, which stands upon the sure promises of God. Their names will scarcely be recorded in any future lists of worthies, such as are recorded for our example in Heb. xi.; nor, I apprehend, will their faith be hereafter honoured by many "mighty works" (Matt. xiii. 58).

I am, dear sir,
Yours truly,
CHARLES J. HADFIELD, *Colonel.*

Lichfield, April 16.

THE FORTHCOMING INTERNATIONAL EXHIBITION OF ELECTRICITY AT PARIS.

To the Editor of the "Banner of Israel."

"And shall not be reckoned among the nations."—Numbers xxiii. 9.

SIR,—In the current issue of the *English Mechanic*, No. 834, pp. 25, is an article under the above heading, from which I have taken the following extract, as showing that as the "time of the end" approaches we nationally are to be kept out of contact with the nations of Europe, and that we are literally in fulfilment of the above quoted text, "to dwell alone," &c.

Yours,
T. WHITMORE, JUN.
(*Leamington Anglo-Israel Association*).

EXTRACT.

"The different European nations, with the marked exception of 'England,' have, nearly all of them, expressed their willingness to take part in the exhibition. . . . It will be fresh in the memories of our readers, that in reply to a question put by Sir Henry Tyler, in the House of Commons, a few days back, Lord F. Cavendish declared it would be impossible to appoint a commissioner for England, nor can our government take part officially in the forthcoming exhibition. The determination arrived at by our Government has caused much surprise and vexation in Paris," &c.

To the Editor of the "Banner of Israel."

DEAR SIR,—Your contributor, P., errs in the matter of the Grand Gallery's length of roof. It was measured in 1878 by His Excellency Dr. Grant, Bey, who found it to be equivalent to 1842·405 Pyramid inches, which agrees with my theoretic quantity of 1842·4.

Yours truly,
CHARLES HORNER.

THE SOLI-LUNAR EPACT.

To the Editor of the "Banner of Israel."

DEAR SIR,—I was greatly interested in the letter of the Rev. C. W. Hickson, which you reproduced in the BANNER, of February 16, from the *Bristol Times and Mirror*, of January 12, on the subject of the solar, lunar, and metonic cycles.

I have been expecting to see a communication from Mr. Charles Horner, respecting some peculiar coincidences therein. For instance, Mr. Hickson says: "About October 3, of this year, the soli-lunar epact—reckoning from the beginning of the common account, Anno Domini—will have accumulated to exactly 56 solar years, and this 56-year epact is itself just two solar cycles—the solar cycle being the period of 28 years in which the days of the week recur upon the same days of the month throughout the year." Again, "In 1881·16 years the soli-calender epact amounts to just 27 solar years, and this latter period is itself, approximately, a soli-lunar cycle, since it differs from 334 lunations by less than 1½ days."

These observations brought to my mind the measurements of the little passage leading to the mouth of the well, at the opening of the Grand Gallery in the Pyramid, which is 56 inches long, and 27 high; also the measurements of the square of the well's mouth, and the entrance of the passage at the East top corner of the South impending wall, both of which are 28 inches each way.

Mr. Horner's remarkable ideas connected with these measurements appeared in the BANNER some months ago. Mr. Horner pointed out that each letter of the Greek alphabet had a numerical value, while in the English alphabet only some of the letters represent a number. He further showed that the Greek word for REVELATION, with the numerals added together, gave a total of 1512; and that the length, 56 inches, and height, 27 inches, of the little passage multiplied together gave a result precisely the same—1512. He also stated that the only English word which contained *only* the letters that would give 56 was likewise REVELATION (lvi.).

The length of the little passage, therefore, represents the 56-year epact, and its height the soli-calendar epact of 27 years, which reveals an event—the first advent of our Lord—while the measurements of 28 inches on each side of the apertures leading from below, as well as from above, represent a solar cycle, and signify REVELATION. These coincidences seem to have escaped the notice of Mr. Hickson and Mr. Horner.

It should be noted that the Greek language was not in existence when the Pyramid was erected, and the modern English farther off than the Greek by many centuries; but in both languages the architect spoke and foretold the first and second advents of the Messiah. The Greek became a language in general use by the time Christ was revealed in the flesh; and the English has become so at the present time. Evidently the solar and lunar cycles, and the measurements referred to, have a close relationship to each other. May it not likewise be the case with the 28 Ramp-holes on each Ramp of the Grand Gallery? Do they speak of the revelation of the saints in "the first resurrection?"

Yours very truly, J. S. LOWE.

To the Editor of the "Banner of Israel."

SIR,—In No. 219 of the BANNER is a letter from Dr. J. M. Grant, in which, after alluding to a paper of mine, which appeared in No. 216 of that publication, he calls attention to the Rev. C. W. Hickson's interpretation of Romans xi. 8, which he prefers to that I have given.

I have not seen the Rev. C. W. Hickson's view of this subject; but I gather from Dr. Grant's letter that he contends that the spirit of slumber, which St. Paul mentions to have overtaken Israel, had fallen upon the *Jews*, and not upon the *Israelites*. Not being acquainted with Mr. Hickson's work on the subject I am not in a position to question the accuracy of his views, and from Dr. Grant's exposition of them I can quite understand that they may recommend themselves to many; but if he be right, then I maintain that the *Jews*, and not the *Israelites*, must be God's witnesses.

It appears to me that St. Paul's argument is, that inasmuch as in Elijah's day God had reserved to Himself a remnant of Israel, according to the election of grace, as represented by the "7,000 who have not bowed the knee to the image of Baal," so had He, when St. Paul addressed the Romans, a remnant according to the election of grace, still reserved to Himself to be His witnesses before "all the nations."

I do not think a just appreciation of St. Paul's reasoning can be arrived at apart from the teachings of the prophet Isaiah; and if we carefully study the Book he has left us, as it appears to me impossible to disconnect the 7,000, whom the Almighty told Elijah He had reserved to Himself from those on whom Isaiah says, "The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes" (chap. xxix. 10). Of these whose eyes are closed we read again in Isa. xlii., in connection with "the isles," and of whom, at ver. 19, the Lord says, "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?" Again, in the following chapter, we read, "Bring forth the blind people that have eyes, and the deaf that have ears. . . . Ye are My witnesses, saith the Lord, and My servant whom I have chosen;" and at the first verse of the preceding chapter we are told what the "chosen servant" is to accomplish—"He shall bring forth judgment to the Gentiles."

Is the *Jew* to bring forth judgment to the Gentiles? Are the Jews those addressed by the Almighty and told "Ye are My witnesses?" and yet these blind and deaf, who are there addressed, are evidently those on whom Isaiah says, "The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes."

But St. Paul himself, I think, proves clearly that he did not refer to the *Jews* as those on whom the spirit of slumber had fallen, for he says (Romans xi. 8): "(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear), *unto this day*." The whole passage within parenthesis is a quotation from the prophet Isaiah; but the final words, "*unto this day*," are St. Paul's own. Take these words in connection with the quotation, and it appears evident that St. Paul was alluding, not to the *Jews* of his days, but to that remnant of Israel, the 7,000, whom the Lord had reserved to Himself to be His witnesses at a yet distant future; otherwise there is no meaning in the words, "*unto this day*."

Dr. Grant says, "We do not read in the Bible of any awakening as yet." Do we not? Did not Moses foretell when the awakening should take place, "Even in the latter days"? (Deut. iv. 30) and did Israel not fulfil this when, at the Reformation, "we cast aside our idols and turned to the Lord our God?" Since then has not Israel, as represented by the British nation, been in receipt of all the blessings promised to "Israel obedient"? and have not the people been God's "witnesses to all the nations;" that, as He proclaimed, "I, even I, am the Lord; and beside Me there is no Saviour"?

HENRY P. KEIGHLY.

NOTE BY THE EDITOR.—We think Captain Keighly is partly right and partly under misapprehension in what he states above. Surely Judah, as well as Israel, are God's witnesses? In Romans xi. 5 "the election," we have always thought, was Benjamin out of "Judah-Israel," and the "rest" of ver. 7 were "the rest of Judah," who were blinded—slumberers, stumblers, and fallen (ver. 8—12). In Isa. xlii. 19, we believe "the blind" are Israel, "the deaf" Judah; and both were, verily, "God's witnesses" (Isa. xliii. 10, 12, xliv. 8) to prove that "He is God." For the one House (Israel) were "the vessels of mercy" "unto honour;" the other (Judah) "the vessels of wrath fitted to destruction;" both "making known" or "witnessing" to His Divinity. That the Jews (as well as Ten-Tribed Israel) were "blind" and "deaf" is amply shown by Isa. vi. 9, 10; a passage applied by the Lord Jesus Himself to the *Jews* in Matt. xiii. 13, 14; and Mark iv. 11, where He speaks of "them" as "without," in distinction to the Christian Benjamite disciples who were "within" the circle of "the remnant according to the election of grace" (Rom. xi. 5). "Unto this day," of ver. 8, would apply, we think, equally to Judah as well as Israel in St. Paul's time. Both were then "sleeping," saving the "elected remnant" of Benjamin. The British slumberers are still half asleep, though waking up now to witness to God through the truths of the Identity. But Judah, too, though fast asleep still, is silently witnessing in her misery that God exists and is a true and faithful God; since she responds to His curses on her disobedience. But her's will yet be a joyful awakening to praise His name, and to bear joint testimony with Israel to His Godhead, what time the mercy reaches that House, as promised in Jer. xxxi. 31, and Heb. viii. 8. Then the new covenant will be made with the *Jews*, as well as with the House of Israel. (We think the discussion of this subject should now be allowed to drop.)

SUBSCRIPTIONS RECEIVED BY THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

From March 10, to April 15, 1881.

	£	s.	d.
The Rev. A. J. J. Cachemaille, M.A.	1	1	0
Mrs. Lawrence	1	1	0
Miss Lawrence	1	1	0
Mr. H. Lawrence	0	10	0
The Surrey Anglo-Israel Association	1	1	0
Mrs. Birkbeck	1	1	0
Mr. F. W. Mount	1	1	0
Miss Mount	0	10	6
Mr. T. Stewart (for literature to Natal)	0	10	0
Beni Ephraim	5	0	0
Four of 5s. each	1	0	0
Nine of 2s. 6d. each	1	2	6

April 15, 1881. JOHN S. ANDERSON, *Hon. Sec.*

ISRAEL'S SCRIPTURE AND PRAYER UNION.

"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer."

DURING the past month 18 persons have joined the Union, the number of members now being 674. Mr. Winter, of George Town, British Guiana, writes for two more cards of membership, and expresses the hope, on behalf of himself and others, that "our friend Philo-Israel" will continue to give us his help by means of the *Monthly Comments*.

We are glad to learn that the "Prayers for Daily Use" are very much appreciated. The following are a few extracts from letters received:—"Please send me one dozen 'Prayers.' I am delighted with them. I intend to give them to friends, and hope their use will be blessed by God to the advancement of our glorious cause." "Will you kindly send me four more 'Prayers.' I do hope sincerely the *Comments* will continue to be edited as at present. I do so enjoy reading my Bible with them." "Please send me one dozen copies of the 'Prayers for Daily Use;' we like them so very much." "I am so very pleased with the *Comments* and 'Prayers' that I send a trifle towards the funds of the Union." "I am so glad they have been written. They will, I trust, be highly appreciated by the members." "I trust we shall prove how much we value them by our earnest and constant use of them." "The 'Prayers' are very beautiful." The following, from a lady 73 years of age, shows that the idea of our Identity with Israel was grasped by some many years ago. She says, "My father and mother were great Bible readers, and always saw the Lost Ten Tribes must be found in a Christian nation. They held the opinion that Britain contained them, because we possessed all the blessings promised to Abraham, Isaac, and Jacob. So from seven years old I have been conversant with the theory of the Ten Tribes being the British." We beg to acknowledge with thanks the receipt of a parcel of Identity literature, for distribution, from an anonymous donor at St. Leonards. We earnestly beg the prayers of the entire Association and Union, for all engaged in the work, that the compiler of the *Comments*, and those who help in the work may be blessed, and made a great blessing to others. The Card of Membership will be sent on receipt of three stamps. The *Comments* will be sent post free, monthly, for 1s. per annum; 2 copies, 1s. 6d.; 3 copies, 2s. The "Prayers" are 1d. each copy, or 9d. per dozen, postage extra. Address, Miss Lawrence, Stoneleigh, New Wimbledon, Surrey.

J. LAWRENCE
(Hon. Sec. I. S. and P. U.).

OUR SUPPLEMENTS.

WE are thankful to say a supplement for the BANNER, of May 18, No. 229, and another for June, are provided for, and will be issued accordingly. We have received for the purpose £1 from Miss D. W., besides 1s., her "half shekel" census gift, and placed both sums to credit of the "Supplement Fund;" Mrs. F., of Clifton, has kindly presented the fund with 16s.; and Mrs. J. H., late of Exeter, has just sent us £2, with a promise to make the gift annual, if it be so long needed (which we believe will not be the case in 1882); and finally a friend at Portsea has given £4 towards the fund. It is thus seen that the £4 wanted for May 18 supplement, also that for June, are already secured; also that about £1 more is in hand towards the cost of a supplement for July 13. Since the above was written we have received a further sum. which provides for the publication of the July supplement; and that for August is also promised.

Our readers will understand that the money is required to enable the owner of the BANNER to incur the extra expense attendant on the publication of these supplements, and that in stating the object we have no personal motives to serve. As editor of the BANNER we desire more space for the mass of MSS. in hand. And that space cannot be secured without cost.

One of our friends, in corresponding with us on this subject, writes as follows:—"I read the BANNER as far as my weak state of health allows, and with very deep interest. The signs of the times surely point to the great consummation of this dispensation, and it is a very strong argument that the Divine truth and faithfulness to covenant, promise, and oath *necessitates* the manifestation of the far larger portion of the Abrahamic seed, now that the end of this age is at hand, through every sign and token given by our Lord; and nowhere but in our own nation *can* we possibly find the requisite solution of this long concealed truth."

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	13	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

NOTICE IS HEREBY GIVEN THAT THE

ANNUAL GENERAL MEETING

OF THE

METROPOLITAN ANGLO-ISRAEL ASSOCIATION

Will be held (D.V.) in the

LOWER ROOM AT EXETER HALL,

ON FRIDAY, MAY 20TH, AT 7 P.M.

THE

RT. HON. VISCOUNT FOLKESTONE, M.P.,

IN THE CHAIR.

The following Gentlemen have been asked to Address the Meeting:—

MR. E. W. BIRD (PHILO-ISRAEL).
MR. DOUGLAS A. ONSLOW, J.P.
MR. W. H. PETERS, J.P.
THE REV. C. W. HICKSON, M.A.
THE REV. A. J. J. CACHEMAILLE, M.A.
MR. F. C. DANVERS.
THE REV. R. HILL, M.A.

All Identity believers are earnestly solicited to attend and to bring their friends.

NO CARDS WILL BE ISSUED. ADMISSION FREE.

The General Meeting of the Association for MEMBERS ONLY and DELEGATES FROM AFFILIATED ASSOCIATIONS will be held at the BOARD ROOM, 334, STRAND, at 3 p.m. on the same day.

JOHN S. ANDERSON, Hon. Sec.

IN MEMORIAM.

THE DEATH OF LORD BEACONSFIELD.
THE MEDALLION BROOCH
(REGISTERED).

WITH Likeness and Dates of Birth and Death, encircled with a wreath of olive (PEACE) and myrtle (HONOUR), surmounted with the Earl's coronet.

Prices, bronze or plated 2s. 6d.; solid silver 7s. 6d.; gold 17s. 6d.

Specially constructed for the centre of a rosette or badge.

Address, Messrs. Humphrey & Co., Wholesale Jewellers, 15, London-road, Liverpool.

Price 2d.; Annual Subscription, 2s. 6d.

ISRAEL'S HOPE AND DESTINY.

Editor: Douglas A. Onslow, J.P.

The following is extracted from a letter from Mr. G. N. Walsh, of Sheffield, to the Editor of *Israel's Hope and Destiny*, in reference to the last number of that monthly: "I must congratulate you on your second paper in this (April) month's *Hope and Destiny*. It is clear, argumentative, concise, and telling and puts the true character of redemption in the clearest light. I consider the present number one of the most readable—perhaps *the* most readable—of all that have been issued."

The May number is now ready, and may be obtained of any bookseller, or of the Publishers.

London: Robert Banks, Racquet-court, Fleet-street.
W. H. Guest, 20, Warwick-lane, Paternoster-row.

Just published, price 1s., post free 1s. 1d.

THE LATE SIR CHARLES REED. A Life-Sketch as a Business man, a Citizen, a Statesman, an Educationist, and a Philanthropist. To which is added his Decease and Funeral. With splendid Photographic Portrait.

London: Robert Banks, Racquet-court, Fleet-street.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Now Ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d.

THE

GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

To be had of the Author, Woodcot Villa, Tyndall's Park, Bristol.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages. Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.

Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated. By PHILO-ISRAEL.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. By PHILO-ISRAEL. Price 1d.; 6s. per 100.

By PHILO-ISRAEL.

THE BRITISH CONSTITUTION AND ISRAEL'S POLICY (Foreign and Domestic). Followed by "A NECESSARY CONSEQUENCE," by L. P. Part I.—"The British Constitution."—A Sign. Part II.—Our Home and Foreign Policy as the House of Israel. Part III.—The Constitutions of Gentile Nations. Price 3d., post free 3d.

BRISTOL LEAFLETS ON THE IDENTIFICATION. 1 to 9; 1s. per 100.

London:
ROBERT BANKS, Racquet Court, Fleet Street.

ISRAEL! AN EARNEST APPEAL FROM THE NEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 3d., post free 3½d.

GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

Visitors to London, and all persons interested in Religious and Benevolent Institutions, should procure a copy of the

ABC CHURCH AND CHAPEL DIRECTORY,

AND

MAY MEETING HAND-BOOK FOR 1881.

Containing the most complete list of May Meetings published. Also a List of Protestant places of Worship in and around London. Price 2d., post free 3d.

The Record says: "A well-arranged list of all the London and Suburban Protestant places of Worship, with the clergy who officiate, services, &c. Exceedingly useful."

London: ROBERT BANKS, Racquet-court, Fleet-street.

B. SCOTT'S ESSAY on NATURAL MEDICINES. "Should be read by every one afflicted."—So writes a Clergyman in Lancashire. Post free five stamps. B. V. Scott, 121, Kensington, Liverpool.

Price 3s., post free 3s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

THE LOST TEN TRIBES AND 1882.

BY THE

REV. DR. JOSEPH WILD,

Of Union Congregational Church, Brooklyn, N.Y.

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.'

London: Robert Banks, Racquet-court, Fleet-street.

334 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d by post 4s.

THE FIRST VOLUME OF ISRAEL' HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.

SEE NEW IDENTITY QUARTERLY MAGAZINE. Editor, Rev. R. DOUGLAS, M.A., Vicar of St. Stephen, Sheffield. Articles by Piazzi Smyth, Col. Gawler, &c. Price 6d.; post free, annually, 2s. 3d. James Nisbet & Co., London.

THE ISRAEL OF GOD.

A SERVICE OF SONG

Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.

By C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

Second Edition now ready, price 2d., post free 2½d., 12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE

BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.

By REV. JOSEPH WILD, D.D.

With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES.

An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

Price 4d., by post 4½d. Special terms for a quantity.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW, WEDNESDAY, MAY 4, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 228. Entered at Stationers' Hall.] WEDNESDAY, MAY 11, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Sin of Sheer Bloodguiltiness, and Peace	193
A Result of the Government Policy of Surrender in Afghanistan	194
Israel the Head and Not the Tail, Above Only and Not Beneath, in Regard to the Home and Foreign Shipping Trade	194
Progress	195
Answer to Identity Acrostic.—No. 2. By Col. M. Beresford	195
Pre-Celtic and Celtic Craniology. By Robert Pegrum	196
Into the Enemy's Camp. By L. P.	197
Blind Evidence	198
Israel's Little Wars	198
"Our Identity" in Selkirk, North Britain	199
The Cheltenham Anglo-Israel Association	199
Correspondence—Ill-Consolidated Europe	199

THE SIN OF SHEER BLOODGUILTINESS, AND PEACE.

OUR concluding sentence in the leading article of our recent issue, No. 225, is deemed, in some quarters, to be needlessly irritating to Liberal minds, because we came to the conclusion that the peace just concluded with the Boers was a peace likely to end in anarchy, to our minds a synonym for "dishonour" to Israel.

Why is this opinion entertained? Because, as we are informed, "peace made to spare blood-shedding (not bloodguiltiness, which is quite another thing), and to yield to the demands of an opposing people, is not dishonourable." This is, of course, the "peace at any price" doctrine. A nation, according to this idea, is always wrong when blood is shed by it. We have already said something in opposition to this view, in our article on "Israelism and War" (No. 226). In reference to this more extreme notion, that it is national sin and dishonour to fight in any national quarrel, and that it is right to cease to contest with an opposing people (!), in a national point of view, because bloodshed is likely to ensue, we think these are as unwise doctrines as any we have yet known to proceed from those who, being Israelites, have studied their Bibles, and know what God's purposes have always been towards Israel. How He has led our nation hitherto, through what torrents of blood, through what wars, what fightings, and what slaughter; and what Ezekiel (xxxviii. and xxxix.) tells us is yet in store for us when the last and greatest war this earth of suffering, sin, and woe, ever yet endured, shall have come upon our race, the Book distinctly informs us, and history past and present reveals. As regards the question just now in issue—namely, the honourable character of the peace made by Mr. Gladstone's Government with rebellious farmers, while standing victorious on the Queen of England's territories, lording it over and robbing her subjects, conquering her attacking armies and killing her commander-in-chief, all we can say is, that if the idea be that under those circumstances it was humane to stop the war because there was likelihood of further effusion of British and other's blood, then it seems to us the repentance came too late. More than a thousand of Her Majesty's soldiers had already fallen, or been captured in the operations, vainly endeavouring to vindicate her outraged authority.

It appears to us that peace should have been made before these hapless soldiers had died, or shed their blood, rather than after they were sacrificed, and after they had thrice suffered defeat. What has been the consequence? Is British bloodguiltiness averted by the peace now made? "It is believed a native war is inevitable in the Transvaal," is the report from Durban, dated April 21, 1881, sent home to the Liberal *Times*. Is peace and safety the consequence? Nay, "English residents of all classes are leaving Pretoria; the country can but retrograde," says the same report. Is peace with and after such defeat, and, therefore, after such national disgrace and military shame, likely to lead then to absence of "sheer bloodguiltiness" in this nation? We trow not. For this nation, be it noted, withdraws from a protection solemnly promised, before God and the world, to the unoffending British colonists, and to the defenceless native population of the Transvaal, and that because there is an immediate prospect of bloodshed at the hands of the Boers, if the Queen's authority be maintained, and her troops' honour (now sadly tarnished) be vindicated.

Not thus was India recovered from the mutineers. Not thus Europe freed from the tyranny of Napoleon. If our proceedings were originally wrong and wicked as respects the Boers, that might make a difference. But it was notoriously otherwise. When the Government of the day came into power no such idea was entertained. Military reverses, and the slaughter of our own soldiery, is what has evidently appalled our rulers; and "sheer bloodguiltiness," we suppose, deters the vindication of national right and military honour, because the bare effusion of blood is held to be a national crime. Israel's Empire was not so acquired. Our history of "Israel's Battles," our "Geography of the Gates," tells quite a different tale. The Empire was built up by hard fighting, and by the stubborn maintenance of the territories God let us win for Christ. The Punjab cost us, in nine battles, deluges of blood. India was won by the sword of a warlike race, to whom God gave it (Isa. xli. 2). The Cape was no exception. By stern contests, costing this nation her best sons—sons who spared not their own lives for Fatherland; whose motto was ever, *dulce est pro*

Digitized by Google

patriâ mori—by such fields as Waterloo, the Alma, Inkerman, and the battles that won us India from the mutineers, the Empire has been retained. We know and feel that a different spirit now actuates our Government; and the people, it seems, are content that its will shall be their law. We see a reason for all this, and are content, if it be God's will, that even by national dishonour and national disgrace the bidding that shuts this nation into her destined hiding-place, during the approaching outbreak of the great earthquake woe, shall be performed.

The experience is not nationally pleasing—nay, it is bitter, very bitter to every lover of his country, to every respecter of her name, and fame, and reputation. But we see that it may be God's will, for all that, so to bring Isa. xxvi. 20, 21, to pass; and we are glad and thankful to know that the national eclipse can only last, "as it were, for a little moment." As a patriot, as an ardent lover of his country, of her honour and good name, the writer of these lines thanks God for that. But it may be permitted us, even then, to cry, in dejection of spirit and in anguish of heart, "O Lord, how long?" (Psa. lxxiv. 9, 10). How long?

A RESULT OF THE GOVERNMENT POLICY OF SURRENDER IN AFGHANISTAN.

EXTRACT from the "Proceedings of Committee of the Church Missionary Society," London, March, 1881:—

The Rev. W. H. Barlow having stated that an offer had been made through him to provide the salaries for three years (£640 per annum) of two missionaries for Afghanistan, and as it appeared in the present state of Government policy that there was no likelihood at present of any opening in the interior of Afghanistan, the committee, in view of their minute of October, 1879, on the subject of frontier missions, requested Mr. Barlow to suggest to his friend that the sum so kindly offered by him might advantageously be employed by sending two of the men, now kept back for lack of funds, to Peshawar and Multan, with the understanding that if any opening should hereafter appear in Afghanistan itself, and the Society's funds should allow of the establishment of a mission there, the two men should be sent forward.

What have we here? Simply this. Afghanistan sorely needs Christ's Gospel. The money to send it is ready. The messengers, being Israelites of the Saxon race, are ready. But the Government policy forbids Christ's mercy to penetrate the land; and Israel abashed is forced to refrain from proclaiming the free salvation. "O Lord, how long?" (Psa. lxxiv. 9, 10).

ISRAEL THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH, IN REGARD TO THE HOME AND FOREIGN SHIPPING TRADE.

OUR readers, probably, have not carefully noted a wonderful article on the late alleged depression of British export trade, published in the *Times* last year. The matter deserves attention, since it seems to show that the late complaints of the depressed condition of the British foreign trade, and of the shipping interests in particular, were much exaggerated, the volume of commerce all the while increasing with extraordinary strides without a pause. To make the matter intelligible, we must quote some of the figures we find in the *Times* leader, taken in turn from "The Annual Statement of the Navigation and Shipping of the United Kingdom, for 1879," and from a "Report from Mr. Giffen to the Secretary to the Board of Trade."

The reader must recollect that trade in this kingdom was greatly depressed generally previous to the end of 1879 for several years, and at that time only did a revival take place. What, then, are the figures which tell us of the condition of the foreign and coasting trade of the United Kingdom during this time of declension? They are these:—

In 1879 there were entries into British "Gates," in the foreign and coasting trade of the United Kingdom, amounting altogether to 65,159,573 tons. In 1878 they were only 63,186,548. The increase was, therefore, 3 per cent.

In 1879 the "clearances" out of the British "Gates" for the same trade were 60,192,459 tons. In 1878 they were 59,121,151 tons, an increase of 1½ per cent. But these increases were progressive. The entries and clearances of 1878 were in excess of those of 1877.

In the foreign trade alone the same appears. In 1879 the "entries" into British "Gates" were 26,032,592 tons; but in 1878 they were 25,293,721 tons, an increase of about 3 per cent. In 1879 the "clearances" out of British "Gates" were 26,682,858 tons, while in 1878 they were 26,301,358 tons, an increase of also 1½ per cent.

Comparison of the results of 1879 with those of 1873, when our foreign trade was at its maximum, proves the fact that the progress of our advance was, and is, real and remarkable In 1879 the "entries" and "clearances" into British "Gates" of vessels with cargoes only were 43,948,701 tons; but in 1873 they were 37,934,422 tons, an increase of 16 per cent. The comments of the *Times* on these figures are to the point, and must find a place in the BANNER. It said:—

Such has been the progress of the shipping business of the United Kingdom during the time of depression in our foreign trade. What makes the figures still more striking, amid all that is said of foreign competition, is the fact that the whole of the increase is exclusively in British shipping. The entries and clearances of foreign ships with cargoes in the foreign trade of the United Kingdom were the same in 1879 as in 1873—viz., 11,800,000 tons—so that the whole of the above increase was exclusively in British shipping, in which, in fact, the increase was from 26,127,942 tons in 1873 to 32,134,725 tons in 1879—an increase of very nearly 24 per cent. Such figures are certainly a valuable commentary on the talk of depression in the shipping trade which has so long been prevalent. We have no doubt that there was depression, and that the times were bad; but probably some people made money all through, and many who complained loudest must have been strongly confident of a speedy change for the better. Nor does the story of progress end here. English shipping is much engaged in the trade of other countries than the United Kingdom, and although we cannot show for such countries how the employment has increased, we can exhibit at least the steady growth of the shipping tonnage itself. Since 1875 alone it amounts to about 7 per cent. The tonnage of shipping belonging to the United Kingdom was 6,088,000 tons in 1875, and 6,521,000 tons in 1879; while, if we compare steamers alone, this being now the important part of the English mercantile fleet, we find that the increase is from 1,943,000 tons in 1875 to 2,508,000 tons in 1879, or 29 per cent.! In 1879 alone the steamers built in the United Kingdom, exclusive of those built for foreigners, amounted to 298,000 tons, or more than 10 per cent of the existing steam tonnage. These are certainly astonishing figures, if we are to regard them as the figures of a depressed or declining trade. If depression is like this, what sort of figures are we to expect when the revival has made progress and the times are such that shipowners and shipbuilders admit them to be prosperous?

We ask our friends to note the above statements, and to reflect whether any other nation on the face of the globe has such statistics to show regarding its foreign and domestic trade, and its abnormal and unprecedented increase both in ships and tonnage, employed in carrying its import and export trade. We obtain this, however, simply as one of the gifts of our God in fulfilment of His promise that He would give us, as His people Israel, "the power to get wealth." Why? To spend it on our own selfish purposes? Nay, not so; but "that He may establish His covenant which He sware unto our fathers as it is this day" (Deut. viii. 18).

Our enormous shipping, foreign, and domestic trade, then, is God's gift to us, His chosen people; a gift that redounds distinctly to His glory. For it fills up a part of the portrait

Digitized by Google

and history by which He has arranged that His people Israel shall be known, and thus identified, He acquires us as "His witnesses" to the nations of the world *that He is God* (Isa. xliii. 10, 12, xliv. 8). Wondrous thought! God, the great Creator requires evidence to establish His Identity as Jehovah to convince the heathen nations that He is God, and He deigns to declare of us that we are His appointed witnesses to prove that fact! What honour thus is put on our British history, character, and present condition. For these things constitute "our Identity with lost Israel," and point us out as "God's witnesses" *to prove that He is God*, and thus we British become a factor in the case which He Himself declares is needful to establish and demonstrate before all the universe—*God's glory!*

PROGRESS.

We are glad to be able to report decided progress in various directions. From Canada, from Scotland, from London, from Ardsley, from Wiltshire, the same account reaches us, and the tale is of progress, decided and wonderfully rapid. Our readers have seen that the Identity is to be the subject of the Rev. Richard Hill's able advocacy from the pulpit of St. Barnabas Church, South Lambeth-road, Stockwell, London, for eight alternate Sunday evenings, beginning with April 24.

From Montreal, Canada, our friend and energetic supporter there, Mr. Herbert Wallis, writes to us that Canon Evans, of St. Stephen's Church, Montreal, has promised to take the Identity as his theme, during a series of six sermons, from *his* pulpit; and further urges the distribution at his church doors —after the sermons, we presume—"of readable matter bearing on the subject." We admire Canon Evans' liberality; and, as a contrast, wonder with extreme admiration when we shall find a clergyman of the Church of England in any place with which we are acquainted, liberally minded enough to suggest, or even to contemplate, what would be deemed the enormity in this land, of distributing the literature of Israelism to a congregation just separating after listening to the clerical exposition of God's Word? Verily, our clergy in the colonies are less prejudiced than the shepherds in Israel's home. For surely in the former we should not be shocked, as we have been ourselves quite recently, by learning that a clergyman of the Church of England has described our pamphlets on the Identity as "works emanating from men who are devil-inspired," "which they would care to propagate as little as the undoubted works of Satan."

From Wiltshire we have news from a working man that he, and a band of inquirers, have at heart a project for pushing the Identity in a factory, where they have between five and six thousand fellow-workmen, and they ask for help in Identity literature to enable them to make the effort on a large and efficient scale.

In Selkirk, Dr. Edward Evatt writes to us that there is quite an important shaking of the dry bones there, and that in the United Presbyterian Church in the place, he himself was going to deliver a lecture, at which he expected over a thousand listeners. He wished for over a thousand copies of BANNERS, *Comments*, leaflets, and other literature to enable him to disperse the information far and wide after his own statement had been made. The Rev. Edmund Lane, D.C.L., was to preside at Dr. Evatt's lecture, and we look on this beginning at a new centre of Identity operations as a most healthful sign, giving promise of an abundant harvest if the Lord will bless the means to make His own truth known.

From Ardsley, near Barnsley, in Yorkshire, we have received a letter, extract from which follows. This we deem most hopeful. Our readers will be glad to see it. Mr. J. Harper, the writer, is a working man, and writes as the representative of a small cluster of working men, who long to be up and doing to spread the Identity. They ask for help in advice as to the best way to proceed wisely and efficiently as regards the opponents. Our counsel is to depend on help from on high, to master the arguments in favour of our Identity as fully as they can, and never to neglect an opportunity of defending or pushing the cause. Their lack of knowledge will be supplied by the BANNER, or by the many cheap pamphlets dealing with the subject in its various aspects, and with these they should, we think, always be armed. Passages of Scripture bearing on the controversy should be committed to memory, and a reference to leading texts on the chiefly contested points be always at hand. With these aids we guarantee to our friends, Mr. J. Harper and his fellow-Israelites, that they shall be more than a match for all their opponents in Ardsley. They may be sure that God will help them as He has done us from the first, and will never let them be "ashamed" when a reason is demanded of them as to the hope that is in them (1 Peter iii. 15).

Mr. Harper's letter was to the following effect:—

DEAR SIR,—I noticed in the *Barnsley Chronicle*, of April 9, that Mr. A. K. Robinson, of Leeds, president of the Leeds Anglo-Israel Association, had been giving two lectures on "The Promised Land; or England's Inheritance in the East." The lectures, which were deeply interesting, were for the Mapplewell Mutual Improvement Society. A friend of the cause defrayed the expenses. Now, sir, ours is a small village, about four miles distant, and we have a few working men who are deeply interested in the BANNER OF ISRAEL, wishing to extend its circulation, and that of the Identity movement generally. We consider it of the utmost importance so to do. Our means are very small, but we have added to the circulation of the BANNER by lending them to friends after we have perused them through carefully ourselves. We have found by so doing that we have gained a few, and hope that the Anglo-Israelite question in this part of the country may be wider spread; also that your cause here may make progress, so that in a little while we may be able to send for some one of our glorious cause to give us more information on the subject by a lecture, if by any means we can. You will not, we expect, dear sir, be surprised to hear that the movement here meets with a great deal of opposition, as it does everywhere else where it has been proclaimed. But we feel that it is a right cause, and that ere long men everywhere will have to adhere to its teachings. I wish your cause every success, for it is a valuable help in explaining the Bible in its literal meaning—a question, or subject, which ought to commend itself, not to ministers only, but to all thinking men. We know that with this difficulties arise; but Scripture unfolds to those who advocate it answers abundant to overcome those difficulties, and shews us the right interpretations thereof. From time to time these appear in your valuable paper, the BANNER OF ISRAEL.

Could you, dear sir, kindly suggest any method to us by which to make the cause better known or interesting to those who do not exactly see eye to eye with the movement, because we believe in our heart of hearts that it is a right one and true one.

Hoping to receive your kind reply, we remain, yours faithfully in the cause of the Anglo-Israelite theory,

JOHN HARPER
(*on behalf of a few friends and himself*).

Ardsley, April, 1881.

ANSWER TO IDENTITY ACROSTIC.—No. 2.

BY. COL. M. BERESFORD.

MANASSEH—AMERICAN.

M ARTH A
A BSALO M
NAZARENE
A SSHE R
S OPH I*
SPASMODIC
E ZR A
HEATHEN

* See "Dictionary of Dates."

Digitized by Google

PRE-CELTIC AND CELTIC CRANIOLOGY.

By Robert Pegrum.

In the Banner, vol. iv., p. 454, we introduced "craniology" as an aid to the identification of the Lost Ten Tribes of Israel with the British nation; and we then endeavoured to prove that although the British *cranium* (skull) differs materially from that of the Irish and of the French, yet it has a striking resemblance to that of the Hebrews; for craniology teaches us that the Celtic Britons, the Anglo-Saxons, the ancient Danes, and the Normans had skulls of the same shape as those of the ancient Hebrews.

It is our present intention to continue the study of "British craniology;" but, in this paper, we restrict ourselves to *pre-Celtic and Celtic crania.* The additional evidence which we now offer will confirm the brief outline of this branch of the subject which we gave in November last. We quote from two articles: (1) "*The two principal forms of ancient British skulls,*" and (2) "*Further researches and observations on the two principal forms of ancient British skulls,*" both by John Thurnam, M.D., F.S.A., F.A.S.L., and published in vols. i. and iii. of the "Memoirs of the Anthropological Society of London."

Professor Dr. D. Wilson holds that "*the earliest population of Britain was a pre-Celtic one,* with a peculiarly *dolichocephalic* cranial conformation, tapering equally towards the forehead and occiput. Ignorant of metals, these people, rude workers in stone, raised those remarkable tombs in the crypts and galleries of which the bony remains of their noble and royal dead are found. Upon these, he maintains, *a race intruded, having skulls of marked brachicephalic proportions,* with prominent parietal tubers, and truncated and often flattened occiput, in whose smaller earthen tumuli *the first traces of bronze implements and weapons are met with.*" Dr. Thurnam, referring to this, makes the following statement:—"*The brachicephalic form of skull* described by Dr. Wilson as that of his second race, is the form usual in the *least ancient of the pre-Roman tumuli* of the South of the island, as well as in the rest of Britain, and is, therefore, doubtless, that of the *Celtic* (Cymric-speaking) inhabitants; in fact, that of the Britons of the times of both Julius and Claudius Cæsar. . . . . In England, in the long barrows, there are no bronze or other metallic objects, but only those of flint, or some kind of stone; the skulls are *dolichocephalic,* and the stature below the average. There are rare exceptions to this rule, but these are clearly to be referred to some casual admixture, or to the earlier tombs having been used by the later race; whilst as regards the later barrows, it is evident that unless the earlier race had been suddenly exterminated by the succeeding one, a mixture of interments and of the two types were to be expected. *There are, then, two distinct cranial types* from the barrows, one of which must be Celtic. To assume that both are Celtic can scarcely be reconciled with the idea of permanence of type, or with that of ethnic unity. The *brachicephalic* and *sub-brachicephalic* skulls from the round barrows must be regarded as those of the *bronze-using Celts*; and the *dolichocephalic* skulls from the long-chambered barrows, as those of a *pre-Celtic stone-using people.* Such seems to have been the order of succession of these two races in Britain; and such, it is believed, was also the order of their succession in Gaul. . . . . The evidence before us appears to favour the conclusion that whilst in Britain the chambered long barrows were erected by a *dolichocephalic* race, in Gaul such tombs were raised by a *brachicephalic* as well as by a *dolichocephalic* one, though especially by the former. Hence the inference that *the two races came into contact in Gaul at an earlier period than in Britain.* In this country it has been shown that the evidence is in favour of the *dolichocephalic* race having preceded the *brachicephalic,* by whom it seems to have been absorbed or extirpated. The *dolichocephalic* skulls of the long barrows, I have assigned to *the most ancient inhabitants who were conquered and displaced by the Belgic (Celtic) invaders,* and are described by Cæsar (B. G. v. 12, 14) under the name of *Interiores Britanni,* as forming the aboriginal population. We are not without historical ground for regarding this last population as *of quite a diverse origin from the former.* . . . . . In conclusion, I am content with having established from archæological and osteological data, at least to my own satisfaction, *the existence in this island of the West, of two distinct races in pre-Roman times.* . . . . . The views I have been led to adopt have been forced upon me after long inquiry, and after many years of original investigation of the most ancient tumuli of this country."

From Dr. Thurnam's papers we learn several lessons:—

I.—*Craniology teaches us that two totally different races existed in Britain prior to the Roman times.* They are spoken of in the above extracts as "of two distinct cranial types," as "two distinct races," and "the last population is of quite diverse origin from the former."

II.—*Craniology teaches us that the earliest population of Britain was a pre-Celtic one.* The inhabitants were then ignorant of metals, and were simply workers in stone.

III.—*Craniology teaches us that the second was the Celtic race.* The Celts used bronze implements and weapons.

IV.—*Craniology teaches us that the pre-Celtic and the Celtic races came into contact in Gaul at an earlier period than in Britain.* Hence, the Celts must have been travelling from the South or the South-east towards the North; and, consequently, they had met with the aboriginal inhabitants of Gaul before they saw those of this country.

V.—*Craniological teaching is confirmed by both the sacred Scriptures and secular history.*

The opponents of Anglo-Israelism often remark that we are, according to Scripture and history, *a Japhetic race.* It is perfectly true that the *earliest inhabitants* of Britain belonged to that race; for Moses (Gen. x. 2, 5), says, "The sons of Japheth. . . . . by these were the isles of the Gentiles divided in their lands." But it is also true that a race "of quite diverse origin from the former" succeeded them; for "the most ancient inhabitants were conquered and displaced" by the powerful Celts. Professor Rawlinson informs us that "*the Celts, who were the first to arrive in Europe from Asia, their birth-place,* pushed out the original inhabitants to remote places, so that only a few stragglers were left in the extreme North." Other eminent historical authorities confirm Professor Rawlinson's opinion.

Therefore, the suggestion that the original inhabitants of Britain were of Japhetic origin, is *not* a weak point, but it is one of our *strongholds,* it is one of the best fortified positions of our citadel. Scripture states the fact, and both craniology and history confirm that statement. We do not claim to have descended from the Japhetic or aboriginal occupiers of this land, but from the Eastern Celts "*who pushed out the original inhabitants to remote places.*"

In harmony with this, we read that the glory of Joseph—the representative of the Ten Tribes—"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 COMING EARTHQUAKE WOE.

"Germany purposes contracting a loan of 45 million marks, for *naval* and *military* improvements." "Herr Krupp has received from Russia an enormous order for *cannon.*" "Greece has contracted a loan to keep a force of 80,000 soldiers in the field for a year." When will Christian men awake from their dreams of a regenerated and peaceful world? and realise that Infinite Wisdom has declared that "evil men and seducers shall wax worse and worse," until He shall come whose right it is to beat the sword into a ploughshare."—*The Rainbow.*

INTO THE ENEMY'S CAMP.

By L. P.

In *The Christian*, of March 24, there appeared a passage relating to a question that had been asked by "A. P.," "upon what authority a writer bases the assertion that there is no chosen nation at the present time, as there was under the old dispensation, and that there is now no covenanted nation to protect." The editor thereupon remarks: "A. P. refers to Jer. xxxi. 35, 39, and asks if the nation must not still exist somewhere, a perpetual nation under God's perpetual covenant? We would submit," the editor proceeds to say, "that this question lies outside the range of Mr. Pitter's article. The latter only treated of nations in a political sense—that is to say, nations sending forth armies, and having, therefore, an established government on a defined territory, which is not the case with the Jews at the present time."

Now, on reading the above, we asked ourselves, what opinion then does the editor of *The Christian* hold in connection with the promise referred to by "A. P."? Does he accuse the great God of Israel of breaking His covenant, and causing Israel to cease as a nation, though the sun still shines, the moon and the stars shed their light, and the sea yet roars? If he does not, then where is the chosen nation that has not ceased to be such? If he points to the Jews, we deny that he can correctly rank them as a nation, because they have been such, and may be such again. What has been, and what may be, is no proof of what is. Under the head nation, this is what we find in our "Johnson," published 1806: "A people distinguished from another people, generally by their language, origin, or government. . . . . A nation properly signifies a great number of families derived from the same blood, born in the same country, and living under the same government.—*Temple.*" Jews are certainly not born in one and the same country now-a-days, neither are they under the same government. They possess none of their own. They have to submit to the laws of every country where they dwell in these days of their dispersion. They have no representatives at foreign courts, for they have no country to be represented. By conscription they may be forced to enter the armies of the lands where they reside, and be obliged to wage war against their Jewish brethren serving as soldiers in an opposing force, without such warfare bearing the character of civil strife.

We think the editor of *The Christian* is in a cleft stick. God says Israel is a nation, according to the terms of His covenant; the Jews are not a nation in a "political sense" (we are at a loss to understand in what other sense we are to interpret the term), then either the editor must deny God's truth and faithfulness, or he must point to the nation which is fulfilling His Word.

We know of old that the belief the British are that nation fills this gentleman with scornful wrath. It is irreverent, blasphemous, absurd, and so forth, according to him. Can no one persuade him to stay our folly by enlightening us as to where we should look for the nation that must be still existing as such, since, as we said before, we yet enjoy daylight, and the moon continues to shine by night. Does our opponent refer to a spiritual nation? What is that? One consisting of Christians, of any and of all countries? But that is open to the same objections as the belief that the Jews are a nation, for Christians may be found under every species of government, and certainly do not consist of "families derived from the same blood." Surely it is ridiculous to speak of a spiritual nationality.

The indignation that has been expressed by our adversaries at the belief we are literal Israel strikes us as intensely childish and unreasonable. Let them find another nation fulfilling by their possessions, their career, or their mission in the world, the promises and prophecies of God more fully than we do, and we will confess our error; but while they deny our claims, yet can bring forth none having greater, we assert they are dishonouring God and playing into the hands of sceptics. God gave (Exod. xxix. 45, 46; 2 Sam. vii. 23, 24) a glorious promise, indicating no limit to it, in time; our opponents say it ended centuries ago. God said He would dwell separate from others, but with His people Israel (Exod. xxxiii. 16). Our adversaries sneer, and urge that this undertaking of the God of Israel ceased when the Tribes became captive a second time, and no longer dwelt in Palestine.

How miserably our opponents minimise God's glorious promises. Well may unbelievers mock and say, "Look at the outcome of your God's promised special favour." Some centuries of misgovernment, quarrels, fightings internal and external, while dwelling in the land of promise, and then according to yourselves, defeat, dispersion, heathenism, obscurity, with probable poverty, ignorance, and misery. Vainly might our opponents point to a spiritual Israel, the infidel's reply would be, "Then why was it not so said? Did the Israel of old, do you suppose, so interpret the promises? Were they purposely misled? Can you imagine Abraham, Isaac, Jacob, Joseph, and Moses being satisfied with such a picture of the condition of their descendants, on whom God bestowed the wealth of His promises? Would they have accepted your interpretation, could it have been told our forefathers, that in a spiritual sense their descendants would be found anywhere and everywhere,—

> "From Greenland's icy mountains,
> From India's coral strand,
> Where Afric's sunny fountains
> Roll down their golden sand,"

belonging to no nation in particular, and that by Israel would be meant every child of Shem, Ham, or Japhet, who believed in the Lord Jesus Christ?"

What reply would our antagonists give to such remarks? We maintain that they accuse the great God of using language intended to deceive His own chosen friend Abraham and His servants of old, if He did not intend to bestow on their descendants the earthly blessings and privileges which they must have understood to be meant by His promises to them. Awful thoughts! as abhorrent, we know, to our opponents as to ourselves. But how do they escape from the dilemma in which their own views place them?

It may be said that generation after generation of earnest, prayerful Bible students have interpreted the Scriptures as do our opponents, and were uninjured thereby. We think that till God says let there be light, darkness, and even error may be comparatively harmless. But when daylight comes, if the eyes are closed to it, the voluntary blindness becomes full of a danger that was warded off by an Almighty hand, as long as the seeing was not in the man's power. Just as good men could be slave-holders, yet prayerful and holy in their lives, before the veil was lifted up which showed slavery to be a wickedness and a curse, inconsistent with Christianity. Now that the darkness that hid the face of Israel is giving place to light, those who prefer the former expose themselves to dangers from which an involuntary ignorance had previously preserved them, and they blunt their own weapons with which they would assail our common foe, the scoffer at the Word of God.

April 6, 1881.

BANNER SUPPLEMENTS.

We acknowledge, with thanks, towards the August Supplement:—

	£	s.	d.
From N. Betham, of Sark, Channel Islands ...	0	2	0
From H., of Bridge of Allan	0	1	0
From Captain H. P. Keighly...	0	1	0

Our next Supplement will be issued with the Banner for May 18th. Will our readers kindly bring this number under the notice of all persons interested in our Identity with Lost Israel?

Digitized by Google

BLIND EVIDENCE.

"The Working Men's Protestant League," which is itself an Identity, resolved to issue a paper on and from November 1, 1880, price one penny, entitled, "The Protester Against Romanism, Ritualism, and Infidelity." All honour to the working men who resolve thus to become "witnesses" for God, therefore Israelites, whose function alone it is so to testify (Isa. xliii. 10—12, xliv. 8).

But why have the working men headed their prospectus as they have? At the top of the page occur these words, taken from Dent. vi. 4; Mark xii. 29: "Hear, O Israel! The Lord our God is one Lord." The words are addressed to the British public by the working men. Are they aware the British are Israel? It would seem so, unless the working men are blind, and are testifying blindly to the British Hebrew origin.

Again, why in the body of the prospectus are the words, to be found in Zech. iii. 5, 6, entered? "The Angel of the Lord stood by, and the Angel of the Lord protested unto Joshua." These were the words of a Hebrew prophet writing to the Jews (chap. i. 2—6, 19, &c.), and we should be glad to know how the "Working Men's Protestant League" think they are applicable to modern British folk apart from our Identity? We Israelites know they do apply, but we much question if our "blind" friends could explain how.

ISRAEL'S LITTLE WARS.

The *Times* is in despair about this country's constant troubles at the ends of the earth. On February 7, and again on March 23, 1881, the leading journal enumerated a list of our petty wars, which it says drain away our resources. The countries for which we have successively to fight, it was admitted in these articles, constitute an "Empire grand and enormously advantageous to her subjects;" but then, as they are a perpetual anxiety to ourselves, the unexpressed but suggested alternative is just the one we have always attributed to Mr. Gladstone and his Government of the day—namely, that the burdens of this extended Empire are greater than the accruing profits, and we were better without, than with its responsibilities. Let any one read the first article we allude to, and say if that be not the *gravamen* of the leader? We quote a few sentences from the same to enable our readers to judge. They are as follows:—

> Are we for ever to be pestered with these little useless wars? We can gain nothing by them, not even the credit of a military success. They stand simply for so much waste of our national strength. Singly, they are not much; it is the number and the regular succession of them that make them a real nuisance which we should be glad, if possible, to get rid of. That we should be engaged in them from time to time at some part of the world or another, seems one of the conditions on which our extended Empire must be held. The effect of them is to fritter away our resources in doing what is nothing worth. Africa has been the fruitful mother of wars of this kind. In South Africa we have had very lately the Transkei war; the Zulu war with its appendages in the form of expeditions against individual native chiefs; the Basuto war; and now the war in the Transvaal. Things on the Gold Coast have been quiet for some time. Since Coomassie was burnt we have been free from any other drain than that involved in the retention of the coast. We may now have again to fight for our position there. India is not yet quiet. The latest news from the Sonthal district is said to be favourable—a statement which we must so interpret as to agree with another telegram to the effect that troops which were about to be sent to South Africa, have been retained by the Indian Government with a view to their service in Sonthalistan. We have, it is clear, so many vulnerable points that we should do well not needlessly to add to them. They grow as our Empire grows. This is not after the fashion of the United States or of Russia. These countries grow and spread conterminously. Their extension is by the incorporation of new districts into a main body, which is homogeneous throughout. All come under the same military rules. There is the same Custom-house system for them all. They form, in short, old and new together, one State. England grows in another way, by taking on patches of territory, divided from one another, and far distant from herself. She thrusts out, as it were, her tentacles into all parts of the world, and she is very sensitive at each point to which they reach. Her Empire, grand as it is, and enormously advantageous to her subjects, is thus no small source of perpetual anxiety to herself. At any moment the horizon may be clouded in some quarter, and a storm may gather from causes which are neither to be foreseen nor guarded against. She is apt thus to be diverted from attention to her own affairs by the constant need of attending to the affairs of other people, for whom she has been kind enough to make herself responsible. Her entire strength can never be brought to bear on a supreme effort near home. Her stroke can be weakened, and her fire, so to say, can be drawn by a hostile demonstration, or by the talk of a hostile demonstration at her extreme distant possessions.

The testimony of the leading journal is in accordance with the prophetic destiny of Israel in the latter day. The Lord declared He would in the last times—our day—scatter the power or forces of the holy people, British-Israel (Dan. xii. 7), and what means so well adapted to that end as to raise up petty wars, and commotions requiring our troops to move out against the insurgents in the Transkei, in Zululand, in Basutoland, in the Transvaal, in Ashantee, in Afghanistan, in Sonthalistan, in Ireland? In each and all these places British supremacy was lately, and is, threatened, and Israel's "power" is required to be used to maintain the Empire God has given her, and which—grumble about, or resist it as we may—we shall be forced to uphold to carry out His purposes. The *Times* compares the compact empires of Russia and the United States with our own, and with envious, earthborn, sordid jealousy wishes ours had been an empire like theirs, and would willingly renounce the glorious world-wide tactically-placed possessions, surrounding the Gentile world (Deut. xxxii. 8), God has given us, that we might be like them, that our pockets might be saved the expense, and that we might not be vexed with the petty warfare we have to wage to-day, according to the will of God. The *Times* does not see or wish to know that this nation, being Israel, she has to acquire just the sort of empire we have in the four quarters of the globe, in order that we may fulfil the prophecies; that seizing the distant possessions by our outstretched "tentacles" we may establish there our "Gates," the pledges of our further, and yet further conquests, till the world itself shall be our own, and the promise to Abraham and his seed of the heirship of the planet be fulfilled in us as the Ten-Tribed remnant of his seed, now living under grace, and in the prescribed righteousness of the faith of Christ (Rom. iv. 13, 14, 16).

The *Times* desires as the acme of human political bliss and well-being that we should have our attention concentrated on our home, parochial affairs, without the distraction which outland empire in Europe, Asia, Africa, America, and the islands of the sea necessarily entails. But God, we may be sure, has given Israel her Empire, such as it is; and with growing territorial extent He has granted her also increasing population to fill it, enormously enlarged wealth to pay for it, the heart, and power, and wisdom to administer it; and the courage in our men, both in the Cabinet and in the battle-field, to fight for and maintain it intact. And why? That He may establish His covenant, which He sware unto our fathers, as it is this day" (Deut. viii. 18). We may be sure then that we must fulfil our destiny, and continue to fight our battles bravely and faithfully till the Lord gives us rest from our enemies and establishes His covenant with us as He promised, to enable us to inherit the earth.

The *Times* complains of God's providence, which dissipates the nation's strength abroad in such wise that it "can never be brought to bear on a supreme effort near home" (meaning, of course, the Eastern Question). But this is just what God (for our good) means to prevent us doing! He tells us to enter into our chambers, shut our Gates about us, hide ourselves for

Digitized by Google

a little moment, as it were, till the "indignation" be overpast (Isa. xxvi. 20). By this means we shall effectually be hindered from meddling in the Eastern Question what time the nations of yonder hapless Europe are locked in their deadly mortal strife wherein God means to prevent Israel interfering in the slightest degree. We thank God then that the state Craft is under the Lord's direction, and not in the keeping of the editor of the *Times*, for had the latter now the power to carry out his will, our nation would be, if not without our colonies and foreign Gates, at least without honour or authority there. Our troops would be involved in the destruction about to fall upon the nations of the continent of Europe; and instead of world-wide dominion, prosperity, and honour, which are to be Israel's portion in the closely approaching future, ours would then be the ruin, and destruction, which God's sure word says shall be that of the kingdoms and nations of the earth; and we had missed those glorious, gracious promises, which after the present trials are over, are guaranteed to God's people by their omnipotent covenant Head (Zeph. iii. 9; 2 Peter iii. 13; Isa. xlii. 16; xli. 8—16). Israel! praise ye the Lord, even for the petty wars, peace with dishonour, and other troubles through which you are passing now!

"OUR IDENTITY" IN SELKIRK, NORTH BRITAIN.

In the old U. P. Church, Fleshmarket, Selkirk, a lecture was delivered by Dr. Edward Evatt, on the evening of April 21st, on "The Identity of the British Nation with the Lost Ten Tribes of the House of Israel." The chair was occupied by Rev. Edmund Lane, D.C.L. The lecturer commenced by pointing out the carefully-drawn distinction which the Bible sets forth as existing between the Ten-Tribed House of Israel and the Two-Tribed House of Judah. Isa. lxv. 13—15 was then quoted as one of many passages in the Scriptures which prove that the blessings upon the House of Israel and the curses upon the House of Judah were to take place contemporaneously. The ancestors of the British were then shown to have come from the very parts where the Assyrians carried the House of Israel captive in the eighth century before Christ. The House of Judah did not go into captivity until the sixth century before Christ; their captivity was partial, and only lasted 70 years, whilst that of the House of Israel was complete, and they have never yet returned. The shepherds of Israel of the present day were then compared to the House of Judah in the days of Christ. The latter had Christ walking amongst them, and they knew Him not: whilst the former have in fulfilment before their eyes almost all the glorious promises of things both spiritual and temporal which God made to Abraham, and they likewise cannot see that the British are God's chosen people, Israel of the Ten Tribes. Some of the promises to Abraham's seed were then mentioned—viz.:—

1. The sign of the multitudinous seed.
2. The possession of abnormal wealth.
3. Lending to all nations and borrowing from none.
4. Possessing the Gates of their enemies.
5. Sabbath-keeping people.
6. A missionary nation.
7. The only successful coloniser among the nations.
8. In possession of the ends, the uttermost parts of the earth, the sides and coasts of the earth: all which were shown to be in actual possession by the British nation to-day.

Hosea i. 10 was then quoted as proving that Israel could only become as the sand of the sea-shore for multitude during their outcast, Gentilised condition, and also that at this time was being fulfilled that prophecy which declares: "And it shall come to pass that in the place where it shall be said unto them, Ye are not My people; there it shall be said unto them: Ye are the sons of the living God." Amongst the foremost of those who cry out at this time that the British are not Israel is Dr. Horatius Bonar, the blindest of all the blind shepherds of Israel. The Tribe of Dan was then traced to the North of Ireland. The Normans were proved to be the Tribe of Benjamin. The stone in Westminster Abbey, under the coronation chair, was shown to be none other than the veritable stone upon which Jacob pillowed his head outside the gates of Luz, and which was converted into a seal of witness between God and Jacob. Many other points were dwelt upon, which space does not permit us to record.

The lecturer concluded by drawing attention to the numerous pamphlets, leaflets, &c., which were distributed throughout the pews, amongst them being the leading Identity journal, entitled the BANNER OF ISRAEL. The lecture occupied one hour and five minutes in delivery, and was listened to throughout with rapt attention. At the close a vote of thanks was proposed to both lecturer and chairman.

THE CHELTENHAM ANGLO-ISRAEL ASSOCIATION.

THE monthly meeting of the Cheltenham Anglo-Israel Association was held on Monday, February 28th, when the President, Surgeon-General Grant, read a paper entitled "Further Scriptural Proofs," being a continuation of his former lecture on Anglo-Israel teaching. The present lecture, like the former, was in reply to strictures which had appeared in the public press in connection with the secession of the Rev. B. W. Savile. Dr. Grant maintained that the reasons given by that gentleman for his secession were altogether invalid; and combatted, from Gen. xlviii. 19, the statement that all God's promises to the seed of Abraham were fulfilled before the coming of Christ. He also dwelt at length upon the fact so clearly established by the Rev. C. W. Hickson, that the word "Gentile" is frequently applied to Israel of the Ten Tribes in the Scriptures; and showed, from Matt. xv. 24 and Mark vii. 27, that the Gentiles have not been constituted propagators of the Gospel, to the exclusion or casting away of God's people; and that as the Jews have not accepted Christ, the children who must be filled with the blessings which He came to communicate *first*—that is, before the Gentiles, as represented by the Greek or Canaanite Gentile woman—can be no other than the Ten-Tribed House of Israel.

A correspondence was afterwards read, in which the President defended some of the Anglo-Israel leaders, and the body generally, against the attacks of an unknown correspondent at Hull, who had naïvely remarked, *inter alia fulmina*, that he had sold a hundred pamphlets in Cheltenham which would, no doubt, put a stop to the spread of the theory there. A vote of thanks to the lecturer having been proposed by General Ford, and a benediction pronounced by the Rev. W. Miller, the proceedings terminated.

Correspondence.

ILL-CONSOLIDATED EUROPE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The news of the Czar's death, by cable to-day, will have a very marked effect upon public opinion in regard to the Identity and Pyramid dates, as prophesying the forthcoming war in yonder "ill-consolidated Europe," and will, I trust add many to our belief.

There is a very general belief in Germany that the heir to the throne of Russia was determined to crush them; and shortly after the Franco-German war, a German friend of mine told me that when the Czarewitch was destined for some Southern point (I forget which), the most direct route to which lay through Germany, went a roundabout way through France, saying to his suite, that he "would never tread on German soil unless as a conqueror." This saying has been confirmed to me by other Germans since, and they all look for war as the result of his elevation to the throne.

Now let us look at the consequences. Europe is armed to the teeth. Russia, to free herself from Nihilism (and she is not ready yet to grant their terms) must engage in a war to keep things quiet at home. She will have to fight Germany, and her natural ally, Austria, would have to help her even if no alliance existed. France is not likely to lose such a chance of recovering her lost territory, and Italy will be not less backward in attacking Austria for hers—*i.e.*, "Two against three, and three against two;" the two will get worsted, and the three will be not much better off. My modest opinion is that contemporaneously Turkey *versus* Greece, Bulgaria, and Roumelia, will be fighting like the Kilkenny cats, and with a similar result.

After the storm, Europe will awake to find Asia Minor in possession of England, and Constantinople also. Then the rage will begin in earnest, and all continental Europe will join forces against her. The result of this will be the battle of Armageddon. If such be the case, we know what the end will be.

By that time let us hope that England and her colonies will be firmly united, with the United States, in firm alliance, for the forces will be the Anglo-Saxon race against the world; and who can doubt the result?

A BENT OAR.

Montreal, March 14.

WE understand that Mr. W. Greig, of Toronto, brother of our friend Mr. John Greig, of Sunderland, will shortly publish a pamphlet on the Lost Ten Tribes. It will be issued in London by Mr. Banks.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

NOTICE IS HEREBY GIVEN THAT THE

ANNUAL GENERAL MEETING

OF THE

METROPOLITAN ANGLO-ISRAEL ASSOCIATION

Will be held (D.V.) in the

LOWER ROOM AT EXETER HALL,

ON FRIDAY, MAY 20TH, AT 7 P.M.

CHAIRMAN:

THE

RT. HON. VISCOUNT FOLKESTONE, M.P.,

President of the Association.

SPEAKERS:

MR. E. W. BIRD (PHILO-ISRAEL), Bristol.

MR. DOUGLAS A. ONSLOW, J.P., London.

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

THE REV. A. J. J. CACHEMAILLE, M.A., Vicar of Oldham.

MR. F. C. DANVERS, London.

THE REV. R. HILL, B.A., London.

All Identity believers are earnestly solicited to attend and to bring their friends.

NO CARDS WILL BE ISSUED. ADMISSION FREE.

The General Meeting of the Association for MEMBERS ONLY and DELEGATES FROM AFFILIATED ASSOCIATIONS will be held at the BOARD ROOM, 334, STRAND, at 3 p.m. on the same day.

JOHN S. ANDERSON, Hon. Sec.

Stiff paper cover, price 6d., by post 7d.

THE NEW OLD STORY; With a Slight INTRODUCTION TO A MARVELLOUS PUZZLE.

BY A E I.

A Book specially written for Children on our Identity with Lost Israel.

London: Robert Banks, Racquet-court, Fleet-street; W. H. Guest, 20, Warwick-lane, Paternoster-row.

Price 2d.; Annual Subscription, 2s. 6d.

ISRAEL'S HOPE AND DESTINY.

Editor: Douglas A. Onslow, J.P.

The following is extracted from a letter from Mr. G. N. Walsh, of Sheffield to the Editor of *Israel's Hope and Destiny*, in reference to the last number of that monthly: "I must congratulate you on your second paper in this (April) month's *Hope and Destiny*. It is clear, argumentative, concise, and telling and puts the true character of redemption in the clearest light. I consider the present number one of the most readable—perhaps *the* most readable—of all that have been issued."

The May number is now ready, and may be obtained of any bookseller, or of the Publishers.

London: Robert Banks, Racquet-court, Fleet-street. W. H. Guest, 20, Warwick-lane, Paternoster-row.

Just published, price 1s., post free 1s. 1d.

THE LATE SIR CHARLES REED.

A Life-Sketch as a Business man, a Citizen, a Statesman, an Educationist, and a Philanthropist. To which is added his Decease and Funeral. With splendid Photographic Portrait.

London: Robert Banks, Racquet court, Fleet-street.

NEW PAMPHLET ON THE IDENTITY OF THE LOST TEN TRIBES FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS

WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages. Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.

Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated. By PHILO-ISRAEL.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. By PHILO-ISRAEL. Price 1d.; 6s. per 100.

By PHILO-ISRAEL.

THE BRITISH CONSTITUTION AND ISRAEL'S POLICY (Foreign and Domestic). Followed by "A NECESSARY CONSEQUENCE," by L. P. Part I.—"The British Constitution."—A Sign. Part II.—Our Home and Foreign Policy as the House of Israel. Part III.—The Constitutions of Gentile Nations. Price 3d., post free 3d.

BRISTOL LEAFLETS ON THE IDENTIFICATION. 1 to 9; 1s. per 100.

London:

ROBERT BANKS, Racquet Court, Fleet Street.

Visitors to London, and all persons interested in Religious and Benevolent Institutions, should procure a copy of the

ABC CHURCH AND CHAPEL DIRECTORY,

AND

MAY MEETING HAND-BOOK FOR 1881.

Containing the most complete list of MAY Meetings published. Also a List of Protestant places of Worship in and around London. Price 2d., post free 3d.

The Record says: "A well-arranged list of all the London and Suburban Protestant places of Worship, with the clergy who officiate, services, &c. Exceedingly useful."

London: ROBERT BANKS, Racquet-court, Fleet-street.

B. SCOTT'S ESSAY on NATURAL MEDICINES. "Should be read by every one afflicted."—So writes a Clergyman in Lancashire. Post free five stamps. R. V. Scott, 121, Kensington, Liverpool.

Price 3s., post free 3s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

THE LOST TEN TRIBES AND 1882.

BY THE

REV. DR. JOSEPH WILD,

Of Union Congregational Church, Brooklyn, N.Y.

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.'

London: Robert Banks, Racquet-court, Fleet-street.

384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d by post 4s.

THE FIRST VOLUME OF ISRAEL'S HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.

Second Edition now ready, price 2d., post free 2½d., 12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE

BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.

By REV. JOSEPH WILD, D.D.

With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING: Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

London: Robert Banks, Racquet-court, Fleet-street.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, MAY 11, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 229. Entered at Stationers' Hall.] WEDNESDAY, MAY 18, 1881. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Invasion of England	201
The God of Israel	202
Pyramid Symbology.—Part II. By A Watcher	203
Israel's Home Blossoms and Buds	204
Report of the Metropolitan Anglo-Israel Association	205
The Question Concerning a Personal Anti-Christ. By the Rev. Denis Hanan, M.A.	205
Our Opponents' Differences and Contradictions	206
The Language of the Israelites. By J. F. Nelson	206
The House of Judah "Walking towards" the House of Israel (Jer. iii. 18)	207
The Ten Commandments	207
The Decimal System	208
An Indian Letter on Grand Gallery Interpretations in the Great Pyramid	208
Judah Portrayed in the Parables of our Lord	209
A Continuous Chord. By L. P.	209
A Toronto Opponent	210
The Head and Not the Tail in Regard to the Commerce of the World	210
More "Blind" Evidence	211
Review, Correspondence	211

THE INVASION OF ENGLAND.

IT has already come to that! This haughty Israel, whose lead and supremacy the nations in 1878 fully admitted, and who welcomed him who brought them "peace with honour," when the late lamented Lord Beaconsfield returned in triumph from the Berlin Conference, is already threatened with a German invasion and conquest by a captain of the Austrian army—a Captain Kirchhammer. This officer has been writing in one of the British magazines to explain to us how worthless in effect our army is, how weak our navy (otherwise superb) has really become, by reason of our outland, distant, world-wide scattered Empire; and how easy it will be by-and-bye, when Germany desires to annex or humble England, to land 50,000 troops and destroy our total available 49,000 regular soldiery, the only defence Great Britain has. When foreigners begin to write like this we perceive that the nation's prestige is falling low; but when they insult the majesty of the Empire's power by presuming to publish their follies in an English magazine, it is a sign that they believe, at any rate, the decadence of this nation has commenced, that she has fallen from her lofty position as the "chief of nations," and that even Austria or Germany, which have no navy at all to speak of, can with impunity administer to this presently much-enduring race the last aggravation of insult due to those who prefer "peace with dishonour," and are willing to dismember the Empire rather than by risk of expenditure of blood and treasure to defend it. Captain Kirchhammer admitted that "our ironclad fleet is one-third stronger than that of France, our only serious rival in European water; the tonnage of our steam merchant fleet is equal to that of all the other naval Powers combined, and no other country has an equal capacity for building, equipping, and manning a navy at short notice. But great as is the navy of Great Britain taken absolutely, its tasks are far greater than its power, called upon as it is to contend with foreign fleets, to protect British and capture foreign merchant vessels sailing upon every sea, to secure our communications between the single parts of the United Kingdom, and between the United Kingdom and its colonies, to support the land troops in protecting the mother country and its foreign possessions, as well as, finally, to carry on offensive warfare, and, therefore, in comparing foreign navies with our own, we must compare them not with the entire navy of Great Britain, but with the particular portion of our navy that can be spared to defeat the particular object which this or that other Power may have in view. Thus, in the Mediterranean, France is far stronger than Great Britain, and the Mediterranean is the English high-road to India. Yet to guard this road, Great Britain has, in time of peace, only seven ironclads. On the whole expanse of the Atlantic Ocean we have only one ironclad. So long as the navy of the United States remains as weak as it is, this may be sufficient; but Captain Kirchhammer tells us that during the War of Secession the Americans raised themselves in one year to the first rank among naval Powers, while 'at the end of the war their fleet consisted of no fewer than 761 ships of war, including 71 ironclads.' In the Pacific Great Britain is equally weak, and throughout the whole extent of Chinese, Australian, and American waters we have only two ironclads. The result of this deficiency of ships of war would be that in the event of a maritime war we should find it necessary, as the Americans did during their war, to denationalise our merchant fleet and to look after our own shores. Captain Kirchhammer believes that we should have all our work cut out for us to do even this, because the excessive diversity of the services which the English navy has to discharge might easily reduce the ships available for home defence at a given moment to a number less than that which an invading Power could equip as an escort to her transports. And supposing these available ships to be defeated in action, Captain Kirchhammer thinks that fourteen days 'would suffice for 50,000 German troops not merely to be embarked, but also to be landed in England;' and where should we be then? Captain Kirchhammer dismisses the volunteers and militia off hand as unfit for a campaign, and in dealing with the regular army and reserves stationed in England, he deducts 44 per cent. as from various causes unfit for service, thus arriving at 49,000 men as the total number that would be available, 'leaving out of consideration the reinforcements of the garrisons of Scotland and Ireland,' and 'admitting even,

Digitized by Google

what is practically impossible, that the entire existing force should be concentrated on one point.' Thus the invading army would have the advantage of numbers, and, by a single victory, might command London, Woolwich, Chatham, and Portsmouth."

This, and a good deal more, is Captain Kirchhammer's outlook for this country, and no doubt if this nation were a Gentile Power, he has facts, probability, and everything else, on his side. We are not armed as other nations are. Given favourable circumstances, and a landing effected by 50,000 German troops on Israel's shores, then our boasted soldiery who "cannot" (the Boers tell us) "shoot a bit," might fare very badly, and the nation be undone. Everything is possible for a Gentile nation if God wills its destruction. But what Captain Kirchhammer proposes for our consideration in England is just as impossible as the destruction of God's own throne in heaven, because of the fact which the Austrian captain never dreams of, and our British opponents and clergy deride and ridicule—namely, our Israelitish origin. God has guaranteed our safety in these islands, and has bade us rest assured that here, in our own "heaven-appointed place," we shall "dwell in safety"—the children of wickedness afflicting us no more, as once they afflicted us in the Holy Land (2 Sam. vii. 10). For British-Israel, then, there shall be no invasion by foreign German Gentile foes, for ever more. It matters not for the purposes of defence, whether our fleets be ready to prevent a landing and be absent from the home station at the supreme moment; or whether our soldiers can shoot or not. "He that keepeth Israel shall neither slumber nor sleep" (Psa. cxxi. 4), and our "keeper" is not the British army, not the British navy, nor the British volunteers; but solely and simply the God of Israel, the living God, our covenant Jehovah. We fear not Captain Kirchhammer's threats, then; nor believe in the day dreams of a German invasion, which the Spanish Armada and Napoleon the Great found impossible, and which for a thousand years has been just the one thing unattainable by our Gentile enemies, because God has declared it shall never be. God being our Defender, we know that all things have worked, are working, and will yet work for Israel's advancement in the national course God has marked out for His chosen people.

For the present, it may be that, by reason of our rulers' operations, this nation is debased, humbled, and lowered in the eyes of Gentile Powers, the object being that she may be so depreciated and so contemned that when "the great earthquake woe" breaks out in "yonder ill-consolidated Europe," Israel may be disregarded by the European nations, forced by circumstances to hide herself for very shame in her own chambers; to shut and bar and lock her Gates behind her, what time the floods of fiery vengeance from the God of heaven are justly poured out upon the earthly ones who, despising God's own people, thought and think to rob and spoil them. Little will such then reck of injuring God's heritage and inheritance! for the heavy hand of our God's "determination" will be then pressing on their own bodies politic, and no time will be given them in that dread hour to carry out designs which now it pleases them to contemplate as easy to Israel's disadvantage (Zeph. iii. 8; Isa. xxvi. 20, 21; 2 Peter iii. 4—14; Rev. xvi. 18). Israel, fear not! Our God is with us, and He will be our exceeding great reward. Let Isa. xvii. 12—14 and xli. 10—14 be our comfort and our consolation; for these words were written to sustain us now in our national depression, and the burden of them all is, "Fear not;" "Fear not, ye men of Israel, I will help thee, saith the Lord; and thy Redeemer, the Holy One of Israel." Praise ye the Lord!

BANNER SUPPLEMENTS.—We acknowledge, with thanks, the following sums: Henry Leslie, Esq. £2; Mrs. F. P., London, £1 1s.; C. M. G., Londonderry, 1s.; Miss Sharpe, Brighton, 1s.; Three Friends at Lymington, 5s.

THE GOD OF ISRAEL.

WE are too apt to forget that the Lord Almighty, our God and Father in Jesus Christ, has consistently through the divine record of His Word, deigned to call Himself, and desires always to be known, by the name of "the God of Israel." He is not desirous to be known as "the God of the Gentiles," or "the God of the Jews." His name always has, and always will be, as selected and appropriated, and published by Himself, "the God of Israel." It is worth considering how this has come to pass, and why the selection has been made, and how it can be an appropriate name for the Being "who changeth not," if the nationality of Israel has been lost or merged in that of the modern Jew, or transferred as a fact, with all the attendant blessings, to a body called "the Christian Church," whose name certainly is not "Israel," as described in the Word of God, nor one which in common parlance can be said to be so called or known. The expression occurs about twenty-eight times in the Scriptures, and the enumeration of these passages will be instructive.

The first appears to be Exod. xxiv. 9, 10, a solemn occasion, when God Himself appeared to Moses, Aaron, and the seventy elders of Israel. The God they saw then was "the God of *Israel*." (Compare Gen. xxxii. 30, Exod. iii. 6).

2. In Numbers xvi. 9, Moses described the Lord Jehovah as "the God of Israel."

3. In the matter of Achan we find that wretched man adjured by Joshua (chap. vii. 19) to give glory to Jehovah, "God of Israel."

4. Glory is again prescribed as due to "the God of Israel" (1 Sam. vi. 5).

5. "Jehovah, the God of Israel," is declared to be the inheritance of the Tribe of Levi in Josh. xiii. 33.

6. "The God of Israel" is plainly stated to be "Jehovah" in Joshua xxii. 16, 24.

7. Joshua told the people to turn to "Jehovah, God of Israel," in chap. xxiv. 23.

8. "Jehovah, the God of Israel," is described in Judges xi. 23, as He who had dispossessed the Amorites.

9. In Ruth ii. 12, "the Lord God of Israel" is again declared to be Jehovah.

10. In 1 Sam. i. 17, "the God of Israel" is said to be the hearer of prayer.

11. The Philistines described the ark as that of "the God of Israel" (1 Sam. v. 11).

12. Solomon, in his prayer (1 Kings viii. 23, 25, 26, &c.), called on the LORD as "the God of Israel" (2 Chron. vi. 14).

13. Jehovah is described as "the God of Israel" in 1 Kings xiv. 13.

To avoid tedium we ask our readers to refer to the following additional passages to prove the uniform testimony that the Scriptures constantly recognise the Lord Jehovah as "the God of Israel:" 1 Chron. iv. 10, xvii. 24; 2 Chron. xv. 13; Ezra vii. 15, ix. 4; Psa. xli. 13, lxxii. 18, cvi. 48; Luke i. 68; Isa. xli. 17, xlv. 3, xlviii. 2; Ezek. viii. 4; Matt. xv. 31.

The evidence, therefore, is complete. In the Old, and also in the New Testaments, God is known, and delights to be known by the blessed and glorious name of "the God of Israel." Is He the God of a dead nation? of a lost and forgotten people? of one He knows no more? Nay, nay! that were impossible! For the Lord Jehovah changeth not (Num. xxiii. 19; Mal. iii. 6; Rom. xi. 29). Besides, the Lord Jesus, who was Jehovah, was Himself called "the King of Israel" (John i. 49; Matt. xxvii. 42), in addition to the title He claimed, and which was the accusation and alleged crime that caused His cruel death—namely, "the King of the Jews" (Matt. xxvii. 11, 37).

Being then "the God of Israel," He remains Israel's God for ever, a fact which carries with it Israel's national existence for ever (2 Sam. vii. 24). With this deduction the Word of God perfectly agrees, for it repeats in every form of assurance that

Digitized by Google

the House of Israel has never perished, nor been really lost, nor been amalgamated either with the Gentiles, or with the Jews. It asserts, on the contrary, that in these "latter days" Israel is fulfilling her destinies, and answering to the prophecies (Gen. xlix.; Jer. xxx. 24, xxxi. 1, &c.), that she is hidden among the Gentiles, buried, concealed, but ready to be revealed (Hosea viii. 8; Ezek. xxxvii. 1—15; Psa. lxxxiii. 3; Luke ii. 32); that she is in the Isles of the West (Isa. xxiv. 15), in her "house in the North country" (Jer. iii. 18), in the West (Hosea xi. 10; Isa. xlix. 12), in the wilderness (Hosea ii. 14). It plainly declares to us also, that the House of Israel is now an "innumerable," multitudinous race, called in its present domicile by some of its persistent enemies "*Lo-Ammi*," (not God's people), but at the same time admitted there to be "the Christian nation" (Hosea i. 10). God's Word speaks of Israel existing "in the place of God's appointment," secure from its enemies, invincible there, dominant, mistress of the seas, holder of the Gates of the world, with an immense heathen, and a grand colonial Empire, developing rapidly into "a multitude of nations," a Sabbath-keeping, missionary people, lovers of the Decalogue; generous; inconceivably wealthy, "blossoming, and budding, and filling the face of the world with fruit" (2 Sam. vii. 10; Dan. vii. 27; Gen. xxii. 17; Psa. ii. 8; Isa. xlix. 8; Gen. xxxv. 11, xlviii. 19; Rom. xi. 25; Exod. xxxi. 13, 17; Deut. vi. 7—9, viii. 18; Isa. xxvii. 6).

Where can we find a nation answering in all ways to the above wondrous portrait? Nowhere but in the British Empire. There alone is Israel perfectly represented, and there Lost Israel is now discovered exactly responding to all the marks and tokens God put upon her 3,000 years ago. Of such a race God Almighty, our blessed Jesus, the great Jehovah deigns to be called "the God." His name, which He Himself has taught us to know Him by, and call Him, is "the God" of this very "Israel." When God puts such honour upon a people, is it right for us to contemn and despise the name, or the race who bears it? Is it right for our opponents, in their passionate desire to destroy our faith, to speak evil of that favoured race, whose very name is so honoured that God Himself is not ashamed to be known by it to all Intelligences, and all created beings? We thank God for the testimony He Himself gives us in His Word regarding the inexpressible importance of the very name of Israel. How then must the God of Israel love His people! They are His people, and He their God. He is about to give them His new covenant (Jer. xxxi. 33; Heb. viii. 10), and enter into new espousals with His beloved, His elect one, His Church, Israel. "For I am married to you," He says, and this nation, and this alone, is Jesus' Bride. Israel, praise ye the God of Israel, the Triune God of your redemption! (Jer. iii. 14; Isa. liv. 5; Rev. xix. 7; Hosea ii. 14—16; Eph. i. 22, 23; v. 27—33).

PYRAMID SYMBOLOGY.

By A Watcher.

(*Concluded from page* 181.)

PART II.

No prophecy is ever fulfilled in an instant, and in most of the fulfilled prophecies it seems difficult to decide the exact point of its completion. The 1,260 years of the Papal power ran out in 1867, and probably the fiat against it went forth at an early stage of Victor Emmanuel's conquests. If Dr. Cumming had named "the end of the Pope," instead of the *world*, he would have passed for a true prophet; but, like all other expositors, he concluded that the Roman anti-Christ was the principal one, and ruled all prophecy. The Pyramid, on the other hand, deals with Mahomet *alone*, and has no points for any of the Papal crises.

If we think this out we shall see the meaning of it. First, we must compare these two enemies. Rome has all the outward semblance of a true Church. She worships the Holy Trinity, trusts to Christ's sacrifice for salvation, receives the three creeds, apostolic orders, and the Holy Scriptures. She has overlaid most of these truths with grievous traditions and superstitions, has closed the Scriptures, and intruded human mediators between the Saviour and His flock; but still she names Christ as her salvation. We cannot doubt that Thomas à Kempis, Pascal, and multitudes besides, have been saved by faith in His atoning blood. Many more, like Wickliffe, Luther, &c., have seen the truth and left her communion.

But can we say the same of Mahomet? Whilst Rome has exalted the blessed mother of Jesus into a demi-god, Mahomet has reduced Christ into a second or third-rate prophet. We are never told that "all generations shall call" Moses blessed, but the Moslems make him equal with the Son of God. They have rejected Him as completely as the Jews, for they know Him, but will not worship Him. Look again at the way they impede the progress of Christianity on the earth. There must be at least two Mahomedans and ten square miles to each one of Romanists. Half Africa, and all Central Asia, as well as the Ottoman dominions are peopled by them, and they are much scattered in other parts. Missionaries tell us that no creed is so hopeless to assail as that of Mahomet, and amongst no class are conversions so rare. No wonder, for they obey Mahomet better than Christians obey Christ, and have ample ground for despising us as empty professors.

Again, Scripture deals fully with the Roman heresy. Daniel (vii.), St. Paul (2 Thess. ii.), and St. John (Rev. xiii., xvii., xviii.) give such full descriptions that no candid mind can fail to see the likeness. But Mahomet is but lightly touched upon, and indistinctly described. It is this which has thrown commentators wrong as to the "end of the age;" but it is most suitable. Another of those exquisite fitnesses which charm us in the prophecies. Rome is the great enemy of the Scriptures and the truths they declare, so she is dealt with therein. She is the enemy of Israel's pure Church, so she is carefully contrasted with the woman in the wilderness, with the crown of twelve stars. But Mahomet was the enemy of Christianity itself. It swept the early Churches, the seven stars which Christ held in His hand (Rev. i. 16), clean off the face of the earth, and it swept His name out of Africa to the very foot of the Pyramid. That Pyramid was the most perfect emblem of the faith thus destroyed. Its pure white, polished casing-stones were "fitly framed together, growing unto a holy temple in the Lord;" a pillar of witness at the border of Egypt; little knowing that it contained the death warrant of the empire of their descendants, the Caliphs ruthlessly tore off and destroyed the emblem of Christ's Church, together with its reality and existence in the East. We cannot then wonder that it is the Building which prophesies of Mahomet, and the Book of Rome.

It is clear, then, that the end of the Gallery Roof, in 1878, was a great premonitory crisis in the Eastern Question and the Church of Anglo-Israel. The Sultan received his death blow from Russia, the eagles met over his carcase, and the lion of Judah placed his paw on Jerusalem and the Gate of gates. See Matt. xxiv. 28. Verse 29 was as distinctly fulfilled in the history of the Church. It describes the robings of the woman in the wilderness and the change which took place in them "immediately after" the gathering of the eagles. Her duration was to be 1,260 years, as well as Mahomet's. Their fall, described under the sixth seal (Rev. vi. 12, 13) and the sixth vial (Rev. xvi. 12) began at the edge of the Step in 1820; but increased in violence, joined by the sixth trumpet (Rev. ix. 13, 14) when we passed out of the Roof. Church and State are now only tied together by a bit of Parliamentary red tape, which must be severed very soon; and the utter disunion now tearing the Church will cause her to crumble up into many bodies. The candlestick of the English Church will be

Digitized by Google

removed. This is symbolised by the fall of the stars of the angels of the Churches (Rev. i. 20), their glory departs and their purity is turned into blood, and "the powers of the heavens shall be shaken." Thus, we see, we are now confronting that impending South wall of the Grand Gallery, which threatens a crisis in the history of Christianity, as great as the incarnation of the Son of God; but in the opposite direction. The lowest overlapping is three and a-half inches, but another half inch is gained by the impending of the wall. This will bring us to June, 1882, as a probable time for some division of wheat from tares, righteous from wicked. But let us ever remember that we are not to know "the day or the hour," and that God works out His "bright designs" slowly and surely, though not always as man would have Him work. Also that the world knew nothing of that grand expansion of its light and glory which the Pyramid indicates at Christ's incarnation, neither will it be aware of the sudden loss of that glorious light when it passes into the low, level passage, which it is now rapidly approaching. Who is to go into it no man can predict. Certainly all who, when the crisis comes, have not got on the wedding garment, and whose eyes are not so strengthened by constantly looking *at*, and *for* their Lord, that they are able to endure the brightness that will surround the Sun of righteousness when He appears.

For those who are able, provision is made in a rough-hewn escape passage, leading out from the top of the Gallery roof. This rough hewing everywhere denotes something spiritual; but this the indestructable Church of Christ will be when it meets its Lord on Mount Sion. I do not see that the height of the doorway of this passage implies its being inaccessible to mortals, because the height of the Gallery does not denote distance so much as spiritual elevation, and the *idea* of escaping there would be the same as at the Exodus, and over the Jew passage. In each of these cases mortal men passed, in the flesh, to a higher and holier dispensation than what they were in before. Would not a restoration to the holy city, and a meeting there of Israel and Judah with their Lord and Master, be enough to satisfy the higher vault to the spiritual passage? Will not a life there of peace, rest and holiness—when Joseph and Judah have chosen themselves one head, who will rule them by just laws; a theocracy as complete, and a purity as perfect as paradise before the fall—be exactly what we may expect from that escape doorway? There are seventy-five years for those who escape to effect the restoration of Jerusalem, to prepare it for the millennium, which is beautifully represented by the granite Ante-Chamber. Possibly this will be directed by Elijah, or Abraham, or by Melchizedek himself. It is no use speculating on these things; only let us strive with all our energy to be found worthy to take part in this glorious work.

It has long appeared to me that the sealing of the 144,000 of Israel, and an innumerable multitude of all nations and tongues, has been going on for many years. It comes under the sixth seal (Rev. vii.), therefore on the platform, and I observe that most of those who accept Joseph in England readily have been prepared for the idea, by having been allowed to perceive the want of it. Either the light of their own reason, or some given light from above, has shown them that the interpretation which commentators put on God's promises to the patriarchs, as fulfilled in a spiritual Israel of the seed of Japheth, is utterly untenable by those who have any regard for the justice, truth, and faithfulness of Almighty God. It is curious, too, that I have never met with anyone who has puzzled himself into infidelity on this point, as thousands have done on more trivial difficulties in Scripture history and facts. It seems as if this clear-sightedness was a gift, and with it came strength to watch and wait till light was granted. Therefore I suspect it was a mark of the seal, and a sign of selection to partake of the blessing of escape to Jerusalem.

It has been suggested by admirers of "The Approaching End of the Age" that Mr. Elliott and Mr. Grattan Guinness are those appointed to raise the cry, "Behold, the Bridegroom cometh." But all Pyramidists and Anglo-Israelites must admit that the cry came on higher authority when it was drawn out of that mighty building which had stored it up for thousands of ages, that it might now peal forth to us with accumulated power. Beware of trusting to blind guides who think to interpret prophecy without an inspired key. Mr. Guinness tells us that as 1848 and 1870 have brought trouble to the Pope alone, we must wait till 1919 for any further manifestations. If the catastrophe of 1882 is to be as sudden and terrible as Rev. Denis Hanan warns us it is to be, in his admirable paper in the BANNER of February 23. 1881, where will those be who have postponed their *cry* till 1919?

ISRAEL'S HOME BLOSSOMS AND BUDS.

(*Continued from page 26.*)

PART III.

HAVE our readers ever heard of "The Theatrical Mission?" We had not, till August, 1880, when we saw its hon. secretary, Mr. C. Edward Todd, of 118, Grove-lane, Camberwell, S.E. The mission is purely Israelitish, having for its object the evangelisation of actresses and theatre children. The mission is British, the agents are British, the objects sought to be influenced are British, and the *modus operandi* is as follows:—1. By mission letters, addressed by lady correspondents to actresses or children connected with the theatres. For two years, at the commencement, there was but one lady so engaged; now there are two hundred! 2. By giving the children teas, whereat two hundred and seventy sometimes attend and hear the Gospel taught. 3. By a theatrical branch of a Children's Scripture Union, which had one hundred and sixty members in 1880. 4. By a free lending library. 5. By afternoon teas for actresses of a higher class, "which gives an opportunity for much personal conversation and kindly Christian counsel." 6. By occasional visitation by ladies.

The mission, therefore, has a wide work before it, and its agents are godly Israelite ladies. It is distinctly a female mission, calling for much wisdom, discretion, and Christian charity in those who carry it on. Particulars regarding this singular, yet useful work, may be obtained from Miss A. S. Eives, 2, Wellington-villas, Cintra-park, Upper Norwood, London, S.E., and from Mr. Courthope E. Todd, its honorary secretary.

We notice this effort to serve Christ's cause because of its singularity, and yet its righteousness. Actresses and theatre children have souls to save, and they are in great spiritual danger. Are these reasons to try and succour them? or reasons to abandon them to their own courses? Surely Israel's mission is to take to these "lost sheep" and "lost lambs" the Gospel, which is suited to the heathen abroad and Israel at home. The lost sheep of the House of Israel clearly have the first claim to be fed with the bread of life, which the Lord Jesus died to provide for His people. The Theatrical Mission is a "home blossom and bud" of Israel, which deserves to be noticed. We hope our slight sketch of its operations may send to Miss Eives and Mr. Todd some timely help in money, or books for the library, or personal aid in missionary work as "lady correspondents." And there is also another way, highly valued by the leaders in this work, by which all Israelites may co-operate, and that is by prayer to the Lord for the outpouring of His Spirit on a class of Israel's flock, sadly neglected, and little thought of; but who are, we may be quite sure, precious to the heart of Him who said, "Suffer little children and forbid them not to come unto Me" (Matt. xix. 14), and who also declared that His mission was "to seek and to save that which was LOST" (Luke xix. 10).

Digitized by Google

REPORT OF THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

FOR PRESENTATION AT THE ANNUAL MEETING TO BE HELD ON FRIDAY, MAY 20, 1881.

THE Council of the Metropolitan Anglo-Israel Association, in presenting their Third Annual Report to the members of the Association, feel that they have great cause for thanks to Almighty God for the success that has attended their efforts during the past twelve months to spread the tidings of the discovery of the long-lost Tribes of God's chosen people.

Owing to the limited amount of funds at their disposal, your Council have not been able to take such active steps during the last twelve months as they were otherwise prepared to do. During the first and second years of the existence of this Association, a large amount of work was done in the distribution of literature, and in giving lectures. This was only accomplished by the liberal expenditure of money placed at their disposal for that purpose. The work thus performed laid the foundation of many Branch Associations throughout the country, which are now actively engaged in spreading Israel Identity knowledge.

There yet remain many districts and towns where similar Associations might be established, and all that is required to enable the Metropolitan Association to take the necessary steps for this purpose is increased funds to meet the expenses that would be entailed thereby.

During the past year, besides a liberal distribution of books, pamphlets, &c., lectures have been delivered in various parts of the metropolis, and in the provinces, under the auspices of the Association. Addresses and lectures have also been given at the rooms of the Association in the Strand, besides several in drawing-rooms of private houses.

In consequence of the restricted sphere of the labours of the Association, owing chiefly to a want of funds, your Council deemed it advisable to introduce changes in the organisation of the executive staff; and accordingly the Rev. James Billington, formerly Honorary Secretary, and subsequently Organizing Secretary to the Association, tendered his resignation, which was, under the circumstances, accepted, accompanied by a due acknowledgment of his past services.

Your Council are of opinion that some diminution may also with advantage be made in the numbers of the managing body of the Association, which they propose shall be reduced from twenty-five to thirteen members of the Council, inclusive of the President, but exclusive of Vice-Presidents.

By a resolution recently passed by your Council, it was decided that the President be appointed, ex-officio, Treasurer, instead of a separate officer being nominated to that appointment.

During the past year this Association has again been indebted to one of its members for an act of liberality, which your Council desire to acknowledge; and they wish publicly to record their thanks to Mr. Hope-Wallace for a generous contribution to the funds of the Association.

The present number of names on the books of the Association is 374.

There are 43 local and Branch Associations, known to this Association, in various parts of the world—namely, in the United Kingdom 33; in America; in Canada, South Australia, New South Wales, Victoria, &c., 10. Of these, 11 have affiliated with the Metropolitan Association—namely, The Surrey (which your Council are pleased to report is an extension of the Wimbledon Association for the whole county), The North London, the Portsmouth, the Hull, the Bristol and Clifton, the Leamington, the Cheltenham, the Exeter, the Sheffield, the Liverpool, and the New South Wales (Sydney) Associations.

The receipts for the past year, including the balance in hand of £19 from the previous one, amounted on April 30th to £290 3s. 2d., and the expenditure to £248 18s. 2d.; which, after deducting the liabilities on that day of £26, left a nett balance to the credit of the Association, as shown in the audited accounts, of £15 7s. 5d.

JOHN S. ANDERSON, *Hon. Sec.*

THE QUESTION CONCERNING A PERSONAL ANTI-CHRIST.

BY THE REV. DENIS HANAN, M.A.

THE prevailing opinions respecting "the lawless one" may be classed under two heads—namely, that he has been developed, and that he is yet to come. The latter opinion includes that of those who say that an admitted historical development does not preclude a personal and final manifestation. The knowledge of our Identity gives light on very many parts of the prophetic Word. Can it enable us to judge as to the truthfulness or error of one or other of these opinions?

Space would not permit, nor would it be consistent with the aim of the BANNER, or my present purpose, to state the various arguments for and against. I must assume in this paper that those who would form an opinion know them, at least in outline; and I take two books that have been lately published, as representatives—namely, "The Approaching End of the Age," by H. Grattan Guinness, as representative of the former opinion; and "The Coming Prince," by R. Anderson, LL.D., as representative of the latter.

The key of the position is rightly held to be the interpretation and fulfilment of *the seventy weeks* (Dan. ix. 24—27). Mr. Guinness, and those who agree with him, think that the entire period has had its fulfilment. Dr. Anderson, and those with whom he is in accord, allow that *sixty-nine weeks* have run their course, but that the seventieth week, and the events in connection with it, are as yet unaccomplished. All the able arguments in the latter work are avowedly directed towards the establishment of this opinion respecting this particular prophecy, and to the refutation of Mr. Guinness's opinion that the seventieth week ended A.D. 34; and that there was not, and has not been a cessation, gap, or parenthesis, of eighteen hundred and odd years.

The argument in support of the parenthesis proceeds upon the supposition that when Judah was finally cast out, and God ceased to deal with His people, the fulfilment of prophecy ceased, and cannot be again resumed until the covenant people are restored. But manifestly there is no place for this supposed gap, if God never ceased to deal with Israel.

Now we are convinced that God never left Himself without the witness of the chosen race; that Israel has been ever a nation; that she received the Gospel, and that she adopted the faith of Christ at the very period when Judah was cast away; and that, therefore, there was no place or reason for the assumed hiatus. Thus, supposing the opposing arguments to be fairly balanced, our Identity becomes a means by which we are enabled to select the true interpretation.

Further, if the events of the seventieth week be yet unaccomplished, it follows, according to the argument stated in "The Coming Prince," and also in the work of the earliest promulgator of the theory—namely, the Jesuit Lacunza in his work on "The Coming of the Messiah," &c., that the ten-toed, ten-horned division of the Roman earth has yet to be developed; that it must be some time before the "Man of sin" can be revealed; and, therefore, some time longer before *the Stone* can fall and become great. Whereas to Anglo-Israelites the history of the prophetic earth, and of this nation, tells unmistakably of a steadily growing power that has already commenced to fulfil its office; and the signs of the times (independently of the testimony of the pillar of witness in the land of Egypt) warn us of a fast coming European woe. Thus, it seems to me, we must be led to judge that the explanation which assumes that the

Digitized by Google

foretold Anti, or Vice-Christ has been developed, is more probable to be correct.

A pamphlet lately issued from the press of "The Operative Jewish Converts' Institution," entitled, "The Mystery Opened of the Secret Chambers," is worthy of perusal. It states concisely what has often been shewn before, that there are two Anti-Christs foretold by the prophet Daniel (vii. and viii.), an Eastern and a Western. The Eastern says, "Behold, he is in the desert," he arose there, &c. The Western says, "Behold, he is in the secret chambers," which contain the consecrated host, &c.; and our blessed Lord's words of warning, "go not forth," "believe it not," are thus invested with great present significance (Matt. xxiv. 26); for the foretold lawless ones have appeared and exist.

Thus we would learn to look not for Anti-Christ, but for THE CHRIST; not for a further development of anti-Christian or infidel world power, but for the overthrow of that which now exists. Not for the return of Judah under the ægis of a usurper, but hand in hand with Ephraim and Manasseh.

I know of believers in the Identity who look for the development of a personal Anti-Christ. I write this for their consideration, and ask them whether this assumed gap in the fulfilment of prophecy, a parenthesis of eighteen hundred years between the fulfilment of Daniel's sixty-ninth and seventieth week, which can only be assumed on the understanding that God has for that period totally ceased to work through the covenant people, is compatible with what we know concerning our national position?

OUR OPPONENTS' DIFFERENCES AND CONTRADICTIONS.

WE are much struck, as no doubt our readers are, with the wonderful antagonism which our opponents exhibit in respect to their own different views, as against each other, with reference to our Identity. For instance: the Rev. E. H. Brown, pastor of the Twickenham Baptist chapel, whose respectful language regarding the Great Pyramid and its mysteries we quoted at page 111 of this year's BANNER, is so afraid that men may imagine he holds the "Identity craze," as well as the belief in the Great Pyramid, that he has published in his paper, *The Richmond and Twickenham Times*, a disclaimer, "repudiating" "Israel" as "contemptible, foolish, mischievous." We are informed that the above is the purport of the rev. gentleman's observations. Each one to his taste. We make no objection. We desire, however, to contrast with this the language of another reverend divine, a clergyman of the Church of England, our old friend and recent opponent, the Rev. Bourchier Wrey Savile, of Exeter, and read what he has recently published concerning the Great Pyramid in the *Daily Western Times*, under date (we suppose) April 3, 1881. "The Great Pyramid myth," he says, "is exposed from a scientific point of view in an able article in the last number of the *London Quarterly Review*, where this specimen of nineteenth century folly is cut to pieces as it deserves. . . . Mr. John Hampden declares the shape of the earth is not globular, but it may be doubted if his hallucination equals that of the believers in the myth of the Great Pyramid." Yet this is the gentleman who for three years was a firm believer in the truth of our Identity, and even now has never upset the arguments or the evidence he himself showed us exists in its favour. The Rev. Mr. Brown scoffs at our Identity, but swallows the Great Pyramid; the Rev. Mr. Savile derides the Great Pyramid, but has most ably proved by arguments, which he cannot himself destroy, that the Identity is true. What are we to say to these things? Surely it appears therefrom that our enemies by their opposition mutually destroy each other, and that their collision leaves the matter at large, untouched, unharmed, erect, and free from doubt. All that can be said is, that the Rev. Mr. Brown may be left at leisure to show the Rev. Mr. Savile that the latter acts very foolishly, and indeed unreasonably, in rejecting the testimony of a book ("Our Inheritance," &c.) which he calls rubbish, while it is, in fact, the record of science and Divine wisdom of the very highest order. And the Rev. Mr. Savile's work, "Are We Israelites?" may safely be put into Mr. Brown's hand to teach him that when he calls a subject he does not fully understand "contemptible, foolish, and mischievous," he is acting an unwise part, since the evidence he rejects without due examination is conclusive, as shown even by Mr. Savile, and has Scriptural warrant for it besides, throughout.

If our readers will inquire, they will see that all our opponents resemble the two we find opposed to us in the instance we have given. They unite in attacking the Identity, but in their arguments against us they mutually destroy each other. While they assail us together they discover that they have differences which are more vital still, and the result generally is that they end by attacking one another, and leaving us alone. Thus, no doubt, if Mr. Brown and Mr. Savile could meet we should witness a wondrous scene. For Mr. Brown would maintain that Mr. Savile, in calling Pyramid literature "rubbish" (page 111, BANNER, vol. v.), was dealing "with what he had not read through," and, therefore, did not truly understand; while Mr. Savile would lavish on Mr. Brown those clerical amenities which we know by experience he is so able to pour on our Israelitish devoted heads, and tell him, as he does us (in the recent letter to the *Daily Western Times*), that the "Great Pyramid is a myth; that the believers in it are like Joanna Southcote's followers, and Mormonites; that they are crazy lunatics; Pyramid idealists," and what not, because they rely on the supposed authority of the prophet Isaiah, that "the altar to the Lord in the land of Egypt" is the same as the mausoleum of "old King Cheops," &c.

Our satisfaction in the midst of all this violence and misrepresentation is, that we fight not for self, nor for gain, nor for our personal reputation, but for God's truth. We care not for the obloquy which these mistaken ministers of Christ delight to heap on us, knowing the evidence we ground our faith upon is firm and true, and based on the Word of God.

We turn from Mr. Savile's harsh and unbecoming language to the facts which Mr. Brown so clearly attests—namely, that the evidence in favour of the Great Pyramid is only rejected by Mr. Savile because he has not given the subject the attention requisite to grasp it. And we appeal from Mr. Brown's uncharitable and trenchant condemnation of us as believers in our Identity to Mr. Savile's most admirable treatises published in support of our contention, and are quite prepared to pit Mr. Savile against Mr. Brown in the one case, as we do Mr. Brown against Mr. Savile in the other. And having so done, we go on our way rejoicing in the truth which is God's, and not man's, and we thank Him for it.

THE LANGUAGE OF THE ISRAELITES.

BY J. E. NELSON.

As it now appears, the Rev. B. W. Savile rests the change of his views as to our descent from the Israelites mainly, if not entirely, on the opinion expressed to him by Dr. Birch, that the name by which the Israelites are called in the earlier Assyrian inscriptions should be read "Hu-um-ri-a," instead of "Khumri," as it had been read by some Assyriologists.

The difference is not so great as it appears at first sight; for, according to Sayce's Assyrian Grammar, the second of two similar letters is usually silent, merely serving to indicate the pronunciation and accentuation of the signs which precede it, and, therefore, *Hu-um-ri-a* would be pronounced *Humri*, which only differs from the name, as given by earlier translators, in

Digitized by Google

the substitution of our ordinary soft *h* for the stronger sound, which corresponds with the Hebrew ח and German *kh*. But Mr. Savile, who had thought the similarity between the *Khumri* of the earlier, and the *Gimri* of the later inscriptions, an evidence of our connection with the Israelites, now thinks that the substitution of *h* for the *kh* makes the dissimilarity so great as to prove that no connection can exist.

Difference of name, however, cannot disprove connection, although similarity of name may make it probable, for most people are known by more than one name, and these have often little or no connection with one another. And, therefore, even if we allow that Humri is right, and Khumri wrong, and if we assign the greatest possible value to the difference between the *h* and *g*, it could only amount to the loss of one out of many indications of the connection.

Mr. Savile does not deny the identity of the Humri with the Israelites, nor that of the Gimri with our ancestors, nor does he deny that the latter lived in the same district in which the former had but recently been located. Neither does he say anything that at all affects my identification of the Arsareth of Esdras ii. with the city and river Sereth in Moldavia and Galicia, and, consequently, of the Israelites, who were placed in Media, and thence migrated to Ar-Sareth with the Daci, who were established on the Sereth soon afterwards, and who, according to the general agreement of ethnologists, were closely connected with ourselves. He adopted this identification, and arguments by which I had supported it, in the first paper that he wrote to your journal; and it would be interesting to know whether he has since thought or heard of any reason that could be alleged for doubting it. It in no way depends on the connection between the Humri and Gimri.

If the Israelites, with their language altered by long residence in Media, settled on the banks of the Sereth, as the Low-Dutch speaking Daci, and the Anglo-Saxons, whose language was almost identical with, and the nearest known to theirs, and who had been supposed to have emigrated to Dacia under Odin, are for that reason—supported, as it is, by much collateral evidence—supposed to be Israelites, those who, like Mr. Savile, have once accepted and written in support of that conclusion, ought to have some better reason for rejecting it afterwards than that of its being doubtful whether the Welsh have a similar descent.

Reverting to the substitution of *H* for *Kh* in the name of the Humri or Khumri, does it really lessen the probability of their being identical with the Gimri? The first letter of the name, however it be read, was, as is allowed on all hands, a substitute made by the Assyrians for the *ain* of Omri, which, like many other people, they were probably unable to pronounce. Now, as appears from many Hebrew names which occur in their inscriptions, the Assyrians, besides various other letters, sometimes used *k*, sometimes *kh*, sometimes *g*, and sometimes *h* for this purpose. All those letters are also substituted for *ain* by the authors of the Septuagint and Vulgate translations of the Old Testament, and these letters were also frequently changed for one another both in Assyrian and Welsh writings. Examples of this, and that too in connection with the very name that we are considering, are familiar to all of us. From the original name of the Welsh—Cimbri—are derived Cymry, pronounced Kumree, Cambria Humber—formerly written Chumber — NortHumberland—formerly North-Cumriland—and, if Latham be right, Umbri, and Ambrones. The latter name exactly answering to Omri, which the Septuagint translators write "Ambri," inserting a *b* after the *m*, which probably represented the pronunciation of *m* before the *r* in Hebrew and Assyrian. Whether one of these letters or another be substituted for *ain* is, therefore, a point of not the least consequence in an ethnological investigation.

The above has been written on the supposition that Mr. Savile has understood Dr. Birch correctly as spelling *Hu-um-ri-a* with *h*; but, strange as such a mistake would be, it seems more probable that the former has omitted to notice a dot under the *h*, as written by the latter, which would have indicated that it represented *kh*, or the German *ch*.

I have looked at a great many translations and references to the word, in which it is spelt either with *kh* or a dotted *h*; and though I did not make a note of it, and cannot speak positively, I think I have seen it spelt with a dotted *h* in a work written or edited by Dr. Birch himself.

Norris in his Assyrian Dictionary gives—

Humri . . . . The land of Israel
Bit-Humria . . . *idem*

And he says that the territory is certainly denoted rather than the city. In connection with which it should be borne in mind that the same names in Assyrian signify people or country, according to the determinatives that precede them.

If Dr. Birch's reading of the word be not really different from that of Norris and other Assyriologists, would it be too much to hope that Mr. Savile should candidly acknowledge that his change of views has been founded on a misconception, and should revert to the belief he has so hastily abandoned?

THE HOUSE OF JUDAH "WALKING TOWARDS" THE HOUSE OF ISRAEL (JER. III. 18).

WE take the following from page 59 of the *Jewish Intelligencer*, of March, 1881, being a part of an article on the "Ethnological Position of the Jews," by Dr. R. Andree. We conclude we may rely upon the facts stated as authentic, coming from such a source. The writer says:—

The increase of the Jews in Germany is, however, to be explained not only by the just mentioned favourable circumstances, but also by immigration from the East. This last point has often been contradicted; notwithstanding, it is undeniably certain, that *a gradual advancing of the Jews in the direction from the East to West* is taking place. So in Austria, the Galician Jews press towards the West; and the Jews living in Roumania at the present time have almost all of them come over from Western Russia. The decrease of Jews in Prussian Poland, for instance, corresponds to their increase in Berlin. In the year 1875, 2,551 Jews lived in Leipzig; of these, only 527 were born there; 201 had come to Leipzig from Prussian Poland, 237 from Russia, 241 from Galicia, 92 from Bohemia—altogether 771 from the East. In all Saxony there lived in 1834 only 850 Jews; that is, 0·05 per cent.; in 1875, no less than 5,360, that is, 0·2 per cent.

Dr. Andree says the total number of Jews in Europe may be estimated at 5,225,000. The number of those in other continents at not quite one million. Total, about 6,200,000. That is, supposing 3,000,000 of Jews existed in A.D. 70, they have doubled only once in about 1,800 years. The British double once in 55 years.

THE TEN COMMANDMENTS.

A CORRESPONDENT at New Herrington writes to us his desire that copies of the "Decalogue," in an attractive picture form, should be printed and published for use in the cottages and hamlets of our homelands, in conformity with the injunctions contained in Deut. vi. 7—9, xi. 18—20.

We quite approve of the idea, but believe it has already been carried out by an Israelite publishing company in London, and can be procured from W. H. Guest, 20, Warwick-lane, Paternoster-row. Should that effort be unsatisfactory to the public, we hope someone else will succeed in bringing out a cheap, yet elegant copy of the "Decalogue," which would be acceptable in workmen's homes or schools.

We are glad to find from our correspondent, Mr. W. Ragg's, letter, that Mr. Craig, of Sunderland, was instrumental in opening his eyes to the truth of our Identity. Being a Sunday-school teacher, Mr. R.'s testimony is very valuable. It goes to show that the Bible is now a new Book to him, and that he finds the New Testament especially is full of references to Israel of the Lost Ten Tribes.

Digitized by Google

THE DECIMAL SYSTEM.

THE House of Commons and the country have for the time given the *quietus* to the attempt to alter our present God-given system of British weights and measures, and to substitute for them the French-born, infidel metric weights and measures. The object of Mr. Ashton Dilke's motion in the House, on March 29, 1881, was to introduce changes also in our coinage, making ours assimilate with the continental and American mode of reckoning and commercial dealing. We are glad to know the result was an entire failure. The House of Commons received the proposal with indifference, and the country, it was shown, does not desire the change.

The President of the Board of Trade opposed Mr. Dilke's motion as likely to be enormously expensive to the nation, as certain to lead to "great confusion in all established forms and usages in the country, while Mr. Gladstone, though at heart favourable to the motion, was against it, because he desired to retain our present unit of money, the penny. Its abolition, he thought (very justly), would cause immense hardship on the poor, who "neither clamour for the change, nor understand its merits." A proposal was made that a fresh commission should issue "to inquire;" but even this was refused by the Government and the House, as such inquiry could do no good, since previous commissions had investigated the matter, and brought everything to light which can be known on the subject. A large majority of the House decided that no basis is at all likely to be found whereby the advantages of the system will neutralise the disadvantages certain to follow in its train. Our colonies, which commenced the world unhampered by traditions, have not adopted it. Canada for a long time kept its accounts in pounds, shillings, and pence, and only substituted dollars and cents for the old country currency, when the growth of its commerce with the neighbouring United States rendered the change almost imperative. But the West Indies, Australasia, and the South African colonies still cling to the "unscientific" coinage.

We are glad that the matter has been discussed in the House, and after full inquiry the nation, as heretofore, so now, deliberately resolves to have nothing to do with the ungodly project of the decimal coinage and the metric system, resolving rather to hold fast to its ancient weights and measures and coinage, which have their roots and origin in God's sign, pillar, and witness—the Great Pyramid of Egypt.

We should, however, as soon expect this Empire to give up its Sabbath as its weights and measures. The one is as impossible to sever from Israel as the other. Both are tied up to God's people to testify to their origin, and never can be parted from them as signs or marks of their true Hebrew descent. The Sabbath is, by God's own express command, stamped and sealed upon the body politic of Israel as the Divine proof that they are His people, and He their God (Exod. xxxi. 13—17). The weights, measures, and coinage in use among us are the unique signs of our origin, showing not only that we dwell alone in this respect, apart from all the nations, but that we conform, and shall conform to the end, to that system which God built into the Great Pyramid of Egypt as the only true, and just, and honest one, a system which He has Himself appointed and sanctioned by His approval for all mankind. Israel alone follows, obedient to the Divine command, and retains the God-given system almost throughout her world-wide Empire; even Manasseh, not being Israel of the Ten Tribes, has for the present swerved from the right path, though we believe she will yet retrace her steps.

On the whole, we record the decision of the House and of the Government, on March 29, with a sense of relief, and hope the early declaration of our Identity will prevent further proposals of revolutionary changes in Israel's weights and measures. Such never can be adopted by the nation, since to do so would be to denationalise us, and to affirm what is impossible truly so to do—namely, that we are *not* God's people, not Israel.

AN INDIAN LETTER ON GRAND GALLERY INTERPRETATIONS IN THE GREAT PYRAMID.

FORWARDED BY PROFESSOR PIAZZI SMYTH.

MY DEAR SIR,—You asked me in your last whether I had any other suggestions to make than those we had discussed, in Pyramid interpretation of the spiritual and religious order. Now I have been thinking a good deal about the thirty-six Roof-stones in the Grand Gallery, and the thirty-six inches of the Great Step.

Mr. T. Septimus Marks, in his little book on the Great Pyramid, p. 75, says, "That there is some spiritual signification in the thirty-six Roof-stones of the Grand Gallery, I doubt not, but I can offer no solution of their meaning; nor am I able to give any explanation of the meaning of the Great Step thirty-six inches high, which," &c.

On p. 557 (fourth edition) of "Our Inheritance," you suggest that thirty-six may mean the English standard measure, which with the sacred cubit of twenty-five inches, makes up the sixty-one of the Great Step, &c. I do not think this sufficiently accounts for the thirty-six which is twice repeated in the Grand Gallery; but the following seems to me, perhaps, the true signification.

The Roof-stones, thirty-six in number, from the way in which they are arranged, attract attention even at the commencement of the Gallery, for they foretell declension and apostacy, six being the number of imperfection and apostacy, $6 \times 6 = 36$. Upon approaching the Great Step the number thirty-six faces one, calling attention to the fact that an hour of testing, trial and ultimate apostacy is at hand—viz., $1813 + 36$—*i.e.*, up to the foot, and then to the top of the Great Step, so pointing to the year 1849. That was the time immediately after the great revolution, when possibly the hour of "testing," or "temptation," mentioned in Rev. iii. 10, began for Christendom. Certainly, then, a great religious upheaval took place, but, alas, in the midst of dreadful perversions of the truth, such as Tractarianism, which had then become known beyond Oxford.

Now the length of the Step is sixty-one inches—that means, perhaps, the union of Christianity in apostacy (36) with Judaism (twenty-five inches); which brings about the great apostacy of 2 Thess. ii. 3; so that the thirty-six points to the falling away which was foretold by the Holy Ghost through the apostles in their later epistles. The Great Step may mean the hour of temptation, out of which the Church is to be taken up to meet the Lord, ἐκ τῆς ὥρας του πειρασμοῦ, κ.τ.λ (Rev. iii. 10). Notice the force of the ἐκ, they are *in* it, but are to be saved *out* of it.

Again, measuring along the top of the Step thirty-six inches, you get $1813 + 36 + 36 = 1885$. I fancy the vertical axis of the Pyramid would intersect the Step at this point. Judaism (25) will, from that date, come more prominently upon the scene; and the rise already of the "Judenhass" in Germany may be preparing them for it.

We who love the Lord Jesus Christ are longing for His return to call us away (1 Thess. iv. 15—18). It rejoices me to think of all who are true disciples of Him who shed His blood for us.

Though I think it very likely the English people may take a prominent part in bringing about the return of the *unbelieving* Jews, I would earnestly beg Christians to have nothing to do with vain, human pretenders. Our plan is to watch for the Morning Star.

With kindest Christian regards, I remain,

Calcutta, February 19, 1881.

Digitized by Google

JUDAH PORTRAYED IN THE PARABLES OF OUR LORD.

(*Continued from page 479, Vol. IV.*)

We consider the passage in Matt. xii. 43—45 to be a true parable of our Lord, a word-picture, addressed to the Jews who heard Him prophetically telling them their future, a warning carrying to its ultimate conclusion a fate brought upon themselves by their grievous departure from their God. The story is a peculiar one, repeated in Luke xi. 24, but without its special application to the Jews recorded there, as it is in Matt. xii. 45: "Even so shall it be also, unto this wicked generation." The "wicked generation" was the House of Judah then before our Lord, "His own," to whom "He came," and who promptly "received Him not," who crucified Him, and cried, "His blood be on us "and on our children," on whom the wrath came, consequently, even "to the uttermost" (1 Thess. ii. 16). Matt. xii. 38—42 plainly shows that our blessed Lord meant throughout the passage to distinguish the Jews as "the evil and adulterous generation," as the generation condemned by "the men of Nineveh," and by the "Queen of the South." Now what was the condition described by the Lord, which was to be the exact parallel of that of the Jews in future, as "that wicked generation?" The following: "An unclean spirit, when he is gone out of a man, walketh through dry places seeking rest and findeth none. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, and swept, and garnished. Then goeth he, and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there, and the last of that man is worse than the first." What is the application meant here by our Lord to the status, then, present and future, of the Jews? This: the "man" and the empty house both represent the House of Judah, or the Jews. An unclean spirit possessed that House nationally in our Lord's day, and it therefore fell into all sorts of sin and wickedness. It crucified the Lord, slew His prophets, persecuted His saints and His Church, drove them out and caused the wrath of God to come down upon their nationality. But the time has now come when the unclean spirit has gone out of "the man." The Jew is now a different being to what he was in our Lord's day. He is a peaceful, order-loving man, noted for his benevolence, public and private charities and beneficence, noted in literature, in science, in political life, well spoken of in most civilised countries, and fast losing that evil reputation that has been his sad inheritance for ages. His house is clean, swept, and garnished, but alas! it is also empty. The unclean spirit has gone, but Christ is not admitted there. Satan has vacated the house, but the Redeemer and Deliverer of Israel is not a Guest welcomed there yet. What happens? What is yet in the future and must take place ere Judah becomes free? The unclean spirit must return to the House he lately left, but this time accompanied by a company of other spirits—a perfect seven in number—terrible in power and in evil might, more wicked even than the original possessor of the tenement, and they all eight enter in, and the last state of the Jews will be even worse than the first. Hence the treachery of Judah to the last. Hence when Russia invades Palestine, we shall find treacherous Judah sides with the enemy of God and of Israel, and fights against Jerusalem at first (Zech. xiv. 14), hence their salvation and repentance will be deferred till the Lord Himself comes down, and sight, not faith, will save them (Zech. xii. 10), and hence they will be an "afflicted and poor people" in the midst of rejoicing Israel, what time the Lord turns the captivity of Israel and Judah (Zeph. iii. 12, 19, 20). We shall therefore require to see this tremendous and awful change for the worse in Judah's spiritual condition ere we can hope to see the Lord. For, driven to wicked desperation, it seems to us they will flock back to Jerusalem before the Lord's authority is given for the Return, and, in presumptuous unbelief, alleging that the capital reserved for Israel will be allowed to fall to them. Thence they must be beaten out by a European or universal coalition, which seems to be the subject of Zech. xiv. 1, the first siege of Jerusalem. That city the Lord will allow to fall to the aggressors, but the siege will differ utterly in results from the last one described in Zech. xii. 2—14. Then the Lord shall defend the place and fight personally for British-Israel (as we believe), then the garrison of the Holy City, while Judah, the treacherous, is encamped in tents outside, fighting against it before the Lord sends her repentance.

Such is our view of Matt. xii. 43—45, a view, as far as its chief outlines are concerned, we heard the Rev. J. Bennett, incumbent of Park chapel, Chelsea, London, enunciate at a crowded meeting, held in the interests of the Jews' Society. The speaker, though no believer in our Identity, strongly advocated the necessity for the literal interpretation of Scripture, and though greatly in favour of the evangelisation of the Jews, felt, as he told us, that a terrible declension into national wickedness awaited that people before their final and national recovery. He added that while Matt. xii. 43—45 plainly proved that fact, there was in the events of the day enough to encourage us to work hard for their conversion, since the Gospel would only avail for them as for the rest of the world before Christ came "as a witness," that such as are ordained to eternal life may repent, turn to the Lord and live, during this period of probation before the second advent of our blessed Saviour.

A CONTINUOUS CHORD.

By. L. P.

We trust many were as thankful to accept the beautiful thought contained in the article at page 64 of Banner, No. 215, as we were; and welcomed the light which therein shone upon promises that assured us that God would ever be with His people. It now appears to us that the latter part of the last verse of St. Matthew's Gospel confirms the carrying on, to the end of time, the precious promises referred to in the article in question.

Our Lord bids His apostles teach and baptize all nations, and adds, "Lo, I am with you alway, even unto the end of the world." To whom does the personal pronoun, "you," relate? Not, we may presume, to the individuals Christ was then addressing, as they were not to continue on the earth to "the end of the world," and the terms used would scarcely apply to men who were to pass away from earth by death, after the ordinary length of time of man's life. "You" cannot be supposed to bear reference to all the nations who were to be taught and baptized, as "them" would then be the fitting expression, or "you all," which would thus include teachers and all those taught.

We would suggest that our Lord, in using the word, "you," intended to refer to His people Israel, of whom the apostles were the representatives at that moment. This chosen people, when gathered again together and become a Christianised nation, were to be the witnesses for God throughout the earth; carrying on to the utmost limits of the world the work about to be begun by those commissioned by our Lord in the first instance to convey the Gospel to His lost sheep of the House of Israel.

If our view be correct, we see how our blessed Master would seem to renew the promise of the God of Israel, that He would not forsake or fail His people (Deut. xxxi. 6—8). It is true that in verses 16, 17, 18, of the same chapter, He appears to alter His avowed intention, according to the behaviour of His people; but this is explained in Isa. liv. 7, where the forsaking is but for a moment; even as the King of heaven forsook for a little moment, to all appearance, the Lord Jesus Christ Himself (Matt. xxvii. 46), laying on Him at that instant the

Digitized by Google

punishment of our sins, which He voluntarily took on Himself; so, in like manner, He punished Israel for his iniquities, by an apparent temporary forsaking of us.

We have heard of one who, arguing against our Identity belief, urged that with the incarnation of Christ our Lord the old promises vanished, their fulfilment being swallowed up in the redeeming of that greatest of all pledges—of sending into the world One who should bruise the serpent's head. But this last verse of Matthew's Gospel surely annihilates such a view, which we hold to be dishonouring to God's faithfulness and truth.

It appears to us that here our Lord Jesus takes up the unbroken strain, in the same key-note of wondrous love and patient, watchful care, which has rung through ages its glad and glorious promise, though unheeded by those most deeply concerned in its fulfilment. The risen Saviour renews that promise in His own Person, He and the Father being One, He bids Israel believe He is, and ever will be, with them to the end of the world,* after which those who have made their robes white in the blood of the Lamb, will have, if we may so express it, the reverse blessing, and "ever be with the Lord."

March 1, 1881.

A TORONTO OPPONENT.

IN *The Evangelical Churchman*, of January 27, 1881, No. 246, published in Toronto, Canada, we have the arguments of an opponent, who takes the ethnic and historical questions as levers wherewith to demolish our Identity. We propose to advance a few reasons why "An Anglo-Saxon," as he styles himself, should not be deemed to be a victor in this contention. The first point our critic raises is the apparently hopeless mingling of Tribes which constituted finally the British races. The "dark-visaged" Iberians, the Celtic British, or Cymric, Gaelic, and Caledonian peoples; the Belgæ, Scoti, Picti, "who were all those?" asks our questioner. Not Lost Israelites? Yes, we reply, we deem all these were Hebrews; some men belonging to the Tribes known afterwards as lost, some to the Two Tribes of Judah, who early came to these islands as the advanced guard of the rest, to prepare the House, the Jewish colonists sent on here by Solomon, and by the kings of Israel before him, to work the tin mines of the Cassiterides, the I'ai Iyam of Isaiah. But these were followed, as our friend reminds us, by the Saxons, Angles, Jutes, Frisians, Danes, Northmen, and, finally, by the Normans. These, all, we believe, were parties, tribes, and remnants, of "wandering Israelites, converging to these Western isles according to the prophecies; and we see nothing improbable in the fact, if we allow, what we suppose *The Evangelical Churchman* of Toronto should admit, that the great God of Israel could accomplish what we admit was an ethnic miracle. But all these various races (says our mentor), with a mixture of Roman blood, have intermarried and mingled in such wise, that to call the outcome in the present day "Anglo-Saxons," is "a mere convenient commonplace." That may be so, but if the ingredients of the mixture were all originally "sons of Isaac," we do not see how the opponent can hold his ground, or deny that we still remain Anglo-Saxon, though the Tribes which contributed to form the nation are, humanly speaking, in inextricable confusion. "Ah, but," says our opponent, "God kept His people, His chosen ones, apart, and so preserved the seed of Abraham as children of the promise." Quite true. But the same God also declared that "Israel should be swallowed up among the Gentiles" (Hosea viii. 8), "wanderers among the Gentiles" (Hosea ix. 17), "sifted among all Gentiles" (Amos ix. 9), "buried in graves outside their own land" (Ezek. xxxvii. 1—14), "outcasted as Lo-Ammi" (Hosea i. 9, 10), "scattered abroad" (John xi. 52), "dispersed among the Gentiles" (John vii. 35), and yet "God's people" all the time (Jer. xxxi. 9; John xi. 52; Hosea i. 10). Our opponent, therefore, is wrong, and forgets God is almighty, and that He can just as easily pick out and restore Israel, apparently lost, as He can raise the dissolved and corrupted bodies of His saints at the resurrection, or "recover the waters of the St. Lawrence in mid-Atlantic." This last, our "Anglo-Saxon" considers, we suppose, an impossible thing even for our God. But we remind him nothing is impossible with Him who calls Himself "the God of Israel."

The friend who sent us the Toronto paper, and who, although a clergyman of the Church of England, is a believer in our Identity (often preaching it), remarks on the objections of this opponent as follows:—

"I notice that all combatants go over the same ground. The one in the paper of January 27, 1881 ('An Anglo-Saxon'), needs to be reminded that mixture does not deteriorate or materially alter the dominant race of Israel. Joseph's children were half Egyptian, but Jacob claimed them as his, and bestowed blessings of inheritance on them.' The case the opponent puts is this: 'A converted Jew marries a Gentile wife, their son marries a Gentile wife, and they have a son. How much of a Jew is he? Why only one-fifteenth of his ancestry is Hebrew.'"

We reply to our scoffing opponent that the issue of the first marriage was as pure Hebrew as that child which Rahab, the Gentile harlot, bore to Salmon, our Lord's ancestor, and the child of the second Gentile alliance was Jewish too, just as purely as was Obed, the son born to Boaz, a Hebrew, by Ruth, the Moabitess, another Gentile ancestress of the great son of David. We ask our opponent, "aye or no," if Jesus of Nazareth was purely sprung of Judah? (Heb. vii. 14). And if shame will forbid him to deny the fact, then we claim from him that he no longer dare to use an argument against our Identity which God's truth forbids him to employ to invalidate our Lord's purity of pedigree, for in truth the two cases stand and fall together.

THE HEAD AND NOT THE TAIL IN REGARD TO THE COMMERCE OF THE WORLD.

MANASSEH bears testimony to British supremacy as regards the commerce of the world, while asserting his own forward position as the greatest "mineral nation." We take the following from *The Mining Record*, of New York, being part of a letter written by Judge Hamilton to a member of the Bullion Club, under date March 26, 1881:—

The estimated wealth of the United States in 1870 was 30,068,518,507 dols., since that time the increase has been very great; at present it exceeds 50,000,000,000 dols., and this large increase, this large accumulation, is in a great measure due to the mineral resources of the country. *England is, unquestionably, the greatest commercial nation on the globe; England is the maelstrom which swallows up the commerce of the world*, and the United States is *the great mineral nation, exceeding all others as much in this as England does in commerce*; but while Europe has, during the past fifteen years, nearly doubled its indebtedness, the United States has decreased hers about one-third, and this decrease of indebtedness is attributable to the richness and inexhaustible character of her mines. But while I do not claim this achievement from the absolute productions of the mines, it is traceable to them in the stimulus they have given to every branch of industry; they have reclaimed large portions of our territory from the aboriginal natives, wild, untutored savages, transformed it from a wilderness to a country of wealth and population, the home of a thriving, prosperous, Christian people; it has built cities which boast of magnificent churches, hotels, institutions of learning and charity, the pride of the people and the ornament of the realm; it has turned water courses, dug canals, tunnelled mountains, established the China and Australian steam ship lines, built the great Pacific Railroad with its branches, and it has brought, and continues to bring, merchant vessels of all nations, bearing rich cargoes of foreign products to our shores; for, without the impetus given to trade by mining, these enterprises would not

* The end of the age, or dispensation, would be the preferable rendering of Matt. xxviii. 20.—ED.

have been begun, their necessity would not have been created; it has covered the far Western prairies, and filled the distant valleys with flocks of sheep, herds of cattle, and droves of horses; and more and beyond all this, it has led up to the magnificent enterprise, a highway for all nations, the Panama canal.

MORE "BLIND" EVIDENCE.

PREACHING at Albion-street Independent chapel, Ashton-under-Lyne, on Sunday evening, February 20, the Rev. Mr. Armitage, of Waterhead, near Oldham, said, "Britain has been the Israel of the latter days. As a favoured chosen people, she has been the herald of the cross, and sent the Word of God to every land. She has also peopled with her sons a new world, and established colonies, now fast becoming nations, at the antipodes, and in many other desolate places of the earth. The great Anglo-Saxon race has had, and must have in the future, because of this expansion, a mighty and vital influence upon the history of the world, and we cannot be indifferent to the moral and religious character of our countrymen."

This is not bad evidence for a "blind" witness, one who, we understand, has travelled in the East, and been to the Pyramids; but does not think there is anything in Anglo-Israelism, or the "peculiar" theory connected with the Great Pyramid, as held by Professor P. Smyth and other Anglo-Israelites. But the wonder to us is, how anyone can give utterance to such testimony, with the Bible in his hand, and not see that this is exactly the prophetic *rôle* of the *literal* Israel in the latter days. "This people have I formed for Myself; they shall shew forth My praise" (Isa. xliii. 21). "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). J. THOMSON.

Review.

The Chain of Ages Traced in its Prominent Links by Holy Scripture. By the Rev. W. B. Galloway, M.A. Sampson, Low, & Co. Price 14s. One vol. octavo.

WE propose to refer frequently to this most valuable volume. We urge our friends to add it to their libraries at once, and each Association to order it. Mr. Galloway, who clearly has given his adhesion generally to the doctrine of our Identity, has a very valuable chapter (vi. pp. 228—275) entitled, "What Has Become of the Ten Tribes?" He also discusses the Great Pyramid (p. 31—80) in a masterly manner, throwing original light on the subject, besides settling by convincing proofs in chaps. xiii. and xiv. (pp. 520—626) the vexed question of the date of Christ's nativity, in favour of our current reckoning. This early notice we hope to make only the prelude to a more extended review of Mr. Galloway's standard and most learned work, hoping our readers will not fail to obtain and keep the volume as an invaluable help to their study of our glorious cause.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Being an ardent searcher after Identity knowledge, it has just struck me that you could, in the way I will describe, do an immense service to many of your readers, and thus to our sacred cause. You could open a space in the BANNER for the insertion of those people's addresses, who, like myself, are eager for discussion, and thus gain more information. If any persons wanted help, or there was a point they wished to discuss, they could write to one whose address was given, and thus secure at least a free interchange of opinion. In fact, a sort of a society would thus be formed, without any rules and regulations, for the purpose of placing Anglo-Israelites in private communication with one another. A small charge for the insertion of each address the following week might be made, say 1d. It would be a great comfort to many of your readers to be able to communicate with persons who think as they do concerning Anglo-Israelism, and an undoubted help to the cause by preventing many from growing lax in their search after truth, for want of sympathy.

If you should think well of this proposal you could either insert my letter in the BANNER, or invite the addresses of anyone who approves of it. In such an event mine would be the first sent for publication. Trusting you will think over this,

I remain,

THOS. H. TYSON,

A JOYFUL ISRAELITE AWAITING ARMAGEDDON.

12, Mill-street, Whitehaven, April 26.

To the Editor of the "Banner of Israel."

DEAR SIR,—The Rev. B. W. Savile says that all Cymric scholars ridicule the idea that there is any connection between the Cymry and the House of Israel, a statement which is not quite correct.

I have before me (through the kindness of Mr. J. L. Wood) a book entitled "Higgin's Celtic Druids," and if the rev. gentleman should ever meet with it, I trust that he will give it his careful attention, and he will find that its author was a man of no mean ability or industry.

The author first shows that the Cymry and Sacæ were one and the same people, called by different names. He then goes on to argue that these people were descended from *the Chaldeans*, and to prove his argument he frequently shows *the remarkable similarity there was between the customs and language of the Cymry and the Hebrews*. But the Hebrews were a Chaldean people, therefore I think that we have a perfect right to say that this author is on our side, and the reason that he has missed this point is, that he seems to have held the views so generally held then, and even now, that the Jews were the sole representative of Israel. This author also supports our views with regard to the origin of the Irish, as the following quotation will show. He says, in chap. vi. sec. xxix.:—

"These Pelasgi were Canaanites, and were the people who settled Carthage, Gades, Spain, Ireland, and they are only NOT called Pelasgi in these latter places, because there were no Greek Herodotuses in those countries, by their mistakes to convert the term sailors into the name of a nation."

This book was published in 1829, and the author could not have known anything whatever of the Anglo-Israel question; but for all that it is full of valuable information supporting our cause, and I much regret that it is a book which, from its very nature, is not easily accessible to Anglo-Israel students.

Yours very truly,

C. RABLIDGE.

4, Dunedin-villas, Finchley, March 24.

P.S.—I would just say that the author in his contention that the Sacæ and Cymry were the same people, agrees with Sir H. Rawlinson and others in the present day.

THE FOURTH DATE IN "THE SECOND ADVENT OF THE MESSIAH."

To the Editor of the "Banner of Israel."

DEAR SIR,—In reply to Mr. Charles Horner, the expression in my article, "measurement *along* the ceiling," is not quite correct. It should be "*parallel* to the ceiling, and on the level of the lower edge of the outlet (inlet) at the South end of the Gallery," which will give the number or date mentioned, and which coincides exactly with Mr. Horner's of "Revelation" at that point—and *what* revelation! P.

P.S.—At request of some friends I ask to subjoin calculation of "The Times of the Gentiles" referred to in the article. The initial date is obtained, by comparison from Sir Isaac Newton's Chronology.

THE TIMES OF THE GENTILES.

The Divine decree for breaking of Israel (Isa. vii.)	A.C.	789
To be executed *within* 65 years —		
Bisected, or taken *in mean* 32½ years —		
739 — 32½	=	706½
Top of Great Step	A.D.	1815
706½ + 1815	=	2521½

The overthrow of Napoleon, the last Gentile that *threatened Israel's national life*, occupied three years—from the invasion of Russia to Waterloo.

This period *bisected* = 1½ years

2521½ — 1½ = 2520

i.e., The Times of the Gentiles. The Times of the Gentiles, therefore, end with the overthrow of Napoleon, and the end is indicated in the Pyramid by the Great Step.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	3
Four " " " " ...	1	3	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

NOTICE IS HEREBY GIVEN THAT THE

ANNUAL GENERAL MEETING

OF THE

METROPOLITAN ANGLO-ISRAEL ASSOCIATION

Will be held (D.V.) in the

LOWER ROOM AT EXETER HALL,

ON FRIDAY, MAY 20TH, AT 7 P.M.

CHAIRMAN:

THE

RT. HON. VISCOUNT FOLKESTONE, M.P.,

President of the Association.

SPEAKERS:

MR. E. W. BIRD (PHILO-ISRAEL), Bristol.
MR. DOUGLAS A. ONSLOW, J.P., London.
THE REV. C. W. HICKSON, M.A., Vicar of St. Bartholomew's, Bristol.
THE REV. A. J. J. CACHEMAILLE, M.A., Vicar of Oldham.
MR. F. C. DANVERS, London.
THE REV. R. HILL, B.A., London.
W. H. PETERS, Esq., Exeter.

All Identity believers are earnestly solicited to attend and to bring their friends.

NO CARDS WILL BE ISSUED. ADMISSION FREE.

The General Meeting of the Association for MEMBERS ONLY and DELEGATES FROM AFFILIATED ASSOCIATIONS will be held at the BOARD ROOM, 331, STRAND, at 3 p.m. on the same day.

JOHN S. ANDERSON, Hon. Sec.

NEW WORK BY PHILO-ISRAEL.

THE GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL:

How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL?

An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.

BRISTOL LEAFLETS ON THE IDENTIFICATION.

1 to 9; 1s. per 100.

London: Robert Banks, Racquet-court, Fleet-street.

ISRAEL! AN EARNEST APPEAL FROM THE EW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL;

Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes: to be followed by a Review of Mr. Conder's Papers on the Lost Tribes

By the same Author.

"BRITAIN (OR ISRAEL)." with Map. Price 8d., post free 9d

"CHRONOLOGICAL CHART." Price 3d., post free 3½d.

"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

NEW PUBLICATIONS ON OUR IDENTITY.

Now ready, price 6d.. post free 7d.

WHERE ARE THE TEN TRIBES?

BY WILLIAM GREIG, OF MONTREAL, CANADA.

WITH AN INTRODUCTION BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET, E.C.;
And may be had, by ordering, of any bookseller.

FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS

WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Remarkable Results from the Rev. E. J. Silverton's Nutrient Food of Foods and Medical Energiser.

MR. SILVERTON has certainly been very successful in his manner of treating cases of broken down health. The idea of supplying a Nutritious Food with his Energeen, or Energiser, is exceedingly happy: the two things going together act splendidly on the delicate constitution. Thousands of sufferers not ill enough to be confined to their room, and not well enough to be out find in this double remedy the means of health. This has been proved over and over again in cases of the most hopeless character. After a short course the patient begins to improve, and goes on improving until well. It is not too much to say that in several cases where death seemed inevitable the patient has been raised, as it were, from the grave. Mr. Silverton holds letters of the most convincing nature from persons who have taken the remedies with unmistakable success. There are few ailments which do not succumb to the power of these remedies. Local complaints frequently disappear as the general health and tone of the system improve Indigestion, constipation, sick-headache, decline consumption, asthma, coughs, colds, and a thousand other ills are removed by a course of the Food of Foods and Medical Energiser; indeed, no person out of health should fail giving these marvellous restoratives a fair trial. It is true to say that they do not cure all who take them: but it is scarcely possible for any one to do so without benefit. Mr. Silverton will be happy to give further information to any persons calling on him at 17, Saint Bride-street Ludgate-circus, London, E.C., any day, except Saturday from 11 a.m. to 7 p.m. No charge is made for the interview. A box of the Food of Foods and a bottle of the Medical Energiser can be obtained through any chemist for 5s. 6d the two, or ordered direct from the above address. The cheapest way, however, is to obtain the five weeks' course, which Mr. Silverton recommends as a fair trial. This, to buy it box by box, and bottle by bottle would cost £1 15s. 9d., but may be obtained from Mr. Silverton direct for 21s. Thousands would find a guinea so spent the best money they ever laid out. Original letters may be seen at 17, Saint Bride-street, by any person who wishes for further confirmation. The Rev E. J. Silverton will send his "Book of Health and Treatise on Diseases of the Ears and Eyes," price 1s., free by post, to the readers of the *Banner of Israel.*

OUR IDENTITY WITH THE HOUSE OF ISRAEL.

Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

"As Soft as Downy Pillows are."

New Feather Beds at Half-price.

Over 5,000 Beds sold in Two Years.

THOUSANDS OF TESTIMONIALS.

Theatre Plain, Yarmouth, Feb. 4, 1881.

DEAR SIR,—I had six beds from you last summer, and I have great pleasure in testifying to their excellence. I am recommending them to my friends, for the feathers are the cleanest, and the ticks the best made, I have ever seen, while each bed weighed more than the advertised weight.

Yours truly, GEORGE ISAAC.

The cost of any sized Bed is 1s. only per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper.

Any sized Bed will be made to order; but the following Beds are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent.

	£	s.	d.
The "ROYAL" Double Bed, 6ft. 6in. long by 5ft. wide, 65lbs. in weight; two pillows, one bolster	3	5	0
The "WINDSOR" Double Bed, 6ft. 6in. long by 4ft. 6in wide, 55lbs. in weight; two pillows, one bolster	2	15	0
The "PALACE" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster	2	10	
The "COTTAGE" Single Bed, 6ft. 6in. long by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster.	2	0	0

Price list post free.

BANNER OF ISRAEL COUPON.

On receipt of Coupon or P.O.O. for either of above amounts, we agree to redeem this Coupon by forwarding Bed specified, carriage free, to any address, and to pay carriage both ways, as well as return purchase money in full if goods are not approved when received.

All Orders must be payable to Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds may be seen. P.O.O.'s payable at Ludgate Circus, may be post-dated ten days if desired. Cheques crossed City Bank.

Just published. Price 1s., post free 1s 1d.

THE EGYPTIAN ENIGMA.

A Plea for the British Yard: Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.

London: Robert Banks, Racquet-court, Fleet-street.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, MAY 18, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 230. Entered at Stationers' Hall.] WEDNESDAY, MAY 25, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents

PAGE
The Prospects in the Transvaal 213
The Legalisation of Atheism in Israel's House of Commons 214
Jehovah's Witnesses. By John T. Gott 214
Mr. Proctor's Egyptologic Date for the Great Pyramid Explained. By Professor Piazzi Smyth 215
A Wesleyan Missionary on the Transvaal 216
More Blind Testimony. By J. Thomson 217
"He Couched, he Lay Down as a Lion, and as a Great Lion; Who shall Stir him up?" By L. P. 218
Mr. J. D. Granger on the Seed of Isaac 219
The Right Rev. Bishop Titcomb, of Rangoon 219
The Welsh Eisteddfod and Our Identity. By Henry Leslie 219

THE PROSPECTS IN THE TRANSVAAL.

THE *Times* gives us constant warning that the arrangements made, and making for the pacification of the Transvaal, are beset with the most serious dangers; and that the hopes of permanent peace are not very re-assuring. How can they be so? Given an ignorant peasantry, into whose power on three separate occasions British troops were rashly led and abandoned by a hasty and mistaken estimate of the enemy's capacity for injury; given also, just as the means were accumulated for a decisive blow, the British Government surrendering at discretion to rebels exultant with their fancied victory over the whole force of Israel's Empire, what would or could be the only consequence of such a fatal combination of adverse circumstances? We read what they were by the message sent to the *Times*, by the correspondent of that journal, from Durban, on May 4, and published on the 5th, in London. "The news from the Transvaal," he reports, "is disquieting: the Boers at a meeting at Pretoria are reported to have declared that they would never submit to less than the return of the whole territory and the republican rights as before the annexation." They deem themselves the victors in the late warfare (as doubtless they were), and naturally demur to the loss of any territory, or to the restriction of any of those rights they exercised before the British annexed their land; rights whereby they maddened the native tribes around them into revolt and insurrection, almost precipitated a war with the Impis of Cetywayo, of Zululand, and carried on a system which cannot be distinguished from open slavery as regards the natives within their power. The treachery of which these interesting belligerents were guilty, was gross, when by a trick they concealed from our unfortunate garrison at Potchefstroom the fact that the armistice had been concluded, and food was within a day's march of the starving British within that place. By false concealment they induced them to surrender guns, ammunition, and fortified posts, which now they are unwilling to restore; and it is stated by the *Times*' correspondent that "the guns are reported to be *lost*." It is ominous and plainly indicative of the expected outcome of the recent surrender of British interests by the Government of the day, that the *Times* publishes to the world the following: "Sir Evelyn Wood has six months' provisions at the camp, and everything is in readiness against any emergency." In *York House Papers*, of May 4, we read, "Consequent upon the almost more than probability that the services of Major-General Sir F. Roberts will yet be wanted in South Africa, we hear he is to make some stay in England, and not proceed at once to Madras."

Joining these two pieces of information together, we think we see that God's hand is working in Israel's affairs in South Africa; also that as in the Punjab, long ago, so in the Transvaal now, the Lord of the whole earth has resolved that His people shall fulfil His designs regarding the extension of His kingdom and His Gospel over the whole of South Africa, and will not permit the renunciation of dominion He has once conferred. It is clear that to carry out God's purposes the British must yet assume the sovereignty, not the suzerainty (a mere nominal euphuism for surrender and effacement) in that country. "At present," says the *Times*' correspondent, "all appears to be dark and doubtful"—and no doubt it is. For the tendency of events has been retrograde as regards the extension of the Saviour's kingdom, and the policy we have pursued has been to extinguish the light of Christ's Gospel among the Boers, and also among the native Tribes around them. It has, besides, the direct consequence of lowering our prestige everywhere, of loosing the bands of an Empire, which rests more upon influence and reputation than upon brute power and bayonets. A nation which defeated and put to open shame before its adversaries therefore abandons its acquisitions to anarchy, war, and heathen darkness, which refrains from asserting its God-given power lest such assertion should lead to its own bloodshed, or injury to her own treasure, is surely on the downward path, and is unfit to hold the place which God intends it for, as "the head and not the tail, above only and not beneath." As regards the native races whom we thoughtlessly abandoned by our retreating policy, the *Times* informs us, by its correspondent, that on May 4, last, it was apparently certain that the natives in the Transvaal will rise. One chief, whose tribe lived in the country before the Boers took possession, says he will fight for aboriginal rights." No doubt! The heathen at least perceives that national rights are worth retaining, and worth even fighting, to secure. Israel

only, in the Transvaal, by her new born policy, abandons her subjects to loss and injury, flings to the winds the rights of the aborigines, based on her own solemn pledges, and to save "blood-guiltiness"—that is, effusion of her own blood in a righteous cause—makes no stand against an enemy whose object is to trample on all around, to continue a course which ended once in bankruptcy and national ruin, and must do so again. In confirmation of these views, on May 6 we had reported to us from the same sources that the Boers hesitate to restore Potchefstroom to the British, or to consider the capitulation cancelled, while the Caffre chiefs decide to sink all differences, and to unite to drive the Boers out of the Transvaal if the commission abandons the country, as they must do under the inspiration of Downing-street. The native rulers seem to have a high appreciation of British, as compared with Boer, rule—an appreciation which places the former on a pinnacle of greatness truly Israelite in its character. "Under the English," they declare, "they enjoy *the blessing of liberty and justice*" (Isa. lviii. 6, lx. 21). "Under the Boers they were treated like serfs." Here, then, is a condition of things that has resulted from that course of surrender and self-effacement which is being tried in the Transvaal. It will end, we believe, not in peace, but in a state if not of war, yet of strain and costly preparation for war, which will "scatter Israel's power" (Dan. xii. 7), render us weak and powerless in Europe (where our rulers want our strength to be felt when "the great earthquake woe" shall have burst upon that hapless continent), and which, thank God, will bring us safely (secure in the hidings of His hand) through the times of distress and tribulation coming upon the whole Gentile EARTH (Isa. xxvi. 20, 21). Israel, even in your tears, praise ye the Lord!

THE LEGALISATION OF ATHEISM IN ISRAEL'S HOUSE OF COMMONS.

IT will be, humanly speaking, a bad day for Israel when in her national popular assembly she passes a law to make it possible for a man like Mr. Charles Bradlaugh to take his seat as a member of Parliament. This man, when elected twice by Northampton, was not a qualified person under the laws of the land to represent a British constituency. Had that town returned a cleric, a female, a minor, or an alien, he would have been disqualified, and his election void. In this case a man has been returned who has no moral sense at all of responsibility, for an oath has no hold upon his conscience, and he denies the existence of the Being to whom the appeal is made in the oath. He asserts the oath involves a lie, and is not binding on him. Such a man is utterly disqualified by the laws of the land for the position he has been elected to fill.

When he was elected "he paraded his atheism, and refused the oath." He offered to affirm; but in its essence the affirmation is equivalent to the oath. His rejection of the one barred him from taking the other. This the House of Commons confirmed by a resolution adverse to the ministry. Under pressure from Mr. Gladstone, the majority cancelled the resolution and carried the Premier's motion "to allow Mr. Bradlaugh to take his seat and vote at his risk and peril." The courts of law appealed to decided that Mr. Bradlaugh's position was illegal, and he has been mulcted in costs and penalties. Then he resigned his seat, was re-elected by Northampton by a narrow majority, and now "offers to take the oath, the oath which he ridiculed and despised." The House will not permit this profanity; but Mr. Gladstone has prepared a Bill to alter the law to enable this atheist to enter the Parliament, and thus to benefit him, make an inroad into the constitution of the Parliament of the Lower House, which will set this nation at once into a position of violent antagonism to her Maker.

In our above remarks on this case we have been quoting the words and sentiments of an excellent article on the subject published in the *Wigan Examiner*, on May 14. The editor, in his further comments, writes as follows—words which we trust our readers will carefully consider (we do not quote them all, some harsh expressions we have softened; but we give the gist):—

A principle is at stake. This man proclaims that the question at issue is between free thought and Christianity. That being so, is Christianity or infidelity to win? By what law of ethics is Mr. Gladstone, a Christian Prime Minister, of a Christian sovereign, of a Christian country, justified in his present action? The House of Commons rejected this man, and that rejection has been sustained on several appeals to the courts of the realm. Why should the Premier override these decisions? If it be urged that the privileges of Parliament are violated, as Sir Wilfred Lawson alleges, by his exclusion, let the question be relegated to the constituencies—let the nation decide it. If this be too much for those whose seats would thereby be lost, why should not Mr. Gladstone follow his friend Mr. Bradlaugh's example, and submit himself once more to the suffrages of Midlothian? In the dawn of manhood, when his heart was full of elevating emotions, Mr. Gladstone demonstrated the importance and necessity of a national recognition of religion. Up to the prime of his career he cherished his first and best politics—religious principles—and gave practical expression to them, before jails were blown in and policemen assassinated. In the eve of life he has turned his back on his earlier and truer convictions, and has wasted his splendid powers in succumbing to his country's enemies. The last and worst phase of his fatuity is lending himself to the schemes of an atheist and a Republican who is under the ban of the law, whose principles are subversive of truth, honour, and justice. Oh! what a fall is here. Samuel Drew, a working shoemaker, is the author of an irrefutable essay on the "Immortality of the Soul." If the cobblers of Northampton would read the book there would be a chance of their regaining common sense, and returning a fit and proper person to represent them in Parliament, which Mr. Bradlaugh is not.

We trust our friends will all be active in promoting petitions without delay against Mr. Bradlaugh's claim to relief by legislation, to enable him to break up the constitution of the House of Commons. If it should be found that, after all, this nation is resolved to fly in its Maker's face, and do Him the last dishonour of permitting those to legislate for Israel who openly deny His very existence, then we may verily conclude that the "enemy has come in like a flood," and there will be but one step to the bright moment when the "standard of the Lord will be lifted up" to put him down for ever (Isa. lix. 19).

But we may be sure that in such a case suffering will accompany the rescue of our infatuated people, and God will in "measure correct" us, and not let us go altogether unpunished (Jer. xxx. 11). In love will the rod be sent to us, but the terrors of that rod may yet be widely felt, and commensurate with the enormity of the offence.

We trust and hope for the best, and pray the Lord that some way may yet be devised by which Mr. Charles Bradlaugh's hateful presence as an atheist may not defile our British Senate; but rather that, by his true conversion to Christ, he may yet take his seat and his oath of allegiance to his sovereign in the true faith of a Christian Israelite.

JEHOVAH'S WITNESSES.

BY JOHN T. GOTT.

NOAH'S ark and the Great Pyramid, Biblically considered, are types of God's chosen people—the Lost Ten Tribes and the Jews.

Noah's ark typifies the Lost Ten Tribes.

The Great Pyramid typifies the House of Judah.

I.—Noah's ark was made of *indestructible* wood—gopher wood. It was pitched inside and out, thus rendering the *indestructible* wood harder and more durable. "Rooms" were to be made in it. The word "rooms," literally translated,

Digitized by Google

signifies "nests." The ark was a place of salvation for men and women, and for every living thing of all flesh, clean and unclean, two of every sort (Gen. vi.). The flood of God's anger was poured forth, although the world believed not the warning voice for one hundred and twenty years. After the "*dies iræ*" the ark rested on the top of Ararat, and its living freight went out to behold a new heaven, and a new earth. Terrestrial changes have taken place since then. Ararat is above the snow-line, and the wonderful box is safely hidden and admirably preserved in its ice-bound coat. Many have tried, but all have failed, to catch a glimpse of Noah's ark, that lies between the lofty peaks of Ararat.

Noah's ark is lost! Modern science cannot explain, and therefore does not countenance, either the possibility or the probability of a universal flood. Hence men, now-a-days, deny the fact, and look upon Noah's ark as a myth. Thus does Noah's ark become a type of one portion of God's chosen people—Ephraim-Israel.

It is predicted that the seed of Israel shall *never cease* from being *a nation for ever* (Jer. xxxi.). The Jews of the present day, dispersed and despised, are not a nation, and do not pretend to be one. Then, if the oracles of God be true, Ephraim-Israel must now be a nation somewhere. Herein is demonstrated the *indestructible* character of the seed of Israel, typified in the "gopher wood."

The abominable sins of Ephraim-Israel tarnished their national character, like the pitch that blackened the ark, *inside and out*. "For all this His anger is not turned away, but His hand is stretched out still" (Isa. ix. 12, 17, 21).

Rooms, chambers, or nests, were made in the ark; and the people—who, in these latter days, represent Ephraim-Israel—must be a people possessing "colonies," chambers, or nests of refuge, open to all who will take shelter therein. Such a nation is the British nation, and there is no other.

The animals that entered the ark were not searched out and driven in—"They repaired to it spontaneously." So must it be with those who will be moved by some sudden impulse to seek protection in Britain and her colonies.

The people who disbelieved in the Flood are the people who ignore the Biblical prediction that, in these latter days God will have a controversy with the nations; that then the slain of the Lord shall be from one end of the earth to the other, and that the horrors of some terrible wars will literally make the earth empty (Isa. xxiv. 1).

Ominous are the signs of the times that we are drawing near to some crisis of this nature. The whole earth bubbles in a state of unrest; wars and rumours of wars abound, and of all nations in the world, the British, to-day, are the weakest, in point of human strength, to defend themselves at home, or to protect and defend their children in their world-wide colonies (nests).

With these thoughts, we behold the signs of the times, and await the fulfilment of the prediction, "Come, My people, enter into thy chambers, and shut thy doors about thee," &c. (Isa. xxvi. 20, 21). Noah was divinely called into the ark, and God shut him in, and kept him safe during the Deluge. In like manner God calls His chosen people, and all who will hear, to enter into their chambers—*i.e.*, to seek shelter and find safety in Britain and Britain's colonies, during the time that God cometh out of His place to punish the inhabitants of the earth.

Animals clean and unclean were admitted into the ark. So of British-Israel, the great ingathering, missionary nation—all are invited, all are welcome.

The world believed not the warning voice of Noah. His was an idle tale. So now. Christian men and women, watching the signs of the times, see the gradual approach of predicted times, and the near prospect of the literal fulfilment of prophecy. But to the masses of the people they sound as "idle tales." "As it was in the days of Noe, so shall it be in the days of the Son of man."

Terrestrial changes are predicted to take place in the East. That being so, there is nothing unreasonable in supposing that the remains of Noah's ark may yet become visible to human eyes, as an irresistible witness to the truth of Revelation.

It has been long lost, like the Ten Tribes. God has promised to "gather out," in the latter days, "the remnant" of His people Israel, and to restore them to their own land. That remnant is, at present, hidden, buried in the midst of the British people. Their manifestation in due time may be taken as a token that the remains of Noah's ark may yet be called forth to confound the sceptic and the infidel.

After the Flood, God made a covenant with Noah. After the controversy with the nations will come the time when God will make a new covenant with the House of Israel and with the House of Judah (Jer. xxxi. 31).

II.—Very little reflection is required to convince anyone that the Great Pyramid is a true type of that other portion of God's chosen people—the Jews. Mankind, during thousands of generations, have marred and spoiled it; but have been unable to destroy it, and it stands to-day, "God's pillar of witness in the midst of the land of Egypt."

When we consider the tortures and persecutions the Jews have suffered in the ages that are passed, and the wrongs they suffer in some countries in the present day, it is a miracle that they have not been utterly annihilated. But such could never be the case. They are Jehovah's living witnesses, known throughout the whole world, even as the Great Pyramid is known. There is a reason for the present existence of each, whether men pause to consider it or not.

As the predictions concerning the Jews have been literally fulfilled, so must those concerning the long-lost House of Israel. God's *inanimate* witnesses are Noah's ark and the Great Pyramid. His animate witnesses are British-Israel and the Jews.

February, 1881.

MR. PROCTOR'S EGYPTOLOGIC DATE FOR THE GREAT PYRAMID EXPLAINED.

By Professor Piazzi Smyth,
Astronomer-Royal for Scotland.

How very many Great Pyramid students have been disturbed by Mr. Proctor's article in the *Contemporary Review*, just before he sallied forth on his lecturing tour round the world? What it was exactly that frightened them, I have seldom been able to ascertain; and have, therefore, abstained hitherto from writing much against a paper which did not seem to me endued with any particular force; and which the public ought to be able to judge of for themselves, and doubtless will do so when everything that the opponents of the sacred and scientific theory can possibly say has come before them without hindrance.

But a letter of three closely-written sheets of supplication has just reached me by the Australian post, from a very good man there, the author of a most thoughtful pamphlet—"The Pharaoh of the Exodus"—earnestly requesting me to write forthwith, at least, to resolve his doubts on one part of the question; because that is a part which, in his mind, touches the whole value of astronomical evidence. For, says he, after copying out a large part of the said *Contemporary Review* article, "We had been told by one astronomer (I believed him) that the stars made the date of the Great Pyramid 2,170 B.C.; but now another starts up and says that the true date they give is 3,300 B.C. Which of them are we to believe? and is there no astronomical certainty within such wide limits?"

The immense divergence between these two dates depends, as I wrote back to my Australian correspondent, upon which of the two occasions of the ancient circumpolar star, α Draconis, being at the Pyramid's entrance passage angle from the Pole be adopted. I had discussed them both in my Pyramid books long before Mr. Proctor entered into the subject at all; and

found the evidence, as I believed, in overwhelming favour of the 2.170 B.C. occasion. Now Mr. Proctor enters the arena, and declares for the 3,300 B.C. occasion; whereupon you ask, "How can two astronomers possibly differ upon anything; and least of all by such an amount?"

Let us see. And, as a beginning, please to understand that there is no need just now to consider differences of two or three minutes of the passage angle, leading, perhaps, to 30 or 40 years, *plus* or *minus*, in the dates, when the real, broad question is one of 1,200 years. My reasons for adopting the 2170 B.C. were:—

1. A *polar* star for position, combined with a *zodiacal* star on the Meridian, for time, are a wise and good combination in modern science; and the Zodiac has a special importance in ancient astronomy.

2. Such combination was obtained by α Draconis for Pole-star, with the Pleiades for zodiacal star, both of them on the Meridian at the same time; one above, and the other below the Pole.

3. The Pleiades were not in the altitude-direction of the axis of the Grand Gallery, but were in the Azimuthal-direction of that axis when the Pole-star was being observed by eye through the entrance passage; and that is as good, seeing that the Grand Gallery was a closed passage Southward, closed in there by 300 feet thick of solid masonry; an affair, therefore, for the mind and faith to judge of, not the eye; the eye, on the contrary, was to look in the other direction, or to serve the polar point alone, where the Pole-star, or entrance passage, is open still, and always was the only communication for man between the interior of the Great Pyramid and the external air.

4. A vast number of primæval traditions of aboriginal peoples, touching the Pleiades, are traceable to their Pyramid appearance at the date 2,170 B.C.; and their traditions form, in fact, just as important a kind of evidence—in these days—as the corporeal existence of the Jews still does to the truth of Scripture history.

How, then, does Mr. Proctor get a conclusion in favour of 3,300 B.C.? Thus:—

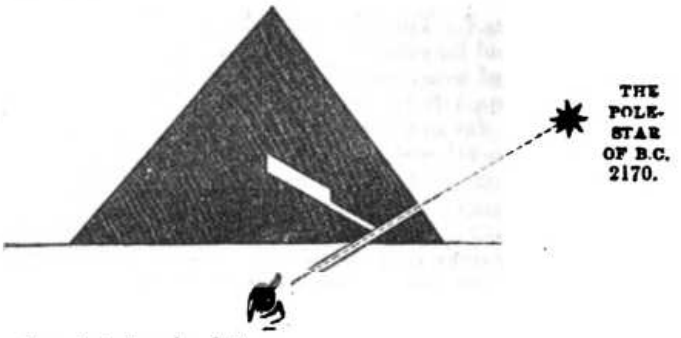
1. He abuses dreadfully, not me, but a Mr. Blake, for having erroneously said that the Pleiades were in the *altitude*-direction of the axis of the Grand Gallery, in or about 2,170 B.C.

2. He finds a star that *was* in that direction at the other date—namely, 3,300 B.C.; such star being *a Centauri*. Whereupon he kindly ignores that it is not a *zodiacal* star, but so much as 30 degrees right away from the Zodiac; was never a good star for time purposes; and is dubbed with an untrue, impossible, fabulous name, not Scriptural at all. But the date satisfies some of the Egyptologists in their investigations among profane Egyptian curiosities; so he thinks, or desires to make out, that it must be correct, overlooking that others of the Egyptologists want 5,000 B.C., or 6,000 B.C.; in fact, that they are "a broken reed to lean on."

3. He further overlooks all my No. 4, just as if neither Pleiades, year traditions, nor Hebrew people, had any existence in this world.

Why, then, should I write expecting to convince such a man, and those who will persist in sacrificing everything to follow him? So far as mere dates and places of the stars are concerned, you see there is no material difference between him and me; we differ only in what weight to give the attendant circumstances; such as the extra importance of a star being in a zodiacal constellation; I holding it to be extreme; he, nothing at all, at least, when discussing the Great Pyramid's date.

He, too, knows as well as anyone that the Grand Gallery was not, and is not, an optical observing tube, for the very good reason that it is a dark cavern, closed in against the light by 300 feet and more of masonry to the South, totally preventing any eye-observing of stars in that direction, of the kind that can be performed in the opposite direction on the Polar star; thus:



So what does he do?

He assumes the Great Pyramid half-built; in the state in which no unlearned persons should be allowed to see anything. And though Herodotus, the only historical authority, tells us how rapidly its immense mass was run up by its myriads of workmen—he, Mr. Proctor, declares out of his own imagination that everything must have stood still in the very middle of the building operations to allow of someone observing his star, α Centauri, in the then open and fragmentary condition of the Grand Gallery, before the monument had become a Pyramid indeed, or at all. When giving his fancy such reins as that he might just as well have dispensed with any existing Pyramid, and assumed everything out of his own head; and then to what he should thereby evolve in place of fact, *credat Judæus*, or anyone else.

15, Royal-terrace, Edinburgh, April 4, 1881.

A WESLEYAN MISSIONARY ON THE "TRANSVAAL."

We have received the following from a friend in Birmingham, and have great pleasure in giving it publicity in the Banner of Israel. The lecturer having been long a resident missionary in the Transvaal, seems to have had good opportunities of knowing the facts regarding the Boers. Our readers will be able to judge whether the surrender of such a country once acquired by Israel, to a people apparently so unfit to govern, or even to deal with it as a Christian people, was an act likely to be for the good of the Boers, or of the surrounding native races. That it will only end in disorder and trouble, probably additional bloodshed, for the British colonists, who as a race are not usually willing to submit to the dominion and arrogant pretensions of a weak handful of ignorant, fanatical farmers, seems more than likely. We leave our readers now face to face with the Rev. T. Cresswell, and beg for him their serious attention :—

In connection with the anniversary services held in aid of the Wesleyan Foreign Missions, the Rev. T. Cresswell, for many years a Wesleyan missionary in the Transvaal, delivered a lecture on Thursday evening, in the Bondgate Chapel, Darlington, the subject being "The Transvaal." Mr. Hedley occupied the chair. There was a fairly numerous attendance.

The lecturer first treated the subject of his address from a geographical point of view, and then spoke of the climatic conditions of the Transvaal. From his own experience, and according to the statement of many who had travelled over the globe, it was one of the finest climates in the world. The range of the thermometer in the Summer was from 65 to 77, and in the Winter from 62 to 71. It was a land exceedingly rich in minerals, there being found lead in abundance, coal, gold, silver, iron, copper, and cobalt. The soil of the Transvaal was excellent, and suitable in every way for agricultural purposes. It was covered all over with a swath which produced the richest pasture needful for horses, cattle, and sheep. Every year was regularly obtained two good crops of cereals. It might be asked, what then could be wanted besides a splendid climate, with hills and mountains rich with minerals, and the soil so good. There were required English hearts, heads, and hands to win from the virgin soil the rich crops, and to rouse the drowsy

Boer into energy. According to Sir Theophilus Shepstone—and he knew of no more reliable authority on South African matters than Sir Theophilus, who had lived there since he was a lad, and could speak the language of the Zulus like a Zulu—the native people numbered 800,000, many of whom lived under their own chiefs, thousands worked upon the farms of the Dutch, and were what were termed squatters, while a great number were found in towns in the capacities of domestic servants, &c., who did all in their power to ape the manners of the British. The Boers of the Transvaal numbered something like 40,000. For the most part they were ignorant people, and in their habits they were by no means clean. They seldom took off their clothes, going to bed in them regularly. He very much doubted whether they were a courageous people. That they were splendid marksmen when under shelter, was indisputable, *but when they were not under cover, the nervous system of the Boer was quickly wrought upon, his hand became unsteady, and if there was a chance to flee he would do so.* After speaking with reference to the religious customs of the country, Mr. Cresswell expressed a desire to say a few words on the political and historical aspect of the subject. (Hear, hear, and applause.) The Dutch people, as his hearers must be aware, had a strong republican sentiment. They did not, at any rate, believe in crowned heads, whether kings or queens; and he apprehended that all the Boers would readily say "Amen" to the prayer of the American who, when asked to pray for George III., said, "May the Lord comfort his soul, and take him to heaven; but let us have no more of them." (Laughter.) They looked upon themselves as the Israelites, and the Transvaal as the land of Canaan, while the English stood in the position of the Hittites, &c. They considered that the Lord had given the land into their own hands, and the people of every other nation were to submit or be driven out. The English Government prohibiting slavery there, the Boers, in 1856, passed what they styled the Apprentice Law, the ostensible object of which was that native children should be apprenticed till they were twenty-one years of age. The poor people, however, as a rule, had no more idea how long they had been in the world, than had the cattle that grazed on the hills, and their Boer masters withholding all information on the point, the Apprentice Law was simply a "blind" to slavery. (Hear, hear.) He believed every Englishman in South Africa would like to see the British flag wave from Simon's Bay to the Zambesi. (Hear, hear.) The flag that had so long battled with the breeze they believed to be the best in the world; and if they (the congregation) were over in South Africa they would be of the same opinion. (Applause.) The history of the country was by no means an ancient one. There were many men now alive, who were personally acquainted with its history from the beginning. For many years the country was like the boiling sea, in which the big fish ate up the little. The Boers represented the big fish; and they conquered the native occupants of the country. Up to 1877 there had never been anything like a continued peace in the Transvaal. In that year Sir Theophilus Shepstone appeared on the scene. The country was in a bankrupt condition, and the President resigned. Sir Theophilus took the helm, and nobody at that time said anything against it. True, a kind of formal protest was entered against it, but Pretorius having resigned, there was no one else to assume the position. The British Government paid the debts of the Boers, and extricated them from their almost hopeless state. On April 12, 1877, the British flag was hoisted at Pretoria. He was present, and, rightly or wrongly, he was one of many who shouted "Hoorah!" (Applause.) He was really glad, not merely for his own sake, but because he believed it would be better for the Boers, better for the English residents, better for the natives, and better for the world. As a matter of fact, the Boers had been benefitted by it, as had also the natives and the English residents in the Transvaal. After the British flag was raised, every head of cattle in the colony was worth 100 per cent. more than it was previously. (Applause.) It was essentially necessary, in order that the prosperity of the Transvaal might be ensured, that there should be good government, and a lasting peace. All the world could see what sort of government it was now proposed there should be. What "suzerain" meant he did not know, and there were many people who were similarly ignorant. Without faith in the government of the country, there would be little if any emigration. Faith was as needful in commerce as in the Gospel—without it, the world would soon be at a standstill. (Applause.)

Votes of thanks terminated the proceedings.

The peroration of Lord Cairns's speech in the House of Lords on March 31, 1881, upon the Boer negotiations, will form a fitting sequel to Mr. Creswell's lecture. It was as follows. We do not quote it all, of course.

It is just one hundred years since a page of the annals of England was darkened by the surrender of Burgoyne and Cornwallis. Those were surrenders made by generals at a distance from, and without communication with home, on their own responsibility, in a great emergency, and without any alternative. They were events, however, which deeply touched our national pride. But it will be recorded hereafter that it was reserved for the nineteenth century, and for the days of telegrams, to effect a surrender when reinforcements were at hand, and where other means existed for vindicating the authority, and restoring the power of the Crown—dictated word for word by a Government at home. I observe that this arrangement is somewhere described as the peace of Mount Prospect. I doubt whether it will not rather be handed down to posterity as the capitulation of Downing-street. You (said the earl, addressing himself to Ministers opposite) have administered a bitter cup for Englishmen abroad, and Englishmen at home to drink, and you have made the draught unduly and unnecessarily bitter. I wish you could have selected for the conclusion of a capitulation like this some other agent than one of the bravest, most intrepid, and most promising of the generals that have served us of late. I wish you could have spared our troops the intense mortification of being paraded in order to witness the half-civilised army of the Boers marching on in triumph with the arms which they had captured from British soldiers. I wish that the moment when you are weakening our power in the East had not been selected for dismembering our Empire in South Africa. These are the aggravations of the transaction, and you have made that which was already a real shame, a burning shame.

MORE BLIND TESTIMONY.

By J. Thomson.

The late Rev. Richard Parkinson, D.D., F.S.A., Canon of Manchester, was the author of a volume of "Poems, Sacred and Miscellaneous," published first in 1832, and revised and enlarged in 1845: and from this volume is quoted the following in the "Old Church Clock"* (also by Canon Parkinson; a book that will please anyone to read). It is entitled, "The Host of God," and is a paraphrase upon Gen. xxxii. 1, 2: "And Jacob went on his way, and the angels of God met him. And when Jacob saw them he said, 'This is God's host.'" The "blind" testimony of the second line in the third stanza is very clear, while the lines themselves are not destitute of poetic fire:—

"THE HOST OF GOD.

"The host of God!" from whence came they?
And whither are they bound?
Are they of those who watch by day,
And keep their nightly round?
Come they from realms celestial, sent
On God's high mission here?
Guard they the mighty firmament?
Guide they the rolling year?

'The host of God!' how seemed that show,
In heavenly pomp arrayed?
March'd they in bright angelic row,
With glittering wings displayed?
Or were they clad in flesh and bone,
Like children of the earth;
While but their stately step and tone
Betrayed their glorious birth?

'The host of God!' how did they greet
Our faint and wand'ring sire?†
Pass'd they his train with flying feet,
And chariot wheels like fire?
Or did they cheer his spirits there,
Amid that desert lone—
Tell him that granted was his prayer,
His secret sorrows known?

'The host of God!' how wild the thought
That lowly man should meet,
'Mid the drear realms of wolf and goat,
The step of holy feet!
Whence came they—whither go—is dark;
Their purpose all unknown:
Yet shine they, as a meteor spark,
Through midnight darkness thrown.

Still they may wheel their bright career,
By lonely rock or tree,
Had we the patriarch's ear to hear,
His holy eye to see!
The desert wild, the crowded way,
By heavenly step is trod;
Through earth and air—by night—by day—
Walks still 'The host of God!'"

No "Israelite" can fail to respond, in his inmost heart, to the sentiments expressed in this last stanza.

* London: Simpkin, Marshall & Co. 1880. Fifth edition.
† The italics are ours.

Digitized by Google

"HE COUCHED, HE LAY DOWN AS A LION, AND AS A GREAT LION; WHO SHALL STIR HIM UP?" —NUM. XXIV. 9.

BY L. P.

"LORD, Thou wilt ordain peace for us," is written in Isa. xxvi. 12, and we believe the sunrise glow of that glorious promise to Israel is deepening, brightening, and broadening over the horizon, though when the full sunshine of it is to appear none can tell who is not in the secret councils of our God. It may be yet far ahead, but also, may be, it is nigher than some dare to hope. Notwithstanding the possibility of fresh enforced struggles in Africa, unavoidable renewed warfare in India, or outbursts of hostilities elsewhere and nearer home. Paradoxical as it may appear, we cannot but feel that the beginning of the end of fighting with carnal weapons distinctly commenced some thirty-three years ago; and this opinion we hold, in spite of the mournful fact of the hideous Crimean struggle, the awful bloodshedding in India, and a fierce but noble civil war in America, which swept down many of the bravest of its sons, and filled numberless homes with grief and desolation.

Yet, we repeat, we think the first stroke on the bell was struck, which was to toll the death-knell of Israel's wars, when a peace convention was gathered together, at the summons of Ephraim and Manasseh, to consult over the means of staying all future fightings between nations. The aim was, doubtless, far too wide-spread; it was grounded on an apparent ignorance of the awful times predicted to be approaching for many peoples, and on a disregard of the exclusiveness of a prophecy applicable to Israel alone, till that time—we know not how near nor how distant—when all the nations of the earth, converted to a pure faith in the Lord Jesus, shall lay aside their weapons for ever, and glorify the King of kings throughout the world.

The Peace Congresses held in Brussels, Paris, London, &c., emanated from a grand hope, and a strong belief that by arbitration war could be made to cease, on the principle of an universal and united "Brotherhood," and were the fruit of the Christian zeal of an American, Elihu Burritt, and of various Englishmen not endowed with the power that springs from inherited wealth, titles, or lofty positions, but whose greatness consisted in their mental gifts, honesty of purpose, moral courage, and Christian love for their fellow men. We read, with a thrill of respectful admiration, in the "Life of Elihu Burritt," of the first peace gathering, held in Brussels in 1848, as the result of his labours and those of his English coadjutors. Mr. Burritt says:—"At the second session the first resolution upon the iniquity, inhumanity, and folly of war was read to the meeting. It was a moment of intense interest. The Congress, composed of about an equal number of Continentals and Englishmen, were called to express its opinion of war, within a few miles of Waterloo. . . . Henry Vincent next mounted the tribune. . . . In a minute or two his voice arose into the ruddy energy which distinguishes him, and the whole assembly began to respond to his power. On and upward he soared, and his imprisoned thoughts burst forth like jewelled meteors, and flashed with dazzling brilliance. Many seemed half raised from their seats, as if borne bodily by the power of his towering genius. It was eloquent almost to inspiration, and when he ended his short speech with the exclamation, 'The Lord God Omnipotent reigneth! Hallelujah!' there was an explosion of applause, in which every being in the house seemed to join. . . . In a subsequent speech Mr. Vincent observed:—I maintain what I have before said, it is public opinion that will slay war; not that vicious and vacillating public opinion which has been described to us, but the public opinion impregnated, as it were, with the holy truths of Christianity, armed with the conquests of science, emanating from the glorious perfectionment of the human understanding, and based upon eternal justice. . . . Great and glorious will be the nation which shall take the initiative in the cause of peace. Its name shall be handed down to posterity as that of the first people which understood the mission of humanity."

"The Peace Congress of 1849, in Paris"—again we quote from the "Life of Mr. Burritt"—"was the most remarkable assembly that had ever (*sic*) convened on the continent of Europe, not only for its objects, but for its personal composition. The English delegates numbered about seven hundred. . . . They not only represented but headed nearly all the benevolent societies and movements in Great Britain. . . . There was a goodly number of delegates from the United States."

The hopes that these events, together with the great first international exhibition raised, were destined to be crushed, though not annihilated. They embraced too large an area, they anticipated a time probably yet far ahead; but the seed sown then, we verily believe, has taken root in the heart of Israel, and the plant has grown, and the belief is silently gathering strength, that for *us* God will ordain peace, let other nations do what they will (Psa. cxx. 7), and that He will make us "to lie down safely" (Hosea ii. 18).

The very fighting that followed close upon our Peace Congresses have deepened in Israel the hatred of battles, while the wonderful discoveries of science and consequent inventions, have strengthened the feeling by causing the horrors of war to be better realised than they were before, by those absent from its actual scenes. We are not a cruel people; we are not indifferent to the shedding of blood, though it must be confessed, history proves we have not, by any means, been always humane, and our laws have been harsh and severe enough to justify the belief that Simeon did not leave his instruments of cruelty behind him in Palestine, and that the other Tribes learnt too readily to use them.

In past times, meddling in the wars of others, when not fighting on our own account, seemed to be our destiny; now it is all changed. We refuse to intervene with our arms in the struggles of others, and we are even willing to bear the insolence of opponents, if by so doing we can sheathe our swords and unload our guns. We cannot endure to hear the groans from battlefields of our brave men, or to look upon their wounds and witness their suffering; and this is what telegraphy, and the marvellous rapidity of printing and circulating news and illustrations amongst the masses, in a manner, enables us to do. We live, as it were, in the presence of any war we may be carrying on, however far away. The wound that is inflicted in the conflict stabs us at home, and the murderous shells seem to explode at our very feet, tearing our hearts. Distance and time are well nigh annihilated, as regards knowledge of what is going on; and this knowledge, we think, is killing the last lingering love of war-won glory in our land.

When weeks elapsed before news reached us of what had occurred, we would dare to hope that the present was improved, that a change had come for the better in the distant country. Sufferings that were endured in a time that has so long past that they are, when we hear of them, mere painful memories to many of those who shared in them, can be dwelt on with a calmness that abandons us when we are, by imagination, all but taking part in the woeful scenes as they actually occur. We hazard the doubt, whether even Sebastopol would have ever fallen had science at the time enabled us to realise, day by day, the intense sufferings of our brave soldiers, and their awful dangers and privations. The thought would have so agonised the nation, we venture to think, that "peace at any price" would have been concluded. It was not to be so, by God's decree, and science had not then lifted up the veil from events occurring at a distance, as it has done now; but let those who are too young to remember that dreadful time thank God that He will ordain peace for us—Israel.

There may be fightings yet in store for us. This He alone knows who knows all things. They may be like the relapses of a patient, when yet in reality recovering from a fever; or as

Digitized by Google

sharp flashes of lightning, which may have power to blast trees, or destroy human life, though the fury of the storm is well nigh spent. But we dare to hope that for us the glad time is at hand when we may lay aside the shield and the buckler, while keeping them untarnished and ready for use, lest the Master should bid us rise up and meet a foe. For He who has made all things, and whose we are, can ordain war, or ordain peace for us, and it is our part to obey.

Though we no longer can hear His voice with the hearing ear of the body, when simply seeking to follow His behests, we believe we are enabled to interpret His will by the light of circumstances. God's will be done, let it be what it may; but let us pray that peace may be to His glory, and decreed for us.

MR. J. D. GRANGER ON THE SEED OF ISAAC.

REPORTED BY H. P. K.

A LECTURE was delivered before the Plymouth Identification Association, on the 4th inst., by Mr. J. D. Granger, author of "The Seed of Isaac." He took for his subject the oft-repeated question of our opponents, "How is it you appeal to the Old and not to the New Testament in support of your theory?" and started by showing that in appealing to the Old Testament he had obeyed the mandate of our Lord, who directed us to "search the Scriptures," that we might obtain knowledge on all subjects. Christ often referred to the prophetical books of the Old Testament, not only with reference to the promises made regarding His own advent, but to the law promulgated by Moses, and led the search for those of God's chosen people, who were sifted among the heathen, by declaring, "I am not sent but unto the lost sheep of the House of Israel." In pursuing the search for these missing Tribes we are, therefore, but seeking to establish the Identity of those to whom our Lord declared Himself to be specially deputed, and to whom St. Paul chiefly directed his ministrations. The lecturer proceeded to point out that there was much of the New Testament, more especially in the Epistles, which needed light from the Old Testament to enable us to read aright; and that in many respects the former would be incomplete without the latter. He said that if we read the Epistles of Paul by the light afforded by the prophets we shall find as much Identity evidence in the New as in the Old Testament, and he gave several very apt illustrations in support of his argument.

Mr. Granger concluded a very able lecture by pointing out the special benefits accruing to the British nation as lineal descendants of the Ten Tribes, both temporal and spiritual; that we were without question in full enjoyment of the former at this present time; while under the latter we should become "the sons of the living God."

In conclusion, Mr. Granger asked, Is it nothing that we should be Israel? is there no advantage to us, nationally and individually, that we should be God's chosen people, His inheritance, His sons, and the inheritors of those blessings promised by the Almighty to Abraham and his seed for ever?

THE RIGHT REV. BISHOP TITCOMB, OF RANGOON.

OUR readers will join us in expressing the great concern we feel at hearing that the good Bishop of Rangoon met with what might easily have been a fatal accident, on his return from Tounghoo, in February last. His valuable life was, however, by God's blessing preserved; and though he could not walk without support, we are thankful to learn that he is not now in danger. The account of the accident we give below is taken from the *Mission Field* of May 2, 1881. The editor said:—

"We have received from his lordship a letter, dated February 6, which he wrote from Tounghoo, where he was visiting the Mission, the condition of which he described as 'marvellously flourishing.' The accident occurred on his return from this place. The *Indian Church Gazette* gives the following account of the occurrence:—'His accident has been a very serious one, and he has had a narrow escape of his life. His fall down a *khud* of twenty feet, into the bed of a mountain torrent, while he was walking up hill towards a village where he was to hold a Confirmation, was due to the slipping of his staff. He was terribly cut and bruised, and is not now able to walk without support. He had not completed his Confirmation tour, having confirmed 250 out of 1,000 candidates waiting for him. There is no longer any danger to be apprehended, but he will have to be quiet for some time, as the shock to his system has been severe. His elder son has been his companion on this journey. Mr. Windley, who was also with him, had an equally narrow escape. Seeing the Bishop fall, he threw himself after him, and must have lost his own life in his effort to save the Bishop, had he not caught at a shrub which grew on the side of the precipice. Thanks for the preservation of the Bishop were returned in the churches on Sunday, February 27. The escape of the Bishop has been almost miraculous, and the consequence has been exceedingly serious. Mr. Windley returns with the Bishop.'"

Correspondence.

THE WELSH EISTEDDFOD AND OUR IDENTITY.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Quite lately, in reading the first book of Esdras, I was greatly struck, in chapters iii. and iv., with the description of a public competition in oratory, at Babylon, in the presence of King Darius, his nobles, and people, some 2,400 years ago. The selected subject was, "What is the Strongest?" Three orators displayed their powers, their themes being, respectively, first, "Wine is the Strongest;" second, "The King is the Strongest;" third, "Women are Strongest, but, above all things, Truth beareth away the Victory." The people, having heard the three, gave the palm to the last speaker, shouting and saying, "Great is truth, and mighty above all things"

Here is an exact description of what takes place numberless times during every year in Welsh localities, and it is nothing less than the portion of a genuine Eisteddfod, an institution of Wales, most assuredly Druidical, lost in the mists of antiquity, the earliest recorded example being, I believe, in the fourth century of the Christian era. The building in which an Eisteddfod is held is decorated with flags, and mottoes in accord with the aims of the promoters, but chief amongst these, and one that is hardly ever absent, is, "Y gwir yn erbyn y byd;" in English, "The Truth against the World." The prize was a great one, for the victor claimed and secured the fulfilment of the vow of King Darius to rebuild Jerusalem.

All this reads very like a link in our long chain of evidence; but, though a staunch Anglo-Israelite, I forbear to do more than call attention to a very remarkable similarity, leaving to more learned and competent persons the unravelment of the mystery.

I am, yours faithfully,

HENRY LESLIE.

Bryn Tanat, Llansaintffraid, Montgomeryshire,
May 7, 1881.

THE HORSFORTH ANGLO-ISRAEL ASSOCIATION.—On Tuesday evening last the inaugural meeting of the above newly-formed Association was held in the National school-room, when there was only a small attendance, about sixty or seventy persons being present. The chair was occupied by Dr. Libbey. The Association, which owes its existence to a course of lectures given by Mr. A. K. Robinson, of the Leeds Anglo-Israel Association, on "The Identity of the British Race with the Lost Ten Tribes of Israel," which were largely attended, and in which great interest was manifested, has been formed on a basis similar to other Anglo-Israel Associations in existence in various parts of England. A room adjoining the Temperance Hall has been secured for the meetings of the Association, which will be held fortnightly, for the advancement of the Anglo-Israel theory, and for mutual intercourse amongst the members. A committee and officers have been elected to manage the affairs of the Association, and to enroll persons as members who wish to join the movement. Addresses on the Anglo-Israel question were given by Mr. A. K. Robinson, Mr. J. G. Shaw (Leeds), and other friends, and but for the obstruction caused by a Mr. G. H. B., who created much annoyance to the speakers by his continual interference, and much uproar amongst the audience (who were not slow to show their disapprobation of such conduct) would have been highly interesting and very instructive. The proceedings were brought to a close by the passing of the usual votes of thanks to the speakers and to the chairman.

BANNER SUPPLEMENTS.—We acknowledge, with thanks, the following sum: Mary Bradley (Barlow) 4s.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let three lines	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

ELECTRO-PLATE! ELECTRO-PLATE! Old goods repaired and replated equal to new, and returned on the shortest notice. List of prices for replating sent on application. E. HAYLLAR, 185, Brookhill, Sheffield.

Price 8s., post free 8s. 8d., bound in blue cloth, gilt, side and back.

THE FOURTH VOLUME OF THE BANNER OF ISRAEL.

CONTAINING 520 QUARTO PAGES.

Post Office Orders to be made payable to Robert Banks, Racquet-court, Fleet-street; or, W. H. Guest, 20, Warwick-lane, Paternoster-row.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

London: Robert Banks, Racquet-court, Fleet-street.

NEW WORK BY PHILO-ISRAEL.

THE GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

London: Robert Banks, Racquet-court, Fleet-street.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

384 Demy 8vo pages, in handsome cloth, gilt, price 8s. 6d. by post 4s.

THE FIRST VOLUME OF ISRAEL'S HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.

Stiff paper cover, price 6d., by post 7d.

THE NEW OLD STORY; With a Slight INTRODUCTION TO A MARVELLOUS PUZZLE.

BY A E I.

A Book specially written for Children on our Identity with Lost Israel.

London: Robert Banks, Racquet-court, Fleet-street; W. H. Guest, 20, Warwick-lane, Paternoster-row.

TO BE GIVEN AWAY,

A SELF-REGISTERING THERMOMETER,

WITH ALL BAROMETERS ORDERED BEFORE JUNE 24.

SPECIAL OFFER TO THE Readers of the "BANNER OF ISRAEL."

A GENUINE IMPROVED

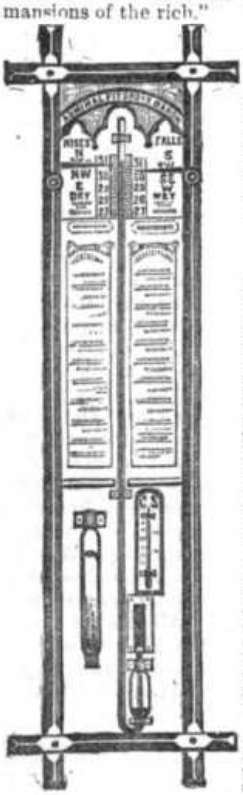
"Admiral Fitzroy" Barometer

FOR 21s.!!!

Size 3 ft. 6 in. long by 7 in. wide.

Guaranteed equal to those sold retail at £5 5s.

The *CHRISTIAN AGE* says :—"A beautiful adornment for the walls of any home, or in the mansions of the rich."



TESTIMONIAL.

Villa Medina, East Cowes, Dec. 24, 1880.

DEAR SIR,—I beg to acknowledge the safe arrival of the Barometer. I think it very cheap at the price. I have compared it with Barometers supplied to H. M. Service, and find it is quite correct.

Your obedient Servant,
Lieut. the Hon. FOLEY C. P. VEREKER, R.N.

The patent having now expired, arrangements have been made to produce these wonderful Barometers at a price never dreamed of by the inventor. It is a well-known fact that Admiral Fitzroy's celebrated Barometers are usually sold at prices ranging from £5 5s. to £21. These really beautiful instruments are fitted in a polished American Ash Case, contain two burnished brass Indicators, and full Directions for use, together with Admiral Fitzroy's special remarks on the Atmosphere and the use of the Barometer.

In addition to the BAROMETER, there are given a FAHRENHEIT THERMOMETER and a specially prepared STORM GLASS, together with a DIAGRAM of the ATMOSPHERE, all fitted in an elegantly made case, forming a distinguished ornament for any home.

Cheques or P. O. Orders may be post-dated ten days, and money will be returned if goods are not approved.

BANNER OF ISRAEL COUPON. 25,5,'81.
Special Coupon.
Entitles the holder to one "Self-Registering Thermometer," free, on ordering Barometer before June 24, 1881.
THOS. SMITH.

All Orders must be payable to T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, E.C., where specimen Barometers may be seen. P.O.O. payable at Ludgate-circus. Cheques crossed City Bank.

CANVASSERS and Colporteurs wanted to sell from house to house the CHRISTIAN HERALD, a well illustrated penny religious weekly journal containing always as much by the Rev. C. H. Spurgeon and Dr. Talmage, Biographies, Stories, many Anecdotes, Sunday-school Lesson expounded, Temperance narratives, Prophetic article, Serial stories, Pictures &c. Its popularity is shown by its sale every week being 220,000 copies. Any man, woman, or youth may earn a few shillings in spare hours every week by selling it from house to house, or in the thoroughfares. A halfpenny edition (half the size of the penny edition) is issued for such canvassers who think they can sell it best. One man has sold 200 on a Saturday. Address, Mr. Andrew, *Christian Herald*, 3, Bakehouse-court, St. Paul's, London.

Price 3s., post free 3s. 4d. Handsome cloth, gilt, printed on toned paper and illustrated.

THE LOST TEN TRIBES AND 1882.

BY THE REV. DR. JOSEPH WILD, Of Union Congregational Church, Brooklyn, N.Y.

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.'

Price 2s., post free 2s. 3d.

THE FUTURE OF ISRAEL AND JUDAH.

By REV JOSEPH WILD D.D.
With a Portrait of the Author.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES. An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG

Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.

BY C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

Just published. Price 1s., post free 1s. 1d.

THE EGYPTIAN ENIGMA. A Plea for the British Yard: Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW

London: Robert Banks, Racquet-court, Fleet-street.

12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Now ready, price 6d., post free 7d.

WHERE ARE THE TEN TRIBES?

BY WILLIAM GREIG, OF MONTREAL, CANADA.

WITH AN INTRODUCTION BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET, E.C.;
And may be had, by ordering, of any bookseller.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, MAY 25, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 231. Entered at Stationers' Hall.] WEDNESDAY, JUNE 1, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Political and National Prospect	221
"Ye do Dishonour" Him. By L. P.	222
Israel's Multitudinous Seed	223
The Rock Quotes Identity Evidence from *The Lucknow Witness*	224
Israel's Capacity to Rule	224
The Traffic Through the Suez Canal in 1878, 1879, and 1880	225
"The Sign of the Son of Man." By the Rev. Denis Hanan, M.A.	225
A Plea for Missions	226
The British Empire. By G. L.	226
The Head and Not the Tail, Above Only and Not Beneath, in Respect to the Cost of Israel's Navy	227
Annual Meeting of the Metropolitan Anglo-Israel Association	228
A Retrospect and a Testimony. By Henry Leslie	233
"Ho, Every One that Thirsteth." By the Rev. Denis Hanan, M.A.	234
The Church of England Zenana Missionary Society bears Witness We are Israel	234
More Blind Evidence. By J. Thomson	234
Mr. R. Stuart Poole, Keeper of Coins in the British Museum, Pronounces on the Great Pyramid	235
The Babylonish Captivity. By M. B.	235
Correspondence	235
Israel's Scripture and Prayer Union	235

THE POLITICAL AND NATIONAL PROSPECT.

MATTERS seem on all sides to be hastening to a crisis with our country, politically and nationally. At home Ireland is still disturbed, discontented, unsettled; torn by demagogues, restless with misery; crime is rampant, the Queen's Government is only maintained by a large force of soldiery quartered in the Southern and Western provinces; and there seems no near prospect of matters brightening.

In the House of Commons the question of Mr. C. Bradlaugh's right to a seat in a Christian assembly is again coming up for discussion, and, if possible, for decision. The flagrant denial by this gentleman of his belief in a God, and his present avowed willingness to take an oath the sanctity of which he cannot regard, since he does not believe, and openly glories in his unbelief in the very existence of his Creator, are facts which make it certain that his admission to the seat for which Northampton has twice chosen him will legalise atheism, and reduce the British Parliament to an assembly where the bare admission that a God exists is no longer needed as a qualification. The British Constitution—which is Israel's—requires as a *sine quâ non* the recognition by her representatives in Parliament assembled of the existence and sovereignty of God Almighty. The want of such recognition, which Mr. Bradlaugh disavows quite openly, and, consequently, once refused the oath, disqualifies him, and he is, one would think, under the circumstances as ineligible to sit as if he were an alien, or a dead corpse, or a female, or in any other way legally disqualified. We trust, ere these lines are published, the matter may be settled, so as to avoid an insult to our loving Father in heaven, which He cannot but resent from His ungrateful children. But if it be perpetrated by the Commons House of Parliament, and recognised as the law of the land, that a downright atheist, such as Mr. Bradlaugh is, holding views on the subject of the royal succession, Christianity, marriage, property, our blessed Lord's mission, character, teaching, and atonement, which he openly avows, then we shall consider that the "enemy has indeed come in like a flood," and shall welcome that fact as the harbinger of the glorious times when "the Lord shall lift up a standard against him" (Isa. lix. 19).

Such is the state of things at home. Lawlessness pervades the Church of England. Lawlessness has invaded the Senate, and scenes have been witnessed there in regard to Irish debates of late such as we have not heard of during the times of living men. If things look black in our own island home, how do they appear elsewhere? There are indeed ominous signs abroad that our blessed Lord has "gone forth" already (a phase probably of His coming to judge the earth) "to stir up the jealousy" in "yonder ill-consolidated Europe," and "like a man of war to cry, yea, roar, and prevail against His (Gentile, continental, Teutonic, and Latin) enemies" (Isa. xlii. 13).

The conduct of the French in regard to Tunis is inexplicable, and is puzzling the statesmen and journalists of the world. She has unjustly invaded the territory of a friendly State, forced her protectorate on the Bey of Tunis and his territories, and thereby sowed the seeds of "jealousy" and discord between herself and Turkey, herself and Italy, and herself and Great Britain. And this is not the only ground of offence lately observable between France and this country. This is what the *Times* of May 13, 1881, said upon this delicate point:—

> On every ground there ought to be a cordial friendship between the two countries; and yet it must be admitted that France has lately been submitting our friendship to tests of some severity. In all the difficult negotiations which have marked the latest stages of the Eastern Question, this country has received no help from France, but rather the reverse; and the Greek Question, which was hers pre-eminently, was dangerously compromised by her withdrawal at a critical stage. Commercially, too, our relations seem likely to enter upon a less agreeable phase. The new tariff, on which Mr. Forster has been commenting at Bradford, is justly regarded with great disfavour by our manufacturers. We sincerely hope that diplomatic and commercial friction of this kind will lead to no permanent unfriendliness between the two countries. But there is no denying that France has done herself harm with English public opinion by this Tunisian affair. It is not a feeling of jealousy, mercantile or political, that produces this result, it is rather a feeling of concern that a nation which seemed to have entered upon a better path should allow itself to be turned aside by fancied commercial

interests into a course that is not in accordance with the best traditions of public law.

At the same juncture, while mischief is thus brewing between two or three of the great Powers of Europe, through the *laches* of the French Government in this miserable Tunisian business, Alexander I., the Prince of Bulgaria, the newly-elected sovereign of a baby State, has taken a step which bids fair to lead to serious results. He demands that the Constitution he swore to obey quite recently must be voluntarily amended in the direction of autocratic power, or he will himself abdicate. His high-handed act may not lead to a re-opening of the Eastern Question. We do not believe it will. But it raises an uneasy feeling that troubles will arise in Bulgaria, and that the Lord is engaged in sowing seeds of jealousy and discontent in that principality, which will ere long bear bitter fruit for Europe.

Things again in Russia are not bright. The Czar and his Empress are in terror of their lives. They live a living death, and their crowns are no light burdens to them both. Yet the Czar has adopted a reactionary policy, and Nihilism is not killed, or nearly killed. Jew-hunting and Jew-baiting have broken out (Jer. xvi. 16) on Russian territory in an acute and violent form, which leads one to believe that God's hand is working there as well, and forcing poor Judah—restless, wandering Judah—further and further West, till at last he will find rest for his weary foot only in one haven of repose—the British Empire and in America.

From the Transvaal, as we write, comes news of hostilities begun, and, therefore, of "sheer bloodguiltiness" as the result of the cessation of British influence in that country. Two native tribes, one favoured by the hostile Boers, the other by the loyal Boers and the Europeans, are at open war. The latter were victorious; but Kronje, the traitor of Potchefstroom, it is said, has raised a command of 500 Boers to go to the help of the defeated native forces under Montesia. What is the result? The situation on May 18, 1881, was said to be "serious, and in the face of the probability of civil war (!) it may be necessary," said the correspondent of the *Standard*, "for the British troops again to re-occupy the Transvaal *to preserve peace*." Surely here is the irony of fate; here the Nemesis of a foolish policy. We gave up the Transvaal after severe defeats, to avoid further "bloodguiltiness" to Mr. Gladstone and his Government. We shall be forced, in all probability, to re-occupy it to avoid the "bloodguiltiness" our own want of manliness occasioned. Should the old forces of Boers oppose us again in our re-occupation, the Government will hesitate again, we presume, to carry out such venturesome proceedings, and thus a policy of shuttlecock-play will commence, which will place our nation in a very miserable, unenviable position.

Verily, the affairs at home and abroad are in a critical, disjointed condition, and it requires all our faith as believers in our Identity to see God's hand guiding us. But it is doing so; and we do well to remind our readers to "Fear not." The Lord is with us, arranging all, providing for all events, and resolved to restore Israel to her first estates, to give her the promised new covenant, and to settle her at last in the land of the inheritance, what time that on the Gentile nations His determination is to pour out the fiery deluge of all His fierce anger (Zeph. iii. 8), His indignation, and His wrath. Israel, praise ye the Lord!

"THE DISSOLUTION OF THE TURKISH EMPIRE."—Had we the power to stay that event we would not. Above all things we desire our Master's presence; that cannot be whilst Islam bars the way against the return of His people to the land to which for eighteen centuries they have been strangers.—*Bible Standard.*

WHETHER true or false, there can be no question the belief in our Israelitish origin is spreading; the latest contribution to its literature being an Italian work, bearing the title, "Britannia-Israel."—*Bible Standard.*

"YE DO DISHONOUR" HIM.

BY L. P.

WE venture to suggest that these words may well be addressed to those of our opposers, who allow that they cannot deny our national possession of the earthly blessings promised to Israel: but who, nevertheless, maintain that they were withdrawn from the latter and bestowed on us, who they declare to be a Gentile nation. What a wretched appreciation this presents to our minds of the greatness of God's birthright privileges promised to Joseph (1 Chron. v. 1). Surely, if such is the outcome of a God-bestowed birthright, Esau would seem to be scarcely so exceedingly irreverent, ungrateful, and unwise, as we are led to suppose from the Bible he was considered to be, for selling his birthright for food to sustain his fainting body. We may almost count him weak for his after repentance, and for shedding the tears, with which he endeavoured in vain to wash away his error. He had *a* blessing bestowed on him after all by his father, and a promise that his brother's yoke should be broken from off his neck, and we believe that an after career of success and prosperity awaited his posterity, and has been run under the name of the conquering Turk. So why should he have lamented for his lost birthright, which brought so little earthly prosperity to his brother?

Joseph, on the other hand, whose was the birthright (1 Chron. v. 1), never despised or sold it. Yet, after all, the blessing, according to our opponents, turned out to be fruitful in no privileges at all! Ephraim, the representative of Joseph, and all his Israelite brethren, was to wake up, after a time of subjection, trial, and obscurity, to find his promised wealth, power, multitudinous seed, and the glorious evangelising mission, monopolised by another people, with whom they had had nothing to do by origin.

We are told our belief dishonours God's gracious gift of salvation through Christ; but surely if a loving hand bestows on us the highest possible blessing, and at the same time strews our path with lesser ones, which brighten and ennoble our lot, and may be instrumental in promoting the permanent well-being of others, we should shew ingratitude and folly in trampling on such, or speaking lightly of them, as being unworthy of our high estimation.

We point to our vast national privileges and blessings, and we say they are the undeserved gifts of God the Father and the Son, in accordance with their ancient promises, and we assert that they who put aside these promises as worthy of small regard from Christians, do dishonour to the Maker of them. It is lightly esteeming them to believe they passed away unfulfilled, and shame is upon those who think to exalt the Saviour by declaring the prophecies of what was to gladden and glorify the future of His chosen servants' offspring, did but deceive with delusive hopes.

To those who try to escape from the difficulty by saying the promised earthly advantages are to be Joseph's (Ephraim's), when, rejoined to Judah, they shall dwell as Christians in Palestine, we would say, how, when every Israelite shall be equally blessed, shall Joseph possess birthright privileges? And, if he can stand then no higher than his brethren, Judah and Levi, where has that especial blessing been? Where is it now? Where and what can it ever be?

But there is another point to which we would draw attention. God said, "Israel is My own, even My firstborn" (Exod. iv. 22), and "Ephraim is My firstborn" (Jer. xxxi. 9), and He gave forth the law (Exod. xiii. 2) that every firstborn should be sanctified to Him, set apart, consecrated, but redeemed by offerings made to Him (Num. xviii. 15). And God took the Levites instead of all the firstborn of Israel (Num. iii. 12, viii. 16, 18).

But for God's own firstborn, what redeeming offering can be made? and to whom? To Himself, for His own firstborn?

Digitized by Google

That assuredly cannot be. To whom else could it be made? Is there any higher than God? None. Then we argue, Ephraim is consecrated, set apart, sanctified for ever. His lot can never be the same, or on an equality with that of any other nation. He can never cease to be "set apart."

In a speech of Lord Rosebery's, reported in *The Times*, of April 12, he is reported to have said, referring to the Jews, that they are, "after all, a sacred race." Aye, my lord, true of them, and no less true of "Ephraim, My firstborn." Let those who deny we are they, seek for, and find them, if they can, elsewhere. Are they not doing dishonour to Christ the Lord, by neglecting to search for His consecrated ones, God's firstborn? Do our opponents forget that what God set His seal on as His sanctified ones, must be Christ's also, since He is one with the Father from the beginning. And though individuals amongst them may lose life everlasting by their sins and their faithlessness, Israel is, and must be, a nation apart, distinct from all other nations, by the will of Him who said, Israel is My son, even My firstborn.

April, 14, 1881.

ISRAEL'S MULTITUDINOUS SEED.

We wonder if many of our readers paid attention to the sub-leader of the *Times*, of March 9, 1881, on the subject of British emigration and immigration? It was a paper deserving great consideration, as being the very heart and kernel of our Identity, and one God has linked with our Israelite origin. His Word promised to "our forefather Abraham and his seed for ever" the peculiar, unique, and unmistakable gift of fecundity and increase right through their earthly career, from the time when the nation first was consolidated in Moses' days (Dent i. 10, 11) down to the end of time (Hosea i. 10; Rev. xix. 1, 6).

Such being the case, we have put upon us the necessity of finding Israel in our own present day, exhibiting this mark of their origin, a wonderful growth in numbers, pointing them out as a people *sui generis* on this very account; unquestionably Israel because of their increase in numbers, with power to double their population in incredibly short periods of time. What says the *Times* on this very point respecting the British, so lately as March 9, 1881? It said what follows:—

The returns of emigration and immigration lately published remind us once more that, whatever the reasons, the inhabitants of these isles are the most increasing and multiplying in the world. No political community ever contained so abundant a fountain of that strength which is among the essential elements of power, wealth and progress. Our population has to bear all the drains borne by our neighbours, and some that they are spared. We have not only to sustain and to protect our peaceful dominion over the sea, and to feed numerous colonies with that labour which is the first requisite; we have to supply the vast republic rapidly occupying the vast regions of North America with the hands necessary for adapting a continent to the wants of civilised man. As fast as the aborigines recede, or disappear, the children of our towns and villages take their place. Without such outlets, the prolific habits of our race assume even an alarming aspect. A school of economists has thought it a duty to check increase by enactments of an almost penal character, and that were even ostentatious interferences with nature. They denounced as presumptuous rashness the old saying that "Heaven never sends mouths but it sends meat;" and certainly, if England had had to be content with its own small area, something in the nature of a revolution or a miracle would have been wanted to feed so many. We have lived, however, to see what is neither a revolution nor a miracle, but which more than answers the end once thought impossible. The British races, since they began to outgrow their narrow home, have been peopling that Greater Britain which extends round the world, and in which we may fairly comprehend the States that prefer a new dynasty every four years to a new Parliament every seven. By even too many common characteristics we cannot doubt they are of our kith and kin, and we may hail them as members of an ever-widening family circle. Once a year we are reminded of our immense, and, no doubt, necessary contributions to these and other relations, who would be poor indeed without them. Before we state the figures, it may be as well to remind our readers of the emotions with which we receive the accounts of other drains on our population. War, pestilence, severe winters, shipwrecks slay their thousands, and even their tens of thousands. They suggest a momentary fear whether we can stand the call on the reproductive powers of the nation. But it must be a very disastrous year in which all these causes together mount up to the loss of twenty thousand lives. What is this to the totals before us?

For the sake of simplicity we exclude at once the immense number of foreigners who simply pass through our ports on their way to the rest of the world. It is no slight tribute to our character and institutions, as well as to our position, that the greater part of the Continental people consult convenience, speed, and safety, and no doubt economy too, by throwing themselves into the lines of our national emigration. They are, indeed, casting in their lot with us and our children, and are wise in so doing. What we are most concerned with is our own annual outpouring. It amounted last year to 227,542 Englishmen, Irishmen, and Scotchmen, being an increase of 63,268 on the year before. The immigrants, however, are to be deducted, and they amounted last year to 47,007, leaving a net emigration of 180,535. The corresponding excess of emigrants over immigrants, or net emigration, was 126,338 in the year 1879; 57,958 in 1878; 31,395 in 1877; and 38,065 in 1876. Last year's net emigration was, therefore, exceptionally high, and that in one direction. To the United States there went 140,052—that is, twice as many as in the year before, and seven times as many as in the year before that; while in the two previous years—viz., 1876 and 1877—the going and returning streams between this and the States about balanced one another. It is remarkable that the greater part of the excessive emigration of last year to the United States took place in the first six months of the year—a fact so exceptional, that it has to be accounted for. The net emigration to British North America was 16,214—an advance of about 2,000 on the year before. That to Australia was 18,274, only about half that of the year before—a fact that seems to show that, whatever the other merits of the colonial policy fashionable in that quarter, it fails to draw emigrants, possibly even is not intended to draw them. The net emigration to all other parts was 5,995—about 2,000 more than in the year before. The respective contributions of the different parts of these isles show that emigration can no longer be regarded as an enforced expatriation of a class flying from its oppressors. Of the net emigration of last year 111,845 were English, 22,056 were Scotch, 93,641 were Irish. The English superabundance is as much driven to seek homes elsewhere as the Irish.

The *Times* does not know, it seems, why the inhabitants of these isles are the most increasing and multiplying in the world. We Israelites do know, if the *Times* does not. It is because God is faithful to His promises to Abraham, our forefather. "Population is the strength of Empire," and God knew that when He endowed the seed of Abraham, as He did, with "the increasing faculty" through all time. It is, the *Times* admits, "the essential element of power, wealth and progress," just the three qualities God gave the chosen seed of Israel to qualify them for "their heirship of the world." He gave them "power to get wealth" (Deut. viii. 18). He constituted them ever the victors in all their wars with their human earthly foes (Isa. xli. 10—15), and He made them the pioneers of all mundane progress, the benefactors of the human family (Gen. xii. 2, 3, xviii. 18, xxii. 17, 18; Isa. xxvii. 6; Acts iii. 25, &c.).

The *Times* notices further the peaceful dominion over the sea our race has acquired, our colonial power, the dying out of the aborigines everywhere to enable our redundant population to surge over and occupy their "waste places and desolations." Britain's "Greater Britain," the *Times* sees, extends round the world, and it claims American Manasseh as, after all, a part of the British off-shoots, our kith and kin, our brother Jonathan. Then follow the figures, the astounding figures which call forth all these reflections.

The annual outpouring of Israel's increase, literally like the fishes spawning (Gen. xlviii. 16), amounted last year to 227,542, which is as though two large towns (Bristol and Clifton, for example) had taken ship and left the shores of Great Britain for foreign parts. The whole subject deserves the candid, careful

prayerful consideration of our opponents. We do put it to such men as the Rev. B. W. Savile and others to sit down and judge whether such a stupendous sign as that we are considering (one which God Himself gives us all through the Bible as the test mark of His people) is not certainly an indication that we are Israel? Also, whether all the doubts of the Cymric scholars, with the difficulties of phonetic differences in the names of ancient races added to them, suffice to prove that the people who alone possess (note the *Times*) the God-given identification of "population" are not the Lost Ten Tribes, whose discovery must now be so close at hand to fulfil the prophecies!

"THE ROCK" QUOTES IDENTITY EVIDENCE FROM "THE LUCKNOW WITNESS."

In *The Rock* of November 12, 1880, we found a piece of Identity evidence quoted from a North Indian newspaper, *The Lucknow Witness*, which must be reproduced in the Banner. It compares the French with the British as colonists, and decides that while the former have utterly failed, the British have a monopoly of this mission, and notices it, as a "very significant fact full of meaning for the future."

We can tell both *The Lucknow Witness* and *The Rock* why this is. But we suppose neither will yet heed the information we give. It is because the French, being Gentiles, have no prophetic destiny calling on them "to raise up" and "establish" the "desolate heritages" of the earth as colonists (Isa. xlix. 8). That function is reserved for Israel alone. But as this British nation is Israel, *we* perform the prophetic duty allotted to us, and shall thereby acquire what God said we should have, "the heirship of the world" (Rom. iv. 13). The article we allude to runs as follows:—

"*The Lucknow Witness* says, It is just fifty years since Algeria came under the dominion of France, and the French are reviewing the situation. They are not very well satisfied with it. Their failure as colonists in whatever part of the globe they take up the business, has been, so far, very decisive. This is a mission of which the Anglo-Saxon race seems to have a monopoly; and it is a very significant fact, full of meaning for the future. The French will not leave home in any great numbers; and when they have left, they do not know how to get along. Algeria is only thirty-six hours by steam from the ports of Southern France; but in fifty years only about 200,000 native Frenchmen have gone there. The rule is military, and autocratic. Settlers want freedom; and if they get even less abroad than at home, they will not go."

Reader, let us thank God we are British Israelites, and for God's good gift to us British of the blessings promised to Abraham's seed (Gen. xxviii. 14).

ISRAEL'S CAPACITY TO RULE.

We have received from some North of England paper the following quotation from a leading article, which must find room in the Banner of Israel. The whole runs so exactly on the lines of the Banner, that we imagine, from the bare perusal of the view set forth by the writer, that he must be a believer in our Identity. The article advocates, just as we do, that Candahar should be retained, and certainly deprecates what most men see is sure to end in disaster—namely, that we should leave the Afghans of Candahar and its neighbourhood to the tender mercies of the native rulers, or of the Russians when they arrive there. The article, which is rather long, is to the following effect:—

"The reasons which are adduced for the abandonment of Candahar, and for leaving the Afghans to the tender mercies of native rulers, would be admirably cogent if addressed to France, or even to Germany. Neither of these countries has had much experience in the subjugation of militant races; the genius of our neighbours has not lain in the redemption of millions of oriental subjects from barbarism, or worse, to civilization. To Frenchmen or to Germans it might well be appealed that difficulties of Empire should induce retirement and concentration; that timidity and irresolution should rule in the face of contingencies which would certainly be expensive and troublesome, and might even be dangerous. One could well understand such suggestions being received with gladness, even by Englishmen ignorant of their country's history, indifferent to their country's progress, or sceptical as to its latent strength. But that timid counsels should prevail with a people who remember what our Indian Empire was a short century and a half ago—who note the quality and capacity of the noble races who have in their turn challenged our supremacy, and owned our rule after we had proved ourselves the stronger—who remember with what insignificant resources our position has been won and maintained, who bear in mind the individual courage and resource which have reared the superstructure of that vast Eastern dependency; who are cognizant, above all, of the croakings by which those devoted men of Empire have been obstructed in their mission of light and healing—that to such people timidity should now be exalted to a public virtue, and faith and courage denounced as sentiments which have little or no part in 'policy,' is to our mind a very significant, and withal, deplorable sign of the times. 'Nothing can live which cannot grow and change.' Why should a natural law like this—as old and eternal as the everlasting hills—have application in all the other concerns of life except that most important concern—the strength and maintenance of race supremacy? Proportionately to the increase of our population, our increase in the qualifications for rule and governance, within the last half century, has been in a degree which can be measured by nothing so accurately as our great advance in mental activity. This country never had a more numerous, a more zealous, a more intelligent governing class. The difficulty is not so much where to find the instruments as to find the work for the instruments. Whether it is to go to death at Cabul, to explore the secret fastnesses of Central Asia, to fight for supremacy with the Boers in the Transvaal, to forge a way through the pestilent swamps of Ashantee, to encounter a thousand perils in Central Africa, in Australia, or the 'isles of the sea;' to encounter Zulus for honours' sake, or the volcanic giants of the Andes for science sake; in every direction, for every conceivable reason, with a thousand varieties of purpose and design, enterprise never calls in vain upon our people. Our Empire is, in fact, too small to satisfy the burning zeal and courage of our sons. Dangers do not come thick enough, the opportunities for the display of the qualities of endurance and intrepidity come too infrequently to satisfy us. For every duty there are hundreds of fitting hands anxious to perform it. No peril demands volunteers for its remedy or prevention, but thousands desire to be enrolled to satisfy the demand. The more perilous the service, indeed, the more willing servants are found. With all our luxuries at home, foreign service is never mentioned but that many more are desirous of leaving the inglorious ease at home for the privations and the chances of distinction abroad. It is notorious that the same surplusage of hands and minds—capable and cool and full of resource—is to be found at home when it is a question of filling an appointment either of the highest or the lowest grade. The difficulty is here how to choose the best. Capable young men in all directions and in all classes are crying for suitable employment, and the efficiency of every branch of our public service testifies to the capacity which must perforce run to seed in many directions through lack of suitable employment. These do not seem to

be days when the designs and duties of Empire can be safely or prudently curtailed. The central Government of this country fondly imagines itself the depository of all or most of its capacity. It has great burdens to bear, and hesitates to weight itself with more. The ease and facility—the absolute smoothness and accuracy with which the multiform demands upon our great departments are met and satisfied, should suggest the capability of extension rather than the contrary. There is room for extension in every direction, and means without end. Finality is the last plea in the world which English Governments ought to preach. They overload themselves with petty details which parish sextons ought to be trusted to do, and then grumble and fret under the responsibilities of Empire. Let them shuffle out of the centralising coil in which they have been throttling themselves for this last century, and give themselves up solely to the great concerns of Imperial policy. If this is done, we shall hear far less than we do of the limit of our capacity to govern. That limit will only be reached when Ministers fail to find executive officers to do their bidding. We are far enough off such a sign of decline yet. The hour never comes without the men. Less than a century and a half ago it was thought as hopeless to attempt the civilization of the Highlanders as it is now thought hopeless to subdue the Afridis. But the Highlanders now go forth to conquer and subdue, in our name, races not less intrepid and fiery than their own. The power of the Rajpoots, the Mahrattas, and the Sikhs has been subjugated, not without peril and grievous trouble and expense, it is true, but with infinite success and satisfaction. Civilization, we opine, is not the less advanced because the gallant Sikh and the noble little Ghoorka, once our dread enemies, are now our best allies in the work of amelioration. With such memories of the past, such experiences, such rewards, we cannot conceive why the prophets who preach the doctrine of limitation and timidity to-day, should be any more reliable in their calculations than those who indulged in the same profitless occupation a hundred years ago."

THE TRAFFIC THROUGH THE SUEZ CANAL IN 1878, 1879, AND 1880.

We have just seen a return giving a comparative statement of the traffic through the Suez Canal for the years 1878, 1879, and 1880. It is a remarkable document, and one which brings out in high relief the fact that Israel is the head and not the tail even there. The figures prove British supremacy among the nations, and therefore our possession of an Israelite, nay, an Ephraim-Israelite blessing, destined to be developed in the "last days" (Gen. xlix. 1, 25)—namely, "the blessings of the deep that lieth under." For instance, we find that in 1878, there passed through the Suez Canal 1,598 steamers, of which 1,268 were British; in 1879, there were 1,477, of which 1,144 were British; while in 1880, there were 2,026 steamers which passed through the canal, and of these 1,592 were British. In the first week of February last, out of 39 steamers which used the canal, 29 were British. In the second week, of 54 steam vessels 47 were British. These facts and figures, taken quite *ab extra*, and not from Identity sources, are very remarkable indications of our power and supremacy at sea, which is another way of asserting that we are Ten-Tribed Israel, gifted with the blessing of the Gate of our enemies (Gen. xxii. 17).

The Jew-baiting system continues in Germany in undiminished force, and has also spread to Austria. It is likely to prove a serious evil in the latter kingdom, seeing that, probably, it contains a fourth of the Jewish race. God is thus thrusting His people back to their own land. "Even so, come quickly, Lord Jesus."—*Bible Standard.*

"THE SIGN OF THE SON OF MAN."

By the Rev. Denis Hanan, M.A.

Many conjectures have been hazarded as to what this "sign" (Matt. xxiv. 30) may be. Thus: "The sign of the Son of man:—(1) Chrysostom, &c.: The sign of the cross in the heaven. (2) Olshausen: The star of the Messiah. (3) Ewald, Fritzsche: The Messiah Himself. (4) Schott: No other than that described in ver. 29. (5) Hoffman: An appearance resembling a man, which was seen in the Holiest during the siege of Jerusalem. (6) Meyer: A glorious appearance, the forerunner of the δόξα of the Messiah, a kind of Shekina. (7) But why not the Shekina of the δόξα of Christ itself? There is a distinction between the shining of the manifestation, and the personal manifestation itself" (Lange: Comment on Matthew).

It may be allowable to make a further suggestion, founded upon the *word* used by our blessed Lord, and the use of the same word in the Prophetic Scriptures, which He was evidently quoting and adapting at the time, as appears from a comparison of the original with kindred passages in the Septuagint.

Our Lord used the word σημεῖον, the word by which the LXX. render נֵס *nēhs*, and which our version translates Standard.

I quote from an article in the *The Expositor* for April, page 298:—"In those passages of the Old Testament where Isaiah speaks of a standard the Septuagint renders the word נֵס by σημεῖον no less than four times (xi. 12, xiii. 2, xviii. 3, xxxiii. 23). By σημεία once (xxx. 17), and by συσσημον three times (v. 26, xlix. 22, lxii. 10). The word is only found in Isaiah in two other places (xi. 10, xxxi. 9), and there the Septuagint has quite missed its meaning, as it has in three out of the five passages, where it is found in Jeremiah; while in the two remaining ones (li. 12, 27), it is rendered by σημεῖον. It is not fair to conclude from this that the word which the Lord actually used (if He spoke in Aramaic) was נֵס or אָתָא, both of which are used in the Targum for 'standard,' and that when He spoke of the 'sign of the Son of man' appearing in heaven, He was alluding to such passages as these. 'In that day there shall be a root of Jesse, which shall stand for an *ensign* of the people; to it shall the Gentile seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an *ensign* for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth' (Isa. xi. 10—12). 'Behold, I will lift up Mine hand to the Gentiles, and set up My *standard* to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders' (Isa. xlix. 22). 'Go through, go through the gates; prepare ye the way of the people; cast up, cast up, the highway, gather out the stones; lift up a *standard* for the people' (Isa. lxii. 10)."

The article proceeds to state that "all these passages refer to the establishment of a Catholic Church," and arguing upon what appears to me to be a *petitio principii*, concludes that in the establishment of the Church upon the ruins of Judaism the Sign has appeared.

To those who recognise in the passages quoted, distinct prophetic statements concerning the ingathering of Israel, the interesting question may be suggested—viz., If, when our Lord spoke of "the sign," He was quoting or adapting words which foretold the national ingathering, that gathering may not be the immediate precursor and *sign* of His own manifestation?

The identification of the covenant people of the Ten Tribes, their ownership of the Holy Land, and their power therein

shewn, would be a portent in the political heavens, would cause mourning to the nations, and would be an unmistakable *sign* that the Son of man was about to be revealed with power and great glory.

April, 1881.

A PLEA FOR MISSIONS.

THE object of a card with the above heading (to be purchased, we believe, of the Church Missionary Society, at its various branches throughout the kingdom; price one shilling) is to show, at a glance of the eye, the frightful need this miserable world labours under of the help of the Gospel of Christ. The population of the globe, as estimated by the late Mr. Keith Johnston, the eminent geographer, in 1879, is taken in this card at 1,424 millions of souls.

The way the matter is put before the observer in this ingenious publication is as follows:—A parallelogram, four inches by three, is cut out of the material, and a piece of canvas is let in in its place. On the canvas there is worked, in tent stitch, 44 rows, containing 32 stitches each (with 16 over), representing, in six colours of Berlin wool, the various religions of the world. The number of stitches, therefore, is $44 \times 32 + 16 = 1,424$. *Counting each stitch as a million souls*, the result is 1,424,000,000, as the total number of mankind this world contains.

But how are they divided as regards religious light? The card tells a very sad tale. The bottom of the canvas parallelogram is covered with 27 rows (less eight) of stitches of black wool, representing 856,000,000 of heathen. Above them are the comparatively small number of 170,000,000 of Mohammedans worked in green. In the middle of these is the very ridiculously minute number of eight brown stitches, or 8,000,000 of the House of Judah. Above them 190 stitches of scarlet wool shows there are but 190,000,000 of Roman Catholics in the world. Succeeding them are 84,000,000 of the Greek Church, shown by a small patch of blue wool, worked into three rows; and, last of all, at the top of the canvas, are the 116 stitches of yellow wool, indicating the very few in comparison with the immense mass of the other inhabitants of the world, who, being Protestants, or "witnesses" for God, represent Israel of the isles—Manasseh in America, and, we suppose, also Protestant Germany.

We fear 40 of the latter stitches ought, by rights, to be removed from the yellow portion, leaving but 76,000,000 out of 1,424,000,000, as the sole representatives of true Protestantism, and of the witnessing functions of the nation Israel. The latter, therefore, are in a terrible minority in the world, and, judged by the rule the Rev. B. W. Savile desires to bring to bear on our Identity, has no pretence to represent true, God-given religion, since majorities, with this divine, are held to rule. "The majority of the clergy reject our Identity; therefore the Identity is false," is our clerical opponent's wise argument. Protestantism is in a ridiculous minority, therefore the Protestants are wrong; but the grand mass of heathendom, in their black, horrible majority of 856,000,000, are, beyond doubt, perfectly in the right as to their God-favoured religion.

We know this conclusion is absurd; but it is not one whit more absurd than Mr. Savile's, who, counting heads, condemns our Identity because only a handful of the under-shepherds of Israel have yet been given eyesight to see it from on high. We hope our friends will each endeavour to secure one of these cards (whose price, by the way, we deem to be excessive). They teach us Israelites several serious lessons, of which the following are the chief:—

1. That Israel's evangelising work yet to be done in the world is enormous, and requires instant and persistent evangelising effort.

2. That the 1,800 years during which the Gospel of Christ has been preached in the world has hitherto yielded but the most trifling results, according to the prophecies, since the converts are to be but witnesses to the truth before the end (Matt. xxiv. 14).

3. That the sole hope for the salvation of the heathen, Mohammedan, Roman Catholic, Greek, and Jewish races is the Identity, since the promise of the conversion of "many nations and strong people" to the Lord is attached to times after Israel is discovered, but not otherwise (Zech. viii. 22).

4. That our Identity is the only means God's Word opens for the salvation of mankind in their masses; and that even thus, the end is to be attained (under God) by Israel's national conversion first (Jer. xxxi. 33; Isa. lxvi. 19), and after that by their preaching of the Word to God's glory (Isa. lii. 7; Gen. xviii. 18).

THE BRITISH EMPIRE.

By G. L.

I HAVE only recently become aware of the existence of your periodical, the BANNER OF ISRAEL, and of the pamphlets in connection therewith; and I am afraid that I am greatly in arrear. But I am quite certain that the Old Testament contains not a word of prophecy, however minute, that is not of almost infinite significance. There are no idle words, no patterns of things to come that are irrelevant or unmeaning.

There is a phrase of strange import—"*not a people*"—repeated three times in Holy Scripture. Take Deut. xxxii. 21: "They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their vanities, and I will move them to jealousy *with those which are not a people*. I will provoke them to anger with a foolish nation." Now turn to Isaiah vii. 8: "And within three-score and five years shall Ephraim *be broken, that it be not a people*." Then Romans x. 19. But, I say, did not Israel know? First Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you."

These descriptions indicate the same people, and they exactly describe the condition of the inhabitants of the islands of Great Britain and Ireland before the Christian era. They consisted of the Phœnicians and Israelite settlers, who colonised the South of Britain to work the tin, lead, copper, and calamine mines, and collect the ore and smelt the metals, so as to have them ready for shipment on the arrival of the ships. They had no unity, no body politic, no laws, no administration, no towns. They had degenerated into rude savages, broken into innumerable factions under petty chiefs, and all subject to a priest-caste called Druids, who had originally sprung from the priests of Moloch, or Baal, in Palestine. They also had a mixture of the landless and lawless bands, or crews, who came from the opposite shores of Gaul and Belgium—mere outlaws, or pirates. It would be sickening to go into further detail. It is sufficient to say they were *not a people*, and had no idea of nationality or unity—mere hoards, or clans, of savages, dwelling in cells or hovels concealed in woods and wilds; and practising mutual warfare to collect captives for the Druid priests, to be sacrificed, and cattle for their own subsistence.

Now God had said (Jer. xxxi. 9): "For I am a Father to Israel, and Ephraim is My firstborn;" and at verse 10 we have, "Hear the Word of the Lord, O ye nations, and declare it in the *isles* afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock." This points to the influx of the Anglo-Saxons, who were the successive arrivals of the flocks to be gathered and kept in Britain and Ireland.

Now, they are further described in the first parable (Matt. xxi. 28): "A certain man had two sons; and he came to the first (Ephraim), and said, Son, go work to-day in my vineyard (29). He answered and said, I will not; but afterward he repented and went (30). And he came to the second (Judah), and said likewise; and he answered and said, I go, sir, and went not. Whether of them twain did the will of his father? (31). They say unto him, The first." This is just what has happened—the Ten Tribes, who, from the death of Solomon, refused to work in God's vineyard, have repented; and are now the zealous labourers in God's vineyards in these isles and the Gentile world.

Now let us take the second parable, in the thirty-third and following verses of the same chapter, and specially applicable to the House of Judah: "There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country." Then, after describing the wicked conduct of those husbandmen to their Lord's servants and Son: "Christ said to the Scribes and Pharisees, When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto Him, He will miserably destroy

Digitized by Google

those wicked men, and will let out his vineyard unto other husbandmen, which *shall* render him the fruits in their season (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." Now turn to the facts of history, as they illustrate this second parable.

Vespasian, having sprung from a family of respectability and public confidence, and having been a cadet in a Roman legion, came in A.D. 54 to Britain, and there, in a few years, completed his military education, and became entitled to high command. He had approved himself to his superiors, and all others, by his personal courage and aptitude to command, his strict discipline of his troops, and his skilful leadership of them, and his righteousness and moderation towards, and his consideration for the native Britons, who treated him with confidence and reverence, and perhaps love.

At the next periodical distribution of the provinces, he obtained from Nero the Governorship of the Province of Syria, and brought with him an additional military force. He very soon found that however paternally disposed towards the Jews in Palestine, their rebellious and lawless conduct compelled him to go to war with them, and he and his son Titus, in A.D. 74, were, under the force of circumstances, and with the greatest reluctance, compelled to what virtually was an execution of the doom pronounced by the Scribes and Pharisees against the wicked husbandmen—namely, their miserable destruction.

Then, in A.D. 78, he remembered the inhabitants of Britain, and he sent Agricola to govern them, and to commence a firm and paternal rule over them; which was, in fact, the anointing them to be the successors of the wicked husbandmen, and the transfer to them of the vineyard (the kingdom of God). He suppressed the clans and factions, and began to train them into unity, to transform them into an united kingdom, and instruct them in the arts, and in the enjoyment and laws of civilisation. The Gospel also found its way into Britain and Ireland, and in the latter isle it shone with peculiar purity and splendour.

But, your readers may say, this is 1,800 years ago. Shew us some proof that the substituted husbandmen really worked in the vineyard, and rendered the fruits in due season. To this I say that the kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field (Matt. xiii. 31, 32). It requires time, and by the time-tables or horologies of eternity 1,800 years are but as yesterday when it is past, or as a watch in the night. The ante-Christian vineyard, which commenced with the call of Abraham, was 1,800 years before the chief Corner-Stone was set in its place (Matt. xxi. 41); and if 1,800 years have elapsed since the transfer to the new husbandmen, we must remember that the transferees *were not a people* at the date of transfer. The whole population of the isles, considered in the aggregate, were *a foolish nation* for ages after the time of Agricola. They had to undergo some preparatory training, and to wrestle, not against flesh and blood only (Eph. vi. 12), but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. The strife has been long, and the progress slow; but it has not been without its advantages in its illustrations of the depth of the wisdom and power of God, and the unsearchableness of His ways. It was designed (Eph. iii. 10) to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. The arch-enemy might hover like a bird of prey to seek the blood of saints; but his petty and occasional triumphs would turn out to be disastrous defeats. He had waged an anti-Christ warfare ever since the fall of man, and he had kept a sharp eye upon the workers in the vineyard, but his counsels were turned to foolishness against him; and the strife sets forth the wisdom and knowledge and power of God.

It was wonderfully cunning to retard the unification of what is now Great Britain and Ireland, and to set the Highland Scotch and the Irish against England to terrorise her, and intimidate her by hostile alliances with her bitterest enemies, and affording landing places for their forces against us. But that time is past, and our missionary work began as soon as the union between Great Britain and Ireland was effected. Since then a great Empire has begun to spring up, and our means of preaching the Gospel to every Gentile are vastly increased; so much so as to excite the mad rage of that old lawless one, the devil; and now the policy is to mangle and break into pieces the British Empire.

We are not to do anything so bad as to preach the Gospel to the poor benighted natives of heathendom, lest we should transgress international law, and offend against the comity of nations. But we are to ignore the poor natives altogether, and make terms for the surrender of them to the tyrants who have got them in their power; which tyrants we could, if they oppose our mission and attempted to bar our rights of way, as easily crush, as we are empowered to do by Christ Himself. He has commanded us to preach the Gospel to every creature. This commission carries with it all necessary rights, powers, and means, rights of way and free access, power to tread on serpents and scorpions, and over all the power of the enemy, so that nothing by any means shall hurt us, and He has promised to be with us always, until the end of the world.

We have been denounced as seeking only Empire, like those Empires of the ancient world; whereas we seek only the kingdom of God and His righteousness. We are told Ireland is to be separated from Great Britain, all our colonies and dependencies are to be abandoned, and every monster in human form, petty savage chiefs, are to be invited to fight for their possession, and commit universal slaughter in contending for them. The Irish, being very near to us, are to be utilised in the Fenian mode of torpedo warfare—that is, by destroying everything valuable by gunpowder and other explosives. There is the peace-at-any-price party with their scuttle-off-and-cut-and-run policy. It reminds me of that remarkable crisis in the history of the Israelites narrated in Num. xiii. and xiv. I only hope that they will meet the fate of the ten spies, and the leaders who wanted to scuttle back to Egypt, first having stoned Moses and Aaron to death.

THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH, IN RESPECT TO THE COST OF ISRAEL'S NAVY.

That England obtains more for her money spent on the navy than other Powers do, seems, at first sight, a startling proposition, but it is perfectly correct, as a reviewer in the current number of the *Edinburgh* shows by most interesting figures. Dividing the annual expenditure of the navy by every ton of armoured or unarmoured shipping, we find that in Russia the sum spent is nearly £100 per ton; in France, £54 6s.; in Germany, £50 6s.; and in England, £43 18s. Italy and Austria, without foreign squadrons, cost respectively £40 4s., and £31 18s. A ton of shipping cannot be maintained and repaired in France for less than £3 13s., whereas in England the cost is £1 4s. Coals and engine-room stores cost 18s. 7d. per ton in France, and 12s. 1d. in England. In simply keeping up the naval dockyards a French Admiral says the French pay £258,000 for what we get done for £147,000. Supposing the chief object of a navy to be the protection of the mercantile marine and ocean trade, to protect every 100 tons of merchant shipping costs, annually, in France, £778; Russia, £694; Austria, £256; Italy, £187; England, £115. To protect every £1,000 worth of seaborne imports and exports costs, in Russia, about £35 18s.; Austria, £28 10s.; France, £26 16s.; Italy, £25 8s.; Germany, £22 16s.; England, £17 5s. These are very striking and suggestive figures, and they should be remembered when economists are hungry or reformers are dissatisfied.

Straws, Showing which Way the Wind Blows.—The *Daily Express*, Dublin, March, 1881, says:—"The men employed at Krupp's manufactory are working night and day in supplying orders for guns from abroad. Roumania ordered a hundred; Greece, seven hundred; Sweden, fifty; Holland, a hundred and twenty; Italy, four hundred guns.

Digitized by Google

ANNUAL MEETING
OF THE
METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE third anniversary of this Association was celebrated in the lower room of Exeter Hall on Friday evening, when the President, THE RIGHT HON. VISCOUNT FOLKESTONE, took the chair. The proceedings were opened with prayer, after which,

The CHAIRMAN said it was with great pleasure he attended this meeting, and was glad to see so large an attendance. He was afraid that it did not appear in the BANNER OF ISRAEL that the Association had been so energetic as previously. The reason was that since the last meeting the financial aspects were not so good as was hoped, because they had been almost too energetic, and spent more money than their finances warranted. The Council had, however, very nearly cleared off all the liabilities, and individual members had been about the country delivering lectures, and upholding the objects of the Association, and their labours had been crowned with a great amount of success. He hoped the result would be a larger number of people being convinced of the truth the Association desired to propagate. His lordship then referred to the discussion which had taken place at Mr. Stevenson Blackwood's house with some opponents of the views of this Association. After the first meeting many, if not convinced, were at least interested in the subject; but it was obvious that many came there with preconceived notions, and were determined, in spite of all reason and argument, to remain opponents. The removal of these preconceived notions was one of the first difficulties the Association had to encounter. Their opponents were in the position of the brothers of the rich man in the parable, of whom our Lord had said they had Moses and the prophets, and if they would not hear them, neither would they though One rose from the dead. Nothing that could be shown them would induce them to touch even the fringe of the subject. He hoped, however, that, supported by truth and right, means would be found to eradicate those preconceived notions; and he wished the clergymen and teachers of the Church of England would take up the question more earnestly, and in a more charitable spirit than they had hitherto done (hear, hear), and they would then, no doubt, arrive at a satisfactory conclusion. A well-known clergyman in London had been argued with upon this vital truth, and his verdict was, "Well, but your views may be all right—I do not say they are not—but if I accept them, believe in them, and preach them, I shall have to unsay all the sermons I have preached during my clerical career;" and, therefore, he put the question aside. Another clergyman was spoken to, and, after a long discussion, the gentleman arguing with him said, "You must believe in the inspired words of the prophets, set forth in the Old Testament." The clergyman's reply was, "I don't believe that the Prophet Jeremiah was a bit more inspired than Thomas Carlyle." These were only specimens of the bigotry and opposition they had to encounter, but they must go on steadily as before, spreading abroad their views so that they might be thoroughly discussed and investigated. While this meeting was assembled to declare their belief that the Almighty was able to do that which He had promised, to fulfil the prophecies which had not yet been fulfilled literally, in another room in that very building a meeting was being held to declare dissent from the opinions of—a gentleman, he was going to say—but of a man who came forward to avow not only that he does not believe in the Almighty, or His power to fulfil His promises, but that there is no Almighty at all. One of the objects of the Association was to combat such atheistic views, and he (the Chairman) suggested that a resolution, signed by him as Chairman, on behalf of the Association, should be passed, and conveyed to Earl Percy, the Chairman of the other meeting, to this effect, "The third annual meeting of the Anglo-Israel Association, to the public meeting convened for the purpose of protesting against the admission into the Parliament House of Commons of an avowed atheist,—We are heartily and cordially with you, and thoroughly concur in your object." This was carried by acclamation, signed, and transmitted to Earl Percy.

PHILO-ISRAEL then rose, and after proposing the first resolution, "That this Meeting approves the Report and Financial Statement put forward by the Council, and published in the BANNER of May 18, No. 229," said: For the third time I have the privilege to appear before you on the Exeter Hall platform, and to stand up for the truth of our Identity. My friends, why should I defend this cause? this much denounced, derided, reviled, abused cause? Because I believe it to be God's own truth, founded on the holy Scriptures. Because it is, I believe, that portion of the Truth which our God means to depend on to prove His own identity as the great Jehovah. "Ye are My witnesses," He said by His prophet Isaiah of Israel and Judah, "that I am God" (chap. xliii. 12). And, finally, because I believe our Identity to be the "condition precedent" to the glorious appearing—or appearing of the glory (Isa. xlvi. 13)—of the great God and our Saviour Jesus Christ (Titus ii. 13), "who is coming to occupy the throne of His father David" (Luke i. 32), "and to reign in Mount Zion and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23). My Lord, can I keep silence? can I refrain from bearing my humble testimony? Whatever others do, I am resolved, even if all men abandon this cause and turn to be its enemies, I will, God helping and supporting me, stand by and defend it till this slumbering, drowsy, lethargic nation of ours rouses up to its nobility, and "sees," only "sees," *that it is Israel*. My Lord, our opponents say that our views of the Ten-Tribed kingdom are low and grovelling—carnal, earthly, and terrestrial. Christ came to establish a kingdom which is heavenly and spiritual, and Israel is not the literal earth-born race derived from the patriarch by generation, but the spiritual Israel of St. Paul's epistles to the Romans and Galatians. My friends, I would ask, Do these objectors ever repeat and pray the Lord's prayer? What mean they by these petitions: "Thy kingdom come, Thy will be done in EARTH as it is done in heaven"? Do they do wisely or safely to speak as they do, when the Lord they love is man as well as God? when He declares His delights were with the sons of men? (Prov. viii. 31). When He says that "with His whole heart and His whole soul" He means to restore and plant His Twelve-Tribed people again in their inheritance (Jer. xxxii. 41), coming to reign over them on earth as His people for evermore? But our opponents declare the words of Scripture are against us, and that St. Paul's statements in Gal. iii. 7, 28, 29, shiver our argument to pieces, and prove that we have to expect, not a "literal," but a "spiritual Israel." (Philalethes' words on the subject, at pages 102, 103, being read, the passages in question were referred to, showing his doctrine to be that literal Israel is rooted out and the Church of Christ substituted in its place). What can be made of Gal. iii. 9, 29, than this: that those that are of faith, and those that are in Christ—that is, the believing children of God, outcast Israel (Hosea ii. 20), the Church of Christ, His bride (Hosea ii. 16), are *ipso facto* "the seed of Abraham"? What was Abraham? A Hebrew. Then these, the seed of Abraham, are Hebrews too; literally, by human descent, or, as an alternative, by *adoption*; which last, by its operation, embraces the whole Gentile nations of the earth. None are excluded. All are welcome. But the nucleus, the central body into which the Gentiles are engrafted, must always be Hebrew and Israelitish. Henceforth none are excluded. In Christ there is neither Jew nor Greek debarred; differences of sex, differences of condition form no obstacle, all are admitted, all invited and welcomed through faith; but the *sine quâ non* is that all accepting Christ are henceforth "Abraham's seed," therefore Hebrews, and heirs, Hebrew heirs, according to the promise. St. Paul, therefore, in Gal. iii. 7, 29, was referring

Digitized by Google

only to Hosea ii. 16, 20 after all; and his argument, taken from horticulture and arboriculture, to be found in Rom. xi. 17—24, is precisely to the point and to the same effect (see revised translation). It proves that the Gentile branches (not *tree*) are engrafted on a standing Hebrew Isaac-Israel stock, and by that operation are changed from Gentile into a Hebrew nature. If you ask me, my lord, how that can be? let me invite you to reflect how, when even among ourselves we adopt a child into our families, such child becomes one in name, status, position, and rank with the adoptive parents; is supported, bred, educated, and maintained as if born in the house. There is, in short, no difference whatever between the adopted and the naturally-born child. Precisely is this, *mutatis mutandis*, God's plan respecting the adoption of Gentiles into the ever standing Abrahamic Hebrew family of Christ. They are incorporated into that Hebrew family, and become in Christ "the seed of Abraham by faith" (Hosea ii. 20), and heirs according to the Hebrew promise, being adopted, engrafted, incorporated "sons," esteemed by the Lord Himself as one with the flesh and blood offspring—the Ten-Tribed family. So literal Israel is found to be, in fact, spiritual Israel. The argument of the Rev. A. J. J. Cachemaille, vicar of Oldham, on this subject, was then introduced by the speaker to illustrate his case. The rev. vicar of Oldham, alluding to Rom. xv. 8, points out that Christ Jesus is declared by St. Paul to be a "minister of the circumcision," therefore of the Hebrew race, not of the non-Israelite Gentiles. Why? To confirm the promises made unto the fathers—*i.e.*, the Hebrews, not the pure—Gentile fathers. Then is Christ's mission of no avail to the non-Israelite Gentiles? Nay; read on, friends. Verses 9 and 10 tell you He came to bless the Gentiles, to make them rejoice "with His λαος," His people, the Hebrews. But mark! "His people" exist previously. They are not "eradicated, rooted up," as the opponents say, and the Gentiles have to joy and rejoice *with*, but not in separation from them. Again, in ver. 12, St. Paul, quoting Isa. xi. 1, says, "There shall be a root of Jesse," therefore a Hebrew root, therefore from it a Hebrew stem, Hebrew branches, Hebrew fruit, Hebrew leaves, altogether, root and stem, Hebrew; and He that shall rise to reign over the Gentiles, and in Him shall the Gentiles trust." Now, Mr. Cachemaille says Christ is not alone. He is a federal Man. He and His people Israel are one. It is Christ and His people." Therefore His people rule with Him; and, consequently, "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, are given to them over the whole earth, and over all the Gentile world, as the people of the saints of the Most High" (Dan. vii. 27), and Christ's kingdom is, as it were, merged with theirs over the non-Israelite Gentiles. There is no separate existence, then, for Christian Gentile Churches, or a Christian Gentile nation, as distingnished from Israel. We British are a Christian nation and a Christian Church, witnessing independently for Christ, and therefore, says Mr. Cachemaille, most logically, we British must be Israel, and the purely Gentile Churches we have raised up are our mixed multitude. In quoting from Rom. xi. 17—24, "Philo-Israel" read from the revised translation, issued that week, and said how glad he was to find that the emendations of the new translators were entirely corroborative of our Identity views, and that in the passage in question the misleading error regarding the wild olive tree, to be found in the "authorised version," was exploded in the revised one, and proved the "old Hebrew tree" was never removed, much less eradicated, as alleged.

The Rev. Mr. Hickson, in seconding the resolution approving of the report and accounts, congratulated the Association on this, its third anniversary. Outside the Association he continually came in contact with people who took an interest in its objects, but a large number, for reasons of their own, did not come forward and avow themselves Anglo-Israelites. He had met with the secretary of a society for evangelising the Jews, who appeared to be not thoroughly in accord with Anglo-Israelism, but admitted that the arguments in its favour had much force; and in America, Canada, Australia, and other colonies, the principles of Anglo-Israelism were widely spreading. Its effect in counteracting sceptical opinions was of great value, and that alone was a good answer to the question, *Cui bono?* If for no other reason than this it was worth standing up for, and it was well known that through the influence of this Association men who had previously held sceptical views were now sitting at the feet of Jesus, and in their right mind. (Hear, hear.) The reverend gentleman also mentioned the instance of a young man to whom he had spoken, and induced to attend a lecture which he (Mr. Hickson) gave on Anglo-Israelism, and some time afterwards the young man's mother said she was glad he went to the lecture, as previously he entertained very loose views about the Bible, but his opinions had become more settled. Within a few weeks that young man, gentlemanly and intelligent, presented himself for the first time in his life at the Lord's table, and ultimately became a Bible teacher. A bugbear seemed to hang before some clerical men, that if they accepted the Anglo-Israel view, they must unsay all they had said before. He (the speaker) should now say precisely as he had said before; from his youth he had always regarded the prophecies relating to Israel as referring to a literal Israel, and had never preached that Israel mentioned in the prophecies meant a spiritual Israel. As to the necessity for Israel being found, and of her being joined with her brethren of Judah, and returning to her own land, the best answer was to prove that the prophecies were literal. Referring to "Brook on Prophecy," in which it was stated that the Lost Ten Tribes had been searched for in almost every part of the world, and inasmuch as they had not been found, and most probably never will be found; therefore, all the prophecies regarding Israel must be interpreted spiritually; his answer was that we had found Lost Israel, and, therefore, the prophecies must be interpreted literally. An argument against the spiritual view, not put forward so often as it ought to be, was that we must be consistent in the interpretation of the Holy Scriptures. If a certain term, or expression, occurred in one chapter or verse, where it was admitted to have a certain meaning, and the same expression occurred in another chapter, some very good reason should be adduced to show that it there meant something quite different. In Isa. xlii. 24 there was the expression, "I will give Jacob for a spoil, and Israel to robbers." If Dr. Bonar were present he would ask, Is it spiritual Israel or literal Israel that was given as the spoil to robbers? He would, no doubt, say, "Oh, yes! it is literal Israel, undoubtedly." The reverend gentleman then referred to various other passages in the prophecies referring to curses on and blessings to Israel, which, he contended, conclusively showed that it was to be a literal Israel that should receive the blessings, and that any other rendering would be a tampering with the Word of God, and nothing but prejudice would account for men saying that the promises made to a literal body applied to a spiritual body. Their opponents were for ever harping on one string against the literal fulfilment of prophecy, because Israel, as they alleged, had not been found. If Israel were not found the prophecies could never be fulfilled, and God would be proved to be false; but could that ever be? He (Mr. Hickson) next referred to the literal prophecies enunciated in Hosea i., to which the argument strongly applied, as it showed clearly that it was the literal Israel that was spoken of. In the middle of the chapter occur these words: "I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the House of Israel." He thought no one would be bold enough to say that referred to a spiritual Israel. Further on—"Then said God, Call his name Lo-Ammi." That undoubtedly referred to a literal Israel. The next verse says, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be numbered for

Digitized by Google

multitude; 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." What are these people? A totally different set of people, was their opponents' view, but he contended they must be the same people, as the previous context showed that it meant not the whole of the Twelve Tribes, but Israel as distinct from Judah; because the next verse is, "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel." He had pointed this out to many clergymen as a proof that it did not refer to a Twelve-Tribed nation, but to that part of the nation now called the Ten-Tribed people. The promise made to them separately and distinctly must have its fulfilment before the Ten Tribes and the Two can be united, because they would be all one people, without distinction. This was specially dwelt upon by the prophet Ezekiel, who said, "They shall no more be two people, but one people." He therefore came to the conclusion that this Ten-Tribed people must become firstly a multitudinous people; secondly, sons of the living God; thirdly, united to Judah; and fourthly, before the joint return of the two takes place, it was plain, taking the Scriptures literally, before the return of the Jews to Palestine could happen, we must find the people with whom, and under whose protection and prestige they are to return, and the Ten Tribes must be that people. Zechariah x. might be cited as an instance of literal explicitness. In verse 6 were these words: "And they shall be as mighty men;" that could only refer to Judah, because they were the last Hebrew people mentioned in the context: "They (Judah) shall be as mighty men which tread down their enemies in the mire of the streets, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded." That is about Judah. Verse 6 refers to Judah and Joseph together, "I will strengthen the House of Judah, and I will save the House of Joseph, and will bring them (the united people) again to place them; for I will have mercy upon them, and they shall be as though I had not cast them off." Then followed, what might be expected, a verse about Ephraim: "And they of Ephraim shall be like a mighty man . . . . . yea, their children shall see it and be glad; their heart shall rejoice in the Lord. I will hiss for them and gather them, and they shall increase as they have increased. I will sow them among the people; they shall remember Me in far countries, and they shall live with their children and turn again. I will bring them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them." In these two sets of verses there was a group of promises relating to Ephraim solely, which must be fulfilled before the union spoken of takes place, and he (the speaker) believed that union and return were not far distant. (Hear, hear.) "They of Ephraim shall be like a mighty man," and the might of Israel was not a thing of the past as yet, and though at times dragged into war and trouble, and afflicted with national disasters, the British nation have more reason to rejoice than any other nation on the face of the earth. (Hear, hear.) It was an accomplished fact, that we have been gathered out of all lands in these islands of the West, and we declared ourselves a redeemed people in our national capacity. One of the promises was, "They shall increase," but that could not apply to Judah who, since they were scattered, had simply doubled their number in eighteen centuries. The progress of the British nation was such that it doubled its number in our own islands once in fifty-six years, and in the colonies once in every twenty-five years. Although concentrated in these islands, they were scat ered all over the world, not as a curse but as a blessing. "They shall remember Me in far countries, and return to Me again." We see this with our own eyes, and it was certain that the fulfilment of the remainder of the promise was not far off. He would like Dr. Bonar to go through these passages clause by clause, and show their application to a spiritual Israel as clearly as he (Mr. Hickson), by taking them literally, their application to our own people. (Applause.) The two passages he had shewn might be taken in their obvious literal sense to have been fulfilled in a most marked manner, and Lost Israel had been found. He did not know when, but the time would soon arrive when they would not be the only people that acknowledged the fact, but when the spirit had been poured out we shall see it eye to eye, know whose we are, and then we shall know whom we ought to serve. (Loud applause.)

Mr. W. H. Peters, of Harefield, Lympstone, Devonshire, J.P., in supporting the resolution, said the clear and authentic testimony at present proceeding from our Colonies and distant shores, and the gradual withdrawal of opposition, proved the rapid advance of the great truths which led to the discovery of the Ten Tribes of Israel within the British dominions. In publishing these opinions, the Association had been accused of interfering with the salvation of souls through "the Intercessor," whereas their earnest desire has been to enlighten not only individuals but nations, with this new "Reformation" light, being taught to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven;" and that the kingdoms of this earth were to become the kingdoms of our Lord and of His Christ. It was most improbable that the great Architect of the universe who, at the Creation, pre-ordained the animal and vegetable kingdoms for the use of man, did not also pre-conceive the future destiny of mankind on earth, and the succession of his races. The same immutable love which dictated the salvation of souls at the beginning, pre-ordained "Judah to become His sanctuary, and Israel His dominion" on this earth. It was through their instrumentality that His laws and His hatred of idolatry had been manifested throughout the world. Idolatry had led to their casting away, but no sooner were they restored to His favour than they were led by Divine inspiration to seek a refuge from idolatry in these islands in "the North and the West," in order to become the guardians of the "one seed" of Judah covenanted to Abraham; and from the time of the Reformation had been cradled on British soil, hallowed by the blood of martyrs. The first race of mankind failed through the disobedience of Adam; and, for the great wickedness of his offspring, all flesh was destroyed from the face of the earth, Noah and his family excepted—to whom were given the same blessing and command to be faithful, and multiply, and replenish the earth. No sooner had the Flood subsided, and the covenant rainbow appeared in the heavens, than this race also failed, through their infidel attempt to build the Tower of Babel, to reach the skies, and raise them above any future deluge—through this unbelief their immediate dispersion, with confusion of tongues, ensued. Divine love again taught them repentance, and restoration to His favour, and it was not until their refusal to have Him to reign over them, that God gave up His immediate sovereignty over mankind. To prevent further failures, He called Abraham, with whom He made a covenant, saying: "I will multiply thy seed exceedingly, and it shall not be numbered for multitude, and I will make an end of all nations whither I have driven thee." Israel and Judah, "the one seed," "the multitudinous seed," had thus been made His instruments and witnesses before all nations from their wanderings in the wilderness down to the present time. During their sojourn in Egypt, Joseph alone was enabled to interpret Pharaoh's dream, and afterwards King Nebuchadnezzar found it necessary to call forth Daniel to decipher the handwriting on the wall and interpret the king's vision, which predicted the destruction of the Babylonian and other godless empires of the East. These were to be dashed into pieces by the fifth, or Stone kingdom, "cut out without hands," the emblem of which was the coronation-stone in Westminster Abbey, upon which had been crowned all the Sovereigns of England down to Queen Victoria, whose descent had been traced from King David (applause). The more immediate approximation between Israel of old and the

Digitized by Google

British nation had been manifested by the evil consequences which always followed those kings of Israel who encouraged the sin of idolatry, just as their obedience to the Divine command invariably brought them national prosperity and victory over their enemies. Had it not been the same with the British nation from the time of the Reformation and our national protest against Popery (the idolatry of the present age), since which England had been blessed beyond all other people? Ireland, however, had been a constant thorn in our side, because the Canaanites were never driven out of the land; Papacy was still rampant there, and consequently confusion and bloodshed paralysed the Imperial Government. Ritualism, the spurious offspring of Popery, was now blinding the eyes and searing the consciences of the people of England, who did not now, as formerly, realise the vital necessity of upholding the Protestant constitution, or returning to Parliament representatives who might avert from us as a nation the judgments of an offended God (hear, hear). In like manner as God's ancient people Israel were deprived of their leader—Moses—on the very borders of the promised land, we also had lost our great Israelitish leader at the great Gate. The Gentile nations who sought our guidance stood aghast at the present perilous position of the British State ship, rolling and tossing about without a pilot, because they discern not the Word of God, "that He sheweth His Word only unto Jacob, and His statutes and judgments to Israel;" neither do they know that upon the return of the Jews to their own land increased prosperity will be restored to British-Israel. In the meantime, we, as believers, were re-cautioned "to shut ourselves up in our chambers for a little while," to escape the judgments of the "great earthquake" which would shake the apostate nations of Europe to their very foundation, as God's ancient people Israel of old were His witnesses before the whole world of God's dealings with mankind. The great sin against which they witnessed was the sin of idolatry, which was represented by the sin of Popery in the present day. It, therefore, behoved Anglo-Israelites to speak out openly, definitively, and courageously before the public; then, perchance, some leader of the House of Israel would arise to unfurl the banner, run it up to the mast-head in conjunction with the royal standard of our beloved Queen, the lion and unicorn of Judah, and sing, "Victoria, Victoria rules the waves!" (Loud and continued applause).

The resolution was carried unanimously.

THE CHAIRMAN called upon the Rev. A. J. J. Cachemaille to propose the second resolution, during which a collection would be made. He (the Chairman) hoped this would be kindly and liberally responded to, and enable the Council to proceed with their labours in a more energetic way in the ensuing twelve months than they had been enabled to in the past.

The Rev. A. J. J. CACHEMAILLE accordingly proposed "That this meeting, recognizing the hand of Providence as guiding all the events of this world, and knowing that the gifts and calling of God are without repentance, desire earnestly to impress upon their fellow-countrymen the duty of carefully studying the holy Scriptures, that they may be able to realise for themselves, with the help of God's Holy Spirit, as true-born Israelites, they are entitled to the inheritance they possess in the Abrahamic promises and blessings." He had great pleasure in addressing this the first meeting of the Anglo-Israel Association he had had the privilege of attending. He always stood up with a certain amount of trepidation in what were to him foreign parts of the country. The clergy of the Church of England met with a good deal of hard treatment whenever this question came to the front. He believed the clergy were a very good body indeed, and it was not wise to frighten them away. It was not every clergyman who had the advantage of being consigned to the blackness of a manufacturing town in which the independence of the people would protect him. He could for himself say it was of no use being frightened of anything in the good manufacturing town of Oldham. Therefore he intended to give a few good hard knocks, but he did not care a bit for what resulted. Although the clergy had had a good deal of scourging, he had had a very nice amount of stroking down the back from "Philo-Israel," whom he had for the first time met that day. All their arguments were founded upon God's Word, and he meant to stand by its literal interpretation. He was a believer in the Lord Jesus Christ, and claimed to be a participator in all the blessings of the Abrahamic promises, and it did not matter whether, in that respect, he was an Englishman or a Zulu, or of any other nationality. He had still to learn that this material world was nothing at all, or that he was composed only of a spirit or soul, and not of a body combined in them. He had also to learn that the so-called spiritual Israelites consistently and always negatived the comfort and sustenance of their bodies. Those people who complained that the members of this Association were devoted to political arguments were just those people who always neglected the public affairs of this great nation, and never took any interest in the discussions in our great legislative assemblies. The Association were not going about all over the country arguing politics, and dwelling almost entirely upon them; and when he found their opponents giving their time and money to advance spiritual things, he should believe a good deal more in their arguments. He had found, however, that many spiritual Israelites were not prepared to become spiritual beings. Leaving this earth and entering into the spiritual world was the last subject they wished to think about. He drew a great distinction between the House of Israel and the House of Judah. Many people admitted this distinction, but when asked to apply it for themselves they raised many questions with regard to what resulted from the revolt of Absalom, and alleged that the Ten Tribes had already claimed and received their share of the promises. Now it had been clearly said by God Himself to Solomon that He would rend that portion of the kingdom from him. That had been repeated to Rehoboam, when he was told not to fight and try to bring back the kingdom, because the thing had been done by God Himself. Yet people had the brass to say there was no distinction between the two Houses, or that if there were any at all, it was only a very small and religious distinction. (Hear, hear). As to the prophecies relating to Israel and Judah, let people who talk about prophecy, and say it was a sort of machinery by which the future might be foretold; but the fact was, it was intended to be a witnessing to the truth of Almighty God after the event predicted had happened, and not before it. (Hear hear). A very real promise of this kind was given to Moses when he was disinclined to deliver the children of Israel out of Egypt. God said to him, when thou hast delivered them out of Egypt certain results should follow. Now, if this promise had not been given by Almighty God Himself, the people would have said, "God did not deliver us out of Egypt, we went out ourselves, or we escaped by a lucky chance." The sign then given by the Almighty was, "After I have delivered thee, ye shall come and worship on this mountain." The whole of the prophecies of Balaam were of that kind, and it was no use trying to foretell the future by human reason; but we frequently see history fulfilling the Word of God. Many mistakes had been made, and a great deal too much had been foretold as to what was going to happen. We ought to be satisfied with what God had revealed, and wait patiently until it was accomplished in His own good time; they could assuredly trust God's Word for the fulfilment of that which was not yet accomplished. Prophecy must be regarded as a great whole; though separated and divided they would ultimately be united and fulfilled, just as there were certain parts of the universe now revolving in space, but yet those particles would, in due time, combine and form a whole. Prophecy must be taken and distinguished by whom spoken, of whom spoken, and when spoken, by which prophecy would frequently be found tolerably plain. Prophecy was like a lock. They had the key and were

Digitized by Google

turning it, but the lock would not turn round all at once. Some good locks, to secure valuable records and property, were so designed by men that three keys were required to open them, keys kept by three different men, who must all be present, because one key would turn the lock a certain distance, the second a little further, but the third was still required to complete the unlocking. With regard to prophecy, they were now using three keys—evangelical energy, history, and philosophy—and he believed they would soon open the safe of God's Word. He (Mr. Cachemaille) next referred to the Scriptures cited by Mr. Hickson, and said it surpassed his comprehension, how any man of common sense could say these two people were one and the same, or that the fulfilment of the promises was the same in the two cases, for they were as different as possible. (Hear, hear). God divided the nation into two parts, and was going to reunite them and bring them into their own land again; but by the interpretation of their opponents, how was it possible to make any sort of sense out of it? They paid no attention to what were the actual facts; they resorted to an artificial interpretation, and raised up imaginary facts to fit the interpretation, consequently the whole of their argument broke down with regard to the prophecies relating to these two peoples. (Hear, hear). As regarded the actual position of the two branches of the nation, it came to this: that the present condition of the Jewish half of the nation was the best guarantee for the necessity that the House of Israel should be found within the United Kingdom. If Judah were not already there we should have to look again for both Houses, and might think that both were lost. A gentleman in America had written a letter, in which he said, "God has wonderfully blessed the study of this Identity to my soul, and I know others who I believe have been saved by the same agency." That was the statement of one who had benefited, spiritually as well as nationally, by this belief. (Hear, hear). They were said to be ignorant people who advocated this principle of Identity. He was perfectly willing to concede he was ignorant, and that we were people of no reputation. There was some comfort even in that, because our opponents could not say we are people of bad reputation. (Laughter). They say also we are a people devoid of scholarship and science. He said, be it so; nevertheless they knew that God cannot lie, and that the Spirit of God only knoweth the mind of God. With no further scholarship than that they were perfectly able to be led by God to understand His Word, and he was determined to advocate and agitate this question whenever and wherever he had an opportunity. (Loud applause).

THE CHAIRMAN called upon a gentleman whom he introduced as a recent convert, to second the resolution. He, the Chairman, had made a few remarks about the clergy of the Church of England not taking up the study of this question, but they were now doing so, and the Rev. Mr. Hill was a proof of this.

THE REV. MR. HILL said when he first studied the question a great many things staggered him, and he was reminded of Washington's memorable words, "States, in order to prosper, must go back to their first principles." He had, therefore, traced to its first principle the religion the Church professed—its actual reality, and to test those arguments which had been advanced, whether there was not something spiritual behind what was regarded as material prophecy. There were scientific men of great intellect and great power of argument who asserted that our world was the product of a grand system of evolution, and existing man was the result of a kind of spontaneous combustion of individual eccentricities; that the creation of the world is certainly mythic, that its formation occupied, if not countless ages, thousands and thousands of generations; and that the Word of God, as set out in the Old Testament, was simply figurative; that man, when he goes to "that bourne from which no traveller returns," is not likely to have an after existence. The great system of evolution which declared that man was merely an atom in the universe, and had no hereafter, was contradicted by the great difference between civilised and savage nations, for savages, by themselves, never rose to civilisation. He, the speaker, was proud of being an Irishman, because in this kingdom, in political, civil and social life, Irishmen were holding some of the highest positions in England, and the Government placed the greatest confidence in their zeal, ability, and integrity. The British nation owed a great deal to Ireland. There were, no doubt, many Canaanites amongst them, but there were unhappily many black sheep even in the Church of England, and many planets were wandering away from their orbits. The great system of the Anglo-Israel Association started with the idea that Jeremiah went to Ireland first of all with Zedekiah's two daughters, one of whom married a king of Ireland, and propagated the race which was still dominant in the Northern part of that land. Therefore Ireland, in place of being so dark as had been implied, was really the first people that brought the true light to the British nation. (Applause.) Civilisation could not spring from nothing. If we looked back to the days of William the Conqueror (from whom so many were proud to claim descent), it would be found that when he came here he found he had to contend with a nation well skilled in arms, that used horses in war, and that he had frequently to combat against great commanders, and skilful military tactics. There were the facts that the people possessed arms, a certain amount of government among them, and a certain system of religion; another proof was the wonderful similarity between the Hebrew root and the Irish language—if the latter could not be traced to Hebrew, there was no other language to which it could be traced. The early religious institutions of Ireland were not known in their tendency, and the Irish people were the first to raise the banner of true Protestantism in the midst of great infidelity, doubt, and Romanism. Had Ireland the natural advantages of England, she would have far outstripped many nations which have shone so brightly in history; and had she not also permitted Canaanitism to degrade her fair name. Originally, the language and even the superstitions of Ireland, were such that they could be assigned to no other nation but the Hebrew. The conclusion was that the Irish were either instructed by the Hebrews, or by the posterity of some of the Lost Ten Tribes, who first settled in Ireland, and spread her knowledge and institutions to England, and afterwards to America. He had taken up the question of Identity in the Church in which he preached, and intended to give a series of lectures throughout London. To render these lectures attractive, he would illustrate, by the lime-light lantern, scenes from the Old Testament, to indicate what he taught. He (Mr. Hill) was certain that no practical aid could be expected from the clergy of the Church of England until an Identity Church was established in London. (Loud applause.) Some people were very good—in theory—but to find out a man's real nature you must touch the strings of his purse. If everyone interested in the work were to give one penny a week, fifty-two pence in the year, that would start and maintain a Church where the teaching and singing, and the entire service would all tend to carry out the object in view—the extension and development of the great object of bringing in the children of Israel to the one great Stem of Jesse—this would propagate the truth in England, the colonies, and the world at large, more than anything else. (Applause.) Atheism, infidelity and Romanism were prevalent, and the best way to eradicate them was to instil into the minds of our countrymen the doctrines of the Old Testament, and prove that Christianity was not entirely a new system, but that it was a great and noble edifice built on an old and solid foundation. Their duty was to raise the banner of Israel, place it on the highest pinnacle, and to sweep away the obstacles which the Church of England put in their way. It was said they ought to be thankful, as Gentiles, for the mercies they enjoyed, but they looked for more than Gentile mercies—they looked for the fulfilment of the promise to Abraham, Isaac, and Jacob, and their posterity; they looked not only to the

Digitized by Google

Saviour of the New Testament, but also to the Messiah of the Old Testament. He urged his hearers to bring this home to their minds, and to form a practical resolution upon it They must not rest satisfied with arguing and thinking about it, but determine to establish Identity Churches in London and the suburbs.

Mr. DANVERS, in supporting the resolution, after referring to the distinction between temporal and spiritual blessings, and the rapid multiplication of the Anglo-Saxon race compared with other nations and the Jews, as a partial fulfilment of the promise, said that race would ere long number more than any other nationality on the earth. The red lines on the map shewed the wide ramification of the British possessions which, in many instances, were literal Gates, giving to the British power to enter the countries on which they bordered. The great mission of Israel in the world was to preach the Word of God to the heathen, and no other nations than England and America were doing that part of God's work in the world, and planting the standard of Christ. They were a glory to God among the nations. (Hear, hear.) Millions of colonists had proceeded from this little island, and had made some of the waste places of the earth to blossom as the rose. The speaker then referred to the abolition of slavery, and the statement in Isaiah that Israel should lend money and receive interest. It was the fact that England had lent to almost every civilised nation on the earth. He gave statistical details as to the amount of these loans, the extent of territory subject to British sway, and the enormous development of shipping, trade and commerce, as proofs that the British nation was in fact the long lost Israel.

This resolution was also carried unanimously.

Mr. ONSLOW moved, and Mr. H. Leslie seconded a cordial vote of thanks to the noble Chairman for the admirable way in which he had presided that evening, which was carried by acclamation.

The CHAIRMAN, in acknowledging the vote of thanks, said he had the pleasure to announce that the collection had realised sufficient to defray the expense of the meeting and leave a surplus. A friend was ready to subscribe £5 to the funds of the Association, provided nine other persons believing in the Identity would come forward with a similar sum.

The hall was crowded with a sympathising audience, whose interest in and attention to the proceedings manifested the increasing growth and influence of the Metropolitan Anglo-Israel Association. The meeting was closed with prayer by the Rev. A. J. J. Cachemaille.

A RETROSPECT AND A TESTIMONY.

By HENRY LESLIE.

THE testimony which follows is part of a private letter to the editor of the BANNER OF ISRAEL, to whom I had sent a communication on the subject of Welsh Eisteddfodau. At his earnest request the matter of that letter is hereby made public. Though against my own private feelings, in the first instance, consideration of what I owed to him made me think it a simple and plain duty to acquiesce in what he asked.

I must take this opportunity of offering the editor of the BANNER my most grateful thanks for having been the means of commencing a new era in my life; not only new, but beyond measure pleasant; for the BANNER has opened my eyes and my mind to a realisation of the distinction between Israel and Judah, and the momentous results that must evolve therefrom.

I have always been greatly interested in the study of prophecy; but, on two occasions, I had been so seriously posed by friends with whom I conversed on the subject, that, after long and serious reflection, I was obliged to admit my inability to reply to their objections to the position I took. Their argument was this: "The prophecies of the Old Testament could have nothing to do with this age, otherwise there would have been some mention of two such countries as Great Britain and America." In no way could I solve this difficulty, and I had given up those prophecies as dead, and done with, with their unintelligible admixture of curses and blessings. Also, I could not see why the Church was to answer to the names of Israel, Jacob, Joseph, and Ephraim, and to claim all the blessings; yet I perfectly well understood the reason for the Jews suffering the curses, for they were visibly undergoing their great punishment. But after my return from the International Exposition in Paris, in 1878, some kind friend sent me the BANNER'S account of my choir having taken the only great prize offered for an international competition; and, in that same number of the BANNER (vol. ii., page 365) I was startled by reading of the distinction between Israel and Judah. A great gleam of light suddenly illumined my mind. In a moment all that had been dark had become clear, and perfectly intelligible. I had only to read the Scriptures in a natural and literal sense, and I found ample mention of Great Britain and America. That which had previously been chaos was transformed into most beautiful harmony. There has not been the shadow of a doubt since that moment.

I have worked hard in the great cause. Many and many a convert have I made. Anglo-Israel publications I have distributed far and wide; and I have spoken on the subject with some of our Churchmen of highest degree. I have not found any great prejudice against Anglo-Israelism; but, from men of high education, objections must be expected. One cannot see the theory from a philological point of view; another from the ethnological. Again, one is asked how the Tribes got here from Nineveh. Light will break out in God's own good time. Meanwhile, the way is being most ably prepared by the BANNER, and by the little army of earnest and zealous workers, whose writings appear so frequently in its columns.

I fully believe that the time is rapidly approaching when the whole of the clergy will find the doctrine of Anglo-Israelism a very powerful one, that can be used for influencing their flocks, for it fully proves the complete unity of the Bible, from first to last. It also makes thoroughly clear, 1. The faithfulness of God to His promises; 2. The coming of the Jews to Israel, and the joint return to the Land of Promise, never again to be uprooted; 3. The approaching second advent of our Saviour; 4. That the Anglo-Saxon race is enjoying every blessing promised by God to Israel obedient; 5. And that as responsibility accrues from favours received, so ought our whole nation and company of nations to begin to comprehend that we are the veritable Israel of God, and so should not fail in the duties attendant on a position of such grandeur. Then will follow the great promised outpouring of the Holy Spirit, and every one shall know the God of Israel from the least to the greatest.

Anglo-Israelism induces a study of the Bible, and, if it did no more, would be a great gain. But its influence reaches far beyond that. It gives to those who have endeavoured to master its fascinating details, and have concurrently examined, and taken heed to, the objections of opponents, a splendid confidence in the continuity of God's providence to that race which He, in time past, chose from among the families of the earth to be His witnesses among the nations of the world.

Bryn Tanat, May 7, 1881.

ERRATA.—To the readers of the *Comments*. May 25th, Jer. xxix., second line, for "Jeremiah," read "Jehoiachin."—BANNER, No. 229, page 202, second column, first paragraph, line sixteen, for "about twenty-eight," read "a great number of."

Digitized by Google

"HO, EVERY ONE THAT THIRSTETH."

By the Rev. Denis Hanan, M.A.

To whom were these words (Isa. lv. 1) addressed? Two replies will, doubtless, be given. One by the Gentile Church, which takes all the favourable utterances of the prophet as having been spoken to her. The other by the House of Israel, to whom both promises and warnings were immediately given. One reply, based upon the theory that the Gentile Church is now the root; the other upon the statement that the original root bears the wild olive graft. The one says it is presumptuous to limit the "every" to Israel; the other replies, we do not limit it, we gladly recognise its universal application; but in the way in which the prophet stated that it embraces all.

Let it be remembered that our division into chapters is but for convenience of reference, and that chaps. liv., lv. and lvi., are one message. Now, if the *every* of chap. lv. 1 was meant to be all-embracing, why add the *also* of chap. lvi. 6? And does not the promised admission of strangers limit the text (lv. 1) to those who were already of the household? In fact, it is the promised admission of the wild branches that justifies us in giving a universal application to the *every*, and not the essential force of the *every*, which enables us to include the strangers; if otherwise, the mention of the strangers would have been superfluous.

Nor is this a mere question concerning words, or without practical use; for we believers of to-day, thirsting and receiving, receive either under the *every* of chap. lv. 1, or as the "sons of strangers" who have been brought in (chap. lvi. 6). Supposing this to be granted, it will be said, What does it matter? All are one; all are joyful in God's house of prayer; all receive abundantly of the living water without money and without price.

True; but the distinction exists nevertheless, and it is a distinction not of man's devising. That it means something, is shown by the instinctive repugnance of the ingrafted wild branches to admit it. "Thou bearest not the root, but the root thee," is as practically ignored as if it had never been Divinely recorded; nay, rather it is contradicted flatly, for one of the ingrafted Gentile branches infallibly proclaims, "I am the stem, and I alone; out of me there is no life, no salvation; to me are given the promises; let the sons of the stranger join themselves to me."

If the difference between the stem and the graft matters not, why this ambition to reverse the position? Truly, the distinction is one not to foster pride, but to humble because of failure. Great responsibilities are honourable, but they are overwhelming. Judah, a natural branch, has been broken off (Rom. xi. 17). The Gentile wild olive scions have been grafted upon, and Judah can and will be grafted in again, *upon what?* Upon the wild scion that, contrary to nature, was brought in, and now boasts itself to be the root? Surely not; but upon the original Abrahamic covenant which the superincumbent Levitical law could not set aside, and upon those who now, IN CHRIST, represent that covenant, the stock which can never have been lost to the knowledge of Him who swore to Abraham.

It follows, that if the Gospel has come, or (for the present argument) when it shall come to this original stock, it cannot be correctly said that it was, or will be grafted in as a branch; rather it, the stem, "thirsting" and revived, causes, or will cause all to blossom and bud; *it* living by faith, and receiving grace is, or will be, the means whereby the world will be blessed, a birthright verily not to be despised.

Have the Gentile wild grafts been favoured for eighteen hundred years, and the seed of Abraham been hidden and unblessed? The Gentile Church, the wild olive, replies with one voice, "Yes, we alone are the true seed of Abraham;" and partial blindness having happened unto Israel, the self-contradictory assertion has for centuries passed unchallenged; but now that the promise of the bringing in of Ephraim's fulness of nations draws near to its accomplishment, the blindness is being removed, Israel gives signs of awakening and claiming her position which has been usurped; and as she awakes, she replies to our question, to whom was Isa. lv. 1 addressed? "It was addressed in a peculiar and pre-eminent sense to me;" and she begins to pray that the nation may receive the promised Spirit, so that the lawless may forsake his way, the unrighteous man his thoughts, that the people may know God, from the least to the greatest, that God's faithfulness in Christ may be fully manifested, and that because of His manifested glory and truthfulness the sons of the stranger may join themselves to the Lord in a way in which they never hitherto have done, and that, with her, *every* thirsting one may receive abundantly. For "even them will I bring to My holy mountain, and make them joyful in My house of prayer; . . . for My house shall be called an house of prayer for all people," a promise which yet awaits its fulfilment.

NOTE.—The Establishment of the British Church, before the destruction of Jerusalem, a historical fact gathered from the British Triads, is not without importance. The kingdom taken from Judah was then given to "a nation," which was no wild graft, but the original stock.

THE CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY BEARS WITNESS WE ARE ISRAEL.

IN their "plea for one hundred millions of women, our fellow subjects in India," the above Society, having reference to "Census morning, April 4, 1881," puts forward the following appeal:—

"The Committee of the above Society plead earnestly to every woman in England, *realising the inestimable benefits conferred by the grace of God on us as a nation, through the possession of the Bible and the knowledge of Christ*, will, in thankfulness for these mercies, make an offering of one penny or upwards on 'census morning,' to send the like blessings to the one hundred millions of India's women, who possess them not." (The italics are ours.)

We ask, in all earnestness, what is the meaning of "our possession of the Bible, and the knowledge of Christ," but our possession of "the words" of Jehovah, which He Himself declared He only "sheweth unto Jacob, His statutes and His judgments unto Israel," and that He hath not dealt so with any nation? (Psa. cxlvii. 19, 20). We are admitted to be entrusted with the "oracles of God," and these we know were once in Judah's possession; but being taken from them as part of the kingdom of God, were to be given to "a nation" bringing forth the fruits of the same kingdom (Matt. xxi. 43). In "the word of explanation" which follows the above plea, the committee of the *Zenana Missionary Society* declare the lady missionaries sent out are witnesses for Jesus. But Isa. xliii. 12 declares Israel and Judah to be these, and therefore the missionaries in question must be Hebrews, which we believe they are.

This appeal is addressed to "*English* Christian sisters," showing that the English are Israel, and the writer of it affirms that those English who present the thankoffering to the Lord, say thereby to the heathen, "Lo, this is our God, we are His people and the sheep of His pasture," terms which the Scriptures distinctly apply to Israel, but never to Gentiles nationally (1 Kings viii. 51; 1 Peter ii. 25; Psa. c. 3; lxxix. 13).

MORE BLIND EVIDENCE.

By J. Thomson.

EVERY one, in the course of his reading, cannot but be struck with much that, in the light of our Identity, must be put in the class of blind evidence to a very apparent fact. Thus, in the *Argosy* for March, 1881, pages 208, 209, we read—"The refinement and luxury of Rome herself was not carried by her people into the countries they conquered and laid waste. Yet it was all productive of good in the end, no doubt; fulfilling the world's plan, taking her on her course, carving out the destiny of nations—a fate which gives

Digitized by Google

to each its time and place, its rise and fall, its day of power and wealth, its time of change and decay. Favoured England has had a long spell of this wealth and power, and universal sway. Will she have it for ever? The lot is cast into the lap of each, but there comes a time when the lap, full to overflowing, begins to reject its blessings, and in time collapses" (Mr. Charles W. Wood on "Salisbury and Stonehenge")

We cannot agree with this writer that it is fate which rules the destiny of nations—that is the old Pagan idea, and is unworthy of anyone who believes in a superintending Providence. But the beautiful testimony borne to the position long held by "favoured England" commands our admiration; and the warning illustration of the full lap rejecting its manifold blessings points out a threatening national danger which we, as Israelites, should do all we can to avert, notwithstanding all our faith in our Identity forbidding us to think that, as a nation and a people, we should ever collapse and utterly fall. "The God of Israel is He that giveth strength and power unto His people" (Psa. lxviii. 35). "The secret of Jehovah is with them that fear Him; and He will show them His covenant" (Psa. xxv. 14).

MR. R. STUART POOLE, KEEPER OF COINS IN THE BRITISH MUSEUM, PRONOUNCES ON THE GREAT PYRAMID.

In the *Illustrated London News*, of March 19, 1881, we have a report of a lecture by Mr. Reginald S. Poole, on the subject of "Ancient Egypt, Science, and Art," delivered on March 12 at the Royal Institution, London. Regarding the Great Pyramid, what he said was this:—

"We know that the Egyptians held the doctrine of the movement of the earth as well as the sun, and they appear to have combined the theory of the earth's annual revolution with that of the combined movement of the sun and the whole solar system in space. The *orientation* of the Great Pyramid and most *of the others is correct*; and the reckoning of time was complicated and minute. For mechanics our best information is derived from the Pyramids, the tombs of kings. The astronomical and other purposes for which Professor Piazzi Smyth imagined the Great Pyramid was erected, the lecturer showed to be fanciful and unsound. The angle of the inclined passages was, as Sir Henry James, R.E., had proved, very nearly 'the angle of rest,' and obviously intended to make the moving of the king's sarcophagus as easy as possible. The skill shown in all the construction of the Pyramids was marvellous, far surpassing that observed in the works of any other ancient nation."

Sic volo, sic jubeo! No grounds are assigned for the *dictum* of Mr. S. Poole. But so it is. Professor Piazzi Smyth is finally discountenanced, and must henceforth hide his diminished head. Mr. Poole condemns his book as "fanciful and unsound." What we feel about it is this: Mr. Poole is an Egyptologist of a pronounced type, an Assyriologist and Biblical date man, and he declares his own views are correct, but that those who differ from him are wrong. So a Roman Catholic lecturer would say to a Roman Catholic audience, that all Protestants were in error; a Protestant lecturer that all Roman Catholics were mistaken; but a Russian Priest, that Western Europeans, both Catholics and Protestants, were in grievous error, and were anti-Scriptural besides. The mere saying a thing is nothing. We must have proofs, and then ascertain if these have not been answered dozens of times before.

We repeat, therefore, that Mr. Poole must give us his reasons before he can be attended to; and, as we hear that his lectures are to be published in the *Contemporary Review*, we shall wait with patience to see what grounds the lecturer gives us there for throwing to the winds the confidence we have now in Professor Piazzi Smyth.

THE BABYLONISH CAPTIVITY.

By M. B.

We are all, I hope, agreed that everything which we set forth ought to be Scripturally correct in the minutest particulars. Now, by carefully examining Jer. xxix. I am of opinion that the date hitherto given by Identity writers as the date of the return should have been B.C. 536, and not B.C. 518, which agrees with Usher, and the marginal date given in most Bibles to the enumeration of the company of Zerubbabel in Ezra.

Jer. xxix. 4 tells us that the message sent "to all those *who had been* carried away" was "that after seventy years *they* should return." Consequently, the seventy years were to commence from *their* exile, and *not* from the date of final exile of those left with Zedekiah, who are distinctly spoken of in ver. 16 as not then gone into captivity, and are threatened and cursed in ver. 17, 18.

Again, at ver. 20, "All ye of the captivity whom *I have sent* from Jerusalem to Babylon." Hence I gather that the captivity must count from about B.C. 606, and not from B.C. 588, and would terminate B.C. 536, and not B.C. 518.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—Annexed is a cutting from the *Standard* newspaper, of 26th ult., which you may deem of sufficient importance to fill up a corner of the Banner. I send it as several articles have appeared from time to time in your journal on the position of "England, the Head and Not the Tail."

Wishing further success to the Banner. M.

"England's position in South Africa.

"The Dean of Cape Town, preaching in York Cathedral on Sunday, on behalf of South African Missions, said:—Our deceased statesman, Lord Beaconsfield—lamented by the Queen and kingdom, partisans and political foeman—jealously guarded England's honour. Our present Premier has protested against the policy of Transvaal annexation. Great Britain dare not surrender possession of a pre-eminently important position, such as the Cape and her coast—priceless for strategical safeguard—military and naval considerations—and for the permanent progress of our national commerce. The Transvaal outbreak, armistice, and political complications have embittered the relations between the English, Africander, Dutch, and European denizens of the whole land. Society is driven asunder, jealousies are engendered, and suspicions aroused; anarchy and civil war are not by any means remote contingencies. England's prestige is lowered. In the words of the prophet Moses, in the Pentateuch, 'The head has become the tail;' the ancient and honourable England has become a bye-word, and hissing, and astonishment, and reproach amongst the natives and the Dutch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

The number of members is now 691; 17 having been enrolled during the past month.

We have received several very cheering reports of progress, and have sent packets of Identity literature to Swindon, Gravesend, and Maidenhead. Three hundred *Comments* were also distributed at Dr. Evatt's lecture at Selkirk, and are, we understand, greatly liked. One of our members, who is doing his best to spread the good news, says:—"I write to thank you for the packet of Identity works which I received quite safely, and am delighted with them. There are several capital things there which I had not seen before, and we like the *Comments* very much. The 'distinctions' are indeed necessary, Israel and Judah are sadly confused. There are many believers here, and among them some energetic workers, and I am glad to say the subject is awakening general interest. I have some two dozen works which I keep lending to one and another, and I am now having three Banners weekly, two for giving away."

We intend at once to devote a further sum to the purchase of Identity literature, and shall be glad to hear from any friends to whom a grant will be useful. In answer to several inquiries, we beg to state that we shall be happy to send the *Comments* to any person forwarding the subscription, whether a member of the Union or not. One copy will be sent post free, monthly, for 1s. per annum; 2 copies, 1s. 6d.; 3 copies, 2s. The card of membership will be sent on receipt of three stamps. Address, Miss Lawrence, Stoneleigh, New Wimbledon, Surrey.

J. Lawrence
(*Hon. Sec. I. S. & P. U.*).

May 14, 1881.

Several Articles and Papers have been crowded out to make way for the Report of the Metropolitan Anglo-Israel Association Annual Meeting.—Ed.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

BANNER FREE CIRCULATION FUND.

	£	s.	d.
A Thank-Offering from W.	0	5	0
"A Watcher"	0	2	6

Price 2d.; Annual Subscription, 2s. 6d.

ISRAEL'S HOPE AND DESTINY.

Editor: Douglas A. Onslow, J.P.

Contents for June, 1881: Anglo-Israel Bible Truths No. 6, "But he shall have one Tribe for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the Tribes of Israel" (1 Kings xi. 32) — The Mission of the Chosen Seed, by W. S. Cavill—Judah and Israel—"The Church and Nation"—Persecution of the Jews—Poetry, "Beaconsfield." Died April 19, 1881—Correspondence: The Redemption of Israel; Note by the Editor, &c.—Meetings, Lectures, &c.

The June number is now ready, and may be obtained of any bookseller, or of the Publishers.

London: Robert Banks, Racquet-court, Fleet-street.

ISRAEL! AN EARNEST APPEAL FROM THE EW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Lee is, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d

CHRONOLOGICAL CHART." Price 3d., post free 3½d.

GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d

London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 1s., post free 1s. 1d.

THE EGYPTIAN ENIGMA. A Plea for the British Yard: Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.

London: Robert Banks, Racquet-court, Fleet-street.

Order of your Bookseller.

DR. JOSEPH WILD'S WORKS:—

THE

FUTURE OF ISRAEL AND JUDAH.

WITH PORTRAIT OF THE AUTHOR.

Handsome cloth gilt, price 2s., by post 2s. 3d.

ALSO

THE LOST TEN TRIBES.

Price 3s., by post 3s. 4d.

Dr. Wild is one of the most eminent American preachers; and the above works are written in a clear, novel, and racy manner and will be read with great interest by all persons. New editions of each work have just been issued. They are bound in a style that will make them attractive gift books. "Philo-Israel" strongly recommends that all persons should obtain these books.

London: Robert Banks, Racquet-court, Fleet-street.

Price 6d.; post free, 7d.

CARDINAL PROOFS THAT THE BRITISH ARE THE LOST TRIBES OF ISRAEL.

THE ABRAHAMIC COVENANT.

By F. W. PHILLIPS.

With Two Chapters by PHILO-ISRAEL.

By the same Author.

BLESSINGS AND CURSES, AND THEIR RELATION TO ISRAEL AND JUDAH.

In neat coloured cover, price 2d., post free, 2½d.

London: Robert Banks, Racquet-court, Fleet-street.

NEW WORK BY PHILO-ISRAEL.

THE GEOGRAPHY OF THE GATES.

By PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

London: Robert Banks, Racquet-court, Fleet-street.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES.

An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York

London: Robert Banks, Racquet-court, Fleet-street, E.C.

Now ready, price 6d., post free 7d.

WHERE ARE THE TEN TRIBES?

BY WILLIAM GREIG, OF MONTREAL, CANADA.

WITH AN INTRODUCTION BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET, E.C.;

And may be had, by ordering, of any bookseller.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

EXTRAORDINARY OFFER!

THE SHEFFIELD MANUFACTURING COMPANY have just appointed Mr. T. SMITH their London Agent for Sale (through advertisements only) of their Special Articles on cash terms. No shop rent or bad debts being incurred, the agent is able to sell all goods at a small profit over cost prices. Mr. Smith has been long and intimately known to the readers of this paper as agent for the Lincolnshire Bedding Company. It is believed this fact will be quite sufficient guarantee as to the *bonâ fide* of this advertisement.

Mr. SMITH begs to inform his old and new customers that he is now prepared to offer a very handsome, full size, strong, well-made Tea and Coffee Service complete, consisting of four pieces—viz., Tea-pot, Coffee-pot, Sugar Basin, and Cream Jug plated with Pure Silver (Sugar and Cream lined with Gold) and brilliantly burnished, for 25s.; and to every Purchaser will be PRESENT, without any extra charge whatever,

1 doz. Silver-Plated Teaspoons.

TESTIMONIAL.

Branksome Vicarage, Jan. 25, 1881.

I beg to acknowledge the receipt of Tea and Coffee Service, which gives me great satisfaction; and I have had the pleasure of recommending the like to a friend.

REV. CHAS. M. WETHERALL.

"*BANNER OF ISRAEL*" *COUPON.*

On receipt of this Coupon, together with P.O.O. for 25s., I agree to send one complete Tea and Coffee Service, together with a Free Gift of One Dozen Spoons.

T. SMITH, 15, Wine Office-court, Fleet-st., London, E.C. 21-5-81.

All orders must be accompanied by Cheque or P.O.O. and Coupon, payable to London Agent Mr. T. SMITH, 15, Wine Office-court, Fleet-street, E.C., where Specimen of Goods may be seen. P.O.O. payable at Ludgate-circus. Cheques crossed City Bank.

GREAT & INCREASED SUCCESS of the Rev. F. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS and ILL-HEALTH.

SINCE MR. SILVERTON REMOVED from Nottingham to Hackney, London, in November last the applications for help have been so great that he has found it absolutely necessary to seek more commodious premises. These he has obtained in the City at 17, Saint Bride-street, Ludgate-circus, where patients may be seen daily, free of charge from 11 a.m. till 7 p.m. (Saturdays excepted), and where all communications should be addressed.

Mr. Silverton's celebrated Ear Trumpet literally gives hearing at once to the deaf. During the past twelve years no less than 12,000 of these instruments have been sold, and in every case have given the greatest satisfaction.

But Mr. Silverton has also a medicine which removes deafness, noises and offensive discharges in the ear. His Aural remedy goes at once to the root of the disease, and removes the cause.

When, however, the tympanum of the ear is broken, an artificial "drum" has to be introduced, and this marvellous surgical operation Mr. Silverton accomplishes repeatedly. The ears are also examined, without pain or inconvenience by the Silver Illuminated Speculum.

As with deafness so with other ailments. In every case of ill-health there is a cause; and, generally speaking, a cause that can be removed. In his Medical Energiser and Nutrient Food of Food, Mr. Silverton has two powerful and popular Remedies which go at once to the evil. The Energiser may be said to be an almost infallible remedy for all diseases that arise from Weakness, Lassitude, Coughs, Colds, and General Ill-health; whilst the nutritive properties possessed by the Food of Food are so great that it is astonishing to see how it builds up the muscle and flesh, and increases the strength and weight of the patient.

Persons who cannot see Mr. Silverton should send for his "Book of Health and Treatise on Diseases of the Ears and Affections of the Eye," of which 250,000 are in circulation. Price 1s., but free to the readers of the *Banner of Israel*.

Note the Address: 17, St. Bride-street, Ludgate-circus, London, E.C.

CANVASSERS and Colporteurs wanted to sell from house to house the CHRISTIAN HERALD, a well illustrated penny religious weekly journal, containing always sermons by the Rev. C. H. Spurgeon and Dr. Talmage, Biographies, Stories, many Anecdotes, Sunday-school Lesson expounded, Temperance narratives, Prophetic article, Serial story, Pictures &c. Its popularity is shown by its sale every week being 230,000 copies. Any man, woman, or youth may earn a few shillings in spare hours every week by selling it from house to house, or in the thoroughfares. A halfpenny edition of half the size of the penny edition is issued for such canvassers who think they can sell it best. One man has sold 200 on a Saturday. Address, Mr. Andrew, *Christian Herald*, 3, Bakehouse-court, St. Paul's, London.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JUNE 1, 1881. [*All Rights Reserved.*

Digitized by Google

"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. V. No. 232. Entered at Stationers' Hall.] WEDNESDAY, JUNE 8, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Progress and Events	237
Sir Arthur Cotton, K.C.S.I., Testifies that the British are Israel	238
Ephraim-Israel's Redemption. By Joseph D. Granger	239
Our Vexatious Opponents	240
The Storm, and Jesus Asleep Within the Ship	241
Our Lord's Miracles	241
Review—"Englishmen Not Israelites." Part I. By the Editor	242
The Head and Not the Tail, Above Only and Not Beneath, even in Horticulture	243
Subscriptions to the Anglo-Israel Association	243

PROGRESS AND EVENTS.

WE are gratified, but not surprised, to find that one after another of our clergy and teachers are becoming convinced that our Identity is true, and cannot be gainsaid. We have just received the testimony of one who tells us frankly that, like many others, he dismissed the theory from his mind when he first heard of it some years ago. "In my folly and arrogance," he says, "I regarded it as unworthy of serious thought. I am now, thank God, thoroughly convinced, and there is no personal labour I would not cheerfully undertake if, by any exertion of mine, I could see my way to help in dispelling the blindness in part which is happened to Israel."

These indeed are encouraging words to come from a clergyman of the Church of England, and we thank God for the testimony they bear to the truth of what has long satisfied our own mind. But this is not all. We have a case lately reported to us of another minister, an evangelist in the fold of Christ, who, being brought into contact with the Identity, was struck with it, startled; retired to study it; was convinced; is now a teacher of this truth, and is rejoicing in his position as a son of Abraham, joined by faith to his Lord, and through Him to his brethren of the House of Ephraim-Israel. "I now believe the Identity," he says, "as firmly as I do my own soul's salvation."

A lady's case is made known to us, too, who has been brought to the knowledge and belief of our Identity by the perusal of the Rev. B. W. Savile's twenty-six letters on this subject, addressed to the Right Hon. W. E. Gladstone, published in the BANNER two years ago.

A gardener, and therefore one in humble circumstances, we are told, rejoices in the knowledge of our Identity, finding the instruction given by the BANNER opens to him the meaning of the Bible in a wonderful degree.

The work in Selkirk, under the impetus of the energetic Dr. Edward Evatt's exertions there, is advancing; and the latter, attacked as usual by Mr. F. Swinden, of Hull or Leeds, has sent to our persistent opponent a cartel of defiance, offering to "discuss the Identity with him in a public building, the larger the better, placing Mr. Swinden at one end and himself at the other, the audience between them both." We trust Mr. Swinden will accept this challenge (though we doubt if he will), and let us thus see of what material his opposition is really made. It is easy to write offensive post-cards in all directions, slandering and abusing one's brethren in Christ, but not so easy to maintain your ground face to face with your adversary, a critical public meanwhile placed as judges between the two opposing advocates.

On the whole we are satisfied that real, solid progress is taking place all along the line. The Lord is working besides for the cause in the public, political, and national events of the day. The recent action of the French in openly establishing their protectorate over Tunis, in defiance of the public opinion of Europe, in insolent and outrageous opposition to the rights of the Bey, as well as to those of the latter's so-called Suzerain, the Sultan of Turkey, are matters which we expect will bear evil fruit when "the great earthquake woe" bursts upon "yonder ill-consolidated Europe." It will very likely then be one of the causes of it. In Russia the Lord is at work, forcing an antagonism between the new Czar and the Nihilist conspirators, his subjects. The monstrous return to a reactionary policy at this juncture, and the employment by the Emperor of General Ignatieff as Prime Minister to form a "united ministry," are fatal signs that *quem deus vult perdere prius dementat.* The Czar, led by his terror-stricken consort, vainly hopes to put down his disappointed, groaning subjects, by a policy of repression; and there again materials to expedite the violent cataclysm and earthquake woe, prepared for 1881·6, are being by the Lord stored up in ample abundance. And do not our readers see how the high-handed acts of the French at Tunis have cut the ground from under themselves, should the force of circumstances compel the Government of British-Israel to secure her national interests and way to India (perhaps next year) by the acquisition, not only of Egypt as a protected State, but of Palestine too, as her own inheritance? France will not be able to demur then, since she has acted, it appears, in respect to Tunis, without a thought as to the interests and wishes of the British. Do not our friends take note, too, that the unhappy condition of Russia, almost hopeless as it is, must result in desperate remedies to save the nation from disruption. And what so certain to prove successful as foreign war, in which, we suppose, it may be God's will to give Russia

Digitized by Google

wonderful and marked successes? Encouraged by such, aided by France, we think that Russian Gog, under Gen. Ignatieff's direction, will speedily forget her internal miseries in the intoxication of foreign victories, and in the valuable acquisitions which, destroying Europe, will aggrandise France and Russia at the expense of the German-speaking nations.

What part the Italian, Latin, and Scandinavian races may play in these terrible events, time alone must prove. But we have to-day enacted before us the first scenes of a tragedy destined to have a climax soon, in what God's Word terribly describes as an "earthquake such as there was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18). We thank God for our Israelite origin, which shields us from all these horrors nationally, and places us securely safeguarded and at rest in our own chambers, in our Israelite Gates, and in our own inheritance, where none can hurt and none can molest us, since the God of Israel will then be our Defence and our Covert from the storm, our Helper and our Shield (Isa. xxvi. 20, 21; Jer. iii. 18, xxx. 10; Psa. xci. 1—8, lxxx. 1—19, cxliv. 2).

SIR ARTHUR COTTON, K.C.S.I., TESTIFIES THAT THE BRITISH ARE ISRAEL.

We take the following from the April number of the *Church Missionary Intelligencer and Record*, vol. vi., No. 64, page 241. It will be seen Sir Arthur Cotton, if not an Israelite, yet testifies in the clearest manner that as regards India, and England too, this race has blossomed and budded, and is filling the face of the heathen Empire with fruit, that we have here witnessed for Christ, fulfilled the promise of Isa. xlii. 4: "The isles shall wait for thy law;" also that this favoured land is now the headquarters of God's truth, as Palestine once was, and shall again be before long (Gen. xxii. 17; Psa. cxlvii. 19, 20). Here we have the Rev. W. Butler Doherty's "argument from analogy" presented to us again, and proof afforded that we verily are God's people Israel, those to whom He hath shown His words, His statutes, and His judgments in such fashion as He hath not done to any nation.

We ask our readers now to attend to Sir Arthur, promising them an interesting statement. The following speech was delivered at the anniversary meeting of the Church Missionary Society at Oxford on February 7, on which occasion he took the chair.

"My claim to take the position that you have offered to me, and that I have presumed to occupy to-day, is that, having been sixty years connected with India, I can speak from my own experience of the effects of Church of England and other missions in that vast country. Let me first say something about India's outward state. It contains now upwards of 260 millions of people in a state of perfect peace, and under the most upright, merciful, and wise government in the world, or that ever was in the world, and that beyond all comparison, though there are still many things amiss in it. I may mention a proof of the wonderful progress of ideas among its present rulers in respect of its material welfare. Fifty years ago I proposed a work to cost a lac of rupees (£10,000), and it was treated with utter derision, as if it were likely that the Government would go to such an expense for such a work. Since that 200 millions (20,000 lacs) have now been spent on works of material improvement, irrigation, railways, roads, harbours, buildings, &c. Such has been the amazing expansion of our own ideas of our management of our vast charge.

"Let me also speak of the change in our ideas of our moral duties there. For years after I went to India the Government of Madras used to send the heads of police in state to present a grand dress to the principal idol of Madras, and a collector of a district would go out in full state, attended by his peons, at the annual drawing of the idol-car, and dismounting from his horse, put himself at the head of the thousands of poor degraded creatures, to take hold of the great rope by which the car was dragged, himself by far the most degraded of the whole assemblage. Such was the state of things long after I went to India. Compare the state of things of late years, when Governors-general have not been ashamed of their God and Saviour, and have publicly declared themselves most anxious to lead the natives to turn from their idols. And what has been a prime cause of this blessed change? Undoubtedly the missions so despised at first have been principally instrumental in shaming the rulers into conduct more becoming their position as Christian men. And what has been the effect of their labours on the ruled? I read in Hough's "India" that in 1823 the number of Christians in Tinnevelly under the Church Missionary Society was 100; it is now 53,000, increased 530-fold; and the whole number of converts of this mission alone is just 100,000, and under all the missions more than 500,000, and the increase in the last two years has been about 100,000; and to give a more distinct idea of what is now going on there, there have been repeated instances of large bodies of natives, several thousands in a single locality, coming to the missionary to beg for instruction, who, upon careful investigation, have shown that without the help of any missionary they have, from tracts and Scriptures, become so well grounded in the great fundamental truths that the missionaries could not refuse to baptize them at once. There are now large tracts of country where there are thus scattered through the villages real little native Churches. I could give several instances of this sort. In one place in the Madras Presidency the missionary on first visiting it found a little knot of ten or fifteen who met regularly to read the Scriptures together, and there are there now, partly in the Hydrabad State, and partly in our own, about 100 native Churches in so many villages round that place. India is thus now in a most intensely interesting state, and there is an apparent certainty of multitudes coming forward to put themselves under Christian instruction within the next few years. But what has been the source of all this blessing to India? How comes it that there are now some 800 missionaries scattered through the country, besides all the admirable and most effective native ordained ministers? This number includes the female missionaries, for I, at least, ought to acknowledge prophetesses as well as prophets; though, by some strange defect, it is not the fashion to acknowledge in mission reports those whom God has ordained, though they don't wear hats and coats. Let us, then, just look to the source of all this wonderful increase of Christian work, the state of the Church in England. What was the state of things in England when I was born? There were things occurring among men calling themselves Christian ministers that could not be mentioned before this assembly. But no more effective and true barometer of the state of the truth in England could be found than the funds of the Church Missionary Society. The average annual income at the time of my birth was £500; it is now more than £200,000, an increase of more than 400-fold. This is an unmistakable proof of what God has done for England within my own day. But one thing impresses itself more and more every year I live, and that is the inconceivable mercy of God to England when He laid that solid foundation of truth, in the rooting of the glorious Liturgy in every parish of the land. Who can estimate what God did for our most favoured land in this one act? By this, whatever foolishness or falsehood any minister may utter from the pulpit, he is under a blessed necessity of uttering from the reading-desk the purest exhibition of every one of the great truths of God that ever was composed by uninspired men, a Liturgy every word of which affords the clearest, most full and unflinching exhibition of the truth. Thus the whole atmosphere of England is kept redolent with the revealed truths of God's Word; and the very Papists and infidels of England are very different men from what they

Digitized by Google

would have been if they had not, in spite of themselves, breathed this air of life and truth. And what has been the fruit? Will you bear with me in speaking of what my heart cannot but be full when I return to a place in which for more than sixty years I have had a home ready for me. In the late Provost of Worcester you have lost a man of whom I can only say that in all my long life I have never met with one who I felt more truly and simply walked with God from his entering Oxford as an undergraduate. But what thousands of such faithful men there are now in the Church of England. Not a word about them in the *Times* or the *Record*. They never commit murder, nor incite to murder, nor rave in the House of Commons, nor even stand on a heap of vestments and crow as if they had done some great feat. How can the columns of important journals be occupied by notices of such insignificant people? But are their words not reported? Are there no heavenly newspapers, whose reporters are here on earth? Of these men it may literally and truly be said, as of the heavenly bodies, No voice, no language; their sound is not heard; their voice is gone throughout all the earth, and their words to the end of the world. Their pleadings, and the effects of them, go beyond their parishes. They are opening Africa, and pouring light upon China and the Hudson Bay Company's territory. And are they unsupported by the laymen of the Church? and lay-women? Do let us look back upon England, and see out of what depths of stupidity and ignorance she has emerged in my time, that we may not dishonour God by forgetting what He has wrought for this land, so raised above all the earth that now we see fulfilled the prophecy, 'The isles shall wait for Thy law.' Nothing can be more certain than that this favoured land is now the head-quarters of God's truth, as Palestine once was, and shall again be before long. A gentleman said to me, 'These are terrible times; I am continually asked by friends to help them in trying to find for them godly curates, and they seek in vain.' I replied, 'What glorious times we have fallen upon! In spite of the vast increase of godly young candidates for the ministry, such is the amazing increase of godly incumbents that the demands for such curates far exceed the supply, though since my boyhood they have certainly increased fifty-fold.' Nay, now there has been such an answer to prayer for more labourers for the dark places of the earth, that the supply at this moment quite exceeds the funds for their support, so that we have now chiefly to ask for the gift of liberality to God's people, although their givings have, as I said, increased 400-fold. Compare this with the time when we had to send to Germany for two or three missionaries, because England could not supply one."

EPHRAIM-ISRAEL'S REDEMPTION.

By Joseph D. Granger.

In the numbers of *Israel's Hope and Destiny* for April and May are the first and second parts of an article, by the editor, entitled, "The Necessity for the Redemption of Ephraim-Israel." Through the entire of this paper, the writer insists upon the validity of the theory he enunciates, that Israel of the Ten Tribes, or, as he styles them, Ephraim-Israel, alone needed and obtained redemption. For my part, I cannot agree with or adopt Mr. Onslow's view of this question, and there are others in this town who would much like to have your opinion on the subject. In the first place, Mr. Onslow maintains that Israel's offence against their God was, as described by the prophet Hosea, similar to that of the unfaithful wife towards her husband, and that to reconcile Israel with their God, or the unchaste wife with her husband, redemption from sin was essential. Why, I would ask, was this the case? Not so much, I think, because of the offence, as because, in either case, a commandment of God had been broken. Israel had gone a whoreing with idols, and had broken the *second* commandment in the decalogue, or as in the case of the adulterous wife, the *seventh*. But was not Judah's offence even greater, for in their case the sixth commandment was broken, and in an unmitigated form? Was there not then as great, if not a greater, need for Judah's redemption as for Ephraim-Israel's? But I look upon it, in the matter of redemption, we are not justified in separating the two nations. Both Houses were God's people. Both committed offences in the first category against their God, and redemption was therefore as needful to one as to the other.

Mr. Onslow further states that St. Paul, in his epistle to the Galatians (iv. 4, 5), confirms his view, inasmuch as he there read, "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law," from which he argues that this applies to Israel only, as, had He referred to Judah, He would have written to redeem them that "are" under the law, not "were."

I have referred for a rendering of this passage to "Darby's Translation of the New Testament," and I there find the equivalent passage thus translated, "redeem those under law." This quite cuts the ground, I think, from under Mr. Onslow's feet, for "those under law, at Christ's advent, were the House of Judah, and not the House of Israel, who were in a Lo-Ammi condition, or not My people, divorced from the law, in fact, but nevertheless under "the curse of the law," or its punishment until their redemption by Him who was "the end of the law for righteousness to *every one* that believeth." This surely included the House of Judah as well as Israel, and harmonises with the teaching of St. Paul, "glory, honour, and peace, to every man that worketh good, *to the Jew first*" (Rom. ii. 10).

Judah, at the time of Christ's advent, though under the law, was not wholly under the curse. Their measure of iniquity was not quite full until after the rejection of their Messiah. The redemption spoken of by Zechariah, Simeon, and those who looked for it in Jerusalem, was the same which the two disciples, in their journey to Emmaus, expressed to the risen Saviour: "We trusted that it had been He which should have redeemed Israel" (Luke xxiv. 21). Here the term Israel did not belong to Ten-Tribed Israel to the exclusion of the House of Judah. It was not the Redeemer's intention to have excluded Judah from the merits of His vicarious sacrifice. He saw that they required it as much as Israel, for after denouncing the Scribes and Pharisees, He exclaims, in pathetic words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. xxiv. 37).

Judah, by her rejection of Christ, committed the greatest sin on record. Her apostacy in the past required to be condoned as much as that of Israel. She had, on various occasions, broken the law. She had apostacised from the true worship. Her sin is recorded in the Old Testament as treacherous. "The backsliding Israel," saith God, "hath justified herself more than treacherous Judah" (Jer. iii.11). By that perpetual shame, the rejection and crucifixion of Christ, Judah not only stumbled and fell, but accomplished the purpose of God and the unfailing forgiveness which Christ prayed for, when He said, "Father, forgive them, for they know not what they do" (Luke xxiii. 34); her own redemption, subject to her humbling herself, and accepting, like Israel, the only provision made for all sin, whether rejection, uncleanness, or disobedience, crimes which St. Paul charges upon the Jews (Titus i. 16). In no other name, by no other means, can salvation, the outcome of redemption, be obtained for Judah. This is her only hope. She still refuses. No other scheme is promised, or provided, and as long as she rejects it, she cannot attain to her legitimate position in the councils of Israel, nor reap the reward of that influence which shall benefit the world.

I quite agree with Captain Keighly in his view, as given in his reply to Mr. Thomson, on page 158 of the May No. of

Digitized by Google

Israel's Hope and Destiny. Mr. Onslow disagrees with Captain Keighly, and says, "The redemption of the House of Israel was effected completely by the incarnation and vicarious sacrifice of their Redeemer upon the cross of Calvary," but surely it was *then* that the *price* of their "redemption" was paid by Christ Himself for *all* Israel, and on the same occasion, and by the same sacrifice, He purchased "salvation" for *all* mankind. Their redemption was then, without question, paid for, but Israel no more obtained it then than Judah did. Israel, however, did obtain it, when, as Captain Keighly says, in compliance with the mosaic prophecy, "they—at the Reformation—cast aside the idolatrous worship and meretricious doctrines of the Church of Rome, and opening their hearts to their God, worshipped Him in sincerity and in truth."

Judah's redemption, I believe, has yet to be obtained, but it will be conferred upon them when, with Israel, they become one nation, under one king, on the mountains of Israel.

NOTE BY THE EDITOR.—We agree, on the whole, with our correspondent's views, and fail to see the matter as does the respected editor of *Israel's Hope and Destiny*. The argument from Gal. iv. 4, 5, certainly hopelessly fails; for the words ἵνα τους ὑπο νόμον ἐξαγοράση ἵνα τὴν υἱοθεσιαν απολάβωμεν most distinctly fail to show that those the Lord redeemed "were," or "are," under the law. The words simply stand indefinitely for "to redeem *them under law*." We look on the matter in this light:—

1. Redemption was a spiritual benefit for a spiritual lapse and fall.
2. Both Israel and Judah were guilty, and both departed from God.
3. Both must therefore be redeemed to enable God's promises to have effect upon the whole seed of Abraham (Israel and Judah together).
4. Christ "visited and redeemed His people" (Luke i. 68).
5. Judah are His people as well as Israel (Deut. ix. 26, 29; Jer. viii. 7, ix. 7, xv. 7, xxxii. 88, &c.).
6. Therefore the Jews needed redemption as much as Israel.
7. The price was paid at Calvary for both Houses.
8. But Israel's redemption incipiently begun at the Reformation, is not completely effected even yet (Luke xxi. 28).
9. Judah's redemption is sure to follow, as God is true, in due time, for reasons our friend, Mr. Granger, has stated.
10. Mr. Onslow we think is in error in supposing Israel was "uncovenanted" by being "outcasted." She was not! Otherwise we could not now be enjoying, or have enjoyed before Christ came, the *covenanted blessings of Abraham*. The captivity only divorced us from the Mosaic dispensation and covenant. The curses of the law still follow Israel, as well as Judah, into banishment.

OUR VEXATIOUS OPPONENTS.

WE have opponents, and opponents. Learned and respected opponents like Dr. Bonar, and others of his stamp, are wrong, and sometimes say sharp things, but they do not mean to be offensive. We have received the following anonymous letter from a correspondent. We publish the communication, because the views expressed, wrong *ab initio* though they are, are held by many, and are thought to damage our cause. We desire to set the matter right without particularly noticing the flowers of speech in which the writer indulges. We are, according to this nameless author, "sadly and hopelessly ignorant of Holy Scripture." Our "ignorance" is denounced, because we deny that Israel returned with Judah from the Babylonian captivity, and our fellow citizen and neighbour (a highly respected clergyman of the Church of England) is termed a "blinded" one. Finally, the writer, fancying himself a Gentile of St. Paul's wild olive tree (St. Paul, by the way, never once mentioned that *tree* as graffed into Israel), hugs his chains, and rejects his glorious birthright as a free son of Abraham, according to the flesh. The letter, or statement, received on March 4, 1881, is to the effect following :—

SCRIPTURE TRUTHS.

Those who say the Ten Tribes were lost and dispersed amongst the heathen from their captivity until they were found "in these Isles of the West," are sadly and hopelessly ignorant of Holy Scripture. Turn to Jeremiah l. 3—5. Here we find God decreeing His great and sure judgments against Babylon, and with what result? Why, at this very time, "saith the Lord, THE CHILDREN OF ISRAEL shall come, THEY AND THE CHILDREN OF JUDAH together, going and weeping, they shall go and seek the Lord their God. They shall ask the way to ZION with their faces THITHERWARD; saying, Come, and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten." Then read verse 20; this verse, equally with the former, refers to the return from the captivity of Babylon and Assyria; Assyria is mentioned in verse 17. "In those days, and in that time, saith the Lord, the iniquity of ISRAEL shall be sought for, and there shall be none; and the sins of JUDAH, and they shall not be found; for I will pardon them whom I reserve" (ver. 20). Verse 19 expressly states that ISRAEL (meaning the Ten Tribes) "shall be satisfied upon Mount Ephraim and Gilead."

Out then upon the ignorance of those who deny that both Israel and Judah DID return from captivity. Let your blinded neighbour, Mr. ——, read this note, it MAY open his eyes.

Your obedient servant,

A PART OF ST. PAUL'S GENTILE WILD OLIVE TREE.

St. Paul's epistle to the Romans was certainly written to Gentiles.

The question arising from the above is, Does Jeremiah l. 3—5, 17, 20, prove that the Ten-Tribed House of Israel returned with the Two-Tribed House of Judah when the Babylonian captivity returned? The passage, on the face of it, as quoted by the writer, denies the alleged fact. The Ten Tribes, if they returned, never for an instant after such return occupied, or "were satisfied" on Mount Ephraim. Neither did that House occupy Bashan and Carmel. Mount Ephraim, in our Lord's time, and for centuries before, was held by the Gentile Samaritans who were violently opposed to the Hebrews, and permitted them not so much as to pass through their land (John iv. 9; Luke ix. 53). Even the commentators on Jeremiah l. knew better than our self-opinionated opponent, for Dr. Blayney *in loco* (ver. 4) says, the words "in that time" will denote "during the time of Babylon's desolation, which, destined to be perpetual, will comprehend as well the time of *the general restoration of Israel and Judah in the latter days* as that of the more immediate and partial return from Babylon." (The italics are ours). The result is that the commentators see what our opponent is unable to comprehend—namely, that verses 4 and 20 have a prospective fulfilment in the "latter days," or A.D. times—they have to do with "the everlasting covenant" (ver. 5) or Gospel times—our days—a fact which shatters our weak opponent's bitter triumph, and sends his petty condemnation of his more able brethren into the regions of darkness and oblivion from which he issued to fulminate them, and where we advise him to remain till the light reaches him.

The presence of the Israelite Tribe of Benjamin with the Jewish Tribes of Levi and Judah, would make verse 4 accurately correct, if applicable to the Babylonian captivity, without the need of the foolish hypothesis of the opponent, which brings *Ten-Tribed* Israel with Judah out of Babylon together. To suppose such a thing possible is to cut to pieces such texts as these: Jeremiah iii. 18, Hosea i. 11, Ezekiel xxxvii. 1—28, Romans xi. 25, 26, &c., and to cast ridicule on Josephus and Jerome's writings. We do not notice our opponent's last words, regarding the epistle to the Romans, further than to say, that if the apostle was not addressing Israelites as well as Gentiles pure in that epistle, then chapters ii.—xi. are quite incomprehensible.

BANNER SUPPLEMENTS.—Received 2s., from "Two Constant Readers at Leicester;" Six Census half Shekels and "In Memoriam," 7s.—ED.

Digitized by Google

THE STORM, AND JESUS ASLEEP WITHIN THE SHIP.

BRETHREN, let us read a portion of God's Word together, and see if we can derive therefrom a lesson for these days of storm and tempest which have come upon us all. Let us read Matt. viii. 23—27; Mark iv. 35—41; and Luke viii. 22—25. It is the simple narrative we all know so well of one of Jesus's miracles, when He accompanied His disciples across the Sea of Galilee in a ship, and stilled a tempest that arose, by His mere word, after He had been aroused from His sleep by His disciples, who cried to Him, in agony, "Lord, save us, we perish!"

The three versions of the narrative given us in the three first gospels should be carefully studied and compared by the reader before we proceed further. It will be found that the circumstances were these:—On a certain day, at evening, after the multitudes were sent away, Jesus and His disciples, by His desire, proposed to cross the sea, and embarked. The Lord retired to the hinder part of the ship, and there reclining on a pillow, fell asleep. While He was asleep, "a great storm of wind" arose, the sea became violently agitated, the waves beat into the ship, so that it was now full, and they were all (including Jesus, as the disciples thought) in jeopardy. They went to Him, therefore, in haste and terror, and roused Him, saying, "Master, Master, we perish!" "save us, we perish!" "carest Thou not that we perish?" Jesus arose, and saying first one word of encouragement to the terrified disciples, asking them "why they were so fearful, ye of little faith?" He rebuked the winds and the sea. These obeyed Him as their Creator, and "there was a great calm." After that stupendous act, and in the midst of their wonder at His power, He again said to them, "Why are ye so fearful? how is it ye have no faith? where is your faith?" Such was the miracle, such the conduct of the great God and our Saviour Jesus Christ, when He was journeying with His little Church, asleep, and assailed by a fearful earth-born storm.

What have we to learn from this interesting narrative in the light of our Identity? Commander Roberts tells us we have much to be taught in this simple story. Let us hear what he says to us about it. This voyage "to the other side" was the type of Jesus, journeying with His Church, through this long and trying dispensation, when He set out with His Church to reach the happier times of the dispensation yet to come, on "the other side." "Lo! I am with you always, even unto the end of the age." Be sure of that. "Amen" was His steadfast promise (Matt. xxviii. 20). The dispensation advances, it draws on towards the end, it is eveningtide. But Jesus retires from view. He is, or seems to be, asleep. His active visible interference in the affairs of men is not manifest to them, and they forget Him. He is asleep upon a pillow in the hinder part of the ship, though still with Israel. The winds and the sea, the raging powers of the world and Satan, these being the Gentile nations of the earth led on by their ruler, the god of this world, see this to be their opportunity, and rise up against the Lord and His anointed ones, His people Israel. The great earthquake woe, the time of the upheaval of the nations draws nigh. There are "signs in the sun, the moon, and in the stars." On earth there is distress of nations with perplexity, "*the sea and the waves roaring*," roaring against Israel in the ship, because Christ is there. Christ is apparently asleep, and the hearts of the terrified disciples are failing them for fear, and for looking after those things which are coming "*on the earth*" (Luke xxi. 25, 26).

Then the people of the Lord do that which they should have done at first. They go with their trials and distress to their hidden Redeemer, their sleeping Jesus, and tell Him their sorrows and fear. They beg Him to save them, "for they perish." This, no doubt, is faithless weakness, but "the Lord will be inquired of by the House of Israel to do this for them" (Ezek. xxxvi. 37), and they do well to go to Him. Their fear and tremblings were wrong. For Jesus was in the ship, and is security enough. But realise the danger, and who can blame their little faith if they thought Jesus asleep, could not help Himself or them? "The ship was covered with the waves," "it was filled with water," and "they were in jeopardy." We see not yet the British Empire brought to this most dreadful pass. But let us be sure we shall. We shall be in jeopardy, the State craft "water-logged," ready to go down, in awful peril, and yet Jesus asleep, Jesus doing nothing, Jesus permitting this extremity of peril to His people. Will not that be the day when "the enemy will come in like a flood"? (Isa. lix. 19). Will not that be the time when "Israel shall tremble from the West" at the mighty roarings which the Lord permits to try His nation's faith, and to show His own almighty power? (Hos. xi. 10). Surely the Lord will rise in that day, though now He is hiding Himself, asleep on a pillow in the ship, letting the storms, and winds, and waves of Satan arise till all seems lost. In Zech. ii. 13, He describes Himself as "raised up," as awake out of His slumber; and what is the result to be? "Be silent, O all flesh, before the Lord, for He is raised up out of His holy habitation." "Be silent!" "There was a great calm." The Lord rises to rebuke the Gentile nations, among whom the terrible storms arise. And how does He rebuke them? Let Zeph. iii. 8, and Isa. xlii. 14 tell us. "I have long time holden My peace, I have been still, and refrained Myself." (He has been asleep in the hinder part of the ship upon a pillow). "Now will I cry like a travailing woman. I will destroy and devour at once." "His determination is to gather the nations 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." There shall be a great calm. And then mark His love. He will at last gently rebuke His people's want of faith for fearing that they and their Empire could suffer shipwreck or loss during the terriffic hurricane of Satan's wrath; for they ought to have considered, and should have known that Jesus, being with them, as He promised them in Matt. xxviii. 20, no harm could possibly occur to them, since He was present with, and ever safe-guarding them. Reader, let these thoughts comfort us in our present national trials and deep distresses. Jesus is with us in the ship. He seems now to be asleep. He fails to rouse Himself to help us. He allows troubles, trials, distresses, to overwhelm us. We are in great peril, and the water is filling the ship. *Soon it will be full.* Let us, then, go to Him and fill His patient ears with our incessant, importunate cries for help, and be sure of this, He will rise. He will rebuke and destroy our national enemies, spiritual and temporal, and there shall be at last "a great calm," such a calm as Jesus only brings and Jesus only gives. Israel, praise ye the Lord!

OUR LORD'S MIRACLES.

WE think there may be much instruction in the facts and circumstances surrounding our Lord's miracles seen in the light of the Identity, which, from the mode we have hithero regarded them, we have missed. We have had our minds drawn to this subject lately, and propose to give our readers some of those suggestions which have occurred to us; not pretending that these are obvious from the narratives themselves, or are indeed the teaching intended to be conveyed to us by them. We throw these suggestions out as the result of our own personal reflections, and ask our friends, reading the story afresh in the light of our glorious Identity, to take the former for just what they are worth. We advert now to the healing at Bethsaida of a blind man, and miraculously effected by our Lord (Mark. viii. 22). The man was, we presume, an Israelite of Galilee, and he was "blind;" so blind that he was obliged to be led by the

Digitized by Google

hand. This man, mark, was the subject of intercession. His own countrymen and friends, men not blind, but seeing, interceded with the Lord for him. We question whether any blessing, spiritual or temporal, is ever granted by Him, unless there be first a desire implanted in some human heart to pray for the very blessing the Lord has determined to grant. It was so in this case. "They besought Jesus to touch him." Let the reader search the Scriptures, and he will find that in every instance human intercession has "moved the arm that moves the world," and obtained the blessing the blood of Jesus has been shed to buy. Think of Moses, Hannah, David, Solomon, Daniel, Jonah, Paul, each prayed for spiritual or temporal gifts, according to the will of God, and each obtained the boon and blessing they sought. The miracle in question was no exception. Intercessory prayer by the fellow countrymen of the blind one preceded his being brought to Christ. Those who prayed brought him they loved to Jesus, and asked Him to grant him what they possessed—sight. He yielded at once. Before they called He answered, while they were yet speaking He heard (Isa. lxv. 24).

Now mark the Lord's procedure. He led the blind one "out of the town," He "separated" "the blind," and "severed" him from those among whom he had usually resided, before He gave him sight. The cure could not be effected while the blind one was resident with his life-long companions, and therefore he is taken to a place where he is alone with his Lord, and there He touched him, put His hands upon him, and gradually, not at once, but after twice laying His hands upon him, effected the desired cure, and let him "see." When cured, the now "seeing," but lately blind man, is suffered to return to his "home." That "home," remember, was not the "town" whence he was lately led, but quite another spot, for in "returning," the now cured and seeing man was charged on no account to tell those in the "town," and, further, not to go into the "town" at all. During the process of cure the blindness, it must be noted, did not disappear at once. At first the cure was only partial; he saw men as trees walking; a little further light was granted, and he was restored, "seeing every man clearly."

Now, studied in the light of the Identity, the thoughts which have come unbidden into our mind, while reading the story of this miracle, are these:—Israel is God's "blind" people. They are afflicted with a disease, in that they cannot "see." They are sin-stained, and they have lost their "paths," in that, being British, they know not how they possibly can be Lost Israel. Some of their fellow countrymen, whose eyes have been opened, or who have seen their origin from their youth, bring the nation to the Lord for cure. They know He hath said, regarding a portion of this very afflicted people, "Thus saith the Lord God, I will yet for this be inquired of by the House of Israel, to do it for them," and they pray the Lord to open the nation's eyes, to give them the new covenant, and let them see their origin. Some with knowledge, others without it, pray Sunday by Sunday for the nation, that it may be blessed with the "new covenant," in the words, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee!" Human intercession, therefore, brings this blind people first to the Lord, and He so orders it. It is His own plan. He then undertakes the cure. What is His arrangement? He keeps the nation "separated" from those among whom they always dwelt from the time they were cast out into Medea till He brought them into the Western Isles. As Semitic people, He caused them to be in association and domicile with Aryan stocks for thirteen centuries, till in the fulness of time the Hebrew race was withdrawn, prior to the cure of their blindness, into the isles—outside the town—away from the Aryan peoples, among whom they had so long lived, blind as to their origin, ignorant of their noble pedigree, and fancying in blindness they were Aryans, not Hebrews; Gentiles, and not God's people Israel. Then having at last, in the solitude of their separation, "found" at the Reformation in the sixteenth century Him they sought not, and sought Him they asked not for (Isa. lxv. 1) their cure began. It is not effected at once, as we all see and know. Some here and others there perceive and "see." The lesson is learnt "here a little, there a little," "line upon line, line upon line," but we know that ere long the "blind people," in the act of being brought forth at this very moment, will soon universally "see," be restored to sight, and clearly comprehend their Identity.

Then, but not till then, will the patient be permitted to return "home." "I will place them in their houses, saith the Lord" (Hosea xi. 11). The "return" will be to "their inheritance," their ancient home in Palestine, the "Promised Land;" and mark, in "returning," the instruction to Israel is to go back, not to Denmark, Germany, Spain, Norway, or the other parts, whence they came, but to go straight home. "Go through, go through the Gates," is the injunction, "prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. lxii. 10). In thus returning to their "homes," the Tribes of Israel are directed not so much as to speak to the nations of the earth, their policy respecting the latter is to be one of "non-intervention, and non-interference;" they must, as God's people, hold entirely aloof from these Aryan races; for *their* fate is then to be engulfed in "the great earthquake, such as there was not since men were upon earth, so mighty an earthquake, so great," while Israel's *rôle* is to "return" in perfect isolation, and also in "perfect peace" (Jer. xxx. 10; Rev. xvi. 18). "Come, My people," saith Jehovah, "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, and the 'earth' also shall disclose her blood, and shall no more cover her slain" (Isa. xxvi. 20, 21).

Review.

Englishmen not Israelites. By John Wilkinson, a friend of Israel. Second edition, with appendix. Price 6d. Houghton and Co., London.

BY THE EDITOR. PART I.

AT page 167 of vol. i. of the BANNER, our friend "L. P." dealt with the Rev. J. Wilkinson's first pamphlet, calling it "sounding brass," and administered some heavy blows, which, as far as we are aware, have not been answered. Mr. Wilkinson has now gone into a second edition, with an appendix, at a reduced cost, which we hope will also have a large sale, because we find cause to decide therefrom that the Identity is advancing. We judge thus for this reason. The clergy, who are the bulk, we opine, of Mr. Wilkinson's readers, take the opposition pamphlets first, in order therewith to be able to beat down the assertions of those increasingly numerous "erring sheep" of their respective flocks, who, insisting on judging for themselves, are reading the BANNER, or some work in favour of the Identity. It seems to us, therefore, that in order to attract notice to the character of Mr. Wilkinson's attack on the truth, it will be well if we now pass in review the "testimony to Lo-Ammi," which, in obedience to Hosea's prophecy (i. 10), Mr. Wilkinson, some years since, brought out, and which, to fulfil the contemptible part of those destined to fight against God, he has now, in a second edition, reiterated. We propose to notice his appendix first, printed at page 39. Here Mr. Wilkinson calls ours "this unscriptural theory," and supplies the opponent with certain passages, as the hammer of "the Word," to deal out deadly "blows against all error of this kind."

The "hammer," however, in this case, turns out to be our old friend Rom. iv. 16, 17; and Gal. iii. 29, which we have so often found to be arguments in our own favour, and fatal to the antagonist (see vol. v. page 173, 175; page 228, also in reference to Gal. iii. 29). Mr. Wilkinson says, regarding Rom. iv., that St. Paul quoted the promise to Abraham "as referring to a spiritual seed."

On the contrary, ver. 1 shows he was speaking of a human progeny, owning Abraham as our father pertaining to the flesh (ver. i.); "all the seed" of ver. 16, is shown therein to be the seed of the two Houses—viz. (1), that which is of the law, Judah; and (2), that which is of the faith of Abraham, Israel (Hos. ii. 20). Gal. iii. 29 merely testifies to the great truth conveyed to Abraham regarding his seed, that, "if ye be Christ's, then are ye Abraham's seed"—*i.e.*, in the bulk, literally Hebrew believers in the Lord, but with the large addendum of *the children by adoption* from the purely Gentile world, who are also counted for the "seed" (Isa. lvi. 6, 8). The "many nations" were clearly those referred to in Gen. xvii. 4, xlviii. 19—namely, the Gentilised Hebrew offspring of the grandson of Jacob, who were to develop into *milo-hag-goim*, "the fulness of the Gentiles" of Rom. xi. 25, and nothing else can be made of these texts.

Mr. Wilkinson's hammer, therefore, does not strike us down, but demolishes his own spiritualising views, on the contrary, since he cannot bring his faithful believers, pure Gentiles, out of Ephraim's loins, without also admitting that the "many nations" must be Hebrews, the offspring of that *Israelite* boy of Joseph's House. We point to the British colonial Empire and say, "Behold the many nations!" but Mr. Wilkinson would be puzzled to show us his purely Gentile nations now, or by any existing likelihood hereafter, as *Christian converted nationalities* (see Zeph. iii. 8, for their fate).

Mr. Wilkinson's statement that our views would consign "all Gentile nations to extermination" is simply a *non sequitur*. Their polities in Europe will, we think, be overturned and overwhelmed, but the nations will remain, and when Israel and Judah are blessed with the Spirit, nationally (Jer. xxxi. 33; Heb. viii. 10), we can see for the Gentile world everywhere glorious Gospel times, when moved by the Lord, and not by the missionary operations of the Jews, as Mr. Wilkinson fondly hopes, "many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. viii. 22).

A second hammer, which Mr. Wilkinson promises his readers shall conquer the wicked Anglo-Israelites, is to be found in Deut. iv. 26, 27, and xxviii. 62—66. He asks, "Do the judgments there described and threatened against all the Twelve Tribes in case of future rebellion, apply as marks to the Anglo-Saxons? (page 40). We reply, "not now, but long ago, when they were disobedient and rebellious, yes." Those two chapters, if honestly read through, would disclose what Mr. Wilkinson cannot—namely, that disobedience was to be visited, repentance and obedience to be rewarded by restoration (Deut. iv. 30—40, xxviii. 1—14). We contend that the Ten Tribes (our British Khumri and Sakai ancestors) were, while wanderers among the nations, disobedient, and during all that time were tasting of every plague God set in these two chapters as His mark upon "Israel disobedient." But from the sixteenth century A.D., when the glorious Reformation became nationally ours, thenceforth, this nation being "Israel repentant and obedient," has, as a matter of fact, obtained all those blessings particularised as Israel's exclusive property in Deut. xxviii. 1—14, iv. 20—40. Unless they were Israel, how could such transfer be possible, and God be righteous? Further, since Judah is still obstinate and unrepentant, what can we expect but that she shall still abide under the heavy hand of the Divine displeasure?

When Mr. Wilkinson asserts roundly that "as long as the Twelve Tribes are out of Palestine they are under national ban and chastisement," he says what the Scriptures do not corroborate, and is thus "adding to the Word of God." He conveniently forgets that as soon as Israel-Ephraim were banished as God's "Lo-Ammi," Jeremiah, Ezekiel, Hosea, and Zechariah were all commissioned to send after them, *but not after Judah*, words of mercy and compassion. Such will be found in Jer. iii. 12, 15; Ezek. xi. 16; Hosea i. 10, ii. 14; Zech. x. 6—10.

Mr. Wilkinson cannot hope to hoodwink Christian men and women by the simple device of refusing to see or quote these texts. The Bible is happily in our hands, and whatever Mr. Wilkinson does himself, we all can read. There we find God regarded Ten-Tribed Israel as His bride, His wife; that He promised to be "as a little sanctuary to them in the countries where they should come," that as "Lo-Ammi" they should be "the sons of the living God," His Christian nation, and that He would be to them, "His saved, His redeemed ones, as though He had "not cast them off." Precious promises to Israel as distinct from Judah. How dare Mr. Wilkinson pass them by? How dare he pretend by silence that God's Word has no place in it for them? When Mr. Wilkinson adds (page 40) that the blessing of "the multitudinous seed" was promised to Israel "*after restoration*," but not before, he says what is directly opposed to God's own Word, and surely he must know it? Hosea i. 10 distinctly predicts that the increase shall be before Israel is joined by Judah, and the return takes place (ver. 11). Zech. x. 9, 10, distinctly reiterates the promise that the people shall so multiply in far countries that when they return to their land "place shall not be found for them." St. Paul, quoting Isa. x. 22, says (chap. ix. 27) that Israel's numbers, before the blessing of salvation (or restoration, see Isa. x. 22) reaches the remnant, shall be as "the sand of the sea." Mr. Wilkinson disingenuously hints that Jer. xxx. 19 limits the increase to the time after the return. The passage says nothing of the sort. God's Word cannot contradict itself, and the texts we have named being positive and precise, Mr. Wilkinson must be wrong, and we are sorry to add, wilfully so. The same remarks apply to Mr. Wilkinson's mere *dictum* that only after restoration is Israel to seek and fear the Lord (p. 40). Hosea iii. 4, 5 says nothing of the kind. The whole chapter, as we have often had shown us in the BANNER, refers to God's other wife, "Go yet, love a woman" (ver. 2), addressed to Judah, and not to Israel, and even if Mr. Wilkinson persists in applying the passage to the latter, the days of Israel's disobedient wanderings find them literally fulfilling Hosea iii. Mr. Wilkinson is perversely tied to a long hiatus of 1,800 years in God's dealings with His people to enable him to harmonise the Scriptures. There is no authority whatever in the Bible for such a monstrous idea, and it is cut to pieces by such texts as Luke i. 55; Gen. xvii. 9, where the covenant is stated to be "for ever," "for everlasting," and the promise cannot therefore be held in abeyance, much less abrogated by the transfer of the covenants bodily for a time, even for a moment, to a mongrel, Gentile, wicked, unworthy race, such as the British, in Mr. Wilkinson's view, certainly is. Mr. Wilkinson's sneering allusion to circumcision as the mark of true Israelism, and its absence in the British, has been answered *usque ad nauseam* in the BANNER. We shall not go over that weary ground again. But we would ask Mr. Wilkinson this, Do converted Jews adhere to circumcision? Did St. Paul, in his teaching, recommend it to Gentile, or even to Jewish converts? (Gal. v. 2; Acts xv. 5, 10, &c.) If not, then by Mr. Wilkinson's argument these uncircumcised ones are cut off from the promises, and cannot be followers of Jesus Christ, "the Minister of the circumcision for the truth of God, who came to confirm the promises *made to the fathers*"—that is, the Hebrew fathers. Our answer to Mr. Wilkinson is that British Israelites are circumcised in Christ (Col. ii. 11). Mr. Wilkinson ends his pamphlet with a *suppressio veri*, and hints that Anglo-Israelites deny that "Jews are Israelites." In a second edition this is shameful; and conduct such as his, when his error has once been pointed out, is simply unpardonable. We do not deny, but always loudly assert the Jews are Israelites.

(*To be continued.*)

THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH, EVEN IN HORTICULTURE.—The Hon. G. C. Brodrick, in his late work on "English Land and English Landlords," has the following remark on England of the present, and of the future, in respect to some modifications and reforms of the land laws he proposes:—"The population of an English village community will be less stationary and more fluctuating than heretofore, for the new race of English landlords will not be so deeply rooted in the soil, while tenants will transfer their capital more readily from one farm to another, and enterprising labourers will be constantly draughted off by emigration. But the motives for remaining, and for settling, in the country will also be stronger than ever, and England, *already the garden of Europe*, will more fully deserve that title, if the charms of its picturesque scenery and the supervision of its varied agriculture shall come to be shared by a more numerous proprietary."

SUBSCRIPTIONS RECEIVED BY THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

From April 15, to May 16, 1881.

	£	s.	d.
Mrs. Owen Pell	5	0	0
Sydney, New South Wales, Association	2	2	0
Mr. F. C. Danvers	0	10	0
Mr. Thomas C. Westfield	1	0	0
Mr. John T. W. Goodman	1	1	0
Miss Kelly	1	0	0
Mr. J. Jenkin, Lecture Fund	0	10	0
Mr. Alex. MacPhail	0	10	0
Mrs. Elliot Macnaghten	0	10	0
Mr. Samuel Woods	2	2	0
Mr. Joseph Simpson	1	0	0
Ditto, Lecture Fund	1	0	0
Miss Sibly	1	10	0
Eight of 5s. each	2	0	0
Six of 2s. 6d. each	0	15	0
Books from a Friend at Tunbridge valued at	0	14	0

May 16, 1881. JOHN S. ANDERSON, *Hon. Sec.*

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

BANNER FREE CIRCULATION FUND.

	£	s.	d.
A Lady, per Mr. Brigden, Upper Norwood Depository	0	2	0

A GENTLEWOMAN, reduced, seeks a SITUATION as Helpmate or Companion. Address, M. P. E., 60, Whitcomb-street, Leicester square, London, W.C.

ANGLO-ISRAEL BIBLE TRUTHS.—No. 4. By the EDITOR.—See "ISRAEL'S HOPE AND DESTINY," for June. 32 large pages, in coloured cover, 2d.

THE MISSION OF THE CHOSEN SEED. By W. S. CAVILL, Author of "The Promises to Abraham"—See "ISRAEL'S HOPE AND DESTINY," for June. Price 2d. Specimen copy post free 2½d. "Israel's Hope and Destiny" is published regularly on the first of every month.

Price 2d.; Annual Subscription, 2s. 6d.

ISRAEL'S HOPE AND DESTINY. Editor: Douglas A. Onslow, J.P. Contents for June, 1881: Anglo-Israel Bible Truths, No. 6, "But he shall have one Tribe for My servant David's sake, and for Jerusalem's sake the city which I have chosen out of all the Tribes of Israel" (1 Kings xi. 32)—The Mission of the Chosen Seed, by W. S. Cavill—Judah and Israel—"The Church and Nation"—Persecution of the Jews—Poetry, "Beaconsfield." Died April 19, 1881—Correspondence: The Redemption of Israel; Note by the Editor, &c.—Meetings, Lectures, &c.
London: Robert Banks, Racquet-court, Fleet street.

Just published. Price 1s., post free 1s. 1d.

THE EGYPTIAN ENIGMA. A Plea for the British Yard: Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.
London: Robert Banks, Racquet-court, Fleet-street.

Order of your Bookseller.

DR. JOSEPH WILD'S WORKS:—

THE

FUTURE OF ISRAEL AND JUDAH,

WITH PORTRAIT OF THE AUTHOR.

Handsome cloth gilt, price 2s., by post 2s. 3d.

ALSO

THE LOST TEN TRIBES.

Price 3s., by post 3s. 4d.

Dr. Wild is one of the most eminent American preachers; and the above works are written in a clear, novel, and racy manner, and will be read with great interest by all persons. New editions of each work have just been issued. They are bound in a style that will make them attractive gift books. "Philo-Israel" strongly recommends that all persons should obtain these books.
London: Robert Banks, Racquet-court, Fleet-street.

Price 6d.; post free, 7d.

CARDINAL PROOFS THAT THE BRITISH ARE THE LOST TRIBES OF ISRAEL.

THE ABRAHAMIC COVENANT.

By F. W. PHILLIPS.

With Two Chapters by PHILO-ISRAEL.

By the same Author.

BLESSINGS AND CURSES, AND THEIR RELATION TO ISRAEL AND JUDAH.
In neat coloured cover, price 2d., post free, 2½d.
London: Robert Banks, Racquet-court, Fleet-street.

NEW WORK BY PHILO-ISRAEL.

THE GEOGRAPHY OF THE GATES.
By PHILO-ISRAEL.
In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth, gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.
London: Robert Banks, Racquet-court, Fleet-street.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

Price 2d., post free 2½d.

MANASSEH AND THE UNITED STATES. An important Essay delivered before the "Lost Israel Identification Society," by the Rev. JOSEPH WILD, D.D., at Union Congregational Church, Brooklyn, New York.
London: Robert Banks, Racquet-court, Fleet-street, E.C.

Now ready, price 6d., post free 7d.

WHERE ARE THE TEN TRIBES?

By WILLIAM GREIG, OF MONTREAL, CANADA.

WITH AN INTRODUCTION BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET, E.C.;
And may be had, by ordering, of any bookseller.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

New Lincolnshire Farmhouse Feather Beds at half price. Over 5,000 beds sold in two years. Price only 1s. per lb.

A complete bed, bolster, and 2 pillows, 50lbs., carriage paid, for 50s. Union Bed Tick, 6 ft. 6 in. by 4 ft. 6 in., two pillows, one bolster, carriage paid 12s. 6d.

Send for Price List of other sizes and Testimonials from the London Agent, T. SMITH, 15, Wine Office Court, Fleet Street, London. Money returned if not approved.

Send for a Complete Admiral Fitzroy's Barometer for One Guinea. Size 3 ft. 6 in. long by 7 in. wide, equal to those sold at £5 5s. Nearly 2,000 sold in eight months by Thos. Smith, 15, Wine Office Court, Fleet Street, London. Agent for the Lincolnshire Bedding Company. Send for price list of Beds and Ticks. Money returned if not approved.

GREAT and INCREASED SUCCESS of the Rev. E. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS and ILL-HEALTH.

SINCE the Rev. E. J. SILVERTON removed from Nottingham to Hackney, London, in November last, he has been obliged to find more commodious premises. He may now be seen daily (Saturdays excepted) from 11 a.m. to 7 p.m., in the city (free of charge). He will be happy to send his Book of Health and Treatise on Diseases of the Ear and Affections of the Eye, price 1s. each, or free to the readers of this paper.

Note the Address—17, St. Bride Street, Ludgate Circus, London, E.C.

CANVASSERS and Colporteurs wanted to sell from house to house the CHRISTIAN HERALD, a well-illustrated penny religious weekly journal, containing always sermons by the Rev. C. H. Spurgeon and Dr. Talmage, Biographies, Stories, many Anecdotes, Sunday-school Lesson expounded, Temperance narratives, Prophetic article, Serial story, Pictures, &c. Its popularity is shown by its sale every week being 230,000 copies. Any man, woman, or youth may earn a few shillings in spare hours every week by selling it from house to house, or in the thoroughfares. A halfpenny edition of half the size of the penny edition is issued for such canvassers who think they can sell it best. One man has sold 200 on a Saturday. Address, Mr. Andrew, *Christian Herald*, Bakehouse-court, St. Paul's, London.

Stiff paper cover, price 6d., by post 7d.

THE NEW OLD STORY: With a Slight INTRODUCTION TO A MARVELLOUS PUZZLE.

By A E I.

A Book specially written for Children on our Identity with Lost Israel.
London: Robert Banks, Racquet-court, Fleet-street; W. H. Guest, 20, Warwick-lane, Paternoster-row.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.
London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 2d.; 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES?

By WILLIAM HOPTON, of Sutton Heath

Price 4d., by post 4½d. Special terms for a quantity.

THE ISRAEL OF GOD.

A SERVICE OF SONG

Upon the Career and Destiny of God's Ancient People Israel. WORDS AND MUSIC.

By C. W. E.

Robert Banks, Racquet-court, Fleet-street, E.C.

12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE

BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.
London: Robert Banks, Racquet-court, Fleet-street, E.C.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY JUNE 8, 1881. [All Rights Reserved.

Digitized by Google

"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. V. No. 233. Entered at Stationers' Hall.] WEDNESDAY, JUNE 15, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Judenhetze	245
The Revised Version of the New Testament	246
The Sealed Book.—Revelation v.—Part I. By L. G. A. R.	247
Inconsistent Interpretations	248
Mapplewell Mutual Improvement Society	248
Reviews—"Englishmen Not Israelites."—Part II. By the Editor. "The Chain of Ages."—Part I.	249
Correspondence	250
The Suez Canal	251
Is it Morning? By East Anglian	251
Identity Acrostic.—No. III. By Col. M. Beresford	251

JUDENHETZE.

THERE is hardly any fact of the present day which strikes men as being so remarkable as the strange persecution and trouble which is the hard lot of the House of Judah to-day, not only in Germany, but in Russia, and in Roumania. The name given to it is "*Judenhetze*,"—"Jew-bating," or "Jew-hunting." The word aptly describes the process. The Jewish populace of the Western provinces of Russia are persecuted, attacked, robbed, till forced to fly from parts where, from racial causes, they are despised and not allowed to live in peace. All over the Southern provinces in Russia, for a month past, the anti-Jewish movement has lasted, causing grave anxiety.

"Thousands of Jews," said the *Times* correspondent on May 22, 1881, "are ruined and homeless; the poorer families seeking relief and protection from the authorities, *the rich taking refuge in flight abroad.* Many rich Jews in Moscow have received threatening letters, and have abandoned their country-villas, hired for the Summer. In St. Petersburgh Jews who have Summer residences in the interior, are afraid to go to them. Since the 15th instant the number of arrests made in the Kieff districts alone for attacks on the Jews, amounts to 1,227."

Such are the sad accounts which continue to arrive in this country regarding the condition of the Jewish race in the localities where God has planted them in order to their suffering the vengeance to the full. The subject has become so serious in all respects that the *Times* newspaper, on May 24, devoted a leading article to the consideration of the phenomena, in view to explain to us here in free and happy Britain, why it is the Jews are so tried, and what the proper remedies are for so miserable a state of affairs. The Jews, it seems, are usurers, who grind down the rural population in Russia, as elsewhere, when they have a chance; but the fault is Russia's, which confines their race to that one avocation, and prevents the Jew developing his talents in other and safer channels. The people, on the other hand, hate the Jew, not so much because he is a Jew, a man whose religion they do not understand or regard, but rather because he is a foreigner "with a religion which, it is suspected, leads him to use the Synagogue for sacrificial purposes." They are encouraged to persecute him, because they see their government, with the Czar at its head, lending itself to acts which, like the case of Mr. Lewishon, amount to a breach of international obligations, banishing a British subject because he is a Jew, and under the pretence that being a Jew, and a foreigner, he may be a Nihilist in disguise! All these causes combined are at present operating to produce the most intense and bitter hatred to fall upon a race which is being persecuted out of Russia, is being hunted in Germany, and is being ill-used and generally outraged throughout those countries and Roumania. What is the true reason of this state of things, as seen in the light of our Identity, and why are the Jews so treated now? We think Jeremiah xvi. 16 explains the whole thing very clearly. For after promising in verses 14, 15, that the Lord will again bring the captivity of "the children of Israel," *i.e.*, that of the House of Israel from the land of the North, and that of the House of Judah, "from all the lands whither the Lord had driven them," God declares regarding Judah (we believe), "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and AFTER, will I send for many hunters (*Judenhetze*), and they shall hunt them from every mountain (or *nation*: Russia and Germany), and from every hill (or smaller State: Roumania, &c.), and out of the holes of the rocks." But hunt them whither? Where have the Jews to go just before the captivities return? Surely to the House of Israel! (Jer. iii. 18). To "the Isles of the West," where Ephraim dwells (Isa. xxiv. 15). "Westwards," therefore, from their present habitations, till they reach the only safe resting-place God has provided for them ere they are succoured by their brethren of the House of Israel, and united with them, set out for their glorious inheritance whither the Thirteen Tribes are bound. The condition of the unfortunate Jews in Roumania, as reported on May 24, in the *Standard*, may be judged by the following quotation, the report being from Vienna by the "own correspondent" of that paper of the day before:—

"The Jewish inhabitants of Roumania have been thrown into a state of great terror by the announcement of the Roumanian Government that no Jews seeking to escape from Russia will be permitted to cross the Roumanian frontier. The anti-Semitic agitation in Roumania is becoming every day

Digitized by Google

more violent, and it is feared that brutal excesses may be perpetrated against persons of the Hebrew faith. The leaders of the anti-Jewish party declare that as soon as the approaching festival of the coronation shall be over they will stir up the popular prejudices against the Jews with redoubled vigour."

The sufferings of our brethren of Judah cannot but fill us with compassion for their terrible fate. We trust the *Judenhetze* may speedily send them to their only haven of safety, where we see by the condition of our towns and cities, and the vast number of houses lacking inhabitants (in consequence of the overbuilding which has been taking place everywhere), that God has prepared for the comfortable reception of the millions of Jews who shortly will seek refuge among us. These, driven by *Judenhass* and *Judenhetze* from their foreign habitations, will come to these secure shores where Israel "dwelleth safely," and "is in rest, is quiet, and none can make him afraid" (Jer. xxx. 10).

Apart from the suffering which these violent proceedings must entail on the Jews, we are rejoiced to see in the *Judenhetze* another proof that Israel's Identity is soon to be proclaimed. For Israel and Judah are "together" to return at no distant date. Humanly speaking, nothing but the "hunters" and "Jew-baters" would or could have driven the Jews from their continental domiciles. But, true to prophecy, the Lord's hand is working to fulfil His own and our prophet Jeremiah's words (xvi. 16) and so the House of Judah, "hunted" out of the mountains and the hills, and the holes of the rocks, are travelling Westward (as we lately showed), and will do so now, no doubt, with additional celerity, as the time approaches. Welcoming these good signs of the close approach of the Bridegroom, we joy and rejoice exceedingly, and bid our readers in praising the Lord, to do the same.

THE REVISED VERSION OF THE NEW TESTAMENT.

THE admirable article in the *Times* newspaper of May 25, 1881, on the revised version of the New Testament, drew from our friend, "L. P.," the remark: "I must say it is very striking, as compared with foreign papers, to read in Israel's first newspaper, the *Times*, a long article—clear, fair, and just—on the revision of the New Testament." In what nation would such a work be undertaken at all? What nation among the Gentile races could possibly produce, or would care to produce, such an admirable result as was presented to us on the memorable Tuesday morning, May 17, 1881, when the precious volume came into our possession? It is the most splendid, accurate, glorious edition of "the words of the great God of Israel" given to His people since they were written for our learning 1,800 years ago; and we thank Him for them, from our Identity point of view, as a new illustration of Psa. cxlvii. 19, 20. He hath verily now "shewed 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."

It is not our intention on this occasion to go over the ground traversed by the *Times* in its excellent article, or to treat at length of the history of the revision and the manner in which the translators have done their work in regard to the New Testament. Suffice it to say that the changes made in the revised version, though many, are entirely in favour of our Identity; "the style of the language employed in the authorised version has been closely followed in the revision;" "the *minimum* of innovation has been combined with the *maximum* of accuracy of rendering, of authenticity of text, and of perspicuity of language. The *Times* has well said, "the revised version is not only a great advance in accuracy, but it is simply the most accurate and scholarly rendering of the Greek Testament extant in any language" (thus proving again the British are "the head and not the tail"). "It is the first and only attempt to make a translation which shall be a true copy and transcript of an original text, itself the most authentic, which the scholarship of the age can construct from all the materials extant."

The point of interest to our readers who are studying our Identity, is what the translators make of those texts in the New Testament on which we have usually relied in proof of our Hebrew origin. We say that they have wonderfully helped our cause, and vindicated our opinions.

Let us take a few examples as illustrations of our meaning. In Luke ii. 32, where the authorised version has a mistranslation which has veiled a glorious Identity truth by making "Christ a Light *to lighten* the Gentiles," the revision gives us the beautiful view that He is "a Light for *revelation* to the Gentiles;" or, as marginally also rendered, "a Light for the unveiling of the Gentiles"—which shows there was something to reveal or unveil among the Gentiles, and Christ came to do that, and to be "the glory of His people Israel."

In verse 14 of the same chapter we have the true rendering given, "Glory to God in the highest, and on earth peace among men in whom He is well pleased," or, "men of good pleasure;" God's chosen people, in fact, and for them alone. In verse 10 we have the article "the" inserted, correctly limiting the "good tidings of great joy to all *the* people," "for there is born to YOU this day," &c.—a very different (but true) rendering of what the authorised version has hitherto presented to our minds of the glorious message. In verse 38 the revision suggests to us that a part of Christ's work He came to do was "the redemption of Jerusalem," a change, indeed, from the authorised version's words.

In Zacharias' song, verse 68, we have the Identity view maintained by our revisers, in the words, "Blessed be the God of Israel, for He hath visited and wrought redemption for His people, and hath raised up a horn of salvation for us in the House of His servant David. . . . Salvation from our enemies, and from the hand of all that hate us. To show mercy towards our fathers, and to remember His holy covenant, the oath which He sware unto Abraham our father," &c. Thus proving that the redemption of Christ was wrought for Israel only, in order to enable the oath to Abraham to have effect.

In John vii. 35 we have, in the revised version, our views clearly stated, as the inquiry of the Jews, "Whither will this Man go that we shall not find Him? Will He go unto the Dispersion among (or "of," margin) the Greeks, and teach the Greeks?" showing the (Ten-Tribed) Dispersion was not distinguishable to the Jews from those people they called the Hellenes or Greeks; and that a Dispersion of hidden Hebrews was among the Greeks, who were not Jews, since these could not be mistaken or hidden.

In Rom. xi. 17—24 the revision makes it clear that it was not the "wild olive tree," but a "wild olive" (fruit) or graft, which was introduced into the still standing good olive Israelite tree, never cut down at all, as alleged by our opponents. Verses 17 and 24 make that quite plain. In verse 25 the word "blindness" is rendered "hardness," which suits our British case well, and gives good hope that as soon as "the fulness of Gentiles" or "*Melo-hag-goim*" of Gen. xlviii. 19 shall have come in, the outpouring of the Holy Spirit will be granted to British-Israel; and "All-Israel" shall be saved. Then will be the appearance of "*the* Deliverer" (not of *a* Deliverer, as some fondly imagine), and "*the* Deliverer, even Jehovah-Jesus, shall take away ungodlinesses (margin, revised version) from Jacob, according to the covenant from Me"—alluding, doubtless, to Jer. xxxi. 33.

The revised edition brings out 1 Peter i. 1 very clearly, and proves that the epistle was addressed by St. Peter to the Ten-Tribed Dispersion. It runs thus: "Peter, an apostle of Jesus Christ, to the elect, who are sojourners of the Dispersion in

Digitized by Google

Pontus, Galatia, Cappadocia, Asia, Bithynia, according to the foreknowledge of God the Father," &c. That this Dispersion was Christianised Israel is clear from chapter ii. 9, where the revised version reads thus, pointing back to God's chosen nation, "Lo-Ammi" Israel, now redeemed, "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light, which in times past were no people, but now are the people of God, which had not obtained mercy, but now have obtained mercy" (Isa. xli. 8, xliii. 7, 21; Exod. xix. 6; Psa. ii. 8; Hosea i. 6, 10, ii. 23, &c.).

Our space forbids us carrying on the examination further. But we may truly say that, as far as we have gone in the comparison of the revised with the authorised version, we do not find a single alteration of reading which places a difficulty in the way of our Identity, its hopes and prospects. On the contrary, the revision helps our cause, as we fully expected it would; since it brings us nearer to the mind of the Spirit which dictated the New Testament; and the testimony of Scripture is, that God's promises are true, and that the nation which is in enjoyment of all the blessings promised by covenant and God's oath to "Abraham and his seed for ever," must be no other than Lost Israel, since the House of Judah, or the Jews, have not so much as even one of them in possession. Israel, praise ye the Lord! (Psa. cxlvii. 19, 20).

THE SEALED BOOK.—REVELATION V.

By L. G. A. R.

PART I.

THE task we have assigned ourselves is to endeavour, by the help of the Holy Spirit, to elicit some new light in the interpretation of Rev. v. and vi., and this because we do not feel satisfied with former comments, and mainly because we think that the book of Revelation deals in the first instance with the setting forth of Christ and His people, and deals, in the second place, with their enemies.

The sealed book on the right hand of Him who sits upon the throne is carefully closed with seven seals; this we take to denote the darkness that rested upon the then future, not partial, but complete. The seven seals we take to be rather theological, so to speak, than material. This view is confirmed by the fact that, whenever a seal is broken, some portion of the contents is revealed.

This book has been shut—even to the understanding of God's own dear people—so effectually, as God Himself had foretold, until the time of the end (Dan. xii. 4, 9; Isa. xxix. 10—12), that though many earnest men have striven to make known its contents, they have all partially failed.

We are encouraged, however, by Daniel's experience in chapter ix., where we find that it was not until within two years of the return of the captive Jews from Babylon that Daniel, "the greatly beloved," was given skill and understanding "to understand the matter," and consider the vision. Let the reader refer to Jer. xxxii., where he will find two books, *one sealed* and another open; the latter, probably, is the one described in Ezek. ii. 9, 10. The sealed one contains, we believe, the substance of what is alluded to in Jer. xxxii. 36—44, and is the prototype of the one under consideration.

It does not appear to us reasonable to suppose that the sealed book in Rev. v. contains merely a revelation of the future, or that it comprises the whole book of Revelation. The seven seals are all broken in Rev. viii. 1, and verse 2 begins a new view of the subject, or a fuller insight into the operations contained between the sixth seal and the seventh. If this be so, then the culminating point is attained in chapter vii., which records the sealing of the 144,000 out of all the Tribes of Israel—Dan only excluded, since he was away from the scene of the sealing vision, which was the Roman earth, or mystical Babylon. Dan had already found his way into the "isles of the West." The same chapter reveals also the "great multitude" which no man can number; glancing at the margin we find reference to Rom. xi. 25, which "fulness of Gentiles" again carries us back to the original promise that Ephraim should become a multitude of nations (Gen. xlviii. 19); when, God's promise having been fulfilled, then *all Israel shall be saved*—the Ephraim-Israel first, the Judah-Israel at last.

This view leads us to limit the time of the sealing of the 144,000 to the destruction of the Pagan Roman Empire, since Dan is not there, and also that Ephraim's name is not mentioned, although he appears as Joseph, being in the land of forgetfulness; Manasseh being mentioned, for said he, God hath made me forget all my father's house (Gen. xli. 51), the spiritual Egypt; and it is not *there* that he is to bring forth fruit. This fruit-bearing (Ephraim-Israel) appears in verse 9. In Rev. vi. we shall have brought before us Israel represented as a horse *in the field*, going even to Babylon; and finally, in their sealing, being redeemed from thence (Micah iv. 10).

Looking at history we should find a people who had been once a military Power in Europe, escaped out of it into the place where Dan already had come; these escaped ones—the Twelve Tribes—reconstituted as a redeemed nation, forming a nucleus, and growing, in time, by reason of constant accretion, into a multitude which no man can number, and bearing fruit to the glory of God (Isa. xl. 31, xli. 1, 8, 9).

The sixth chapter contains the opening of the six seals, and what transpired in consecutive order. Now, if this book is to be taken literally, then it would have been impossible to read anything therein until the seventh seal had been broken; whereas, if we look upon it as a purely figurative mode of expressing its secrecy, we may say (*now* that we have arrived at the "time of the end") that, as in Zech. xi. 10 God's covenant under the law had been broken with *all the people*, and since He had said, "I will never break My covenant with you," and as Christ was a Minister of the circumcision (not made with hands) to confirm the promises, this book must be a NEW COVENANT, made with that same people, which we shall term, "the New Covenant dedicated with blood." This expression we take from Heb. ix. 15—17, where the TWO covenants are compared: the New Covenant is made with the House of Israel and with the House of Judah (Heb. viii. 8—13; Jer. xxxi. 31—34). We cannot spiritualise the one without the other.

This reasoning leads us to enter more fully into the feelings of the beloved disciple, as he saw this book with the writing on the back or outside, "the New Covenant dedicated with blood;" and when hearing the challenge of the mighty angel, he saw there was no one able to open the book, nor to look thereon, "He wept much."

Let us try to place ourselves in John's circumstances—he, the last of the apostles, saw the cause of Christ persecuted, himself in banishment, the whole terrible power of the Roman Empire thrown upon his people had crushed them; the name of Israel was, as it were, blotted out; and their remembrance was likely to cease from among the nations.

Had God forsworn Himself? Was He man, and not God? Where was "His Name's sake," of which of old He had been so jealous? The kingdom of God had been visibly taken from the Jews, but as yet not manifestly given to a NATION. The present was despaired of, the future was dark. What is to be the end of these things? How was John's faith to be built up? Had he believed in vain? The words would still sound in his ears, "There be some standing here which shall not taste of death until they see the kingdom of God come with power." Were all his cherished hopes concerning this kingdom, God's promises to Abraham, never to receive confirmation? Is this new covenant to remain sealed to him whom Jesus loved? Then how could others have their faith buoyed up when the

Digitized by Google

Anti-Christ should appear, the perilous times in the last days of which John himself had written (1 John ii. 18—24); and how could they believe in "that which they had heard from the beginning"?

The apostle is, then, greatly relieved on seeing the "Lion of the Tribe of Judah," the root of David had prevailed to open the book, and the enraptured ones around the throne burst out into the new song—that song which no one could learn "save the 144,000 which were redeemed from the earth;" these are the first-fruits unto God and to the Lamb.

These, "the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, Bythynia," "the Twelve Tribes which are of the Dispersion," "the elect race," "royal priesthood," "holy nation," these redeemed ones once in dispersion are in the scene before John, represented as gathered in an anticipatory vision, and their song is: "Worthy art Thou to take the book, and to open the seals thereof, for Thou wast slain, and didst purchase unto God with Thy blood *men* of every tribe and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (compare 1 Pet. i. 1—5, ii. 9, 10; James i. 1, 18; Rev. iv., v. 9, 10, revised version).

This House of Israel was scattered among all nations as "wanderers" (Amos ix. 9; Hos. ix. 17), and is to be found gathered in these "islands of the West" (Isa. xxiv. 13—15, xlii. 10—12), there singing that beautiful song it is their especial privilege to sing, Psa. cvii. 2, &c.

And so the beloved disciple sees in vision what Daniel the greatly beloved had foretold, "the kingdom given to the saints of the Most High," and what he had been led to expect from Old Testament prophecies (Dan. vii. 22—27; Micah iv. 8; Psa. cxlvii. 19, 20, cxlviii. 12, cxlix.).

Such, in brief, is the preparatory vision; and now we purpose laying before the readers of the BANNER a new scheme of interpreting the "white horse" and his fellows. Enough has been said to lead the reader to see that this book concerns primarily God's own dear people, and Rome only incidentally; as in former times it was found necessary to bring in Babylon as the great instrument for evil at the head of the Gentile world, amongst whom Israel was thrown.

(To be continued.)

INCONSISTENT INTERPRETATIONS.

THE Rev. C. W. Hickson in his speech at the annual meeting of the Metropolitan Anglo-Israel Association, on May 20, last, made some excellent observations on the need of consistent interpretations in dealing with connected passages of God's Word. He then pointed out how our opponents have always fallen into this error; no greater delinquent in the matter of inconsistency existing than the Rev. Dr. Horatius Bonar.

Were we to ask him in regard to Isaiah xlii. 24, to whom the Lord was referring as "given to the spoil," and as "abandoned to the robbers;" whether Jacob and Israel in the passage meant literal Israel or spiritual Israel, doubtless Dr. Bonar and his school would unhesitatingly reply at once, "Literal Israel, of course." On literal Israel they would, as something bad predicted, consign "the fury of God's anger, and the strength of battle" of verse 25. Also the suffering from "the fire round about," the burning, and yet the callous indifference to the punishment in the chastised sinner, "*literal* Israel." Turn next to the next chapter (xliii. 1—7), which in the original follows chapter xlii. 25, without a break, and ask Dr. Bonar again to whom the good things promised there belong? to spiritual Israel (the Church) or to literal Israel, the chastised? and the answer, as we know, is invariably "To spiritual Israel," Christ's Church, without doubt.

Herein is a great and unjustifiable inconsistency of interpretation. For by no valid reason can the sudden change of application in consecutive passages, where the same words, Jacob and Israel, occur, from one to a totally different object, be justified. Either spiritual Israel and spiritual Jacob—the Church, is first the object of God's fury, anger, fiery wrath and burning punishment, but after that of His blessing (*which our opponents will not and cannot allow*)—or the literal Israel and Jacob, punished first, as our opponents admit, are afterwards comforted, saved, and blessed, since they are the same literal Israel Christianised. It must be one or the other. Our opponents must take their choice, they cannot inconsistently change their interpretations arbitrarily without sufficient, or indeed any valid cause.

Isaiah liv. 6, 8, are treated also in the same inconsistent manner by our opponents. Mr. Hickson observed that the woman, forsaken, grieved in spirit, and a wife of youth *refused*, no doubt Dr. Bonar could apply to "literal Israel," because the facts point clearly that way. But why is verse 8 interpreted inconsistently with verse 6, though manifestly treating of the same object, when our opponents persistently declare that "the everlasting kindness, and mercy," and Redeemer's pledge, are all for "spiritual Israel" (being something good) but is not for literal Israel at all? Either both are for the latter, which is the truth, or both are to be applied to the Church, meaning "spiritual Israel," without reference to the Hebrew nation at all, which our opponents cannot allow, since then "the Church" would have manifestly some time or other to be "forsaken," "grieved in spirit," and "refused" as a wife, after the manner the passage declares Israel is to be. Similarly Mr. Hickson instanced the opponents' treatment of Hosea i. 4—9, and 10, 11. The former being bad is the portion of the Ten Tribes, according to the opponents. But verses 10 and 11 being something good and pleasant, is inconsistently denied to the same Ten Tribes, and allotted to the "Church," which is, forsooth, to be multitudinous, called not My people, just where she turns out to be "sons of the living God." The inconsistency in this case becomes glaring, when verse 11, with Judah's joinder with Israel, and the return of the two Houses to "the land," are taken into account. In regard to Zechariah x., another case of inconsistent interpretation, Mr. Hickson pointed out how verses 5—10 distinguish Israel from Judah—Judah is strengthened, Joseph (Israel) saved—both brought back again, both subjects of mercy at last, treated as though "not cast off." But verse 7 gives Ephraim mercies separately, and these must be under fulfilment now before the union of the two Houses; since then, and thenceforth, Ezekiel xxxvii. 22 teaches us, there will be no separation of blessings, but the Twelve Tribes will share, and share alike in all. "Ephraim," therefore, has now, as literal Israel, to be gathered, (a fact accomplished), to increase (under accomplishment in the British), to be sown among the people, or Gentiles, dispersed in far countries, to "live" in Christianity with their children, and "turn again" to God, all which must nationally be, and is nationally fulfilled in us British, but is not, and cannot be, as a fact, accomplished in the Church of Christ, or, as our opponents term her, "spiritual Israel."

MAPPLEWELL MUTUAL IMPROVEMENT SOCIETY.—On Monday evening a public lecture was given in connection with the above society by Mr. A. K. Robinson, of Leeds, on "The Scriptural Evidences of the Identity of the British race with the Ten Tribes of Israel." The lecture was a very able and interesting one, and was delivered in an excellent style. The subject was handled in a masterly manner. The expense of the lecture, &c. (which was free to all), was kindly defrayed by Mr. John F. Wood, of Barugh Green, who is a zealous advocate of the Identity theory. There was a large and respectable audience, including many ladies and visitors from Barugh and Darton. Mr. Robinson lectures again on Monday next, on "The Promised Land; or, England's Inheritance in the East."—*Barnsley Chronicle*, April 2, 1881.

Digitized by Google

Reviews.

Englishmen not Israelites. By John Wilkinson, a friend of Israel. Second edition, with appendix. Price 6d. Houghton and Co., London.

BY THE EDITOR. PART II.

WE beg our readers to notice how, on the very title-page of his pamphlet, Mr. Wilkinson ostentatiously fulfils Hosea i. 10. In the place where Israel of the Ten Tribes was to be spoken of as a Christian nation—"sons of the living God"—there wilfully blinded men would, the prophet said, cry out regarding them, "Lo-Ammi!" they are "not God's people." Such is Mr. W.'s testimony regarding the race of Englishmen. The nation whom we lately heard an Ojibway Indian Chief, Pahtahquahong Chase (a Christian minister), declare in our hearing from the pulpit, "was the great Christian nation of the earth," Mr. W., in fulfilment of a despicable destiny, shouts out loudly is "not Israel," "not His people," therefore, "Lo-Ammi." Mr. W. is verily a blind witness, and by denying God's people he dishonours Him. We have not time, nor room, nor patience, to pass in review all Mr. W.'s statements in the 38 pages of his pamphlet. He commences with untruth; and, as we showed before, he ends his second edition, after being plainly told his error, by untruth wilfully repeated. He declares Anglo-Israelism, as represented by Mr. Hine's first volume, called, "The Twenty-Seven Identifications," asserts "that the *Jews* are *not* Israelites." The pamphlet in question, as has often been proved, and anyone can satisfy himself of the fact by reading, says no such thing. On the contrary, Mr. Hine, and all Identity writers since, have openly, largely, fully, and unreservedly admitted that Jews are Israelites, and always were; but the House of Israel was and is distinct from the House of Judah or the Jews; because, while "all Jews are Israelites, not all Israelites are Jews." Mr. W. most disingenuously repeats the error over and over again, even in his second edition, and thinks by such repetition to stifle inquiry, whereas he only proves thereby that his own *animus* is great, and that prejudice has blinded him, even when God's truth and Christian candour are in question. In his preface, page iv., Mr. W. makes the statement we have so often refuted—namely, that Anglo-Israelism hurts the cause of Jewish evangelisation. It is not so. Our own position as a treasurer of the Jews' Society for twelve years past is proof positive against Mr. W.; and we tell him that, so far from doing or wishing injury to Jewish conversion, Israelites, if true to their principles, must heartily work for them, because they are brethren; and the Lord taught us to take the Gospel (our own mission) to the Jew first. In regard to our alleged application of all the curses to Judah and all the blessings to Israel (page iv.), we deny again that such is the fact. We say that, *pro tem*, God is giving us, as the House of Joseph obedient, their promised blessings now; while, *pro tem*, Judah, disobedient still, is under curses. But the time is soon to come (and the sooner the better, for us and for the world) when Judah shall be blessed with us—share and share alike with *us*, in all God's good gifts; and even in this time of their eclipse we proclaim that the Jews are not wholly without their good things. For, first, a member of that race occupies the throne of British-Israel, the greatest sceptre this world has ever seen. Second, the wealth of the world is largely in their hands. Third, God's blessing is on them still in preserving them—giving them power and intellect, and aptness for many pursuits in life wherein they excel all Gentile nations; and fourth, after all—as God's ancient people were separated from Him—they are markedly His chosen ones, "His present" (Isaiah xviii). Mr. W.'s pamphlet then is founded on error and misconception. What wonder that his conclusions are erroneous, and his arguments lame? The whole of Mr. W.'s arguments, indeed, against our Identity are founded on the plain but fundamental error which he hugs—that our views as to the Scriptural distinction between Israel and Judah are fallacious and unscriptural. He calls this our "fundamental error" (page 8), but until he sees his own he cannot possibly view correctly the truth of God's Word, on which the whole of the two Testaments is built. But the wonderful part of Mr. W.'s blindness is that while he with great energy attacks our belief regarding this vital point, he holds himself quite as distinctly as we do that Israel is one thing, but Judah another. At pages 21 and 38 he seems, for instance, to admit that the Ten Tribes exist, but with remarkable want of candour he denies it is his purpose to show who and where they are, but merely that it is his to prove that the English are not they. He seems to admit that the Nestorians, the Falashas, the Afghans, and North American Indians may be the Ten Tribes (thus admitting their separate existence), but claims to assert that the English certainly are not. While Mr. W. very properly denounces the spiritualising robbery of our clerics, which takes all Israel's Scriptural blessings and confers them bodily on the Christian Church as "spiritual Israel," he equally denounces the teachings of the Identity because the blessings of Israel—that is, of the House of Joseph of the Ten Tribes—are properly reserved by us for that House only, and are not (unjustly) appropriated, as he would have it, to his favourites, the Two Tribes, or the Jews. Not so says God's Word. There the distinction is as clear as the day. Israel and Judah, two nations, now in separation, destined to be one; both Israelites, but one, Ephraim-Israelites, the other Judah-Israelites; the one presently under blessing, the other under the temporary hidings of God's face; the one a nation, the other a scattered people; the one a multitude of nations, Christian in religion, but mistaken for a Lo-Ammi Japhetic race; the other few and scattered, Jewish in religion still, known everywhere as God's ancient people, the Hebrew remnant of the House of Judah. All this Mr. W. cannot or will not see. He maintains that we say that "the Jews are not Israelites," whereas we declare they are, and that we wickedly rob them of the blessings God's Word promises to Israelites, whereas we say that God's Word promises certain blessings to the House of Joseph, which is Ephraim-Israel, and those blessings were never meant for, and cannot be grasped by Judah-Israel, in detriment of the true heir, Israel of the Ten Tribes. This in a nutshell is the contention between Mr. W. and us. We have no hesitation in saying Mr. W. is "blind" regarding the distinction, and being so, has missed the true meaning of eight-tenths of God's Word, and the scope of the New as well as of the Old Testament. His whole pamphlet, by its utter confusion of details, by its application of promises made to Israel of the Ten Tribes to Judah, by taking Judah to mean the House of Israel, and the House of Israel to mean the Jews, produces confusion worse confounded, sets the cart before the horse, makes muddle where God's Word is clear, and mystifies the whole of the prophetic teachings of the Bible. We propose, in our next and concluding notice, to give a few instances of Mr. W.'s strange inability to see distinctions where God has plainly drawn them, and his determination to shut his eyes to truths which are written in the Word as with a sunbeam.

(To be continued).

The Chain of Ages, &c. By W. B. Galloway, M.A. Sampson Low & Co., 188, Fleet-street, London, E.C. Price 16s.

PART I.

"WHAT HAS BECOME OF THE TEN TRIBES?"

THE Rev. Mr. Galloway, at page 228 of his work, chapter vi., gives us an intensely interesting account of what he sees and knows regarding the question of the Ten Tribes and their whereabouts. He starts with a decided assertion, which will put to flight a host of our opponents. He declares, "From their captivity the main body of the Ten Tribes never returned to Palestine" (page 228). Differing from our author in his supposition that some of Ephraim and Manasseh returned with the Jewish captivity, and for which we find no support in the texts he quotes, we agree that the land of the Ten Tribes having been allotted to foreigners, and these not having been dispossessed, the Ten Tribes could not have returned if they would. The testimony of Josephus and Jerome, in the first and fifth centuries, A.D., is quoted by Mr. Galloway in proof of his position, and he finds the ignorance of the Jews as to any such return a bar to the belief in the alleged fact. "It is becoming important to inquire," says Mr. Galloway, "what has become of the Tribes" (p. 230), and we quite agree with him, and thank him for the help he gives us in trying to find them. Supposing 200,000 of them to be in the mountains of ancient Media to-day as Nestorian Christians, "where are the rest?" The probability is hinted by Mr. G. that before the dispersion the Israelites of the Ten Tribes traded for tin, and settled in Cornwall, Ireland, Greece, Spain, and elsewhere, taking Baal-worship with them. Dan's connection with Sparta and the Lacedemonians is noticed, and the connection between the name of Sakas, or Sakian, with "the House of Isaac" (*saac*, laughter) is plainly indicated as probable (page 234). Mr. Galloway notices Wolff's conjecture that the Ten Tribes had gone to "the land of darkness beyond the Sabbatical Zion," as indicating the land of the Cimmerii—Cimmerian darkness being proverbial (page 236), and thinks the spot described was the Tanais river, or the Straits of Yenicale. Our author draws much instruction from Hos. i., as indicating a Cimmerian or Japhetic transformation, destined for the Hebrew Shemitic Israelites; showing that we must look for these Ten Tribes as a European Gentile race, dried figs (Jer. xxiv.), dry bones (Ezek. xxxvii.), unlike Israelites as possible. Noticing that traces of the wanderings of

Digitized by Google

Israel are found in the Crimea, it is probable that Israel succeeded to the very name of the Cimmerians when they occupied their territory (page 240), *and the latter were driven back into Asia*, Mr. Galloway records that outcast Israel, or the House of that name, was known as Sakai, or Saaks (Hebrew, *saak*, to laugh). The Greeks knew them as Gelæ, meaning also to laugh; also Cadusii, or the holy people (Hebrew, *Kedushim*). He finds the Saaks and Israelites were probably identical, for the reasons following (page 243):—There was, soon after Israel was carried captive and located in Media, a strong pressure of Getæ and Messagtæ, Huns and Alani brought to bear on them, forcing them *Westwards* (p. 245). A West and Northerly course, to avoid the Roman armies, drove the retreating Israelites towards Northern Europe, in the direction of "The Hyperborean Islands (Britain), of which they had doubtless heard from former traders in Palestine, and from their ἄγγελοι (Angli—*English*), sent out to pioneer" (page 248). Driven by Charlemagne's conquests, the Saxons and Danes—the descendants of the Sacæ—forced out of their European Continental settlements, were gradually pressed into their last asylum, Britain. Mr. G. clearly traces the Saxons from the Sacæ, and produces evidence that the latter were located where the House of Israel was carried captive (page 250). The Cadusii, neighbours of the Sakai were thought by Fuller to be Israelites—their name, Kedushim, in Hebrew, means "*the holy people*." Their neighbours, the Calchians, practised circumcision. But Pliny (says Mr. Galloway) called the Cadusii, Gelæ—which, if Greek, means to laugh (γελᾶν), having the same signification as Saak, or Isaac, "laughter" (Gen. xxi. 6). Mr. Galloway clearly suggests that the names Gelæ and Gélöi are Greek renderings for the "House of Isaac," which are of the same meaning as Sacæ and Saaks—and he thinks a reference to Israel mingling as potter's clay with the iron men of the Roman Empire is concealed in Dan. ii. 41 and Isa. lxiv. 8, *pointing to a Western immigration of Israel from Asia into the Roman Empire*. Mr. Galloway points out the probability of Israel in her wanderings falling low in the matter of the corruption of her religion, though it is clear the Saxons, Danes, and other Northern nations never lost their belief in a Supreme God. The Cymry of Wales, Mr. Galloway traces to Central Asia as the Gomerim, or Gimiri of the Assyrian monuments (page 263), and he connects the name (quoting Philo-Israel) with Hosea i. 4. The architecture of the Sacæ when settled down as Gothi-Saxons, strikes Mr. Galloway as singular, since it points—not to a Roman or Grecian, but to a Hebrew origin (page 266). Tracing the various bands of wandering Israelites, as Celts and Gothic Sacæ, to Great Britain, Mr. Galloway thrice fully and freely admits (pp. 269, 274, 275) that "*here, converted to Christianity, they have largely experienced the fulfilment of the promises made to Israel.*" He finds the Saxons' time-reckonings were Israelitish, their constitution and judicial customs Hebrew; even their weights and measures those of the chosen people of God; and he observes that in numerous instances the modern race have fulfilled the promise of fruitfulness, as well as that unique blessing connected with "their possession of the Gate of their enemies" (page 275). We have in this hasty review merely touched upon a variety of points which Mr. Galloway has worked out with great research and much learning, and consummate critical ability. We have said enough to attract all our friends and readers of the BANNER to a work which must deeply interest them; and which plainly proves that if the Rev. W. B. Galloway is not an avowed Israelite, we have in him, at least, a divine of the Church of England who is in general sympathy with the BANNER, and cannot speak disrespectfully of views which surely he knows, as a learned and a pious man, well-read in the Holy Scriptures, will soon prevail, to God's glory and to this nation's good.

(*To be continued.*)

Correspondence.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—In "Smiles' Account of the Huguenots in France," published 1873—which I have just been reading—at p. 100 is a foot-note containing a statement of so remarkable a character that I have thought it likely it would interest you, in the light of Our Identity. I applied to Mr. Smiles for some further particulars respecting the work in which the statement might be found, and the date of its publication; but he replies that he has quite forgotten the book from which the remarks were quoted, but tells me that he thinks there was a review of Heine's works in the *Times* about a year ago, which, if you care to inquire further, you may probably be able to refer to. The foot-note is as follows:—

"Whether it be that Calvinism is electic as regards races and individuals, or that it has (as is most probably the case) a powerful formative influence upon individual character, certain it is that the Calvinists of all countries have presented the strongest possible resemblance to each other—the Calvinists of Geneva and Holland, the Huguenots of France, the Covenanters of Scotland, and the Puritans of Old and New England, seeming, as it were, to be but members of the same family. It is curious to speculate on the influence the religion of Calvin (himself a Frenchman) might have exercised on the history of France, as well as on the individual character of Frenchmen, had the balance of forces carried the nation bodily over to Protestantism (as was very nearly the case) towards the end of the 16th century. Heinrich Heine has expressed the opinion that the Western races contain a large proportion of men for whom the moral principle of Judaism has a strong elective affinity; and in the 16th and 17th centuries the Old Testament certainly seems to have exercised a much more powerful influence on the minds of religious reformers than the New. The Jews, says Heine, were the Germans of the East; and, nowadays, the Protestants in German countries (England, Scotland, America, Germany, Holland,) are nothing more nor less than ancient Oriental Jews."

Heine, no doubt, characterised all of the Hebrew race under the name of Jews, as so many in the present day persist in doing.

Yours very truly,

SYDNEY HALL.

34, Lansdowne-road, Notting-hill, W., May 4, 1881.

SPIRITUAL BENEFIT TO MEN'S SOULS

IN CONNECTION WITH IDENTITY PROGRESS IN THE UNITED STATES.

WE have received, through a friend, the following testimony from Salem, Oregon, U.S.A., showing that in the United States not one but several souls have been saved by the instrumentality of Our Identity. The testimony in this case is not sought, and comes to us quite spontaneously. We know it is a genuine case, and are not surprised. The Identity is God's truth; and it leads straight to the Bible, where God's Spirit works, and the Son of God, Israel's Redeemer, is seen face to face with the poor, lost, sin-stricken Israelite, searching for rest, and finding none; inquiring for the facts of his alleged Identity with Israel, and discovering not only that that is truth, but that also Jesus is the sinner's Friend, therefore his; and able, as He is willing, to give repentance and remission of sins, redemption, sanctification, and eternal life to the saved. Our letter, giving proof such as we describe, is as follows:—

DEAR SIR,—You will remember I subscribed to the BANNER OF ISRAEL and *Israel's Hope and Destiny* through your sending sample copies; I intend to spend £10 a year in Identity literature. God has wonderfully blest the study of this subject to my soul; and I know of others connected with me who have been saved, I believe, by the same agency.

I am truly thankful to see an advance along the whole line at home and in the Colonies. Providence is raising up valiant witnesses in defence of His truth; we can afford to lose many such men as poor Mr. ———; the loss is his, not ours; therefore, I pity him; and, like Samson of old, he slew more enemies of Anglo-Israelism at his death than during all his life. You see I regard him as dead, for evil or good, as far as we are concerned. With best wishes,

I remain, yours very truly, T. C.

Salem, Oregon, U.S.A.

To the Editor of the "Banner of Israel."

MY DEAR SIR—Acting on Mr. Hill's suggestion at our Annual Meeting on the 20th inst., Miss Harris, of Upper Clapton, has sent me 4s. 4d., as her subscription of a penny per week for a year towards the erection and endowment of an Identity Church in the metropolis. Pending any other arrangements, such as the appointment of a Committee, or other steps which it may be considered advisable to take, I will be happy to receive contributions.

If kind friends will therefore send their subscriptions by letter to me at Woodstock, Camden-hill, Upper Norwood, London, S.E., I will acknowledge receipt and pay the money into the City Bank (Ludgate-hill Branch) to the credit of the Association, which would then, of course, be accountable for the same.

Yours sincerely,

JOHN S. ANDERSON,

Hon. Sec., Metropolitan Anglo-Israel Association.

Digitized by Google

To the Editor of the "Banner of Israel."

DEAR SIR,—After hearing the remarks made by several of the speakers at the Annual Meeting as to the desirability of making known the Anglo-Israelite doctrines amongst the clergy of the Established Church in this land, it occurred to me that it might be a good plan to send a copy of some one pamphlet—say "Cardinal Proofs" (to my own mind a most convincing work), or any other you may consider better suited to the purpose—to every one whose name is found in the Clergy List, and to invite subscriptions to defray the expenses of postage, &c. Should this suggestion approve itself to you, I should be happy to send one guinea, and to endeavour to procure some from other friends for this purpose.

I remain, dear sir,
A CONSTANT READER OF THE BANNER.

30, The Common, Upper Clapton,
May 22, 1881.

THE GREAT PYRAMID.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—"The Great Pyramid of Egypt: Is it a Revelation or Not?" The above was the title of a lecture delivered on Monday evening by the Rev. J. W. Ogden, of Tunstall. His worship the Mayor of Barnsley presided, and, in introducing the rev. lecturer, spoke of the pleasure it gave him to be present that evening, and expressed the belief that the lecture would prove an instructive one, as the subject was of a grand character, and noted for its ancient and sacred associations. Its architectural beauty could not be surpassed, and thousands of persons, as pilgrims, went thither yearly from all parts of the world.

Mr. Ogden, who was received with applause, which was frequently repeated throughout the lecture, opened by referring to the various opinions that had been given by travellers as to the number of monuments of colossal masonry to be found, shewing the apparent reason for the difference in the computation, and stated that his remarks only applied to the Great Pyramid, for the account of which he relied upon what was furnished by the Astronomer-Royal for Scotland, who, with his wife, in 1864 visited the country, and during a four months' residence there, employed himself in surveying, and had astronomical instruments for the purpose. Mr. Ogden went on fully to describe the situation, height, surroundings, peculiarities, etc., in which he was greatly assisted by diagrams, and which contributed to make the matter more discernible to the audience.

Sir, I thank you kindly for the good and eloquent instruction which we have received at your hands in the BANNER. Since you published my short letter in the BANNER OF ISRAEL, I have received from one who styles himself "Clericus, of Hull," a stranger to me, a small pamphlet, in which he professes to have "completely refuted the Anglo-Israel theory." He has the courage to say that the question is now settled "that we cannot be Israel." If not Israel, we are nothing; and I simply say that it is no use "Clericus" trying to upset us, for we have read our Bibles to better effect than *that*, and we have got too well fortified for him. We have children in our Sunday-schools who know better than that.

Dear sir, I have just received a very encouraging and interesting letter from the "Mapplewell Mutual Improvement Society," wishing me to state that the two lectures which Mr. A. K. Robinson, of Leeds, gave at the above place, have created quite a sensation in Mapplewell, and caused lasting good besides.

Yours very truly,
Ardsley, Barnsley. JOHN HARPER.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have just accidentally come across this, for the first time, in "Hyde Clarke's Dictionary," seventh edition, published 1872:—"Anglo-Saxonism doctrine, that the world is destined to come under the sway of the English race."

The other refreshment-house keeper to whom the BANNER is regularly supplied, has now informed me that he reads it with much interest, though not perfect conviction, and then forwards it to London to a friend, who is delighted with it, and fully accepts its teachings.

Yours most truly,
28, Lion-terrace, Portsea, May 9, 1881. L. BIDEN.

ERRATA.—No. 231, page 202, 1st column, 8th line, for "evangelical energy, history, philosophy" read "ethnology, history, philology." Also page 221, 2nd column, 5th line, after "such as Mr. Bradlaugh is," add "can sit."

THE SUEZ CANAL.

"The head and not the tail, above only and not beneath."

THE traffic returns for 1880, shew the number of tons (official reckoning) which passed through the Canal in ships of the following countries, namely:—British, 2,247,306; French, 177,771; Dutch, 124,083; Austrian, 75,820; Italian, 71,039; Spanish, 56,245; German, 38,162; Russian, 29,607; Egyptian, 8,032; Turkish, 7,203; other States, collectively, 25,180. Total, 2,860,448 tons.

IS IT MORNING?

BY EAST ANGLIAN.

"The watchmen upon Mount Ephraim shall cry. . ."

SLUMBERERS.

"Is it morning *so* soon? We had thought
That night would endure yet awhile,
Else had we not slumbered, but sought
The earliest, lowliest smile.

"But have ye not roused us too soon?
For there is no light to be seen;
Save that of some low-sunken moon,
Whose glory the heavy clouds screen.'

WATCHMEN.

"The moon sinks to Westward; but we
Have seen to the Eastward a light,
Just over the rim of the sea,
And hailed it as death to the night.'

SLUMBERERS.

"Ye must be mistaken; some star
Shot down thro' the cloud-rift a ray,
And lightened t'ward you from afar,—
It was not a token of day.

"So we sink to our slumber again,
And leave you to darkness forlorn—
What use, in the midnight and rain,
To watch so long for the morn?"

WATCHMEN.

"As ye will. It is ours but to call;
Ye hear us, and heed us or not,
We tell you once more, and for all,
That heaven is bright and sun-shot.

"And tho' clouds may endure for a space,
'Till the winds have rolled them and torn,
Yet the light has shone full on our face,
Of the beautiful Star of the Morn."

IDENTITY ACROSTIC.—No. III.

BY COL. M. BERESFORD.

1. Children of Jacob's God-conferréd name,
   Long lost to sight but never lost to fame.
2. As this they now are fairly proved to be,
   Though some there are the truth who will not see.

1. The heathen Empire, which to Jacob's seed,
   As Christ's Inheritance has been decreed.
2. 'Tis writ, "In Isaac shall thy seed be called,"
   And promises by God are not recalled.
3. On finger of the prodigal son 'twas placed;
   And, sign of Pharaoh's favour, Joseph graced.
4. First man whose blood by man was shed;
   "Am I my brother's keeper," then was said.
5. Drop the last letter, Turkey stands revealed,
   By name of Edom hitherto concealed.
6. Herein the rules for Levi's sons were writ;
   Details of sacrifices, too, you'll find in it.
7. In Pontius Pilate's time was Herod's brother
   Tetrarch hereof, as well as of another.
8. This Cæsar ordered that the world should pay,
   And first ordained it in Cyrenius' day.
9. Lost are the Tribes: how will you find them? where?
   This light replies, and ever answers, "Where?"
10. The last who reigned o'er Israel as a whole,
    Whose heart from God his wives too numerous stole.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0	1	0
Each additional line	0	0	4
Books, Lectures Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers)	0	12	4
Three " " " "	0	18	3
Four " " " "	1	6	2
Six " " " "	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

ANGLO-ISRAEL BIBLE TRUTHS.—No. 4. By the EDITOR.—See "ISRAEL'S HOPE AND DESTINY," for June. 32 large pages, in coloured cover, 2d.

THE MISSION OF THE CHOSEN SEED. By W. S. CAVILL, Author of "The Promises to Abraham"—See "ISRAEL'S HOPE AND DESTINY," for June. Price 2d. Specimen copy post free 2½d. "Israel's Hope and Destiny" is published regularly on the first of every month.

Price 2d.; Annual Subscription, 2s. 6d.

ISRAEL'S HOPE AND DESTINY. Editor: Douglas A. Onslow, J.P.

Contents for June, 1881: Anglo-Israel Bible Truths, No. 6, "But he shall have one Tribe for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the Tribes of Israel" (1 Kings xi. 32)—The Mission of the Chosen Seed, by W. S. Cavill—Judah and Israel—"The Church and Nation"—Persecution of the Jews—Poetry, "Beaconsfield." Died April 19, 1881—Correspondence: The Redemption of Israel; Note by the Editor, &c.—Meetings, Lectures, &c.

London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 1s., post free 1s. 1d.

THE EGYPTIAN ENIGMA. A Plea for the British Yard: Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.

London: Robert Banks, Racquet-court, Fleet-street.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

NEW WORK BY PHILO-ISRAEL.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

"As Soft as Downy Pillows are."

New Feather Beds at Half-price.

Over 5,000 Beds sold in Two Years.

THOUSANDS OF TESTIMONIALS.

Theatre Plain, Yarmouth, Feb. 4, 1881.

DEAR SIR,—I had six beds from you last summer, and I have great pleasure in testifying to their excellence. I am recommending them to my friends, for the feathers are the cleanest, and the ticks the best made, I have ever seen, while each bed weighed more than the advertised weight.

Yours truly, GEORGE ISAAC.

The cost of any sized Bed is 1s. only per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper.

Any sized Bed will be made to order; but the following Beds are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent.

	£	s.	d.
The "ROYAL" Double Bed, 6ft. 6in. long by 5ft. wide, 65lbs. in weight; two pillows, one bolster	3	5	0
The "WINDSOR" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 55lbs. in weight; two pillows, one bolster	2	15	0
The "PALACE" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster	2	10	0
The "COTTAGE" Single Bed, 6ft. 6in. long by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster	2	0	0

Feathers only, 1s. per lb. Price list and samples of Ticks only post free.

BANNER OF ISRAEL COUPON. 15.6.81.
On receipt of Cheque or P.O.O. for either of above amounts, we agree to redeem this Coupon by forwarding Bed specified, carriage free, to any address, and to pay carriage both ways, as well as return purchase money in full if goods are not approved when received.

All Orders must be payable to Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds may be seen. P.O.O.'s payable at Ludgate Circus, may be post-dated ten days if desired. Cheques crossed City Bank.

ISRAEL! AN EARNEST APPEAL FROM THE NEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

CHRONOLOGICAL CHART." Price 3d., post free 3½d.

GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

London: Robert Banks, Racquet-court, Fleet-street.

Stiff paper cover, price 6d., by post 7d.

THE NEW OLD STORY; With a Slight INTRODUCTION TO A MARVELLOUS PUZZLE.

BY A E I.

A Book specially written for Children on our Identity with Lost Israel.

London: Robert Banks, Racquet-court, Fleet-street; W. H. Guest, 20, Warwick-lane, Paternoster-row.

GIVEN AWAY with EVERY LOT, a handsome ANTIQUE LACE APRON, with Fashionable Bib.

LACE CURTAINS!

SAMUEL PEACH & SON'S NEW PARCELS FOR THE MILLION.

Lot 20 (15s.).—New Cottage Parcel.

Contains Three Pairs of Curtains, &c., as follows:
1 pair of beautiful Cottage Parlour Curtains, fern pattern, 3½ yards long.
1 pair handsome floral Bedroom Curtains, 3 yards long.
1 pair Curtains, pretty stripe pattern.
1 large sized Antimacassar, cluster of flowers.
1 pair Antimacassars for Mirrors.
1 large square Lace Stand Cover.
1 Antique Lace Jersey Collarette (just out).

Lot 21 (25s.).—New Artizan's Parcel.

Contains Four Pairs of Curtains, &c.
1 pair elegant Drawing-room Curtains, floral stripe pattern, 4 yards long.
1 pair fine Sitting-room Curtains, ferns and stripes, 3½ yards long.
1 pair pretty Bedroom Curtains, floral pattern, 3 yards long.
1 pair Upper Bedroom Curtains.
1 large Antimacassar for easy chair.
1 pair Antimacassars for Mirrors.
1 Stand Cover and 1 pair D'Oylies.
1 Antique Lace Jersey Collarette (new design).

Lot 22 (50s.).—New Merchant's Parcel.

Contains Six Pairs of Curtains, &c.
2 pairs excellent Drawing-room Curtains, heavy antique lace pattern, 4 yards long by 2 wide.
2 pairs fine Sitting-room Curtains, stripes, with ferns, 3½ yards long.
2 pairs pretty floral Bedroom Curtains, 3 yards.
1 magnificent Antique Lace Bed Cover.
1 large size Stand Cover, wreath of flowers.
½ dozen beautiful fine Lace D'Oylies.

TESTIMONIAL.

13, Gauden Road, Clapham, S.W., May 9, 1881.

DEAR SIR,—Now that the Curtains are up, they look so light and pretty we should like another pair. The Couch Cover and Antimacassars are also much admired, likewise the Apron. Please would you send the Curtains as soon as possible, and oblige yours sincerely, E. DANBY.

ADDRESS:—

SAMUEL PEACH & SON, CASTLE GATE, NOTTINGHAM.

To whom P.O.O.'s or Cheques must be made payable.
Parcels promptly sent Off. Carriage Paid.
Descriptive price list of new patterns sent post free.
CURTAINS TO SUIT ALL REQUIREMENTS.

GREAT & INCREASED SUCCESS of the Rev. E. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS and ILL-HEALTH.

SINCE Mr. Silverton removed from Nottingham to Hackney, London, in November last, the applications for help have been so great that he has found it absolutely necessary to seek more commodious premises. These he has obtained in the City, at 17, ST. BRIDE STREET, LUDGATE CIRCUS, where patients may be seen daily, free of charge, from 11 a.m. till 7 p.m. (Saturdays excepted), and where all communications should be addressed.

Mr. Silverton's celebrated Ear Trumpet literally gives hearing at once to the deaf. During the past 12 years no less than 12,000 of these instruments have been sold, and in every case have given the greatest satisfaction.

But Mr. Silverton has also a medicine which removes deafness, noises, and offensive discharge in the ears. His Aural Remedy goes at once to the root of the disease and removes the cause.

When, however, the tympanum of the ear is broken, an artificial "drum" has to be introduced, and this marvellous surgical operation Mr. Silverton accomplishes repeatedly. The ears are also examined without pain or inconvenience by the Silver Illuminated Speculum.

As with deafness, so with other ailments. In every case of ill-health there is a cause, and, generally speaking, a cause that can be removed. In his Medical Energiser and Nutrient Food of Food, Mr. Silverton has two powerful and popular Remedies which go at once to the evil. The Energiser may be said to be an almost infallible remedy for all diseases that arise from Weakness, Lassitude, Coughs, Colds, and general Ill-health, whilst the nutritive properties possessed by the Food of Food are so great that it is astonishing to see how it builds up the muscle and flesh and increases the strength and weight of the patient.

Persons who cannot see Mr. Silverton should send for his Book of Health and Treatise on Diseases of the Ear and Affections of the Eye, of which 250,000 are in circulation. Price 1s., but free to the Readers of the BANNER OF ISRAEL.

Note the Address—17, ST. BRIDE STREET, LUDGATE CIRCUS, LONDON, E.C.

Price 6d.; post free, 7d.

CARDINAL PROOFS THAT THE BRITISH ARE THE LOST TRIBES OF ISRAEL.

THE ABRAHAMIC COVENANT.

BY F. W. PHILLIPS.

With Two Chapters by PHILO-ISRAEL.

London: Robert Banks, Racquet-court, Fleet-street.

Now ready, price 6d., post free 7d.

WHERE ARE THE TEN TRIBES?

BY WILLIAM GREIG, OF MONTREAL, CANADA.

WITH AN INTRODUCTION BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET, E.C.;
And may be had, by ordering, of any bookseller.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS, AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY JUNE 15, 1881. *All Rights Reserved.*

Digitized by Google

"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. V. No. 234. Entered at Stationers' Hall.] WEDNESDAY, JUNE 22, 1881. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents

	PAGE
"La Belle Marine"	253
Confederation.—Part I. By W.	254
The Birmingham Anglo-Israel Association	255
The Sealed Book.—Revelation vi.—The White Horse—Part II. By L. G. A. R.	256
The Rev. J. C. Goodhart and Our Identity	257
Fresh Proof of Spiritual Good to a Man's Soul from Belief in Our Identity	258
Israel and the Gentiles. Suggested by Rev. A. J. J. Cachemaille, M.A.	258
An Identity. By Surgeon-General J. M. Grant, M.D.	259
The Two Resurrections	259
Metropolitan Anglo-Israel Association	260
Answer to Identity Acrostic.—No. III. By Col. M. Beresford	260
Reviews—"Englishmen Not Israelites."—Part III. By the Editor. "England's Future." "The Egyptian Enigma." "A Reply to Mr. Hine's Assumed Identification of the British Nation with the Lost Tribes of Israel,' &c.	260
The Three-Foot Rule	260
Correspondence	263
The Malta of the Indian Ocean	264

"LA BELLE MARINE."

WHATEVER may be Great Britain's power on land, the consent of mankind attributes to her the foremost rank in regard to the dominion of the sea. How has that come to pass? Men of the world assign for the singular destiny that has given to the British the supremacy of the ocean various causes. We have a brave, hardy race occupying these islands (they say), accustomed to maritime adventure, and this, with the wealth which this nation possesses, enables us to acquire and maintain a supremacy which is the wonder of the world, and together have built up an Empire beyond sea which extends literally to the four quarters of the globe.

But we have a right to ask, how came this brave and hardy race to be located on these islands? and who gave them, when there, the power to get the wealth which is alleged to be the basis of their supremacy at sea? No answers can be given to these questions outside the Word of God. There we learn that the Eleven Tribes of Israel, lost in Central Asia, were drawn by their loving God to their appointed haven of rest and safety in these islands of the West—the little island of the North (2 Sam. vii. 10; Ezek. xi. 16; Isa. xxiv. 15), where He became also "their little sanctuary." There, too, we learn that this race, developing into a "great and mighty nation" (Gen. xviii. 18), was to possess "the Gate of their enemies" (Gen. xxii. 17), in Gospel dispensation times (Heb. xi. 13, 39, 40), "their hand set in the sea, and their right hand in the rivers" (Psa. lxxxix. 25), heirs of an Empire beyond sea which must make them "the chief of nations" (Jer. xxxi. 7), with "the power to get wealth" which the Lord gives them, as Israel, in order that "He may establish His covenant which He sware unto their fathers as it is this day" (Deut. viii. 18). This then is the true, because Scriptural, explanation of the position we British occupy in the world as rulers of the sea. We are so because we are the remnant of Israel, and in fulfilment of the promises and covenants which the Lord made on oath with "Abraham our forefather and with his seed for ever" (Luke i. 55). Do facts respond to prophecy in this matter? We are sure they do, and are in a position to prove it by the testimony of official persons, and by their records.

Mr. Brassey, M.P., the Civil Lord of the Admiralty, addressed his constituents, at Hastings, in December last, on the state of affairs in general, and of the British navy in particular, and made the following statements, which we think vindicate our position regarding British supremacy as a war Power at sea. He said:—

In the current year, 1880, the proposed tonnage to be built for the English navy is 7,231 tons, as compared with 14,000 tons for the French. The total sum voted for the French navy may be set down in round figures at £8,000,000, as compared with a total of £11,000,000 voted by Parliament for the English naval service. When, however, we deduct the outlay on the conveyance of troops to India, and the large amount of the non-effective votes, the total amount available for the naval administration of the country is reduced to £8,877,000. It is further to be considered, in comparing the naval expenditure of the two countries, that a very much larger sum is appropriated in our naval estimates to the protection of that vast and valuable foreign commerce which is the pride and strength of our country:—

"Quæ regio in terris nostri non plena laboris?"

If you will accompany me in an imaginary voyage round the world in the *Sunbeam*, we shall find that in every sea through which we pass the French flag is in many cases not represented at all; and *if a squadron should be maintained, the tonnage will rarely exceed the half or the quarter of the tonnage of the British squadron in the same waters.* If we compare our squadrons in the South Atlantic and on the East coast of America with the corresponding forces maintained under the French flag, we find that the French have in the South Atlantic at Guiana, Senegal, and in the West Indies, two first-class cruisers, three corvettes, and two sloops, with other smaller vessels, forming a total of 12,360 tons. Our own forces comprise a total of 33 ships, with an equivalent tonnage of 47,040 tons. In the Pacific we have two ironclads of an aggregate tonnage of 12,099 tons, and 9,112 tons of unarmoured vessels, distributed in seven ships; the French have one ironclad of 4,214 tons, and five unarmoured vessels, with a total tonnage of 4,896 tons; the Germans have one ironclad of 3,610 tons, and three unarmoured vessels of 5,331 tons. On the China station we have two ironclads, of a total tonnage of 8,785 tons, and 19 unarmoured vessels, of a total tonnage of 21,293 tons, and 141 guns. On the same station the French have nine vessels, of 10,670 tons and 38 guns, and the Ger-

Digitized by Google

mans four vessels, of an aggregate tonnage of 6,519 tons and 28 guns. The flag of the United States is represented by the Swatara, Richmond, Ashuelot, Monocacy, Alert, and Palos—total, 43 guns. On the East India station we have 12 vessels, of 16,141 tons; the French have four vessels of 4,463 tons. The foreign squadrons maintained by Germany are limited to one or two ships in the Mediterranean and three or four ships in the Pacific.

The decided supremacy of the British at sea is thus clearly proved, and, without doubt, "Britannia rules the waves," in accordance with the prophecies as a war Power. Supremacy being thus secured to us as a dominant race beyond sea, in order that our Empire there may be safe and secure from foreign insult and invasion, we naturally expect that Israel must be "the head and not the tail, above only and not beneath" (Deut. xxviii. 1 and 13) in regard to her commercial navy. How stands the case in that direction? Let the *Newcastle Daily Chronicle*, of December 20, 1880, tell us. The figures and facts are wonderful indeed, and compel us to raise the shout, "Praise the Lord, O Israel!" The information we now present to our readers appears to be authentic and reliable. It is to the following effect :—

THE WORLD'S MERCHANT FLEET IN 1880.

During the past four years, from 1877 to 1880, there has been a remarkable falling off in the number of sailing vessels and a great increase in the number of steamships. It is calculated that sailing vessels, during these years, have decreased in numbers, a little over 900 representing a tonnage of over 440,000, while steamers have increased over 900, representing a tonnage of 744,000. The increase in the number of steamers flying the British flag is 22½ per cent., the French 25, the Norwegian 27, and the German 17½. Most of these steamships have been built in England, but France and Germany have turned out a large number. In the former country the Government premium will, no doubt, very materially stimulate the shipbuilding industry. The reason of the decline in the number of sailing vessels is very apparent. Steamers offer greater facility for the conveyance of goods and passengers. Sailing vessels' freights have in consequence become depressed, and in some cases but little profit accrues to owners. In most cases there is scarcely any at all. One thing that cannot fail to be noticed is that the great carrying trade is being rapidly almost wholly confined to one or two nations. They have gathered and are gathering an enormously increased business, and are in the enjoyment of great profits. There are about 6,400 steamers at work in the world, representing a gross tonnage of 6,700,000, and a net tonnage of 4,400,000. *More than half this number fly the British flag—namely*, 3,787, representing the enormous gross tonnage of 4,265,619, and net 2,773,082. Next to us come the Americans, with 548 steamers with 634,000 gross tonnage, then France with 335 steamships, and then Germany with 277.

At present, the steam fleet of the world is officially stated to be as follows :—

Flag.	Steamers.	Tonnage. Gross.	Net.
British	3,787	4,265,619	2,773,082
American	548	634,292	389,937
French	335	423,787	277,781
German	277	289,429	203,322
Spanish	266	205,498	135,814
Russian	166	128,729	82,834
Dutch	113	118,260	80,632
Italian	103	107,070	72,813
Swedish	258	98,969	69,292
Austrian	82	93,142	62,114
Danish	109	74,987	47,844
Norwegian	148	67,630	49,007
Belgian	40	64,773	44,747
South American	87	61,198	40,401
Asiatic	33	38,984	24,210
Egyptian	18	18,212	11,859
Portuguese	17	16,253	10,947
Greek	20	14,237	9,526
Turkish	10	8,866	5,579
Central American	10	4,572	3,802
Tunisian	1	1,067	726
Roumanian	1	166	111
Sundry nations	5	9,552	6,302
Totals	6,434	6,745,198	4,407,742

Our readers will notice the salient points of the above remarkable statement. They are these, that the steamers owned by the Gentile nations and Powers are mostly built in England; that the total number owned by the 22 foreign nations, including the American, is 2,647, while the British possess 3,787, a majority of 1,140; that the two nations which possess the lion's share of the world's traffic are the British and American; but even thus the disparity between the Anglo-Saxon brothers is still in Ephraim's favour, nearly as 7 is to 1, thus literally fulfilling the prophecy, or pointing to its fulfilment, when Ephraim's numbers shall be as ten thousands are to Manasseh's thousands, or against the latter as 10 is to 1 (Deut. xxxiii. 17).

This nation, then, has "La Belle Marine!" Ours is the fighting Power at sea, and the carrying Power for commercial purposes as well, and all because of our Israelitish origin. Our insular position alone would not have enabled us to retain the supremacy, any more than their geographical advantages enabled the Dutch to keep their rising maritime power when once aiming to surpass our own. Ships, wealth, and colonies would not, all three combined, have enabled us to hold our own as the world-wide mistress of the sea, had we not been Israel. Given that glorious birthright and national pedigree, and the reason of the thing comes out. "Britannia rules the waves" because the British are God's covenant people and His inheritance destined to this very greatness. Wherefore let Israel praise the Lord, and learn besides that these blessings, being the purchases of Christ's cross, are ours *for ever*.

CONFEDERATION.

By W.

PART I.

In No. 213 of the Banner of Israel, of January 26 last, there is a leading article on "Manasseh's Return to Political Union with Ephraim. In another No. of the Banner, that of January 19, No. 212, also in the leading article, "The Power of the Holy People Scattered," reference is made to the sub-leader of the *Times*, of January 6 last, which many will have read with pain, but containing much truth, and the moral of which, as you stated, was clearly this, "Our colonial possessions and heathen Empire are expensive and burdensome already. The component parts of the former are virtually independent nations; but their independence leads the mother country into endless wars, and terrible, as well as expensive responsibilities, which do not injure the colonies, but constantly drag us back in our career of prosperity. What have we gained by these possessions? Are we the weaker or the stronger, the richer or the poorer, the happier or the reverse, for our vast colonial possessions?" To which questions the *Times*' emphatic answer was a decided "No!"

Again, in the Banner of December 1, 1880 (No. 205), likewise, in the leader under the superscription, "The Confederation of the Empire," extracts are given on this subject from two papers, one published in Bombay, and the other, the *Weekly Sun*, issued in St. John's, New Brunswick, Canada. These various articles alluded to in the leaders of the numbers of the Banner quoted, were vividly brought before my mind a few days ago in connection with a work I was reading, and which was published only a little more than a week ago, under the title, "Cries in a Crisis." The author, Mr. R. A. Macfie, of Dreghorn Castle, who is a member of the Royal Colonial Institute, and honorary life director of the Liverpool Chamber of Commerce, was formerly a Member of Parliament, kindly favoured me with an early copy. This work chiefly deals with his views on the bounties allowed by the French Government on sugar, as well as with other matters relating to "free trade in our manufactures," "emigration," &c. It has on the face

Digitized by Google

of it no connection whatsoever with the BANNER OF ISRAEL, nor with Identity views, both of which may be, and most probably are total *terræ incognitæ* to the author. The views, therefore, to which Mr. Macfie gives utterance in the third chapter of his work, "On adapting the relationship between the mother country and her colonies to the present circumstances of both, and to the interests of the Empire and of the people of all ranks, in connection with planting emigrants on unoccupied national territories, and with the prospects of industrial employment at home," are so remarkable, and so strikingly coincide with all that has been expressed and advocated in the BANNER articles cited above, that I could not forbear making a transcript of the concluding portion of the chapter relating to the "Maintenance of the Empire," which I have great pleasure in sending you herewith, slightly condensed only in a few passages, leaving it to you whether you think it worth while to make use of the matter in the columns of the BANNER, as coming from quite an independent, and, so to say, "outside" source.

"CRIES IN A CRISIS."

In elucidating his views "On adapting the relationship between the mother country and her colonies to the present circumstances of both," the author of the above work, Mr. R. A. Macfie, of Dreghorn, expresses himself as follows (chap. iii., p. 49, and *seq.*):—

"The grandest EMPIRE on the face of the globe is the British, the mother country consisting of two islands geographically separated from the continent of Europe, having ports continually open, and endowed by nature with mineral and other wealth, rich and large beyond estimation. Our Queen rules territories of vast extent, peopled in a great measure by hardy offshoots, in North and Central America, in Australia, and in Africa, not to speak of other possessions admirably placed in other parts of the globe, forming a vast and unique aggregate that comprehends every desirable variety of climate, and is possessed of splendid sea-coasts and river channels. To this great Empire is attached India, not so much as a source of profit or glory, than as a charge and a field for the noblest occupation of our noblest spirits. Between the several parts intervene navigable seas, whereon the British navy and British shipping are supreme, in such manner that, though geographically separated from the British Isles, the colonies are united by the best, the most frequent, and the most speedy means of communication. All this renders the Empire more powerful than if it existed in one solid block, or were situated (as land-agents say) in a ring-fence. It must be confessed that the British Islands, although they contain so numerous and so vigorous a population, now reckoned at near 34,500 000, could not—I will not say with success, but I do say only with the certainty of a greatly increased debt and great interruption of commercial prosperity—cope with other first-rate Powers, especially if two of them combine, and, if combined, own a strong fleet. Knowing that the foremost concern of a nation is to establish its power and independence, we gladly, and with confidence, point to what lies within reach—yea, within easy reach. Include the colonies, let them contribute to the area from which are drawn revenues, soldiers, and seamen for the navy, and how different becomes our position! Look forward a little, and in God's providence they are as populous as the mother country, of which they are even now the glory, the *decus*, though not yet *tutamen in armis*. The division of our strength, which ignorance laments, will make us more secure.

"We must not regard the colonies as a *reserve* of power, nor even as *auxiliaries* in case of war, but as *component parts* of the great Empire, which is the common inheritance that belongs to them as much as to us. At present, though they are honourably loyal and ardent, their loyalty and ardour are not turned to account; nay, they were latterly, by a few public men—never by our people—made light of. No preparations have been made to call such an inestimable advantage into action in case of need, still less to combine, in that unity which is required for strength and effect, the forces which the colonies are able to raise with those raised in the United Kingdom. No doubt, if the time necessary to organise would be allowed us, admirable contributions would be called forth. Certain Powers with whom we might come into conflict, and all the more because we are neglectful, have already soldiers counted by the million. *We cannot begin this, the great work of imperial reconstruction, too soon.* The phantom character of our Empire, at present consisting of splendid stones all ready to be built into the grand edifice, but not yet built, must no longer be the reproach to nineteenth century statesmanship. We must look beyond our isles, beyond the proximate hour. Facts must be recognised. The claims of the colonies must be admitted. They must no longer appear to be outsiders—no longer be treated as if they were. They must not again be told that they may leave the British connection; on the contrary, they must be assured that the mother country esteems them, is proud of them, will do them justice, will allow them their fair share, proportionate to number, in the maintenance and government of the Empire, and in the direction of its policy. *At present colonists have not the full right of British subjects.* They are at this moment exposed to the danger of war, yet have not the slightest voice in determining the course that shall keep them from that dreadful calamity, nor the armaments which would render a war, if it should arise, short, and the means of establishing peace with honour and advantage. It would be well if we could make all the Queen's subjects conscious that they derive positive benefit from the connection, and will not suffer therefrom.

"We can at once do much, however, by a proper system of emigration, and opening out to rich and poor Britons the colonial unoccupied lands. Negotiations with the colonies, in which attention to this subject would certainly be prominent, should be entered upon *at once.* Every hour will increase whatever difficulty is now found or feared. No insurmountable, no serious obstacle exists. At present there is harmony throughout the Queen's dominions. We are in the enjoyment of peace abroad, as well as within the Empire. The mother country is powerful and prosperous. The throne is much more than respected. The Queen is beloved. Almost everything, everything but shortsightedness of statesmen, their desire to avoid whatever may embarrass them, their subjecting imperial to party interests, favours union and facilitates it. But new circumstances may arise; troublesome questions may emerge; prejudices may grow up which would render hardly possible what is now comparatively easy to compass. There are the noblest motives to impel us. *The world cannot afford that the British Empire should be disintegrated.* Yet this might be, for the *status quo*, the present miserable nondescript fast and loose relations cannot be permanent. Separation, which the people would deplore, is inevitable, if there be not union. If the present generation fails, as the last has done, through the indolence, the self-complacency, the *insouciance* of our leaders to rise to its responsibilities, fails to occupy the position to which Providence points, the next may bitterly regret, and hopelessly reproach; but there will be no room for retracing the steps, no opportunity to rectify and recover what has been irretrievably thrown away or let slip."

(*To be continued.*)

THE BIRMINGHAM ANGLO-ISRAEL ASSOCIATION.

WE are requested to state that the Birmingham Association is forming a library of Identity literature, and would be grateful for gifts of books or pamphlets from authors, publishers, &c., and from friends of the cause. Such donations will be acknowledged with thanks if sent to Mr. F. W. Phillips, Speedwell-road, Edgbaston, Birmingham.

Digitized by Google

THE SEALED BOOK.
REVELATION VI.—THE WHITE HORSE.

By L. G. A. R.

(*Continued from page* 248.)

PART II.

"And I was beholding when the Lamb opened one of the seals."

In the opening of each of the first four seals we note a marked resemblance; as for instance, one of the living creatures speaks on each occasion, and each one in turn says, "Come." It seems to us that the living creatures addressing the apostle would imply that what is taking place is the deliverance of Israel from a state of bondage. Or, perhaps, it may be in contrast to the language used in Zech. vi. 7, where speaking to the horses in the chariots, which we believe are there intended to represent the Twelve-Tribed Israel, the angel says to them, "Get you hence;" "walk to and fro in the earth;" this typified their scattering. But here in Rev. vi. they are to be gathered, so the living creature says, "Come." "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Christ having been raised up to reign over the House of Israel, on the opening of the seals displays to the prophet's eye a symbol or symbols which he himself can understand as applicable to his own people, and will work their deliverance. The noble character of this symbol, and his fearless demeanour, is beautifully portrayed in Job xxxix. 21—25.

There is every probability that the HORSE signifies a nation or empire; and if so, then, of course, that nation with which, more than any other, the Christian Church both was, and was to be locally connected—that is, says Elliott, the Roman nation. He should have said, we think, it was that nation spoken of by our Lord in Matt. xxi. 43, to whom the kingdom of God was to be given when taken from the Jews. This nation must still be Israel, for God distinctly says so (Isa. xliii. 21, xlviii. 9—11); and 1 Pet. ii. 9, addressed to the strangers of the dispersion, the LO-AMMI of Hosea i. 11. In order that they should be in a position to do this, Israel was never to cease to be a nation before Him for ever (Jer. xxxi. 36); and these words especially refer to ALL THE SEED (comp. ver. 37; Jer. vii. 15; and Rom. iv. 16). Now Judah, the seed under the law, we know is not a nation, and never has been since A.D. 135; therefore we must look for another portion of that same race, the other family (Jer. xxxiii. 24; Amos iii. 1—3), for they only are constituted God's witnesses (Isa. xliii. 1, 10, 12, xliv. 8, li. 1, 2, 16); and this Ten-Tribed portion are to be found the children of the living God, betrothed unto Him by faith (Hos. i. 10, ii. 19, 20).

In these expositions we must bear in mind that Ephraim, in the Old Testament in many places, is synonymous with the whole Ten-Tribed nation as distinct from Judah (Gen. xlviii. 20; Isa. vii. 8; Jer. vii. 15; Ezek. xxxvii. 16, 19; and Hosea generally). It is not to be wondered at that Elliott and others should try and apply these symbols to the Roman Empire, seeing that the circumstances occurred within the empire itself. We cannot, ourselves, see how the white horse can be applied to the Roman Empire; for even if we suppose Trajan to have been the rider, the empire did not surely go on conquering, and to conquer; for we find in one account (Gibbon), and that immediately following the passage quoted by Elliott, that "the death of Trajan soon clouded the prospect; and it was justly to be dreaded, that so many distant nations would throw off the unaccustomed yoke when they were no longer restrained by the powerful hand which had imposed it" ("Decline and Fall," 3 vols., vol. i. p. 21). But Elliott carries the period of the white horse on through the reign of Adrian and the Antonines. Where is "the conquering and to conquer" during these reigns? That was (comparatively to other periods) a time of peace, and also great progress of the religion of Christ as opposed to heathenism, but we fail to see the symbols are borne out as applying to the Roman Empire.

Again. If the white horse represent the Roman Empire, how can *another* horse represent the same empire? Surely, to be consistent, had the vision been intended to signify the same empire, the words should be, not ANOTHER horse RED, but rather, THE horse red.

We do not disparage the writings of our much-gifted commentator, for no one can carefully read his book without acquiring very much insight into the critical exposition of the apocalypse, and also deriving great benefit; but we cannot help thinking that if he had lived and written in these times, and had had his mind occupied with the Israelitish question, he would have seen a greater consistency in applying the symbol of the horse to God's people Israel, as Ephraim-Israel in the one case, and Judah-Israel in the other. If we accept the symbol of the white horse as representing God's people out of Israel, "the remnant according to the election of grace," leaving alone, at present, the rider, we can harmonise the idea contained in the vision of "conquering and to conquer" with the white horse of Rev. xix. 11. In the first instance we see the triumph of the *witnesses* for Jesus through faith in His Name, and their overcoming by the blood of the Lamb through this age of the dispensation of the Spirit; in the latter, the Lord Jesus Himself in visible glory coming forth owning His people, "in their midst" and at their head. The whole interval between—that is, from John's day until the final event which closes this age—His people are going forth "conquering and to conquer," until every enemy being destroyed, the saints of the Most High shall possess the kingdom for ever and ever.

The explanation we are about to give does not pretend to enter much into detail; but, perhaps, by throwing out the suggestion, others may work out for themselves the filling in of the outline. And, first, as to the horse itself. What is it intended to convey to our minds? On referring to Scripture (Isa. lxiii. 13, 14), Israel is represented as a horse and a beast in the valley (also Zech. i. 8—11, vi. 1—8; Jer. viii. 6; Zech. ix. 10, x. 3). And again, the bride in the Song of Solomon (i. 9), is likened to a company of horses in Pharaoh's chariot. In 2 Kings ii. 12, Elisha calls after Elijah, "My father, my father, the chariot of Israel and the horsemen thereof." In chap. vi. 17, "Horses and chariots" are the protection of the man of God; and in chap. xiii. 14, Joash addresses Elisha as "the chariot of Israel and the horsemen thereof." So the evidence from Scripture is strong in our favour.

Now we turn to history, and what do we find? The white horse is admitted on every hand to be the emblem of the Saxon race. For instance, in Thierry's "Norman Conquest" (vol. i., p. 69), "It was not long ere they saw the *white horse*, the banner of Wessex, bearing down upon them." Again, in Thomas Miller's "History of the Anglo-Saxons," p. 181, "A grand sight must it have been to have witnessed the Saxon banner with the *white horse* displayed in its folds." In "Chamber's British Empire," p. 9, "On the face of the chalk hills near by, there is cut the gigantic figure of a *white horse* (as the white horse was the Saxon emblem)." Dr. Moore, in "The Lost Tribes; or, Saxons of the East and West," says, "The horse is certainly the emblem of the Saxon race." In Vigante's Guida, Odin, the leader of the Goths, is represented as mounted on his horse Sleipner descending into the infernal regions. The coins of Cunobelin, one of the early British kings, have frequently a horse on them. The white horse rampant on a red ground is still to be seen in Kent; and various white horses are to be observed cut in the surface of the chalk downs in several parts of the South and West of England.

In "Ivanhoe" (Sir Walter Scott's), "Above the gate was another banner of a *white horse* rudely painted, which indicated

Digitized by Google

the rank and nation of the deceased by the well-known symbol of Hengist and his Saxon warriors."

On the accession of George I., a medal was struck to commemorate the event, on the reverse of which is seen a horse galloping across the map of N.W. Europe.

And, lastly, at the present time, the British sovereign is stamped with a horse, and its rider overcoming the dragon.

Thus far as to the symbol of the horse; and we trust our readers will see we have established *à priori* evidence to the probability that, considering the British nation is the Ten-Tribed Ephraim, the Saxon race is intended to be here prefigured in the prophetic vision.

(To be continued.)

THE REV. J. C. GOODHART AND OUR IDENTITY.

We had the privilege, on May 31, 1881, of hearing the Rev. J. C. Goodhart, M.A., rector of Wetherden, Suffolk, lecture on "The Coming King," in St. Emmanuel's Church-room, Clifton, before a crowded assembly. The rev. lecturer's views do not agree with ours, as our readers well know; and, indeed, he openly warned his hearers in our presence that "Englishmen were not Israelites, and that we were not to believe anything of that sort." We allude to the matter now because a sense of duty compelled us (on inquirers being invited by the chairman to come forward) to ask the rev. and venerable lecturer two questions bearing on the subject as he developed it.

We propose, before entering on the matter of the replies we received, to give our readers an outline of what was a very interesting view of prophecy; and which it was clear the great majority of his hearers accepted; our Identity aspect of the case being decidedly in an unpopular minority. The rev. gentleman introduced the subject by saying: "The coming King is Christ; and He comes to reign literally on the throne of His father David, and that for ever (2 Sam. vii.). When David was promised this, the coming Messiah was intended, and so understood by him, not the *intermediate occupants of His regal state*. Now Christ was the Son of David. The genealogies in God's Word prove that. Well, Christ came, but He steadily refused the throne. But, lest it might be said He never claimed it, He did, just at the last, enter Jerusalem as a King, and that in a way Solomon (His type) did before Him. But He did not do more than claim the kingship then. Why not? Because He had to atone for His people's sins; and after that He could ascend the throne, not before. Well, He was crucified and died, and note that His title on His cross was 'King of the Jews.' He died to atone for their sins and the sins of the world. After He rose, the disciples asked Him if even then He would take His regal power (Acts i. 6), but He refused; though not denying it was to be His one day. Then He ascended and went away. There followed, and still exists, *the Gentile parenthesis*, when Israel is put on one side, and God takes up the Gentiles into favour. Now Jesus is the coming King. What, then, must we look forward to? When will He come again? Many connect His return with the fall of Popery and Mohamedanism and with the 1,260 day-years.

"There is much truth in this; but we cannot say exactly when these began, and when therefore they will come to their end. There are besides, Daniel's dates, 1,290 and 1,335 years which are in the same uncertainty. We may say, however, the 1,260 years are now nearly ended, and *the end of the dispensation is at hand*. What other great sign is there of His approach? We have to watch for the appearance of the great anti-Christ, and ruler over the ten kingdoms of the Roman empire, who is to fight the saints in Jerusalem.

"Zech. xiv., Rev. xix. 19, 2 Thess. ii., and Dan. xi. 36—45 all point to that period; and we have to look for the development of this man of sin. *When he appears, the King's coming is at hand!* But by the side of the man of sin we have the case of the Jews. When the King appears, the Jews will have got to Jerusalem. Zech. xiv. shews us that. They will be ready to accept this man of sin as Messiah; but he will hear tidings from the East and the North, and turn with rage against the Jews in Jerusalem, and wish to destroy them, when he will be destroyed himself. How the Jews get at that time back to their land we don't know. It will be a presumptuous return, not sanctioned by God. It may come about in three ways:—

"1. By the Jews buying Palestine against God's will.

"2. By all nations (our own included) agreeing to put the Jews back there; or,

"3. By Anti-christ, at the head of the nations, putting them there.

"Now, the Jews gathered in Jerusalem then won't be all the Jews. Those who, when the King descends at that crisis, receive Him, will be saved; the rest will be destroyed. But the other Jews scattered abroad through the earth will be still in unbelief, and they must be converted and brought back. How? Deut. xxx. 1—6 tells us. God will cause them to be converted and brought back Christianised to Jerusalem.

"Then, after that, will be the time of the discovery of the Ten Tribes. Don't think Englishmen are Israel! Nothing of the sort; it is not the case. The Ten Tribes will only be discovered after the converted Jews are gathered in. How they will be brought, where from, by whom, we cannot say, but *then* it is that Ezek. xxxvii. 16, &c. (the prophecy of the two sticks) will be fulfilled, and the Ten Tribes and the Two will be made one, with the Two Tribes, Judah-Benjamin and the Levites. The Lord will discover who and where the Ten Tribes are, and depend on it we are not they."

Such is a bare sketch of a very interesting lecture. The Rev. chairman, the vicar of the parish, having invited questions, we deemed it our duty, after the challenge offered to us, to go forward and stand up for the truth. The two questions we asked the Rev. Mr. Goodhart were these:—

1. Where, in God's Word, is any foundation to be found for the theory of the "Gentile parenthesis?"

2. How he could say that the Jews will be first restored to the land, a part unconverted and a part converted, before the Ten Tribes are brought in, since God's Word, in Jer. iii. 18, Hosea. i. 11, and Ezek. xxxvii. 1—28, distinctly describes the return as "*together*"?

To the last question no reply was given! To the first, that "Since God had cast away the Jews the Gospel had, for the last 1,800 years, been offered to and accepted by Gentile nations, and we British are a proof of the fact, *being Gentiles.*"

No discussion of the last point was possible under the circumstances, as Dr. Andrews, of Clifton, an Israelite, came forward and asked Mr. Goodhart two more questions:—

1. How he could say the kingdom of David was now in abeyance, when God promised David there should never fail him a man on the throne of Israel "for ever" (1 Kings viii. 25; 2 Sam. vii. 13)?

2. How he could say Israel had gone out of sight since God said Israel should be "a nation" before Him "for ever," and the Jews were not a nation now (Jer. xxxi. 36)?

To these questions Mr. Goodhart gave the following astonishing answer: "The 'for ever' of the passages quoted does not mean 'for ever' in the sense you use—*i.e.*, eternity. When, in Lev. xxv. 46, the Hebrew slaves were considered servants 'for ever,' you don't mean 'for ever,' but only as long as the case makes it possible to last. So, when the throne of David over Judah was removed, the promise of 'for ever' to David ceased for a time. It was *not possible to continue*. For, the king being removed, where is David's throne *now*?"

"Here in Great Britain," replied Dr. Andrews. "*Nothing*

Digitized by Google

of the sort!" was Mr. Goodhart's reply. *"It is not existing here at all; and the promise of the 'for ever' throne is in abeyance till Christ comes to reign."*

We hope our readers notice this reply. We are told to interpret the Scriptures literally by Mr. Goodhart, yet when a difficulty occurs to bar his interpretation, the "for ever" of God's Word is broken to pieces and a great handle is given to the opponents of Christian doctrine to argue that so all God's statements may be frittered away—punishment "for ever" may not be true, because the "for ever" was not truly "for ever;" and for the same reason the eternal life "for ever" is not "for ever," because God's Word is not to be always literally taken.

[NOTE BY THE EDITOR.—The passage in Lev. xxv. 46, Deut. xv. 17, &c., where the case of the Hebrew willing slave is recorded, we explain by saying that the "for ever" is, in fact, another form of declaring that the slavery shall last during the entire existence of the *individual* contracting party. So, in the case of the nation of Israel and David's throne, the "for ever" must last while God lasts, His elements last, and David's seed lasts. These, from other passages, we *know* are destined to have *no* end; and, therefore, the "for ever" of the passages last in question means eternal continuity, *without abeyance*, just as the idea of abeyance was excluded in the slave's case.]

FRESH PROOF OF SPIRITUAL GOOD TO A MAN'S SOUL FROM BELIEF IN OUR IDENTITY.

WE have the pleasure to call attention to the following instance of spiritual good derived from the adoption of our belief in the Identity of the British with Israel, for which our friend, the Rev. Marcus Bergmann, a Christian Judah-Israelite, vouches. "I take this opportunity," he writes to us, "of adding my testimony to that of others, respecting the benefit some of those I personally know have derived from belief in 'the Identity.' Our opponents say that the Identity question works mischief, and is leading our attention away from Christ. I had the great privilege only a very short time ago of spending a day with a great friend to this cause, who had erected on his own estate a mission hall, in which it has been my happiness to exalt the Name of Jesus. I ask, Is this 'working mischief?' Is this 'leading men away from Christ?' Before my friend was a believer in the Identity he did not feel the burden of souls resting upon him. This is his own testimony. I am sure that the same can be said of others, and the fact confirms me more and more in my own belief."

So far the Rev. Marcus Bergmann. We rejoice to receive his evidence. It is corroborated by that of many more. The wonderful statement lately published in the BANNER by Mr. Henry Leslie, regarding the light the Identity has thrown on his own views of the Old Testament; the joy and happiness it has ministered to his own heart, and how it nerves him now to press the claims of God's Word and God's truth on others, is testimony in the same direction.

In our own case the great subject has worked in a somewhat different way. It has enabled us to *realise* the faithfulness of God, His love, His pity, His constancy, and His truth to His own people. His "character" has thus been established in our own individual regard in a way which we had not hitherto realised, and we, therefore, are able with more childlike confidence than before, to lean upon His promises and His redeeming pity, and to trust them as we never did heretofore. The personal character of the Redeemer of Israel is now comprehensible by us, so to speak, as it was never previously; and the result is a firmer grasp, a closer union, a deeper reliance on the tender, loving, steadfast Saviour than we ever had ere we embraced Identity doctrines, or saw their immense importance as great, evangelising truths. We can quite sympathise, therefore, now with Mr. Bergmann's friend. He who so loved Israel that every jot, every tittle of His promises "to Abraham and his seed for ever" have been literally fulfilled to British-Israel, the remnant of the House of Joseph, must be, indeed, the Friend of sinners, the Redeemer of His people, and the Saviour of the world. His promises are now proved to be faithful and true; and Him, therefore, we set forth as the God who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

Our opponents have on some occasions taunted us with making the Identity and its future earthly prospects the great object of the believers' anticipations, and not the coming of the Lord. But this we deny. For in truth, the Identity involves as its chief factor the coming of Christ to reign in Jerusalem and Mount Zion over His ancients, Israel and Judah (Isa. xxiv. 23). We look, then, for the Lord's return, and hourly anticipate its first phase as the most glorious, blessed hope connected with our subject. Without that we had not had joy in connection with our origin. For what were the people without their King? the bride without her Bridegroom? the wife without her Husband? the body without its Head? the Church without its Lord? Israel and Judah without their Divine, glorious, long-looked-for, blessed, all-powerful Jehovah-Jesus? The second advent is the arch, the key, the crown, the hope, the longing desire of every true Israelite joined to Christ; and it is, therefore, a cruel injustice to our views that our opponents should say we try to rob men of our chief glory, the anticipation of our Master's speedy second coming, to bless us His people, Israel.

ISRAEL AND THE GENTILES.

(ROMANS XV. 8—13.)

SUGGESTED BY THE REV. A. J. J. CACHEMAILLE, M.A., VICAR OF OLDHAM.

OUR friend, the Rev. A. J. J. Cachemaille, has sent us the following suggestive thoughts, with the request that, as he has not time to amplify and write upon them, we should supply his place. The thoughts are too valuable, and too much needed in the present state of our controversy, to let them lie by. We therefore propose to do what we can to put our reverend fellow-labourer's suggestions before our readers in befitting form, and it occurs to us that they may be best presented thus:—

Rom. xv. 8 tells us distinctly that our blessed Lord Jesus Christ was "a Minister of the circumcision." He was not a Minister of the (non-Israelite) Gentiles, or of any other race but the race God's Word calls "the circumcision"—that is, of the Hebrews, and of them alone. What was the object of His coming as such Minister of the circumcision? Rom. xv. 8 tells us. It was "to confirm the promises made to the fathers"—the Hebrew, not the Gentile fathers, mark. But had the non-Israelite Gentiles no benefit? Surely they had, for verse 9, *et seq.*, tell us that He came to bless the Gentiles, to make them "rejoice with His people," His λαος, also by taking them by absorption into His fold. This is emphatically declared in Rom. xi. 17, where the apostle distinctly says, "If some of the branches (Hebrews) were broken off, and thou being a wild olive branch (non-Israelite Gentiles) were grafted in among them (*i.e.*, among the Israelite branches) and WITH THEM partakest of the root and fatness of the olive tree," &c. From this consideration it follows, says Mr. Cachemaille, that there is no non-Israelite Gentile Church, or nation of Christians, separate from "His people." We British are a Christian Protestant nation, witnessing independently for God's truth; we, therefore, are not pure Gentiles, but Israel; and the Gentiles, in and with His people, form our "mixed multitude" (Exod. xii. 38).

Another consideration, terminating in the same conclusion,

Digitized by Google

is derived from the fact stated in Rom. xv. 12, and Isa. xi. 1, that "the root" is from Jesse, a Hebrew; therefore the root is never pure Gentile. Let that be noted. Now "the Lord," the root, "shall reign over the Gentiles" (Rom. xv. 12), "and in Him shall the Gentiles trust." Therefore, Israel being one with the root of Jesse—being the natural olive branches of the true olive tree—have to reign with Him over the non-Israelite Gentiles; and to Israel, in consequence of their derivation and sonship, will be "the dominion" and "rule" over the Gentiles (Dan. vii. 22, 27; Rom. iv. 13).

But is there, therefore, no Gentile ingathering with Israel? Surely there is. It is a great and glorious truth that there will be a large ingathering of non-Israelite Gentiles with Israel (Isa. lvi. 6—8). But let it be noted this ingathering of such Gentiles into Christ's Church is not for a moment an isolated, separate Church, distinct from Israel, for it is from the first *grafted on to that stock*, as we have already stated, and it exists *among the Hebrew branches*, not independently of them. We cannot, therefore, talk of a true Gentile Church in *separation from Israel*. What we see of true Christianity is the exhibition of the "remnant of Jacob as a dew from the Lord in the midst of many people" (Micah v. 7); and we do wrong to imagine, contrary to God's Word, that the Spirit of God had set up a non-Israelite Gentile Church in these latter days, wholly separate from and independent of Israel, His people. Such a view is a human imagination, without foundation in God's Word; for verily the Church of Christ is only Israel revived and re-organised, with non-Israelite Gentile adjuncts; but at the last, when "the times of refreshing shall come from the presence of the Lord," the Church and Israel will be found to be absolutely one and the same. For then "the House of Israel shall ALL know the Lord, from the least of them to the greatest of them; and their sins and iniquities He will remember no more" (Heb. viii. 10; Jer. xxxi. 33). Israel will then indeed be "the Christian and the all righteous nation" (Hosea i. 10; Isa. lx. 21); and it will be the privilege of the non-Israelite Gentile nations, many of them only, but not all even then (Zech. viii. 22), "to come to seek the Lord Jehovah of hosts in Jerusalem, and to pray before the Lord." Then it will be seen, what men find it so hard to believe to-day, that Christ's Church and bride have been, are now, and ever will be the Ten-Tribed House, the British, with such additions and ingrafts of Jews and of the purely Gentile nations as may by the Lord be deemed worthy of eternal life, and ordained thereto.

Israel! for these spiritual, distinguishing mercies humble yourselves in the dust, for verily you are not worthy. But rejoice exceedingly, and praise the Lord, for He has purchased for you this great distinction, who only is worthy, and He is "THE LORD OUR RIGHTEOUSNESS" (Jer. xxiii. 6).

AN IDENTITY.

By J. M. GRANT, M.D., SURGEON-GENERAL.

IN Acts xv. 14th to 16th verses, we read: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His Name," and to this agree the words of the prophet, as it is written (Amos ix. 11, 12), "After this I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and set it up."

The ordinary interpretation is to consider "the people" to be taken out of the Gentiles as individual Gentile converts to Christianity; but how could the conversion of such tend to the building again of the tabernacle of David? No; the people to be "taken out" is evidently the same as that which had been "sifted amongst" the Gentiles—the Ten Tribes—whose severance from the kingdom of Israel as it existed in David's day, was the falling down of the tabernacle of David—and here we have another proof that the Ten Tribes were restored as a nation at the first advent; and thus we see how much of the teaching of the New Testament we miss by neglecting that of the Old.

THE TWO RESURRECTIONS.

AFTER the Lord Jesus Christ had miraculously fed the 5,000 with the five loaves and the two fishes, so great was the feeling in His favour among the people that it was seriously proposed "to come and take Him by force and make Him a King," because they were satisfied that "He was of a truth that Prophet (the Messiah) who was to come into the world" and reign over His ancients gloriously (John vi. 1—15; Isa. xxiv. 23). Why did not the Lord consent to their purpose? Why did He, to frustrate it, "depart into a mountain alone"? Why did He not accept His kingdom, His throne, and His destined royalty when He could have had it thus with the acclamations of the Hebrew people? Again, when He healed the leper after the sermon on the mount, why did He refuse to receive the praises of men as the Son of God? and why did He decline to let the miracle be known? (Matt. viii. 4). When the two blind men were restored to sight why did "Jesus straitly charge them, saying, See that no man know it"? (Matt. ix. 30). When the Lord healed the multitudes what time the Pharisees were compassing His death, why did He charge those He benefitted "that they should not make Him known," in fulfilment of Isa. xlii. 1? (Matt. xii. 16). When the glorious transfiguration took place on "the high mountain apart," and after something of the Divinity of Jesus had been seen by Peter, James, and John, why did "Jesus charge them, saying, Tell the vision to no man until the Son of Man be risen again from the dead"? (Matt. xvii. 9; Mark ix. 9). When Peter made the noble confession that Jesus was "the Christ," why did He "charge" the disciples "that they should tell no man of Him"? (Mark viii. 30; Luke ix. 21). When He conferred with Peter regarding the Rock on which His Israelite Church should be built, why did He so earnestly "charge His disciples that they should tell no man that He was Jesus the Christ"? (Matt. xvi. 20).

These have been puzzling questions; and such as have not yet received (to our knowledge) a perfectly satisfactory reply. To the Rev. Marcus Rainsford, incumbent of Belgrave Episcopal Chapel, London, we are indebted for a valuable hint on this subject, during a sermon preached on April 26, 1881, in the Hensman Memorial Church, Clifton, in pursuance of a "Week's Mission" held there then.

Our Lord refused, he said, to be acknowledged King, to be proclaimed the Christ, the Saviour of His people, "Jesus, the Son of God, the Healer of the sick, the Sight-giver to the blind, the Feeder of the hungry, the expected Messiah, until the resurrection had certified as the appointed proof, and the only seal of His ministry, of His Deity, of His vicarious sacrifice, and of His Messiahship, that God the Father had accepted the substituted Victim, and that Israel's redemption was complete. His words just quoted in Matt. xvii. 9 and Mark ix. 9 give us the clue. "Tell no man the vision until the Son of Man be risen again from the dead." The resurrection was God's appointed means of proof. Nothing less could satisfy the Divine decree. Therefore, Jesus shrank from publicity, from the proffered royalty, and from the proclamation by His disciples that they had seen Him arrayed in the glory of Divinity in the mount of transfiguration.

Now, with this fact in our minds, let us note who Jesus, the Son of God, in reality was. He was "the King of Israel," the Bridegroom of His married spouse, the House of Israel (Jer. iii. 12); the "Head" of His chosen people, the Head of His body, the Church, which was His people, Christian Israel. As He was, so must they be. They were the type, He their great Antitype. Was He a "worm and no man" in His great humility? (Psa. xxii. 6). So were they: "Thou worm, Jacob" (Isa. xli. 14). Did He become Man and die? They died nationally (Hos. xiii. 1; Jer. l. 17; Isa. vii. 8). Was He buried? So were they (Ezek. xxxvii. 1—15). Did He rise again? They are destined to a glorious resurrection (Hos. vi. 1, 2). Was He three days and three nights in the heart of the

Digitized by Google

earth? They have to be "revived after two days" and "on the third day be raised up to live in their Bridegroom's sight (Hosea vi. 2; 2 Peter iii. 8). Was His resurrection appointed to be the proof of His Kingship, His Sonship, His Messiahship, and generally of His divinity? Their resurrection from their long-continued burial in their earthly graves is to be the grand and final proof God Himself has fixed upon as the *only* evidence that He is God. For what says the prophet Isaiah? In chapter xliii. 12, speaking of His blind ones, the House of Israel, and His deaf ones, the House of Judah (ver. 8), he says: "I have declared and have saved; and I have shewed when there was no strange god among you; therefore, ye are My witnesses, saith the Lord, that I am God."

One of God's witnesses—the Jews—are ever present among us; and they are testifying to this hour before all men, in their terrible misery, that God's condemnation of idolatry, of disobedience, and of their blood-guiltiness regarding His blessed Son, is righteously fulfilled, and being fulfilled in them. But where is His other witness? Where is the House of Israel? that House which was to be "as though He had not cast them off" (Zech. x. 6); to whom He promised "to be as a little sanctuary in all the countries whither they should, as wanderers, come" (Ezek. xi. 16). Where are the people who, inhabiting "the isles of the West" (Isa. xxiv. 15) in the last days (Gen. xlix. 1), were to be "the chief of nations" (Amos vi. 1), a favoured blessed people, multitudinous to a degree, possessing the Gate of their enemies, carrying the Gospel to the ends of the world (Gen. xxii. 17, 18), a nation and a company of nations (Gen. xxxv. 11), loving God's Sabbath and His ten laws, and the most wealthy (Deut. viii. 18) and powerful nation upon God's earth (Deut. xxviii. 1, &c.)?

God waits for His second witness; for their resurrection from the graves, in order that His own identity as the God of heaven and of earth, as the great God of the souls and bodies of men and of angels, may be vindicated before all creation. He waits for our Identity, or our resurrection; and will any man entertaining this solemn view of the great subject now dare to stay his hand, or refuse to use his utmost diligence and efforts that, by persuading men of our Identity, infidelity may be destroyed, and God's Being and most glorious existence may be certified?

THE FUNDS OF THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

OUR friends will have noticed that at page 233 of the BANNER, No. 231, an offer was made at the Annual Meeting of the Metropolitan Anglo-Israel Association by a friend of the cause, that he would subscribe £5 if nine others would give the like sum towards the general funds of the Association. We are glad to report that since the meeting two other friends have come forward and offered £5 each, if seven more like promises are received. We are requested to invite subscriptions to meet the offers now made, to enable the Association to realise the £50 in question. Intending subscribers should send their names and addresses to JOHN S. ANDERSON, Esq., Hon. Secretary, Woodstock, Camden-hill, Upper Norwood, London, S.E., and the same will be, in due course, acknowledged in the BANNER.

ANSWER TO IDENTITY ACROSTIC No. III.

BY COL. M. BERESFORD.

I N D I A
S A X O N
R I N G
A B E L
E D O (M)
LEVITICUS
I DUMÆ A
T A X
E C H O
S O L O M O N

"THE THREE-FOOT RULE."*

PROFESSOR PIAZZI SMYTH having lately sent the words of a song composed by Professor Rankine to America, it was at once popularised there, music composed for it, and returned to this country as a song, "gratefully dedicated by the Yankee workmen." The publishers gave it the name of "The Three-Foot Rule." The title-page is embellished with a woodcut of the Great Pyramid, and beneath is the information that the work is published for the International Institute for Preserving and Perfecting Weights and Measures. The music is American, and, if we may pronounce an opinion, not of a very high order; but the words are remarkable, and we give our readers the benefit of them. They are as follows:—

When I was bound apprentice, and learned to use my hands,
Folks never talked of measures that came from foreign lands.
Now, I'm a British [Yankee] workman, too old to go to school,
So whether the chisel or file I hold, I'll stick to my three-foot rule.

Some talk of millimetres, and some of kilogrammes,
And some of decilitres to measure beer and drams;
But I'm a British [Yankee] workman, too old to go to school,
So by pounds I'll eat, and by quarts I'll drink, and I'll work by my three-foot rule.

A party of astronomers went measuring of the earth,
And forty million metres they took to be its girth:
Five hundred million inches, though, go through from pole to pole,
So let's stick to inches, feet, and yards, and the good old three-foot rule.

The great Egyptian Pyramid's a thousand yards about,
And when the masons finished it they raised a joyful shout;
The chap that planned that building, I'm bound he was no fool,
And now 'tis proved, beyond a doubt, he used a three-foot rule.

Here's a health to every learned man that goes by common sense,
And would not plague the workman on any vain pretence;
But as for those philanthropists who'd send us back to school,
Oh, bless their eyes, if ever they tries, to put down the three-foot rule

CHORUS.—So whether the chisel or file I hold,
I'll stick to my three-foot rule;
So by pounds I'll eat, and by quarts I'll drink,
And I'll work by my three-foot rule.

Reviews.

Englishmen Not Israelites. By John Wilkinson, a friend of Israel. Second edition, with appendix. Price 6d. Houghton & Co., London.

BY THE EDITOR. PART III.

(*Concluded from page* 250.)

WE proceed now to give a few instances from Mr. Wilkinson's pamphlet showing how persistently he ignores the distinction God's Word makes between the two Houses of Israel, and the errors such blindness has led him into.

At page 10 Mr. W. says, "The question really is, Are the Jews Israelites or are they not?" and then he proceeds to argue "that if they are they are entitled to all the blessings promised under that name." He ignores the fact that scores of blessings were promised to the House of Israel, to the House of Ephraim, to "Israel obedient," to the House of Joseph—all meaning the Ten Tribes, and in none of these can the Jews, as the House of Judah, share. Why did he ignore that plain distinction? It is clearly recorded in Gen. xlviii. 19, xlix. 22; Zech. x. 6—10; Ezek. xi. 15, 16; Jer. iii. 18, xxxi. 4—22; Hosea xiv.; Amos ix. 9—15.

Mr. W. makes much of the denial by Anglo-Israelites that St. Paul was a Jew. Surely his misunderstanding of our real meaning is pretended. No one denies that St. Paul called himself, and was by common parlance held to be a "Jew," or one of the "Jewish nation;" but he was a Benjamite of the "House of Joseph, or Israel," for all that, and *not a Jew proper* at all (2 Sam. xix. 20; Rom. xi. 1). Just so we call a Welshman when abroad an Englishman by common repute, but he is, in fact, no Englishman at all, in the sense that he is a Welshman, and not English by birth.

At pages 12 and 13 Mr. W. says that Isa. lxv. applies throughout to Judah; that the name "My servants," in verse 13, *et seq.*, belongs

* A Song. Published by S. Brainard & Sons, Cleveland and Chicago, United States. Words by the late Prof. W. J. Macquorn Rankine.

Digitized by Google

to that race too, and that God has Himself given it to Judah in ver. 9. We do not read there more than that the Lord's "servants" shall dwell in the mountains, whence the Inheritor "out" of Judah (Christ Jesus, we presume) is brought forth, and whence the seed of Jacob springs. It does not follow at all that the terms "Judah" and "My servants" are synonymous here. On the contrary. Isa. lxiii. 16—19—only two chapters before—points to the *Ten Tribes*, whom the then Judah would not recognise, as the Lord's "servants." "His servants" are certainly not the Jews. They rejected and crucified the Lord, and "the wrath" is on them now to the very uttermost. How can they be "His servants"? (1 Thess. ii. 16).

Mr. W. at page 13 comments, "as a strange doctrine and logic," on the fact that, though the Houses of Israel and Judah both disobeyed and fell into sin, they were punished in different degrees. Any babe in Bible knowledge would know that to be the fact. The House of Israel was banished to Media, and never returned. The House of Judah went to Babylon, returned a "base nation," crucified the Lord, and suffered for that awful crime a *second* captivity. Does Mr. W. ignore God's special promises to the House of Israel, and reproach his Maker for not having extended such to the Jews? Where will he find for Judah such blessings as the following texts reveal, as extended only to the House of Ephraim?—Jer. iii. 11—18; Ezek. xi. 16; Hosea ii. 14—23, vi. 1—3, xi. 8—10, xiv.; Amos ix. 9; Micah v. 8, 9; Haggai ii. 5; Zech. x. 5—9; Mal. iv. 2—4, besides Isa. lxi. 1—11; Gen. xlviii. 16—21, xlix. 22—27, and other passages in that prophecy. Mr. W. perversely shuts his eyes to the difference between the blessings promised distinctly to Ephraim, or Joseph, separately from Judah, in Gen. xlviii. and xlix., Deut. xxxiii., and then demands as a right that those shall be given over to the Jews because they are "Israelites," while the entail is to the House of Joseph, or the Ten Tribes, only, as distinct from the House of Judah. That God has once first given a blessing, embracing all the Twelve Tribes, and then transferred such *en bloc* to the Ten, let Mr. W. learn from 2 Sam. vii. 16; 1 Kings i. 35. ii. 15. The kingdoms "over Israel and over Judah" were secured as a special providence and gift of God to Solomon, in pursuance of the Lord's promise of an everlasting kingdom to David. But the same God who made this promise fulfilled it by breaking "the kingdom" away from Solomon's heir, and placing that Ten-Tribed kingdom at first under a stranger (1 Kings xi. 35, xii.). Our Lord completed the ruin of Judah by transferring the spiritualities also. He took the "kingdom of God" from the Jews, and gave it to *a* nation (not to many nations), to the one which was "Ephraim, the fruitful" (Gen. xli. 52). When God could thus act regarding the temporal throne, and the spiritual blessings, too, and yet keep covenant with "Abraham and his seed for ever," is Mr. W. right when he insists that all blessings promised under the general name of Israel must always, in all cases and all circumstances, include Judah too, throughout the Bible? We trow not.

At pages 13 and 14 Mr. W. argues, regarding Deut. xxvii. and xxviii., that all the curses named therein must have fallen on the two Houses, since both fell into sin. We concur with him here, and say that it was so, *while* both remained in disobedience. When "Israel of the isles" obeyed, then the Abrahamic blessings came on British-Israel, which is the simple fact; and the only thing that prevents Judah sharing those blessings to-day is, that they are still disobedient, and would crucify the Lord in England again, if they had the power.

Mr. W., at pages 16 and 17, makes much of "the times of the Gentiles." We know of only one passage in which the term occurs—Luke xxi. 24—and *that* we connect with the Gentiles now treading down Jerusalem at the last (the Turks), but not otherwise.

Where does Mr. W. find in God's Word that "Israel's depression is to continue as long as Judah's"? (page 17). On the contrary, Jer. iii. 18 shows that in the latter day Israel has a fixed domicile; Jer. xxxi. 36 that she is a nation, since Judah is a scattered people; Isa. xli. 9, and Amos vi. that she is the chief of the nations; Ezek. xxxvii. 19 that it is on Israel's strength Judah returns; Isa. xviii. 1—7, and Zeph. iii. 9, 10, that Judah is to be brought as God's "present" by Israel to Zion, &c.

Mr. W., at page 18, gives, as a specimen of our logic, that we argue thus: "Judah is blessed; the English are blessed; therefore, the English are Jews." When did Mr. W. find Anglo-Israelites arguing in that absurd fashion? In the first place, we say the Jews are under a curse; but the House of Israel are now as "though God had not cast them off," "blessed," "redeemed," "saved," "protected" (Zech. x. 6, &c.; Ezek. xi. 16). Therefore we argue, "the English being blessed are not Jews; but since they have *all the Abrahamic covenants* they are, and must be the House of Joseph, or Ephraim, to make God a true God." Can Mr. W. break that logic?

Mr. Wilkinson's pamphlet is one huge mistake from first to last; founded on the tremendous error that God's Word makes *no distinction* in the matter of blessings and curses between the Houses of Joseph, or Ephraim, and the Jews. The distinction is the backbone of Scripture, and even as St. Paul, in Heb. viii. 8—12, draws it in lines of light. Why cannot Mr. W. see it? Surely it is because he is morally blind, perversely blind, and unable, even when told it, to discern it. When, however, he shuts his eyes to the fact that he has done gross injustice to Mr. Hine by persisting in declaring that he denies all "Jews are Israelites," while those very words stare him in the face in print at page 2, "Forty-Seven Identifications" (Edward Hine), we *must* conclude that Mr. W. is not so much blind by misfortune as blind by moral perversity.

In conclusion, while our space forbids us to notice even a twentieth part of Mr. Wilkinson's errors and wilful misquotations and misconstructions of God's Word, we have to complain that his second edition is faulty in the extreme as regards the very texts he cites. They are often inaccurately quoted, and wrongly printed. For an authority said to be useful to our adversaries, all we can say is, that if our opponents can produce nothing better than this pamphlet, they have reason to be ashamed of their cause and of their champion; and if this is the best they can rely on, verily, "bad's the best." Our opponents are welcome to the Rev. John Wilkinson. He does the Anglo-Israel cause no harm, but some good, by proving the poverty of our enemies' arguments.

ERRATUM.—Page 249, first column, line 21 from bottom, *read:* "God's ancient people never separated from Him."

England's Future. By R. R. S. (W. Culver James, M.D.) Harrison & Sons, St. Martin's-lane, London. Price 6d.

WE have been much interested by the suggestive little pamphlet, above described, on the subject of the confederation of the British Empire, which has just been sent us for review. The subject, as our readers know, is a favourite one with us. It is, indeed, a vital point in our Identity. To fulfil the prophecies (Gen. xxxv. 11) the British-Israelite Empire must become "a nation and a company of nations"—a confederated Empire, or "federation of States such as the world has never seen." Our author, who was not an Israelite when he published this pamphlet (though we know he is a reader of the BANNER now), was, of course, profoundly ignorant then of the glorious future before his country. He says, in writing to us, that when he first heard of "the Anglo-Israel theory," "it seemed as if at length the dream of a united British Confederated Empire would be accomplished in a far grander way than he had hoped or longed for." He wishes our work "God speed," and "trusts it may be the means of bringing about this glorious result." The object of Mr. James's pamphlet is to point out that while no empire of the past, not Rome in her palmiest days, has ever boasted of such a dominion or so many subjects, as belongs to our Queen (p. 3), want of confederation is a real danger which must be met and obviated. To supply the remedy, Mr. James suggests that the colonies should be represented in our Imperial Parliament, both in the Upper and Lower Houses, where the elected members should be entitled to be heard on questions of imperial policy only. He advises the formation of a colonial aristocracy, a colonial House of Peers in each colony, the establishment of military and naval contingents in each to defend the Empire in time of war—the volunteer movement being extended to the colonies. Mr. James has views regarding free trade which we fear will not be acceptable to our Government or the masses, and we therefore spend no time on the unattainable, or on the suggestion that the colonies should deal in the matter of tariffs in an equal manner with the mother country. With some observations on the need that exists that we should reduce our huge national debt by the retention of taxation, we are too ready to remit, and with words of deprecation addressed to those who preach the doctrine of "perish India" and "let the colonies go adrift," Mr. Culver James concludes a very readable little pamphlet with a fallacy, which Identity knowledge would, of course, have enabled him to avoid. He says that "the moment the work of disintegration commences we shall set out on the downward march in the scale of nations" (p. 18); and that our "doom is sealed" if we "entertain the idea that the colonies are a burden," and that "the Indian Empire is of no service to us." The fact being that under no circumstances whatever can we "go down in the scale of nations," and "our doom" never can be "sealed" at *all*; because our God has determined otherwise, and has destined this nation (being Israel) to exercise a universal domination, to enter on the heirship of the whole planet, and has promised besides, "never, no never, to leave us, nor forsake us, for the Fathers' sakes" (Dan. vii. 27; Psa. cxlviii. 14; Zech. x. 6; Rom. iv. 13; Isa. xli. 8—14, &c.).

We recommend Mr. James's work, and hope the public generally

will peruse it. It has reached, we see, a second edition, and we think it would see many more if the price could be somewhat reduced.

The Egyptian Enigma. A Plea for the Yard. By H. R. Shaw. Price 1s.; post free, 1s. 1d. (Robert Banks.)

The above is a most original, remarkable little work by a competent author, who, being a professional accountant and auditor, seems to be in every way qualified to deal with the calculations and figures with which he presents us, in treating of the position the three-foot rule, or yard of 36 British inches, holds in the Great Pyramid, our British inheritance. Mr. Shaw desires to show, and has clearly shown, that the yard is not antagonistic, but the contrary, to the "quinary and scientific details of the Pyramid"—that is, to its system of fives. The three-foot rule blends most harmoniously with these "fiveish" details, and is, as is shown, inseparable from them. What strikes us greatly in Mr. Shaw's book is his discoveries regarding the 61-inch Step-measure, made up, as Piazzi Smyth has indicated to us, of the 36-inch yard measure, and the 25-inch sacred cubit. The calculations are on page 37 of Mr. Shaw's work. He points out that the length of the descending passage, at the inclined part, is 3,092 inches, and the remaining horizontal portion to the entrance of the Subterranean Chamber, 324 inches; total, 3,416. But this number is 56 × 61, or 56 Step-measures; 56 repetitions of the British yard (36), and the sacred cubit (25) combined. Again, the Ascending Passage from the junction to the Grand Gallery is 1542 Pyramid-inches. The further distance to foot of the Step, 1,813; total, 3,355; which is, 55 × 61, or 55 repetitions of the Step-measure. Adding the Step-length, we have again 56 × 61=3,416; the distance to the Subterranean Chamber along the Descending Passage appearing again in that from the Ascending Passage junction to the Grand Gallery South Wall. But Mr. Shaw goes further, for he finds that, adding the horizontal distance to King's Chamber to the 3,355 Pyramid-inches measured to the foot of the Step, as also 36 inches, or the one yard measure of the vertical height of the Step, we get 1542 + 1813 + 36 + 330=3,721, which is a square number; or 61 × 61, or 61 repetitions of the yard and sacred cubit combined. On page 38, Mr Shaw has some wonderful discoveries to give us, founded on Mr. James Simpson's remarks in BANNER OF ISRAEL, December 1, 1880, vol. iv., No. 205, page 471, as to the 5 and 6, or quinto-sextuple *plus* combination, and quinto-sextuple *multiple combination*, of the distances from the raised floor-stone to the North and South ends respectively of the Passage beyond the Grand Gallery. "The commencing portion of the way, the five-elevenths, or 150 inches (he says) is equivalent to SIX sacred cubits (6 × 25), while the concluding portion of the way is six-elevenths, or 180 inches, equivalent to FIVE British yards (5 × 36)." Mr. Shaw finds the British yard everywhere in the Great Pyramid. For instance, we get, he says, from the Step to the end of the Granite Leaf, by measuring six cubits (150 inches), but thence onward to the King's Chamber by measuring five yards (180 inches). The terminating horizontal sections of all the Passages are alike divisible by the yard (page 39). The Queen's Chamber Passage is 25 Step-measures (25 × 61), embracing a yard in each such measure, and the height of the Passage is one yard. Again, the vertical height of the Step is one yard, and added to the real impending height of the South Wall=366 inches, or six Step-measures (page 40). Mr. Shaw's observations on the Niche in the Queen's Chamber are very original and clever. He deems its shape was what the architect meant us to notice—namely, that its width is five times reduced, and its height six times divided—that is, it has five different widths, and six different heights. The height of the gigantic Niche was originally thought by Piazzi Smyth to be 183 Pyramid-inches; but this number does not yield to five or six as divisors. When, however, we try $5^2 + 6^2 = 25 + 36$, or the cubit and yard in combination (61), we find the Step-measure, 61, reappears, and clearly *trisects* 183. The corrected height, 185, which Piazzi Smyth has adopted for the Niche, Mr. Shaw is inclined also to accept; for he finds 185 "yields very comfortably to a mixed standard"—viz., a cubit and a foot, or 25 + 12=37 inches, which divides 185 *five* times. Finally, it is found that the Step-measure, 61 inches, has a relation even to the ancient vertical height of the apex of the Great Pyramid above the lowest Subterranean Chamber, found by Piazzi Smyth to be 7,015 Pyramid-inches, since 61 × 115=7,015; and the said height, therefore, is exactly 115 Step-measures, proving the yard and cubit again were in God's mind when the height of the building was settled. Much, very much more has Mr. Shaw to tell us concerning the Great Pyramid, especially regarding exterior discoveries of the yard measure at the 36th course, which readers must learn for themselves; but he tells us what we have indicated, to prove to us that we British are the nation whose inheritance the Great Pyramid undoubtedly is, since the sacred cubit and the yard are both the measures in use by us at the present time (the former in the ordnance survey, the latter in every-day life), and the children of Israel were those to whom God gave the cubit as the cubit for sacred purposes, as proved by Solomon's temple, the sacred ark, the ark of Noah, and the Great Pyramid (page 42). Mr. Shaw, in a startling postscript, tells us he finds the French atheistic metre typified in the bottomless pit, or Subterranean Chamber of the Great Pyramid (just where it should be), in contrast with the British yard, the true measure, present everywhere else. It is discovered as the quantity wanting (or nearly so), in calculating the ancient height of the apex of the Pyramid from the lowest Chamber depth (7 015 Pyramid-inches); for adding to 5813·01, the visible height, one-fifth of it, or 10 Ante-Chamber lengths (1162·602 Pyramid-inches), we get for six-fifths visible height, 6975 612; *leaving one French metre wanting* (nearly), 39·388 to **make up 7,015·000** ("Our Inheritance," 4th edition, page 93).

A Reply to Mr. Hine's Assumed Identification of the British Nation with the Lost Tribes of Israel, &c. By a Member of the University of Dublin. Dublin, 1880.

REVIEWED BY THE REV. D. HANAN, M.A.

IT was rather late, in the year 1880, to review or refute a pamphlet which was published in 1870, or earlier; and it is yet further an evidence of being behind the time to treat these identifications as *the* fortress of Anglo-Israel literature, and to assume that an attack upon them, even if successful, overthrows the opinions held by Anglo-Israelites; yet such is the position taken by the author of the above-named "Reply."

It is not the office of the BANNER to enter upon a defence of the opinions of any one author, or the inaccuracies of his publication, if inaccurate. We are only concerned with this pamphlet, in so far as it effects the broad question of the truth or falsehood of our Identity with Israel.

The writer makes no effort to disguise that his chief contention is with a statement concerning the origin of the Southern Irish—viz., their Canaanitish descent—and so great are his sympathies with them, that he can see no pre-eminence or glory in the British Empire, and "*he hopes*" that the assumed Israelitish origin of the nation may be overthrown. Being concerned chiefly with this petty issue, it is not to be expected that the writer could take a comprehensive view of the whole question, or endeavour to reply to it; and we find, accordingly, that his criticisms do not touch upon those texts of Scripture, or those scientific facts, which form the true basis of the position; but are confined to the meaning of texts which are not of primary importance, and to such petty inaccuracies, or errors of press, as quoting "page 93 for page 83," and a "vii. for an viii.," and consist of a series of denials which are even more easily made than are the doubtful conjectures which he hazards in order to support them.

Upon the general question we are glad to find that he agrees with us in condemning that spiritualising of the words of Scripture, which adapted the blessings to the Church and left the curses to Judah; that he admits the Ten Tribes were lost, and that they will be restored, and that their glory will be great—the promises to the patriarchs not having been exhausted.

His "common-sense view" is that the Ten Tribes are now in the same place to which they were taken as captives. But all history opposes this notion, for the migration of nations is undoubted, and wherever the Tribes may be, common sense will not lead us to believe that they remained as a rock rooted in the soil, while the waves of emigration swept onward; at least, we may be excused if we require some evidence more satisfactory than this writer's opinion. The countries to which the Tribes were deported are not unknown lands. Where, in central Asia, are the inheritors of the blessings promised to Abraham?

But, departing from his own theory, he would find Israel amongst the Afghans, and other Indian tribes, founding his opinion chiefly upon their traditions and their features; forgetting, or not knowing—for we suspect that his knowledge of the subject is limited to what he has gathered from "The Identifications"—that Western tradition is much more unmistakable, and that the features of Ephraim and Manasseh, born of an Egyptian mother, must, most probably, have differed from those of even their cousins of the first generation, and that of Judah alone it was said, "The show of their countenance doth witness against them."

Digitized by Google

Whatever may be the merits or demerits of "the Identifications," the argument is easily followed, and this is more than can be said for "A Reply," &c; its method is confusing and its assumptions (as at page 6) are absurd; as a reply, its only chance of success lies in its want of clearness and its self-assertion.

We must confine our criticism to what the author truly states is "the gist of the matter"—viz., "Where are the Lost Ten Tribes?" and "Who were the real progenitors of the British people?" (page 3).

In the first place, we would remark, that if a writer desires to elucidate truth on this, or any other like difficult subject, he must remember that the value of a series of Identifications consists in its whole import; that the establishment of any one identification, or its refutation, would not prove or disprove the case, and that its whole bearing must be considered if the design is not merely to snatch a verdict (such a verdict, for instance, as is gloried in by the aforesaid Southern Irish, whose boast it is that "a coach and four can be driven throught any act of Parliament"). We would add that such identifications are not a chain, of which it is true that it is no stronger than its weakest link; but that they are as guy-ropes, helping in a greater or less degree to sustain that to which they are attached, an erection which, while strengthened by them, does not stand because of them. Thus, many of our author's criticisms no more affect the main question than do his interesting statements concerning the antiquities of Ireland. Israel and Judah exist; Israel is possessor of promises which, when fulfilled, will mark her. England possesses these marks, and science traces the Anglo-Saxons to Media. This is truly the gist of the matter, and we fail to find any statement in "A Reply" which meets it, except the following: "It would appear to me to be great bombast to say England, or, rather, Great Britain, is high above the nations of the earth; for except in the narrow island which holds the race, people are, I think, somewhat sceptical on that point."

We do not intend to argue this point with the author, or with those who may agree with him; and we fear that the "splendid and far-famed lustre" of the original inhabitants of Munster, has so dazzled them that they cannot recognise the glory of the unconditional promises to Abraham. They expect to find Ephraim, the inheritor of the birthright (Gen. xxii. 17, 18, and 1 Chron. v. 1), a small, insignificant, and unknown Tribe, waiting for its promised increase, unblessed, unchristianised, as forgotten as if uncovenanted, set aside, disinherited by a Gentile nation (for despite our author's provincial estimate, there are opposers of our Identity who admit that England blesses and is blessed). They do not expect to find him great, numerous, free, and powerful, witnessing for God, and manifesting His faithfulness. And be it remarked, that this latter aspect of the question has not been mentioned in the pamphlet, for the "glorious fulfilment of the comforting promises to Zion" (Zeph. iii.), which is recognised in the "financial influence" of "Jewish bankers," *does* "leave us in some doubt on the matter."

Our author objects to the deduction which leads Anglo-Israelites to understand that the British Isles are those referred to in Isaiah xxiv. 15, &c., because the word *Western* is not there applied. Might we not say with equal fairness that we are not justified in proving any doctrinal truth from Scripture, unless an exact verbal statement is to be read therein? The people are to "glorify the Lord God of Israel in the isles of the sea," they are to be gathered "from the West," to "fear the Name of the Lord from the West," to "tremble from the West," and that they are also to be gathered from "the North country and from all countries whither I had driven them." Tarshish, Pul, Lud, Tubal, and Javan present no difficulty, but rather a confirmation, when we find a people having their home in isles and in the West, at home also the wide world over. But apply these indications to "the common-sense view" above stated, and then "the isles," "the West," and the "all countries" become a puzzle indeed.

The "Reply" is most interesting in that part which treats in opposition to the suggested origin of the Southern Irish, and we must conclude with a brief reference to it; but first premising two statements—1st. That the origin of the Irish is as much a side issue as is the statement concerning Manasseh's identity with the United States, or the tradition concerning Jacob's Stone; and 2nd. That the member of the University of Dublin ought not to take umbrage at an implied Canaanitish descent. Surely one Gentile origin is as good as another; and what more noble than that from glorious Carthage and its Phœnician settlers? He hopes to overthrow the idea that his neighbours are of Hebrew descent. They do not want to force an unwelcome connection upon him; they know of the many Anglo-Saxon migrations to Ireland, and of the great mixture of races—Firbolgs, Danaans, Milesians, Anglo-Saxons, &c.—and would heartily desire a true fusion and community of interest; but our author is himself an instance and example of that spirit which has ever made South Ireland a thorn in the side of England; and although he may endeavour to refute the Identity, he cannot deny the Canaanitish characteristic whithersoever it may be derived.

In the very counties which he mentions as having been largely colonised from England—viz., Waterford, Cork, Limerick, and Tipperary—the severance is most marked, and is kept fresh in the memories of the peasantry, who do not recognise the rights obtained by a "Boyle," or a "Raleigh," or a Cromwell, and whose dream it is to obtain Ireland for the Irish. The author thinks it impossible that Massagetæ, Sacæ, and kindred tribes could have passed across Europe with, and through, the Scythian hordes, and yet have remained distinct, and come out from amongst them. He has but to look around, or into his own pamphlet, to learn that races of different origin require more powerful influences to fuse them together than the accident of residence in the same locality.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER, April 21, second Pyramid Letter, page 170, a correspondent of Piazzi Smyth, speaking of the Arabs in charge of the Pyramid, says: "They require to have the information in their own language to ponder over slowly at leisure." Doubtless; how can they understand anything in unknown tongues? I have long thought this; and, as Arabs and other Mahomedans number some 200 millions, I beg to suggest that the whole Anglo-Israel theory should be brought before them in their own language. What I should like to see would be a pamphlet in Arabic, in it a map of the world, shewing how God's blessing has followed Israel in giving so many great colonies and countries to us; Aden and Socotra on their own coasts; and that Palestine, contiguous to them, with Asia Minor, are now under our protectorate, with Cyprus, our first stepping-stone in hand. I should like to see a million of such pamphlets published, sending them to the head-quarters of Mahomedanism—Turkey, Egypt, Mecca, Medina, Lucknow, Delhi, Malacca, and China. If such a thing can be done by a competent scholar, and graphically got up as well, I am willing, and shall be glad to contribute £1 a month for three months to come, possibly before the work could be prepared. Mahomedanism is a permitted religion attesting the oneness of God. The Morians' land is soon to stretch out its hands unto God. After all, Jacob and Esau are brothers; and Turks, emphatically, are not unbelievers or heathen; they believe with us, in "God the Father Almighty." That is the great point; there is a blessing even of a multitudinous seed to Ishmael: and the time is to come when Esau is to break the yoke from off his neck; so the bag and baggage system won't avail. Blessed will be Egypt, Assyria, and Israel; all to be His instruments to bless the world. The Sultan of Zanzibar is "almost a Christian," as well as the Imaum of Muscat. The Arabs have been a learned race; they have been geographers and astronomers; they are as acute as any race on earth; let them see that they and we are the same stock, and the whole world would be reformed.

J. S. C.

Blackheath, May, 1881.

THE MALTA OF THE INDIAN OCEAN—"ISRAEL'S GATE."—We take the following from a provincial paper, giving a flourishing account of our Israelite Gate in the Indian Ocean—the Mauritius. The account states:—"In spite of a short sugar crop, with the 'usual result' of an increase of crime, and also an outbreak of cattle plague that swept off the greater number of the horned cattle, the island of Mauritius, which M. Thiers called 'the Malta of the Indian Ocean,' is stated by the new Governor, Sir George Bowen, to be in a prosperous condition. Though not larger than an average English county, it has an annual revenue exceeding £700,000, equal to the entire revenue of England in the days of Charles II., and an annual trade estimated at six millions sterling, or equal to the trade of all England in the reign of Queen Anne. The report assures us that the new 'Labour Code' gives satisfaction both to the planters and the Indian coolies now forming the peasantry of the island. A noteworthy distinction is the fact that this little possession pays towards its garrison a contribution of £70 for every artilleryman and engineer, and £40 for every soldier of the line."

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	4	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

ANGLO-ISRAEL BIBLE TRUTHS.—No. 4. By the EDITOR.—See "ISRAEL'S HOPE AND DESTINY," for June. 32 large pages, in coloured cover. 2d.

THE MISSION OF THE CHOSEN SEED. By W. S. CAVILL, Author of "The Promises to Abraham"—See "ISRAEL'S HOPE AND DESTINY," for June. Price 2d. Specimen copy post free 2½d. "Israel's Hope and Destiny" is published regularly on the first of every month.

Price 2d.; Annual Subscription, 2s. 6d.

ISRAEL'S HOPE AND DESTINY. Editor: Douglas A. Onslow, J.P.

Contents for June, 1881: Anglo-Israel Bible Truths. No. 6, "But he shall have one Tribe for My servant David's sake, and for Jerusalem's sake the city which I have chosen out of all the Tribes of Israel" (1 Kings xi. 32)—The Mission of the Chosen Seed, by W. S. Cavill—Judah and Israel—"The Church and Nation"—Persecution of the Jews—Poetry, "Beaconsfield." Died April 19, 1881—Correspondence: The Redemption of Israel; Note by the Editor, &c.—Meetings, Lectures &c.

London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 1s., post free 1s. 1d.

THE EGYPTIAN ENIGMA. A Plea for the British Yard; Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.

London: Robert Banks, Racquet-court, Fleet-street.

NEW WORK BY PHILO-ISRAEL.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

London: Robert Banks, Racquet-court, Fleet-street.

DR. JOSEPH WILD'S WORKS:—

THE

FUTURE OF ISRAEL AND JUDAH.

WITH PORTRAIT OF THE AUTHOR.

Handsome cloth gilt, price 2s., by post 2s. 3d.

ALSO

THE LOST TEN TRIBES.

Price 3s., by post 3s. 4d.

Dr. Wild is one of the most eminent American preachers; and the above works are written in a clear, novel, and racy manner, and will be read with great interest by all persons. New editions of each work have just been issued. They are bound in a style that will make them attractive gift books. "Philo-Israel" strongly recommends that all persons should obtain these books.

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.'

London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 2d.: 12s. 6d. per 100.

IS NOT QUEEN VICTORIA THE ROYAL SEED TO KING DAVID'S THRONE, AND ARE NOT HER SUBJECTS, THE BRITISH PEOPLE, THE TEN LOST TRIBES? By WILLIAM HOPTON, of Sutton Heath

London: Robert Banks, Racquet-court, Fleet-street, E.C.

SEE NEW IDENTITY QUARTERLY MAGAZINE, "GOOD TIDINGS," of June 21. Editor, Rev. R DOUGLAS, M.A., Vicar of St. Stephen, Sheffield. Articles by the Lord Bishop of Rangoon, Rev. A. B. G Imaldi M.A., B. W. W., M.A., and others. James Nisbet & Co., London; and of all booksellers.

12s. 6d. per 100 for distribution.

AMMI; or, THE CHOSEN PEOPLE BY MISS BIRD.

Tracing the descent of the British people from Abraham the "friend of God," and showing that true science history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon race with the Ten Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street, E.C. Order of your Bookseller.

Stiff paper cover, price 6d., by post 7d.

THE NEW OLD STORY; With a Slight INTRODUCTION TO A MARVELLOUS PUZZLE.

By A E I.

A Book specially written for Children on our Identity with Lost Israel.

London: Robert Banks, Racquet-court, Fleet-street; W. H. Guest, 20, Warwick-lane, Paternoster-row.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)." &c.

London: Robert Banks, Racquet-court, Fleet-street.

TO BE GIVEN AWAY,

A SELF-REGISTERING THERMOMETER,

WITH ALL BAROMETERS ORDERED BEFORE JULY 10.

SPECIAL OFFER

TO THE

Readers of the "BANNER OF ISRAEL."

A GENUINE IMPROVED

"Admiral Fitzroy" Barometer

FOR 21s. !!!

Size 3 ft. 6 in. long by 7 in. wide.

Guaranteed equal to those sold retail at £5 5s

Villa Medina, East Cowes.

DEAR SIR,—I beg to acknowledge the safe arrival of the Barometer. I think it very cheap at the price. I have compared it with Barometers supplied to H. M. Service and find it is quite correct.

Your obedient Servant,

Lieut. the Hon. C. P. FOLEY VEREKER, R.N.

The patent having now expired, arrangements have been made to produce these wonderful Barometers at a price never dreamed of by the inventor. It is a well-known fact that Admiral Fitzroy's celebrated Barometers are usually sold at prices ranging from £5 5s. to £21. These really beautiful instruments are fitted in a polished American Ash Case, contain two burnished brass Indicators, and full Directions for use, together with Admiral Fitzroy's special remarks on the Atmosphere and the use of the Barometer.

In addition to the BAROMETER, there are given a FAHRENHEIT THERMOMETER and a specially prepared STORM GLASS, together with a DIAGRAM of the ATMOSPHERE, all fitted in an elegantly made case, forming a distinguished ornament for any home.

Cheques or P. O. Orders may be post-dated ten days, and money will be returned if goods are not approved.

BANNER OF ISRAEL COUPON. 15,6,'81.
Special Coupon.
Entitles the holder to one "Self-Registering Thermometer," free, on ordering Barometer before July 15, 1881.
THOS. SMITH.

All Orders must be payable to T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, E.C., where specimen Barometers may be seen. P.O.O. payable at Ludgate-circus. Cheques crossed City Bank.

GREAT and INCREASED SUCCESS of the Rev. E. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS and ILL-HEALTH.

SINCE the Rev. E. J. SILVERTON removed from Nottingham to Hackney, London, in November last, he has been obliged to find more commodious premises. He may now be seen daily (Saturdays excepted) from 11 a.m. to 7 p.m., in the City (free of charge). He will be happy to send his Book of Health and Treatise on Diseases of the Ear and Affections of the Eye, price 1s. each, or free to the readers of this paper.

Note the Address—17, St. Bride Street, Ludgate Circus London, E.C.

New Lincolnshire Farmhouse Feather Beds at half price. Over 5,000 beds sold in two years. Price only 1s. per lb.

A complete bed, bolster, and 2 pillows, 56 lbs., carriage paid, for 50s. Union Bed Tick, 6 ft. 6 in. by 4 ft. 6 in., two pillows, one bolster, carriage paid 12s. 6d.

Send for Price List of other sizes and Testimonials from the London Agent, T. SMITH, 15, Wine Office Court, Fleet Street, London. Money returned if not approved.

Price 6d.; post free, 7d.

CARDINAL PROOFS THAT THE BRITISH ARE THE LOST TRIBES OF ISRAEL.

THE ABRAHAMIC COVENANT.

By F. W. PHILLIPS.

With Two Chapters by PHILO-ISRAEL.

By the same Author.

BLESSINGS AND CURSES, AND THEIR RELATION TO ISRAEL AND JUDAH.

In neat coloured cover, price 2d., post free, 2½d.

London: Robert Banks, Racquet court, Fleet-street.

B. SCOTT'S ESSAY on NATURAL MEDICINES. "Should be read by every one afflicted."—So writes a Clergyman in Lancashire. Post free five stamps. B. V. Scott, 121, Kensington, Liverpool.

Now ready, price 6d., post free 7d.

WHERE ARE THE TEN TRIBES?

By WILLIAM GREIG, of MONTREAL, CANADA.

WITH AN INTRODUCTION BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET, E.C.;
And may be had, by ordering, of any bookseller.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY JUNE 22, 1881. *All Rights Reserved.*

Digitized by Google

"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. V. No. 235. Entered at Stationers' Hall.] WEDNESDAY, JUNE 29, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Ireland and Russia	265
The Settlement of the Transvaal	266
Israel's Alleged Mixture of Races. By John Young	266
The Sealed Book.—Revelation vi.—The White Horse and his Rider—Part III. By L. G. A. R.	267
Blind Evidence from Nineveh. By John S. Anderson	268
Our Identity at Cheltenham	268
The Great Pyramid and its Facts and Theories. By the Rev. C. W. Hickson, M.A.	269
Confederation.—Part II. By W.	270
Correspondence	270

IRELAND AND RUSSIA.

Two articles in the *Times* of June 8, 1881, are remarkable as bringing into close comparison the condition of Russia and Ireland. The latter is admitted to be within measurable distance of civil war; the former is said to be existing, with its Czar, under a reign of terror, described as an atmosphere of "gloom," "a chilling sense of uncertainty and calamity to come." The Emperor and his family are voluntary prisoners in their summer palace at Gatchina. "So closely do they immure themselves that the legend has got abroad among the ignorant peasants, that they are there confined by their nobles, and in their *naiveté* the peasants have formed a league to procure their release."

In Ireland, matters have been growing from bad to worse, till at last it is clear that rebellion has taken courage from the inaction of the Government, and fairly unseated the latter by placing the Land League in the position of the ruling power. Till the Government resolve to assert itself, and protect the suffering ones, who would, if they dared, obey the law, lawlessness must have its way, since the people of this land distinctly approve the policy adopted. It is true from the speech of Mr. Chamberlain in Birmingham, on June 7, that the orders now issued are to uphold the law, since Mr. Chamberlain, and we suppose Mr. Bright too, while "they hate coercion," hate disorder more. They have been a long time coming to this opinion, but it is never too late to mend; and if these gentlemen will only apply coercion so as to save us the horrors of civil war and the threatened dismemberment of the United Kingdom, the law-abiding portion of this nation will be grateful for that small mercy. The fact, however, is (we see it ourselves clearly, and hope our readers do so, too), that the condition of Ireland, the long-suffering of the Government which has allowed matters to come to this terrible pass, and the fearful state of things in Russia, are all facts pointing in one direction. The enemy is coming in like a flood on Israel, and as to the Continent, there is distress of nations with perplexity, "men's hearts failing them for fear of those things which are coming on the earth." What is coming on the earth? War, desolation, devastation, ruin, the fiery deluge of God's wrath and His indignation. From whence is this to come? From a Power, we think, like Russia, outside the Roman earth, desperate with internal misery, and whose only hope of recovery is foreign successful war, by which the suffering nation may forget its miseries, reimburse itself for past and present losses, and in the intoxication of victory and accession of valuable European territory, be reconciled to its tyrannical government, and subside for a while into passive obedience, till its work as God's battle-axe against Europe is done. Such we believe to be the meaning of events transacting in Russia, and which are evidently preparing for some terrible eventuality which the *Times* aptly describes as "calamity to come." A calamity for "yonder ill-consolidated Europe" is indeed to come, and the agent for the production of the destruction which God's Word calls "an earthquake such as was not since men were upon earth, so mighty an earthquake, so great" (Rev. xvi. 18), is none other than "the Northern hail," which is "to fall upon men" of the earth, to cause them to "blaspheme God because of the plague of the hail." Why, again, we may ask, too, should Ireland be at this juncture a thorn in Israel's side? Why a threat of civil war and political disturbance just when Europe is about to be convulsed, and all the material power this nation of ours possesses should, and ought to be freely at its command to enable it to quell the strife, to compel peace, and to end a disturbance so dangerous to the tranquillity of Europe, and the balance of power there? Well; God knows best, and He has declared that just before the end He means "to scatter the power of the holy people," Israel, and that when He shall have accomplished to scatter their power, the mystery of Israel "shall be finished," and the roll of prophecy completely fulfilled (Dan. xii. 7). He scatters Israel's material power for war—that is, her troops—for the very purpose of preventing her taking part in those European conflicts with which she desires to busy herself. Accordingly, the Lord has so fomented troubles in Ireland, that merely to overawe disaffection there we are maintaining under Sir Thomas Steele, Commander of the forces in Ireland, seven regiments of cavalry, eleven battalions of artillery, and twenty-five battalions of infantry, upwards of 30,000 men in all. At and near the Transvaal it is the same. The plans of the Government are so shaped, that for the sake of peace, a policy of trouble, anarchy, and native wars has been inaugurated, which necessitates our keeping 12,000 men in Natal and the Transvaal to secure the peace

Digitized by Google

which without those troops would not endure ten days. Afghanistan is given over to what is likely soon also to be—nay, is already, civil war and contests between Ayoob Khan and the Ameer for the supremacy, a state of things which will need the presence of a large British force near the frontiers to prepare for interference, should such be required, weakening the power of Israel at home, and rendering her interference with European politics more difficult still. Such we deem to be the meaning of the events now transpiring around us.

The fact is, the coming of the Lord draweth nigh, and we must look for those portents, signs, and tokens of His advent which He has Himself told us to expect as indicative of His near approach. Let it be ours to watch, and while we hail with joy every hint and sign we see which tells us of the welcome tidings that the "coming King" is nigh, let us pray the Lord to baptize the House of Israel wholly with His Holy Spirit at once, to put His law into their minds, to write them in their hearts, to be to them a God, and they to Him a people, that they may no more teach every man his neighbour, and every man his brother, saying, "Know the Lord," but may all know Him, from the least of them to the greatest of them, and their sins and their iniquities let Him remember no more (Jer. xxxi. 33, 34; Heb. viii. 10, 12). To all which we say, "Amen."

THE SETTLEMENT OF THE TRANSVAAL.

THE *Times*, of June 6, 1881. had an interesting *résumé* of the facts, as at present known, regarding the condition of matters in the Transvaal. Affairs, it seems to the editor, are settling down. The prospects of peace are brighter, and men are beginning to be more contented than at first with the bargain the Government have made. We wish we could be so hopeful. We do not think the *Times* is really sanguine itself about the matter. There are two questions, the very heart of the whole case, which stand in the way of any lasting peace—the land question and the native question.

John Dunn demands of the British (and Sir Evelyn Wood heartily sympathises with him), one of three things: 1. Either that the British occupy the Transvaal territory adjoining Zululand, to protect the Zulus against Boer invasion; or 2. The restoration of their arms to the Zulus; or 3. A guarantee of the British that the Zulus shall be protected. The first alternative will not be permitted by the Boers, and will lead, if we insist on it, to war and "sheer bloodguiltiness." No. 2 will be immoral, as inciting the Zulus to make war; and No. 3 is hopeless to expect from a British Government whose guarantees even to the loyal native and European settlers in the Transvaal have been abrogated. Why should the Zulus expect such guarantees to be given, or, if given, that they will be of any real value in time of need?

As to the native question, the *Times* itself shows that the difficulty is simply insuperable. The Boers will not consent to give up their hold over the natives. The natives resent their transfer back to semi-slavery, after having tasted the sweets of British freedom (fancy Britain consigning subject races to a lower civilisation because of their own defeat in war!). What can in future, asks the *Times*, be expected but collisions, feuds, bloodshed, demands on us to protect natives from Boers, and to coerce natives for alleged reprisals on Boers? As the result of all this there will be, says the *Times*, "native outbreaks suppressed, perhaps not without bloodshed, as the chronic malady of the Transvaal, and a malady which may affect by sympathy the whole frame of our South African colonies. No way out of the difficulty, it is true, can be suggested, short of giving complete independence to the Boers, without any restrictions upon their relations with the natives within their borders. That would be an heroic remedy, the adoption of which is practically impossible. While heartily wishing that we had never entered the Transvaal, it would be unjust and intolerable to public feeling here that we should repudiate obligations contracted during our stay. There only remains the hope that the Commission will restrict and define within precise limits responsibilities which, onerous as they may prove, seem likely to be backed up by no authority, and which, therefore, will be accompanied with no adequate power of fulfilling them."

So far the *Times*. Do our readers see any, even a ray of light in the darkness before us? We cannot leave the Boers to work their will on the natives. We cannot wash our hands of the country, and leave it. We cannot and will not interfere, using the force God has given us, to effect His purposes of grace and love for South Africa. What is left? To wring our hands like the *Times*, and with piteous effeminate weakness "to heartily wish we *had never entered the Transvaal*." Has British-Israel really come to this? Is this the real desire of this nation? And are we so weak and imbecile as the *Times* alleges? If it be the fact that we shall back up our obligations, as the Commission will define them, "by no authority," and "by no adequate power to fulfil them," then we shall let matters drift, and see Boers pitted against Zulus and the other warlike native tribes, and become ourselves a curse indeed and not a blessing to South Africa Such is the result of a policy that repudiated obligations solemnly and, as the *Times* admits, justly undertaken with the consent of all parties; such the outcome of proceedings under which, when the Government of the day first came into power, it decided to maintain the Queen's authority, but afterwards, as the result of three military disasters, suddenly changed front, and then first discovered itself to be altogether in the wrong. It thereon submitted to rebellion, armed and standing on the Queen's territory, after blood had been repeatedly and needlessly shed, to vindicate rights now admitted to be no rights at all. As the *Times* truly said, on June 6, regarding this sad condition of affairs:—

"There remains the battle to be fought out in the House of Commons upon the conduct of the Government, who have to defend themselves against the charge of inconsistency in first denouncing the annexation when in Opposition, in next refusing as a Government to rescind it, and in finally rescinding it, but not until our soldiers had been thrice defeated, and on both sides blood had been needlessly shed. The indictment as drawn up by Lord Cairns is not an easy one to meet, and one of the studies of the Government during their short Whitsuntide recess will be to show that they have not played fast and loose and been guilty of something more than a mere logical inconsistency."

ISRAEL'S ALLEGED MIXTURE OF RACES.

BY JOHN YOUNG.

I SEE from the article in the BANNER of May 18th, headed "A Toronto Opponent," that the weak and, I may say, frivolous objection so often made to the Identity, on account of the mixture of races, and which has so often been shewn to have no force, is again brought forward as if it were a fresh argument, and had not been answered. If these opponents would read what John Wilson, in his work on "Our Israelitish Origin," says on this point, I think they would find that, so far from vitiating the race, and being detrimental to its development, intellectually and morally, or destroying its original force, this mixture of races was a positive advantage—nay, more than this, a necessity, seeing that the nation that was to spring from this Hebrew stock was to be high above all other people; and this superiority would be attained by engrafting into it favourable specimens from the Hametic and Japhetic races. By this process the best qualities of these races would be added to the splendid intellect and moral character of the Semitic race, thereby pro-

Digitized by Google

ducing a people fitted for supremacy and universal dominion, a people distinguished not only by superiority of intellect, but by largeness of heart.

I may remark, in passing, that the Hebrews were also remarkable for their beauty; this is frequently alluded to in the Bible. "Fair, and of a beautiful countenance;" "very fair;" "beautiful and well favoured;" "ruddy, and of a fair countenance." Does not this description apply to the people of these "isles afar off"? Where can the rosy cheek and the fair complexion be found out of these British Isles?

In Ephraim and Manasseh the domestic affections would be materially strengthened by Joseph's marriage with a descendant of Ham, this being a quality not very prominent in the Hebrew character at that time, but one for which the descendants of Ham were remarkable. But I never heard it advanced that, in consequence of this mixture, the characteristics of the Semitic race, in the descendants of Ephraim and Manasseh, had suffered in the slightest degree. Again, increased energy was infused into the Hebrew race by their mixture with the descendants of Japhet; this brought their intellectual qualities into action. Judah, the head of the Tribe of that name, married one, if not two, Canaanitish women; Rahab was a Canaanitess; Ruth, a Moabitess. David married a Hittite. From these our Lord descended; yet who has ever called in question that He was of the Tribe of Judah, and of the seed of David?

Had mixed marriages, within certain limits, been looked upon by the Hebrews as vitiating the stock from whence they sprang, we may feel sure that Moses would have been the last man to do such a thing; yet he married an Ethiopian. It is sometimes asserted that the Jews, and they only, remain a purely Hebrew Tribe; yet we have seen that the very founder of the Tribe married Canaanitish women.

In the year B.C. 129, John Hyrcanus conquered the Edomites or Idumeans (Turks), the descendants of Esau, who married daughters of Heth, and rather than leave the land they embraced the Jewish religion. After a time, they became absorbed amongst the Jews, and were called Jews; and, as a rule, were not to be distinguished from them. The Jews also mingled with the Canaanites, and during the seventy years' captivity great numbers of them married women of other nations. No doubt these things were done in spite of the wholesome restrictions to which, as a tribe or nation, they felt it their duty to submit. Yet, notwithstanding these violations of the rule, their descendants were known as Jews, not as Edomites or Canaanites.

There is one other case which I do not remember to have seen mentioned in connection with this question, and which, to my mind, settles it. When the Tribe of Benjamin had, with the exception of six hundred men, been destroyed, and the other Tribes had sworn not to give any of their daughters in marriage to them, what did the Tribes do to prevent the extinction of the Tribe of Benjamin? They slew the men of Jabesh-Gilead, because they had not obeyed their summons to help them to fight against Benjamin, but saved four hundred of their young women, and called the Benjamites from their stronghold in the rock Rimmon, and gave these women to them for wives; but they sufficed them not, as there were still two hundred men for whom wives had not been provided; so they took advantage of a feast in Shiloh, and when the daughters of Shiloh came out to dance, the Benjamites, who were lying in wait for them in the vineyards, rushed out, and every man captured a wife for himself; and it was in this way that the Tribe of Benjamin was saved from annihilation.

Did the descendants of these Benjamites who had taken for their wives the daughters of Jabesh-Gilead and Shiloh, cease to be of the Tribe of Benjamin? It is certain that the children of Israel did not think so; for it was through their advice and assistance that the Benjamites were enabled to perpetuate their Tribe; for they said, "There *must* be an inheritance for them that be escaped of Benjamin, *that a Tribe be not destroyed out of Israel.*"

How is it that our opponents overlook this fact? They could not have a stronger case in support of their objections (from their point of view); for here *all* the Benjamites married women not one of whom belonged to any of the Tribes of Israel. I am not aware that any commentator has ever brought forward this fact to shew that it affected Benjamin as a Tribe of Israel, yet our opponents bring forward a few solitary instances of our intermarriage with Gentile nations to show that we cannot be Israel. These persons seem to me to be very much like the Pharisees of old, "straining at a gnat and swallowing a camel." Indeed, they seem able to swallow anything except the fact of the Identity, but they may rest assured that they will have to swallow it, too, before long. No doubt they will make a good many wry faces over it, but when the operation has been completed they will find that it will cure them of many grievous ailments which they have been suffering from all their lives, and which have so clouded their intellect that not one of them, if he were asked the question, could inform his inquirer who he is, or where he came from.

From this unsatisfactory state of mind the reception of the Identity will relieve them at once, and the blindness in part which has happened to them, and with which they have so long been afflicted will give place to Identity light.

Lincoln, May 20th.

THE SEALED BOOK.—REVELATION VI.
THE WHITE HORSE AND HIS RIDER.

By L. G. A. R.

(*Continued from page 257.*)

PART III.

THE colour of the horse is our next point. "White" (λευκός, *luceo*), to enlighten, shine, is throughout the Apocalypse the colour of lucid splendour, the symbolical image of glory (Rev. iv. 4). We are not to think of simple white, but of a glittering white—"the white of light and snow" (compare Matt. xvii. 2: "His face did *shine* as the sun, and his raiment was white as the light;" Mark ix. 3; Luke ix. 29; Matt. xxviii. 28; Luke xxiv. 4; Acts i. 10, &c.). "Then shall the righteous *shine* forth in the kingdom of their Father." We may thus take the colour as denoting the righteousness of Christ imparted to that people signified by the horse, as implied from Old Testament promises, "I will pardon them whom I reserve," "I have not beheld iniquity in Jacob," "In the Lord shall *all the seed* of Israel be justified and shall glory."

Now to the consideration of the rider. "And he that sat on him had a bow." We have the horse as Israel; but of Israel there are two families, two nations (Jer. xxxiii. 24; Ezek. xxxvii. 22), and this gives us the clue to the discovery. We remember, in 2 Sam. i. 18, David taught the children of Judah the use of the bow. Now, the Cherethites were especially David's body-guard; the original word in the Hebrew Scriptures is *crethim*, and this word, by the Chaldee paraphrast, is interpreted *archers*; hence Elliott makes out an apparently good case, in supposing the rider to be the Cretan Emperors. Surely we may assert, with equal force, that the bow is the weapon of that people over whom David reigned. Let us now see how we can apply the symbol to Ephraim-Israel, or Joseph.

In Gen. xlix. 22—24 is a comparison made of Joseph's bow with that of his opponent's; and here we notice that although "the archers have sorely grieved him, and shot at him, and hated him, yet 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 of Israel."

The pre-eminence is here given to Joseph, not only over his enemies, but also over his brethren; his bow is *the conquering* one. Judah, in Hosea i. 7, is not saved by bow, whereas

Digitized by Google

Israel is God's weapon of war (Jer. li. 20). Let our readers now look out the following passages: Amos ii. 15; Hosea vii. 16; Isa. xli. 2; Psa. lxxviii. 57, 59, 60; and, lastly, "Israel's confidence is not in his bow" (Psa. xliv. 4—8). We see from these references we may well say that the rider is a symbol of that portion of God's people described in Zech. ix. 13, where God is going to bend Judah for him, and to fill the bow with Ephraim. Now, on looking back to ver. 10, we find this military character is not always to be so to the same extent or in the same manner, for there the chariot is to be cut off from Ephraim, the *horse* from Jerusalem and the *battle bow*, and this in order that he may turn his attention to the higher destiny of his race—viz., the missionary work God has given him to do, and so being cut off from being a war Power in the Roman earth (as witness after the battle of Waterloo), the attention of the Saxon race has been taken up with speaking "peace to the heathen," whom they are to conquer for Christ, "and his dominion shall be from sea to sea, and from the river even to the ends of the earth."

Again let us refer to history, where we find the bow was in a special manner the Saxon weapon ("Thomas Miller's History of Anglo-Saxons," p. 182): "Whilst the Danes were regaining the ground they had lost, a shower of *arrows* was suddenly poured in amongst them, which came full and blinding into their faces, and this was followed by the instant charge of the Saxon spearmen." Never before had the Danes met with so sudden and decisive a defeat.

In 1356, at Poictiers, "the arms of his hands were made strong by the mighty God of Jacob," and ten years before, at Cressy, "those splendid six-foot bows, on which the glory of England so often depended," decided the day. The green jackets and white bows of the English were a cause of wholesome dread to the French. Many other instances from history might be quoted, with which any school-boy would be familiar ("Israel's Battles," BANNER OF ISRAEL, No. 2, p. 15; No. 3, p. 42; No. 4, p. 89, vol. i. 1877). In these cases his bow is found to be the *conquering one*, the *archers* the victors, his enemies being witnesses. "And a crown was given unto him." Taking our view, this would imply that the crown was not at the time of the vision in his possession, but would become his subsequently. The Church of Smyrna is exhorted "to be faithful unto death, and she should inherit a crown of life." The Apocalyptic Churches were situate in Asia Minor, where the "strangers of the dispersion" were (1 Peter i. 1—5, ii. 9, 10), to whom Paul and Barnabas were specially sent by the Holy Ghost (Acts xiii. 2, xiv. 24); the chosen vessel unto God thus bearing God's name to the "Lo-Ammi" children of Israel (Acts ix. 15). These Apocalyptic Churches denoting, as we believe, the seven periods through which the Ten-Tribed Israel were to pass. In the first period, the "Church of desire" had her candlestick removed out of her place, journeying further West; in the second period, the "Church of bitterness," we see her undergoing great persecution, culminating in a tribulation of ten (prophetic) days, or the Diocletian era, 303—313 A.D., which, if she undergoes faithfully, will result in her having the crown. This crown, we find, is hers in the sixth period, or "Church of love for the brethren," which period synchronises with that commenced at the beginning of this century in great zeal for winning souls.

Now, between A.D. 313, and A.D. 1800, a crown is given to this rider, or Ephraim-Israel is to come into possession of David's crown. This crown could scarcely be held by seven or eight monarchs at one time, as during the Saxon period; and, therefore, we pass on to the time when England was virtually united, in 827, under Egbert, as the eighth Bretwalda; but the title of "King of the English" was first adopted by Edward the Elder, son of Alfred the Great (A.D. 901), whose descent is traced, in the Saxon Chronicle, to Odin, and David the son of Jesse.

The proclamation of James I. of England, and VI. of Scotland (who himself called his new kingdom the *land of promise*), whose lineage is traced back through the kings of Scotland and Ireland to *Heremon*, whose name signifies the "royal rider," brings us back to Tea-Tephi, by many supposed to be the daughter of Zedekiah, king of Judah.

(To be continued.)

BLIND EVIDENCE FROM NINEVEH.

By JOHN S. ANDERSON.

To prove that we are not "Israelites," a friend has lent me a work entitled, "Nineveh and its Palaces: The Discoveries of Botta and Layard Applied to the Elucidation of Holy Writ." By Joseph Boromi, F.R.S.L. Second edition. 1853. The first thing I see is a very curious paragraph which, of course, as all blind evidence does, tends quite in the opposite direction. After describing the obstacles raised by the Moslems, who, not being able to comprehend that the sums laid out are for the purpose of obtaining ancient remains, and not for finding treasures, he says:—

"Others who, no doubt, think themselves more cunning, fly for the explanation of such researches to a still more eccentric supposition; they imagine that their country formerly belonged to the Europeans, and that these latter search for their inscriptions in order to discover therein the title by which their rights are proved, and by the help of which they may one day or other lay claim to the Ottoman Empire."

There seems to be a decided presentiment in Turkey that their dominion in that land is not to continue for any length of time; hence the frequency of such sentiments as the above, which have appeared in the press from time to time during the last few years.

Amongst the cuneiform inscriptions in this book I have no doubt there will be some of interest to us, which I will be sure to report to you in due time.

OUR IDENTITY AT CHELTENHAM.

ON Sunday, May 22, the Rev. C. W. Hickson, of Bristol, preached on the Identity in St. Luke's Church, Cheltenham, by invitation of the Vicar, kindly given at the request of one of his congregation, a member of the local Anglo-Israel Association. Mr. Hickson took his text in the morning from the Old Testament, and in the evening from the New, adducing from both arguments with which all the readers of the BANNER are conversant. The church was crowded at both the morning and evening services, and the interest felt in the subject appeared to be great.

On the following evening Mr. Hickson delivered a lecture in the Corn Exchange on the subject of the Great Pyramid of Egypt, Sir Brook Kay, Bart., in the chair, which was most attentively listened to by a not very large, but very appreciative audience, numbering about 130, many of whom came upon the platform at the close of the lecture, and requested the lecturer to explain the subject more fully, especially with reference to the diagrams which he had exhibited and explained.

On Monday, May 30, Mr. Hickson being in Cheltenham upon other business, a drawing-room meeting was held at Netherleigh, the residence of Surgeon-General Grant, President of the Cheltenham Anglo-Israel Association, when the subject of our Identity was fully explained; Mr. Hickson taking for his text on this occasion the pamphlet by Bishop Titcomb, entitled, "Is It Not Reasonable?" and inviting discussion, which was not, however, responded to.

The result of all this agitation of the subject seems to be an increased interest in it. This is manifested on the one hand by earnest inquirers seeking for books of reference at the book-stalls, and on the other by opposition, two pamphlets by local opponents have already appeared, both of which, we are informed, have been met by the President of the Cheltenham Association, in whose hands we feel that we may safely leave them, reserving to ourselves the right of such comment as we may consider them to require.

Digitized by Google

THE GREAT PYRAMID AND ITS FACTS AND THEORIES.

By the Rev. C. W. Hickson, M.A.

The following Pyramid facts and theories may be interesting to Banner readers. Some of them have appeared before, and are due to the researches of others, not to mine.

1. K C means cubic diagonal of the King's Chamber = 515·16461.

G F means granite portion of floor of Ante-Chamber = 103·033.

G G means Grand Gallery's length—*i.e.*, 1881·598.

B S means Base-side's length—*i.e.*, 9131·055.

As G G : B S

:: $\frac{G F}{500}$, or $\frac{K. C.}{2,500}$	: 1 Pyramid inch.
:: $\frac{G F}{20}$, or $\frac{K C}{100}$	: 1 Pyramid cubit.
:: G F × 5, or K C	: 1 Pd. acre—side.
:: G F × 125, or K C × 25	: 1 Pyramid mile.
:: G F × 500,000, or K C × 100,000	: 1 Earth's semi-axis of rotation.
:: G F × 1,000,000, or KC × 200,000	: 1 Earth's axis of rotation.

2. If $\frac{5151·6461*}{2}$ be the number of years "*from Adam to Moses*," then you have, "from Adam to Moses," 2575·823

First Ascending Passage, from Moses to Christ, 1542·579†

And Grand Gallery, from Christ to ? 1881·598

6000·000

3. If, as I think Mr. Clarke Westfield suggests, from Adam to the Pyramid's erection date be a period of years in number equal to the product of the height and breadth of the Entrance Passage, then you have—

From Adam to Melchisedek (?)	1947·952
(1947·952 = 47·26 × 41·213, which latter factor = 5151·6461 ÷ 125)	
From Melchisedek to Christ	2170·45
From Christ to ?	1881·598
	6000·000

4. The Grand Gallery floor line, reckoned up and over the Great Step, is something very near 1,910 inches (1,813 + 36 + 61 = 1,910), now 1,909·86 × π (= 3·14159) = 6,000.

A previous Banner correspondent called attention to this, but no one else seems to have noticed the remarkable fact. (See J. R. Smith, March 2, 1881, p. 89). Now, 1,909 years, of 360 days each, are very nearly equivalent to 1881·598 years of 365·2422 days each, which seems to me to show that the longer and shorter measurements of the Grand Gallery mean the same thing—viz., 1881·6 solar years.

5. What is the length of the *imaginary* piece of floor line from the commencement of the *real* floor line of Entrance Passage to the original outside casing-stone polished surface? I do not know. I, however, suggest the following solution, and invite criticism:—

$\frac{7}{8}$ of 5151·6461 = 4507·6904.

I suspect that this is the entire distance in Pyramid inches, either from casing-stone surface, right down to the Subterranean Chamber, or along the passages up to impending wall. If the latter, then since the known length of Grand Gallery and first Ascending Passage is 1881·598 + 1542·45 = 3424·048, the Entrance Passage up to the outside of casing-stones would be 1083·642 inches. Now the floor line part of it is, I believe, something very near 985·6 inches, leaving, as the answer to my question, 98 inches.

6. I do not know what the Ante-Chamber's *exact* height is. It is 149 inches, with or without some additional fraction. If we may take it at 149·231, then there may be something in the following:—

(*a*) From Adam to Noah—perhaps to Shem's birth—149·231 years × 10	1492·31
(*b*) From Noah to Moses (see No. 5) . . .	1083·642
(*c*) From Moses to Christ	1542·45
(*d*) From Christ to ?	1881·598
	6000·000

Or, rejecting the result arrived at in No. 5, and taking thickness of casing-stones at a round 100 inches, and taking Ante-Chamber's height 149 inches, thus:—

(*a*) From Adam to Shem's birth . . .	1490·000	years.
(*b*) From Shem's birth to Arphaxad .	100·000	,,
(*c*) From Arphaxad to Moses	985·952	,,
(*d*) From Moses to Christ	1542·450	,,
(*e*) From Christ to ?	1881·598	,,
	6000·000	

According to the Hebrew chronology in our Bibles, Shem was born A.M. 1558, and Arphaxad A.M. 1658, differing 68 years; or, if the Bible years be Hebrew years, 44 solar years from the above. Clinton dates Adam, 4138 B.C. The above dates Adam 4119 B.C.

7. The remarkable way in which Nos. 2, 3, 5, and 6, support one another can hardly be disposed of by the flippant observation, "Oh! these are mere coincidences."

According to the Pyramid, those who believe in it are sure that the united lengths of the Mosaic and Christian dispensations, up to *some* great crisis, the exact nature of which it is impossible to define, are 3424·1 years, within an error of probably not more than one-tenth of a-year. This leaves a balance of 2575·9 years out of 6,000 from Adam. Now,

(*a*) One half the well-known Pyramid number 5161·6461 = 2575·823.

(*b*) The product of the height and breadth of the Entrance Passage, added to the 628 inches between the Messianic lines and the intersection of the Ascending and Descending Passages = 2575·952.

(*c*) The Ante-Chamber's height, (149) × 10 + 100 inches, casing-stones + 985·952 (?), length of Entrance Passage, = 2575·952. And,

(*d*) $\frac{7}{8}$ of 5151·6461 + 149·2 × 10—(1881·598 + 1542·45) = 2575·64.

P.S.—The height of the Ante-Chamber seems to be a problematic quantity. *I* have not seen any statement showing it to bear any proportion to the room's length confirmed by any other proportions in the Pyramid. I have just been trying several guesses, with this result—

As 39 : 50 : : 116·26 : 149·05.

Or thus—

As 39 : 50 : : $\frac{1}{8\sigma}$ of the Pyramid's height : $\frac{1}{3\sigma}$ of its height.

Now 39 : 50 is *very nearly* the ratio of one-half of a base side to the height of the Pyramid, the correct proportion being 39·27 : 50. Taking this, and calculating what ought to be the Ante-Chamber's height in the same proportion, you get as 39·27 : 50 : : 116·26 : 148·02. This differs from the measured height by apparently just one inch. Can anyone shew what is the true theoretic height of this Chamber? If the proportion suggested above is true, a diagonal drawn on the East or West wall from the North end of the floor to the South top corner, would be exactly parallel to the Northern slope of the Pyramid.

Theoretic height (x) of Ante-Chamber is also seemingly given by this proportion: As π : 4 : : 116·26 : x, making x = 148·0273.

Theoretic length of passages = 6,000—1480·273 = 4519·727. This, divided into two parts in the ratio of 1 : π, gives for the

* 5151·6461 is the length in Pyramid-inches of the side of a square of area equal to that of a direct vertical section of the Great Pyramid, and is equivalent to ten times K C, or to fifty times G F.

† The *measured* distance is 1542·4, or 1542·5.

parts 1091·302 and 3428·425, whilst the actual lengths of the descending and ascending floor lines, the former being considered to start from the casing-stone surface, are $1085{\cdot}x$ and $3424{\cdot}x$ respectively. Theoretically, then, it seems to me the Entrance Passage, conceived to begin at the outside surface, was planned to bear to the two Ascending Passages together the ratio of $1 : \pi$; but the *chronological requirements* necessitated a slight departure from this, thus:—

	THEORETICALLY.	ACTUALLY.
Length of Entrance Passage . .	1091·302	1085·4 ?
Length of two Ascending Passages	3428·425	3424·1
Ten times height of Ante-Chamber	1480·273	1490·5
	6000 000	6000·0

I believe, then, the *true* height of the Ante-Chamber to be 149·051 Pyramid inches, just $\frac{1}{39}$ of the Pyramid height; while its theoretic height $= \frac{116{\cdot}26 \times 4}{\pi} = 148{\cdot}027$, the difference being 1·024, or 1 Pyramid inch to an error of a 40th part.

The triangle formed by the height, length, and East (or West) wall's diagonal from North end of floor to South top corner of the Ante-Chamber has for each of its dimensions respectively a 39·27th part of the height, half base side length and slope of the Pyramid, the last being 188·223, and differing only 6-100ths of an inch from a tenth part of the Grand Gallery's length. The area, therefore, of the similar triangle, consisting of half the Pyramid's vertical section, is $(39{\cdot}27)^2$ times the area of the Ante-Chamber triangle. Now $(39{\cdot}27)^2 = 1542{\cdot}13$, the length in Pyramid-inches of the First Ascending Passage, within a third of an inch. Once more, omitting decimals, ten times the sum of the Ante-Chamber's diagonal, length, and double height $(296) = 6{,}000$.

CONFEDERATION.

By W.

(*Concluded from page* 255.)

PART II.

"THERE are different ways in which the solidarity of the Empire might be achieved. We have before us such bright examples as Switzerland, Germany, the United States of America. There are varieties of form, yet but one underlying principle—that of equal and just representative power and responsibility. The representation might be in a new supreme body, not identical with, but such as the British Parliament, or a new supreme council, such as the British Cabinet.

"There is conceivable, of course, another form—representation in the mother country's present Parliament. But it would not work. Parliament has already too much to do, too many demands on its time to face; besides, the representatives from the colonies would feel themselves, and would be viewed by their fellow-members and the people, as meddlers in home businesses which do not lie within their sphere, and with which they are not qualified to deal. Still further, already the number of members in the British House of Commons is by many regarded as—nay, by general consent declared to be—too large. This very circumstance, however—that is, the necessity that is so obvious for undertaking something of the nature of re-adjustment—may be welcomed as really conducive to the establishment of a better system of representation. Such a system as would be, on the whole, best, lies ready to our hand, and involves no very serious, and a scarcely perceptible change in the position of the various Parliaments and Cabinets in the Empire. Why not institute a council, call it imperial or supreme, which shall have committed to it exclusive and entire control of all matters that are purely imperial, eliminating these from the cognisance of the British Parliament, which would thereby have more time at its disposal for the increasing and vastly important business of the United Kingdom? Indirectly the British Parliament would be able to exercise hardly less power than it does at present in regard to the matters that will be eliminated.

"A *supreme representative council* would, in the particular circumstances, not only be much more easily established, but would work better—that is, it would do its work with less friction and disturbance, and with more unity, and efficiency, and persistence, and weight than a supreme *Parliament*. To this council the mother country and the several groups of colonies should be allowed to send representatives, chosen by each portion of the Empire, on whatever principle, and for whatever period of service they severally think fit. This supreme council—the grandest that ever existed on the earth's surface—might be entitled to conduct a part of its business by a committee formed by its own members. There would be no interference with the functions that properly belong to those who now rule in each of the several distinct portions of the Empire. The functions of the supreme council would be—at any rate, until the Central Government became, in the opinion of the people, entitled, in the interests of the nation, to be entrusted with more authority—confined to the business for which it alone exists—viz., what is imperial; business such as the management of foreign relations, the making of treaties with foreign Powers, the fixing the nature and extent of defences wanted for the protection and strength of the Empire as a whole, and of its several provinces and constitutional parts, &c."

Alluding to the article in the *Times* of January 6, on the Empire, the author remarks, "1. The colonies cause the mother country danger and expense; therefore, we desire a constitutional connection, such as will equalise these. 2. Too much of the precious time of Parliament is engrossed with subjects arising from India and the colonies; therefore let us hail the council of the Empire which will give us desired relief, and at the same time lead to improved administration thereof. 3. Whereas the United States are geographically compact, the British dominions are scattered over the globe; this is what, if Heaven gave us the choice, for some purposes we might not prefer, but for other purposes it is a decided and great advantage, and it is an existing fact which should content us." And he concludes the chapter from which the above extracts are taken as follows:—"Seeing that we have no warmly attached allies, no friendly States on whom we can depend as having a common interest and aim in those causes and objects which the British people cherish and espouse pre-eminently, the Empire needs to be independent and strong. For too long even high statesmanship has been an affair of party. We must rise to an elevated level. The choice of the nation lies between consolidation with greater influence, on the one hand, or disintegration along with feebleness, yet with old traditions fostering a dangerous pride, which threatens a fall on the other. *Speremus meliora.*"

Correspondence.

ADMISSION OF ATHEISTS TO PARLIAMENT.

To the Editor of the "Banner of Israel."

DEAR SIR,—I cannot refrain from writing a few words on a subject of serious, indeed, vital importance, being grieved to see in to-day's paper that whereas the infidels and their supporters have, by their energy and determination, secured no less than 190,000 signatures in favour of modifying the Constitution by passing a special Act of Parliament on behalf of Agnosticism, although it is well known to be entirely hostile to national wishes, and should not be considered in the light of a political party question, yet the objectors to such legislation have, by their lukewarmness generally, only obtained 150,000 against the proposed change.

Why does not the leading minister of every church and chapel in the land at once, if he has not already done so, make it a point to have a petition on the vestry table, and not simply invite, but strenuously urge every attendant, as far as practicable, after each

service to sign on behalf of the continued recognition of the Divine Overruler in the State councils, instead of making it legal to turn the official back on Christ, and to court alliance with the devil and all his works? Surely, with little trouble 1,000,000 autographs could be procured within a week or two, did the clergy of our Church alone rouse themselves on this important subject, and make it a business to do battle for our God. Instead of fighting over frivolities of Ritualistic masquerade vestments they ought to cease their theatrical mountebankism, and not allow the enemy to obtain any, much less an easy victory, but come boldly and with decision to the help of the Lord against the mighty. If they do not now, He will show that He both can and will do without them.

Although a sorrowful, I am by no means a despondent Churchman.

Yours, &c.,

L. BIDEN.

28, Lion-terrace, Portsea, June 11, 1881.

AN IDENTITY CHURCH FOR LONDON.

To the Editor of the "Banner of Israel."

DEAR SIR,—I hope the proposition of the Rev. R. Hill to build an Identity Church will receive the support of all believers in the Identity. I quite agree with Mr. Hill that until we have a Church in London, or in the suburbs, we shall never make much progress there. People in London work hard all day, and do not care for going to a lecture in the evening, whereas many would go to hear a sermon on the Sabbath. If any argument were needed as to the utility of the Church, I need only draw attention to the progress in America, the rapidity of which I think no one will deny is chiefly due to the preaching of Dr. Wild. I am sure all those who have had the opportunity of hearing the eloquent and impressive sermons of the rev. Mr. Hill will be quite willing to contribute their mite.

Might I suggest to readers of the BANNER, who were estimated by you a few weeks since at between 36,000 and 40,000, that they should contribute a small amount each to build the Church? If only 20,000 send 1s. each it would amount to £1,000, which I should think would be sufficient to start the building with. Trusting that every one will contribute, and not leave it to a few,

I remain, yours faithfully,

DAVID S. WATSON.

6, Devonshire-terrace, Ivanhoe-road, Denmark-hill,
June 9, 1881.

ALBANY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Attention having been lately called to the name of Albany, in consequence of its being chosen as the title of our Prince Leopold, it has been stated to be the old name of Scotland. This has struck me as showing a singular connection with Albion, the ancient name of Britain; and I have wondered whether philologists might not trace the original connection of the inhabitants in widely separated parts of this island through these two appellations, apparently the same in remote times.

I have been told that the name of Breadalbane, which is attached to a Scotch marquisate, is formed of Albane—the same as Albany—and of Bread (I do not know how the ancient term should be spelt) meaning height; so that the name is, in reality, the height of Scotland. Is there any connection between either of these words and any Hebrew or Eastern term? My question is possibly an insignificant one, leading to no useful result; but it might suggest to some one the searching into the origin of many Scotch names of persons, places, and things, with the probable result of an increase of Identity light, and to the refutation of the assertions of such opponents as good Dr. Bonar, who thinks not a trace of the East is to be found in our language, or in any name in these islands.

Yours truly,

June, 1881. L. P.

WELSH PHYSIOGNOMY.

To the Editor of the "Banner of Israel."

DEAR SIR,—In your issue of February 4, 1880, you kindly admitted a short letter upon the above subject. I therein remarked that the Welshman had rather a Jewish countenance, assuming, in consequence, that probably in the Welsh we had the *nearest*, if not the exact physiognomy of Israel of old, because they have been kept purer than the Saxon tribes, and have remained in the general an unmixed race (what mixture they possess is that of fellow tribes—Silurian, Iberian, and Celtic Welsh). This was purely from my own observations when visiting Wales, therefore it is some satisfaction to me to read in "Who Are the Welsh?" by James Bonwick, F.R.G.S., that the same fact is mentioned, especially since he ridicules our Identity in the same work. At page 48 he says, "Dr. Nicholas in 'Pedigree of the English,' has this statement (of the Welsh):—'The short and stout build, the round and comely physiognomy, dark and curly hair, and dark eyes, giving a type of *countenance almost Jewish*, so often to be met with here, powerfully suggests a *foreign* origin. In Ireland this led many to ascribe a Spanish origin to some in the West. In Wales the dark feature has been thought to be from a *migration of some of the Ten Lost Tribes*. Interesting speculations have been raised upon this supposition, and pleasant dreams have been cherished about the discovery of the chosen people of God amidst the hills of Siluria. A difficulty here has arisen. The great majority of hunters for the Jewish blood in Britain have preferred to adopt the Saxon type as the descendant of the Lost Tribes; a few have inclined to the Celt, and some have advocated the Cymry. Thus Celts, Saxons, and Teutons, and the more ancient Iberians, are all alike selected for their supposed identity with Israel. In Europe, America, and Asia about 300,000,000 have been ranged by one or another under the head of heirs of Abraham; there can then be no objection to include less than a million of Silurian Welsh."

At page 124 he also quotes Mr. D. Macintosh, who found the people in North Wales with "the nose narrow, long, or rather long, much raised either in the middle or at the point, and occasionally approaching the *Jewish* form." Yours truly,

LAZARUS.

To the Editor of the "Banner of Israel."

DEAR SIR,—Many thanks for the packet of pamphlets, tracts, and other Identity matter. I have distributed them to the best advantage, and I trust by the blessing of God our views will spread, and much fruit be brought forth in our town. The daily prayers certainly contain the real spirit of true devotion; they express my heart's desire. I am greatly delighted to see such full and comprehensive proofs of our Identity, as contained in one and all the pamphlets sent; and by our Father's blessing they will open the eyes of some to the truth of our position as Israel, God's people.

I am, dear Philo-Israel,

Yours faithfully,

A. R. ANDERSON.

18, Nethergate, Dundee, June 4, 1881.

MANCHESTER AND SALFORD ANGLO-ISRAEL ASSOCIATION.—The first annual meeting of the members and friends of the Manchester and Salford Anglo-Israel Association was held last evening in the Religious Institute, Corporation-street, in this city. Mr. J. Collinge presided, and there was a good attendance. The annual report, which was read by Mr. John R. Burne (honorary secretary) stated that the Association had been successful in bringing the truth of the Identity before many audiences. There were 37 members on the books and five associates. During the year 21 Bible classes had been held, and 15 lectures given. There had been three meetings, at which papers were read by members, and several public meetings, the audiences on each occasion being fair. The services of the lecturers had been entirely gratuitous, the bare expenses in each case being the only charge paid out of funds. The treasurer's statement showed that the total receipts for the year amounted to £25, and, after payment of all expenses, there remained a balance in hand of 17s. On the motion of Mr. J. Gyte, seconded by Mr. Carter, the report was adopted. The following resolution was passed:—"That in the opinion of this meeting the teaching of the Identity is the true teaching of the Bible, and calculated to increase vital religion, to strengthen the faith of believers, and counteract the influences of infidelity by harmonising the whole of God's Word." Amongst those who took part in the proceedings were Mr. J. Brocklehurst, Mr. E. Tudor, and Mr. Thos. Leigh.—*Manchester Courier.*

THE finding and identifying of the Lost Ten Tribes of Israel is the work set opposite this age. One truth pre-supposes another, and consequently one truth must go before another. A man must learn his alphabet ere he can set up for a good reader; a man must be somewhat of a mathematician before he can become an astronomer. There is a time for our first set of teeth, and equally so for the second. There was to be a time for these Tribes to be out of sight, literally lost to themselves and others; and as surely there is to be a time when they are to be found.—*Future of Israel and Judah.*

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

Just published. Price 1s., post free 1s. 1d.

THE EGYPTIAN ENIGMA. A Plea for the British Yard: Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.
London: Robert Banks, Racquet-court, Fleet-street.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.
London: Robert Banks, Racquet-court, Fleet-street.

THE

FUTURE OF ISRAEL AND JUDAH.

WITH PORTRAIT OF THE AUTHOR.

Handsome cloth gilt, price 2s., by post 2s. 3d.

ALSO

THE LOST TEN TRIBES.

Price 3s., by post 3s. 4d.

Dr. Wild is one of the most eminent American preachers and the above works are written in a clear, novel, and racy manner, and will be read with great interest by all persons. New editions of each work have just been issued. They are bound in a style that will make them attractive gift books. "Philo-Israel" strongly recommends that all persons should obtain these books.

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.'

London: Robert Banks, Racquet-court, Fleet-street.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.
CHRONOLOGICAL CHART." Price 3d., post free 3½d.
GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.
London: Robert Banks, Racquet-court, Fleet-street.

TESTIMONY

OF THE

"MEDICAL REVIEW"

TO THE VALUE OF THE

REV. E. J. SILVERTON'S REMEDIES.

THE human body is liable to many diseases, but there are none that appeal more forcibly to professional sympathy than diseases of the ear and eyes. The deaf and the blind enlist our most tender interests, and thus it is that men of great ability in the ranks of our profession have devoted a life-long career to the treatment of these affections. It is not strange, therefore, that a clergyman should take an interest in such diseases; and we, who have noticed the Rev. E. J. Silverton's advertisements in most of the religious journals in reference to the cure of deafness, have considered it our duty to make inquiries in reference to his treatment, and we now report upon them for the benefit of our readers. In the first place we would say that there is every evidence that this gentleman has effected a vast number of cures. There are several kinds of deafness, the most prominent being from thickening of the "drums of the ears, offensive discharges, and deafness with tinnitus, or unpleasant sounds in the ear." Mr. Silverton's aural remedy has been extremely useful in all these cases, as vouched for by the many testimonials we have carefully perused. Many persons who have been deaf from youth have been cured, and others are receiving the greatest benefit from the treatment. The ear trumpet invented by Mr. Silverton, of which many thousands have been sold, is most valuable in its effects, helping people to hear in many cases where the loss of hearing has been a matter of many years, and, as far as we can judge, has been attended with more success than any other mechanical appliance. Many people are deaf from puncture of the tympanum, or, what will be better understood by the mass of readers as a perforation of the drum of the ear. In these cases, the artificial drums supplied by him have invariably produced good results, and effectually restored the hearing. But it is important, where the health is impaired (and in most cases of deafness, in addition to any mechanical defect, there is generally impaired nervous energy), a strong, safe, constitutional remedy should be employed to build up the system and restore nervous tone. And here we find Mr. Silverton not satisfied with his mechanical appliances, but, in addition, assisting nature to recoup her weakened resources by what he entitles his "Nutrient Food and Medical Energiser"—preparations full of the elements of pure blood and health, and calculated to restore that nervous force so essential to the cure of deafness. We understand this gentleman has long been a minister of religion; and besides the knowledge of medicine, to which he has paid years of study, he has had abundant experience amongst sick people, having been in the sick room often—very often—with professors of the healing art. He is still well-known to the religious world, preaching, we believe, in various parts of London from week to week. By the bed-side of the sick he has learned to feel for their trouble; and his endeavour to mitigate and cure disease has evidently been attended with considerable success. He has published a pamphlet upon diseases of the ear, also upon affections of the sight, and another upon ill health, which can easily be procured from any bookseller, or from himself at his business address:—

17, ST. BRIDE STREET, LUDGATE CIRCUS,
LONDON, E.C.

FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price **6d.**, by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS

WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—Prov. xviii.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Now Ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d.

THE

GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.
To be had of the Author, Woodcot Villa, Tyndall's Park, Bristol.

Now ready, price 6d., post free 7d.

WHERE ARE THE TEN TRIBES?

BY WILLIAM GREIG, OF MONTREAL, CANADA.

WITH AN INTRODUCTION BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET, E.C.;

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, JUNE 29, 1881. [*All rights reserved.*

Digitized by Google

"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. V. No. 236. Entered at Stationers' Hall.] WEDNESDAY, JULY 6, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Israel's Multitudes and Israel's Outland Empire	273
British-Israel's Wealth, and the Power to Get it, are Sacred and Precious Things in God's Sight	274
Pyramid Symbology.—Part III. By A Watcher	275
Rev. C. W. Hickson's Lecture on the Great Pyramid	277
The Sealed Book.—Revelation vi.—The Red Horse.—Part IV. By L. G. A. R.	277
Israel's "Big Village"	278
Spiritual Israel. By Col. C. J. Hadfield	279
How Gentiles Keep Sabbath in Funchal	279
The Oracles of God	280
The British and Foreign Bible Society	281
More Blind Evidence on Gen. ix. 25—27. By J. Thomson	281
The Faithfulness of God	282
The Teutonic Theory Rebuked	282
The British Inch.—Part I.	283
England's Mission	284
Israel's Empire Described	285
Thistles. By L. P.	285
Our Identity at Exeter	285
Review. More Blind Testimony. By J. Thomson	286
Correspondence. Israel's Scripture and Prayer Union	287

ISRAEL'S MULTITUDES AND ISRAEL'S OUTLAND EMPIRE.

THERE is a close connection between God's two gifts to Israel—namely, her perpetual multitudes, and, in the latter day, her "outland Empire," to meet her pressing want for room, "to spread abroad" from her too contracted "appointed place" in "the isles of the West," "to the West and to the East, to the North and to the South" (Hosea i. 10; 2 Sam. vii. 10; Isa. xxiv. 15; Gen. xxviii. 14; Isa. xlix. 8, 19, 20).

In the *Times* of June 2, 1881, there is a very remarkable combination of three leading articles, all pointing strongly to our Identity, and all furnishing blind evidence that we are Israel. The first in order declared the Turkish Empire was moribund; and that European (*i.e.*, Franco-British) ideas must sooner or later prevail in Egypt. The second pointed out the magnificent "Greater Britain" rising up around us on all sides, but especially in Queensland, Australia, to accommodate enormous masses of our surplus population by giving them there comfortable and prosperous homes instead of the *res angusta domi* of our overcrowded fatherland; and, lastly, there was an article which showed that our metropolis had grown after a fashion unknown among nations during the past decade—being 560,000, or over half a million more numerous at the present census than it was in 1871. It has now, within the census limits, four millions of souls as its inhabitants. A "big village," indeed!

What the *Times* says, however, regarding these subjects, is well worth studying; and the evidence of our Identity furnished by the secular journalist is so strong and pointed that it might have been penned by one of the BANNER staff of writers, or published to prove that the British are the "Lost Ten Tribes." What do our readers think of such a passage as this in the *Times*' remarks on "Queensland as a British Colony"?—

Nor, let it be remembered, is Queensland any more than a specimen of what still awaits our enterprise—perhaps one of the most favourable specimens, but still not exceptional. The untrodden regions of the earth are still infinitely varied; they differ in climate and character as widely as do the parts of the old world. Queensland is one thing, New Zealand is another; the Western States and the vast Canadian plains are quite a different thing. In one or other of them there is scope for all temperaments and all forms of energy. Who does not sometimes stop to muse on the future of our English race, which in two hundred years *has occupied nearly all the points of vantage on the earth's surface*, and which seems destined in a few centuries more *to cover whole continents with vast English-speaking communities*, varying infinitely according to the varieties of climate and circumstance, but all carrying with them the vigour and the political aptitudes of their native stock?

[The italics are ours.]

Here the editor of the *Times* clearly indicates we are Israel; for he notices that we have, in the last two centuries, secured: (1.) All the Gates, or nearly all, "on the surface of the earth;" and we "seem destined, in a few centuries more, (2.) to cover whole continents with vast English-speaking communities, varying infinitely according to varieties of climate and circumstance," but all vigorous and full of political life, like "the little mother in the West." We think our readers know of whom God said, "Thy seed shall possess the Gate of his enemies;" and "A nation and a company of nations shall be of thee." If not, a reference to Gen. xxii. 17, and xxxv. 11, will tell such that these were God's promises to ISRAEL; and, as He cannot lie, and never stipulated or hinted that there should be any element of abeyance in Israel's enjoyment of these gifts, we British must be Israel, since we enjoy both, the *Times* being our most true (but, alas! most blind) witness of the facts. Should our opponents think that, after all, we British are not now in possession of God's promised gift of rapid increase in these "last days," as guaranteed to outcast Israel in Hosea i. 10, we beg to quote the same article in the *Times*, which, in its turn, obtains its information from its "own correspondent" in Queensland:—

When all deductions have been made for a traveller's enthusiasm, the account given in our correspondent's letter remains a wonderful tale of progress. Queensland is literally an infant colony. Its birth only dates from 1859, when by an Order in Council it was separated from New South Wales, and constituted an independent colony with an area of 670,000 square miles—"nearly equivalent to four times

the area of France, and twelve times the area of England and Wales." It is generally thought a fairly rapid advance if a colony doubles its population in twenty years; but in Queensland they despise that rate of increase. In the first nine years of their existence they had multiplied four times; in the first twenty years they numbered nearly nine times as many as at the beginning. In 1859 they were 24,870; in 1868 they were 107,427; in 1879 they were 217,851 in number. From our correspondent's letter we may gather some of those significant little facts which tell a story in themselves. Brisbane, the capital, already counts 30,000 inhabitants; and yet Rockhampton, up in the far North, is beginning to consider itself a rival to Brisbane. A plot of land in the centre of the capital, which a few years ago was almost given away, was lately sold for the enormous price of £300 a foot. At Rockhampton a suspension bridge joins the banks of the noble Fitzroy river, and beautiful houses are beginning to arise among the woods—for Rockhampton has "a district as large as all England" at its back, and the rich squatters will pay high prices to the town tradesmen for their supplies, so that for a Rockhampton tradesman a villa among the woods soon becomes a possibility. These towns, moreover, though they are the chief towns, are only two out of many. From one settlement to another there are already roads, and even railways. Ten years have completely changed the face of the country; for, as our correspondent says, "where Burke and Wills perished from starvation is now a prosperous pastoral settlement, and rival lines of coaches carry travellers in every direction—East, West, North, and South." A railway is already opened from Brisbane to Roma, and the people of Rockhampton are talking of carrying their own railway to the sea, to catch the traffic of the great ocean-going steamers.

They have their weaknesses, too, these young colonies; they are a little rash about running into debt, they are incurably protectionist, and they carry the admiration of English rank to the length of an absurdity. But these are the wild oats of political youth. It will be different a generation or two hence, *when this island has become what it must sooner or later become*—the historical centre of a race that numbers its hundreds of millions, speaking our language, reading our books, developing our traditions as new modes of life demand, and looking back upon this country with the affectionate regard that the Greek colonist in Sicily or Thrace looked back of old upon the mother-city.

A doubling rate of once in ten years is pretty fair, even for Israel; and we think the *Times* has fully proved for us that Hosea (i. 10) was, after all, a true prophet, satisfying us that the British are *Lo-Ammi* Israel. If Queensland has made gigantic strides in population in the past decade, it seems from the last census returns (just issuing in their unrevised form) that London has made "the leap of a giant," too. Let us hear what the leading journal tells us regarding our "big city":—

From the returns, as yet unrevised, but doubtless substantially correct, of the recent census, it is clear that the population of the metropolis has made the leap of a giant during the past decade. It has increased by 560,000 since 1871, as against an increase of 450,000 during the preceding ten years. Since 1861, therefore, the population has grown by a million; and at the same rate of progression the year 1900 will see the number swollen to 5,000,000.

As to London, no man knows, or can ever hope to know it. Every year it becomes a more mighty maze, though quite without a plan; every year the puzzle becomes more bewildering how it is to be fed, housed, clothed, or how it is to find the means of satisfying bare material wants. The mere daily moving to and fro of its population presents a problem in locomotion. Railways overhead and underground, omnibuses, tramways, steamboats, cabs, help to solve the problem, but are only partially successful. The call is for further means of taking the workers more easily to their work from houses which every year become more distant. In truth, the immense surface over which London is now spreading needs a whole book of physical geography to itself.

Here we have Israel's multitudinous blessing developed again, in a remarkably unique fashion, and we have more than that, for we have the case of "Israel obedient" realised, too, the people are "*blessed in the city*" (Deut. xxviii. 3). But while we have proof, *teste* the *Times*, that the British are Israel, on the ground of her multitudes and her wonderfully extended outland Empire (blossoming like the rose, East, West, North, and South), we have also evidence of a very satisfactory and decided kind that her Empire is a "righteous" one, founded on "equal-dealing" with the subject dependent races, who live happily under her Imperial protection. Not long ago, Cyprus was declared by our pessimists to be, as a possession and adjunct of Israel's crown, a disastrous failure. The following report from Nicosia, dated May 29, 1881 (and published in the *Times* on May 31), tells of great prosperity, a growing commerce, a happy people, and a testimony from Greeks, Mussulmans, Turks and Christians alike, that Israel's rule is satisfactory to all classes in Cyprus—a blessing to the Cypriotes, and the envy, no doubt, of the whole Turkish Empire; which, with India on one side and Cyprus on the other, both administered by just Israel, desires to be in the same able, righteous hands, and enjoy those blessings which she, and she alone, of all ruling Powers, is privileged from on High to give to subject races. Our news from Cyprus is as follows:—

Nicosia, May 29.

Sir R. Biddulph delivered an address to those present at the reception held yesterday in celebration of the Queen's birthday. The High Commissioner said that in a few days Her Majesty would complete the forty-fourth year of her sovereignty, and that he felt quite convinced that in future ages the reign of Queen Victoria would be regarded as a happy and remarkable period in the history of England. He confidently hoped that future generations of Cypriotes would look back upon Her Majesty's reign as marking an auspicious event in the history of Cyprus. Since the commencement of the year he had visited every district of the island—from Carpas to Papho, from Morphon to Famagusta—and he had everywhere been received with the same courtesy and kindness that he had always met with at the hands of the inhabitants. He had observed the prosperity of the country with pleasure. The High Commissioner went on to state that the enormous increase of postal communication within Cyprus last year—the number of letters despatched being seventeen times as great as during the year preceding the occupation—and the equally noteworthy increase in the number of letters forwarded abroad—these last being four times as many as those sent through the post-offices in the island itself—might be regarded as a good indication of the highly satisfactory growth of commercial activity in Cyprus. His Excellency, in conclusion, expressed his thanks for the assistance which had been rendered him in the taking of the census.

The Greek Archbishop, in an eloquent speech, declared his confidence that the prosperity of the island would continue to increase, and said he was sure that the Cypriotes would ever bless the name of the High Commissioner. He hoped that the majority of the inhabitants would assist the Government next year to destroy the locusts.

The Mufti gave Sir R. Biddulph his firm assurance that the people were happy and contented under the just and equal rule of the British.

The Christian and Mussulman members of the Assembly of Notables expressed the satisfaction of all classes with the British rule.

There is but one race to whom the Divine promise was given: "Blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea-shore; and thy seed shall possess the Gate of his enemies; and in thy seed shall all the nations of the earth be blessed." That race was Israel. Praise YE the Lord! (Gen. xxii. 17, 18).

BRITISH-ISRAEL'S WEALTH, AND THE POWER TO GET IT, ARE SACRED AND PRECIOUS THINGS IN GOD'S SIGHT.

OUR opponents often tell us that we magnify God's gifts to our nation at the expense of the gracious Giver, and think more boastfully of our wealth and of our earthly possessions than we do of our glorious Redeemer, the King of Israel. While we deny the accusation of our antagonists, we desire to put before the public a consideration connected with our national wealth and the means God has given us to acquire it, which is startling, novel, yet Scriptural and perfectly true. We maintain as true, and as taught in the Holy Scriptures—

Digitized by Google

1. That God's covenant is made with "Abraham and his seed for ever."

2. That God by oath undertook to perform that covenant.

3. And that the only means He has provided whereby He tells us He will carry the same into effect, is British-Israel's wealth, and the earthly prosperity and power which produce it.

This, doubtless, astounds our readers. But it is true; and the matter can be demonstrated. Let the reader see by such demonstration that British wealth and what brings it cannot henceforth be contemned. They are as sacred and holy things as God's throne and oath. Our British wealth, indeed, is the sole means He has resolved to use (and tells us He intends to use) to bring about the fulfilment of His precious promises to Israel, Judah, and the world at large. We have no more right, therefore, to speak slightingly of this worldly wealth than we have of any other instrumentality God may employ for carrying out His purposes of grace and love to fallen men. How can we prove these our statements? Most easily, by reference to God's Word, as set out in a message to the Twelve Tribes of Israel in Deut. viii. 18.

The exact translation, as furnished to us by our friend the Rev. C. W. Hickson, from the original Hebrew, is as follows: "And thou shalt remember Jehovah thy Elohim: for (it is) HE who giveth to thee power to acquire wealth (*la-asóth Khâyil*), IN ORDER THAT (*lemâan*) He may establish (literally, cause to stand) His covenant which He swore to thy fathers, as at this day (*i.e.*, as things are at present)."

The notes on the above passage our friend has furnished us with, are the following:—

Khâyil means (1) strength, power; (2) forces, army; (3) ability, in the sense of wealth, riches; and, according to Gesenius, *la-asóth Khâyil* does not mean "to make power," or to "do excellently;" but "to make riches," "to acquire wealth." It is also right to observe that *lemâan* is *the* particle which expresses "motive," moving cause, purpose, aim, intention, and does not in any case denote merely the event or result. It is *not* to be rendered "so that" "such and such a thing followed," but "IN ORDER THAT" such and such a thing designed or purposed might happen. *La-asóth Khâyil* is the expression used in Ruth iv. 11, rendered in the margin, "get thee riches," or "power;" and in Prov. xxxi. 29, "have gotten riches" (margin).

What are our conclusions from the above? These, surely: That quite irrespective of our national British worthiness or unworthiness, God has declared that His oath "to Abraham and his seed for ever" shall be performed by and through the means of Israel's—*i.e.*, of British wealth, and by all the means whereby it is acquired. That as His purposes, as expressed in that oath, know no change, no abeyance, no alteration, and no cessation, the wealth and prosperity of the British nation must run parallel with the devolution of God's covenant purposes, and must, therefore, also last FOR EVER without abeyance. On what does British wealth depend? in other words, how has God given us "the power" to acquire or "get" it? By four potent means.

1. By our commerce, which depends on
2. Our Gates, which has led to our acquisition of
3. Our outland Empire, which is maintained by
4. Our naval and military supremacy.

All four being God-given, Christ-purchased for us, and all feeders of British wealth, what are our conclusions? Just these: That as God's oath and covenant last FOR EVER, so our wealth, nationally enjoyed, will never dry up; and our commerce which feeds it, our Gates which protect it, our colonial and heathen Empires which supply it, and our naval and military supremacy which have won and maintain it, will all continue ours for ever, too.

One, who being an Israelite, has ably written on the subject of British wealth and investments for the same, gives us his ideas of the present condition of capital in England, proving that Israel is "the head and not the tail" even now in this matter, as she is bound to be. Adverting to the investment of unemployed capital in America, by reason of their recent conversion of 6 per cent. stock into 4 per cent. loans, he adds regarding our own country:—

> If we look at home, we cannot long remain blind to the effect this has had upon our own Money Market. No means of safely investing our surplus capital is to be found in America. Continental States, in so far as they are able, have pursued the same course as America, and by reducing the interest paid on their respective debts, have lessened the burthens hitherto borne by the people and left them more money for the purposes of investment. In England, however, we have done more to render money, seeking investment, plentiful than has any other country. By enabling the working-classes to avail themselves of the security Consols afford for the investment of their savings, we have practically opened up an almost unlimited supply of money. Gradually these small investors will absorb more and more of the National Debt, and as they do so, those who now, in such large numbers, make a convenience of Government Stock as a temporary means for placing in security, at interest, capital they cannot for the time more profitably employ, will be driven to seek other sources, all of which cannot but tend to the rapid accumulation of money. The amount of money now lying idle in the country is so large, and the means of employing it so limited, that there is every reason to believe that when Mr. Gladstone is ready to develop any scheme he may have in contemplation in connection with the National Debt it will meet with ready response from capitalists if it affords them but a chance of obtaining even only a limited rate of interest for their money.

How this superabundance of wealth and capital is going to be employed in furtherance of our Identity no man may yet say, since God has not indicated it to us. But we may surmise that great wealth will immediately be required by the Ten Tribes to re-habilitate the Holy Land and make it fit for the habitation of the Twelve Tribes; that money will be needed to convey the Jews to Palestine, to provide their means of transit and our own to the land of the inheritance; and last, that it will require an enormous capital to enable the merchant princes of Israel to take up the whole of the continental and carrying trade of the Gentile earthly nations what time they are destroying themselves and each other, while the great earthquake woe is devastating their doomed lands. For God's distinguishing mercies and the open way He is working for them now, let Israel praise His holy Name.

PYRAMID SYMBOLOGY.

BY A WATCHER.

(*Continued from page* 204.)

PART III.

SINCE writing the paper on this subject, which appeared in the BANNER of May 4 and 18, other ideas have suggested themselves which seem sufficiently practical to be worth adding to it. I am continually met by cavils to the effect that "all things remain as they were from the beginning;" and that as 1881 runs along we get less like a crisis in the Eastern Question than we were in 1880.

Also, the fraction over 1881, of 4 or 6-tenths, not being understood by the unlearned, we are supposed to be postponing the time of the end when we speak of 1882 as the probable crisis. A few words on these cavils may be useful.

(1) The Pyramid provides for the present lull in the Eastern Question and in the politics of England and her Church, in a curiously accurate manner.

Granting that we struck the angle of the lowest overlapping of the Grand Gallery Roof in June, 1878, we had three important events to celebrate it within two months. The Anglo-Turkish Convention was the most important event in Israel's history since the Captivity under Hoshea. The

uneventful meeting of 100 Bishops in London, who passed away as they came, and left no relief to their perplexed children, and the crushing decree of Lord Chief Justice Cockburn in the Mackonochie case, were equally great events in the History of Israel's Church.

Since that everything seems to stand still. A breathless calm precedes the coming storm. Pyramid and Apocalypse alike predict this. We are standing on the platform within an inch of the top of the impending South Wall. The only Roof over our heads is the 3½ inches of the lowest overlapping, thus, N. And it *rises* at the same angle as the Roof has done for 1878 years, but it is not the Church Roof which was then our Nursing Mother. It is an intermediate 3½ years of trial and probation.

The Apocalypse gives a similar pause under the Sixth Seal, which brings out the Mahomedan Power like an earthquake, to destroy the heavenly bodies of the Early Eastern Christian Churches, and to drive away all Kings and mighty men from the countries flooded by the Euphrates of prophecy. We are then suddenly introduced to "four Angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Another Angel ascends *from the East* to seal the 144,000 of Israel, and forbids the four Angels to hurt the earth until this is done. How exactly this is fulfilling at the present time. The four Angels are bound in the destinies of the Ottoman Dynasty. All the *Mountains* of European monarchies, and the *Rocks* of Israel's indestructible Empire, are watching the Eastern Question, on which depends the End of the Age. Look at the four corners of the earth. See the Angels holding the four winds, in Europe, Asia, Africa, and Ireland, that their forces should not be loosed till the number of those selected for the Upper Escape Passage is complete (Rev. vi. 12—17, vii. 1—4). The Sealing Angel comes *Westward* to summon the 144,000. Baruch tells us that Israel is to return to Jerusalem *from the West* unto the East, and—to make a long story short—*by railway* (Baruch v. 5—7).

This all looks very like the Escape Passage representing Jerusalem, and the Sealing Angel being now, during this pause, selecting the future occupants, and restorers of, the Holy City.

(2) When will this pause end? Before answering this we must invite the cavillers to tell us the year and month of our blessed Lord's Birth? and whether the Pyramid Gallery starts from His Birth, or from the Annunciation, which is the real Incarnation?

We are utterly ignorant on these points, therefore any attempt to fix the exact month of the crisis is dangerous. Possibly it will all come round so smoothly that the world will never know. Possibly it will come months before many watchers, who have fixed a date, are prepared for it. The only thing we are sure of is, that Christ was not born at Christmas. It seems probable that He was born at Michaelmas, but whether before or after the 0 of our era, we cannot be sure. If the 1881·4 starts from the Annunciation B.C. 1, it will run out this month! If from Michaelmas, B.C. three months, it will end next February or March. "Watch, therefore, for ye know not the day or hour."

The lowest overlapping may be equally uncertain; for the causes which produced the Convention and the Berlin Congress had been working for months, and the point might be the beginning instead of the end of the crisis, as it was with the Temporal Power of the Pope, which ran its 1260 years in 1867, but was not completely extinguished till 1870.

The Pyramid clearly indicates that when the true end of the 3½ years is reached, we shall slide down the impending wall with great speed. Everything around us seems preparing for this. The Eastern Question is like a group of torpedoes which a touch would explode, and once set in motion would hurl the Sultan to destruction in an instant. His subjects are ready to rise in all directions. Druses, Arabs, Armenians, Albanians, Cretans, are all on the verge of rebellion when they see their way to complete the drying up of the Euphrates.

So also with the misruled possessions of Israel. We seem to be living on a network of explosive mines. Ireland, Transvaal, and Afghanistan are all ready to give trouble. Above all, the Mergech at Tara only waits till Jerusalem is freed from the foot of the Gentile, to claim it for the rightful home of our Sceptre.

(3) There can be no doubt that all those who refuse to avail themselves of "the escape for a few," as Professor Piazzi Smyth calls the upper passage at the end of the Gallery Roof, must enter the low passage, and encounter the sufferings predicted by our Lord (Matt. xxiv. 30—51).

What does the Escape Passage symbolise? It is described as being entered by a square doorway of hewn stone, carefully formed to correspond with the mouth of the Well, which represents the door of the tomb of Joseph of Arimathea. But inside it is rough, and has had no labour bestowed upon it, as all the other passages had. That this is not expressive of the Spiritual and unearthly is shown by the Bottomless Pit and the heavenly Lofts, for both are dressed and finished in the walls and roofs, and only the floors left rough.

But is not this general roughness exactly expressive of the present condition of the Holy Land? Travellers tell us that the absence of wheels throughout the country is caused by the absence of roads, and the rocky roughness of hill and dale, so that it is impossible to use them even where the rocks still show the tracks of the chariots of its former occupants. May not all this mean that the removal of the Moslem will make a free and easy road for the 144,000 of Israel, and his accompanying multitudes of Christians (Rev. vii. 9), but that they will have a long and arduous task to smooth and restore the land which their own sin made desolate? There would seem to be 75 years for this work before the Granite Ante-Chamber is reached and the Millennium begins. And what can be a more glorious lot for those who are permitted to return to the Promised Land than to restore the desolate places, to make roads and wells, to plant trees and build houses, to lay out a splendid and beautiful City, and to erect a Temple worthy to receive the Lord when He comes in Glory at the Millennium?

There is enough of the Spiritual in the passage to afford hope that all these works will be planned and directed by some superior Power. Either Melchizedec will design and superintend it, as he did the building of the Pyramid, or Elias will come "to prepare His way."

It seems quite clear that there will be a restoration of direct personal communication between the escaped in that passage and the occupants of a Divine and Heavenly sphere. The road is open thence to the Heavenly Lofts. May not that mean that God will walk with His faithful servants again, as He did with Adam and with Abraham?

This will come out more clearly if we study a little

THE SYMBOLOGY OF NUMBERS.

Sufficient attention has not been paid to this subject, and we may draw useful instruction from the important typical meaning of the dates at which Pyramid points occur about this time.

Mr. Hickson has called attention to the "nineishness" of the figures 1881, but he does not tell us what the number 9 symbolises. I gather from the works of Bishop Wordsworth, and other sources, that the numbers, so often used in Holy Scripture with a precision which seems to call special attention to them, have, from the earliest ages, been methodised into a symbolical system. There is, therefore, much more in this "nineishness" than a mere curious coincidence. We may, I think, arrange these symbols thus:—

1. Alpha. The Beginning of all things.
2. Confirmation. See Gen. xli. 32.

3. The Divine Trinity.

4. The four corners of the earth, &c. The earth and its human inhabitants.

5. A Pyramid number.

6. "An ominous number, stopping short of rest and completeness." The sixth day of the week was the day of the crucifixion. The sixes of the Apocalypse are all the "acme of woe, and the number 666, a triple defection from 7, in units, tens, and hundreds, symbolises a terrible power, looking as if it aspired at sanctity, but a fierce agent of the evil one."

7. The Sabbatical state of rest and perfection.

8. "Resurrection and glory, following the Sabbatical rest of the grave."

9, or three times three, represents the fulness of the Godhead.

10. A Pyramid number.

12. "This Patriarchal and Apostolic number (12) runs like a golden thread through the tissue of the sacred text from Genesis to Revelation. The square of this number ($12 \times 12 = 144$) multiplied by 1,000 represents the Catholic Church gathered from a thousand generations."

4 and 3 = 7, the union of man with God in Redemption.

"4 times 3=12, represents the blending and interweaving of what is Divine with what is human, such as is seen in the mission of the twelve Patriarchs and of the twelve Apostles.

$3\frac{1}{2}$. "A broken week, is a symbol of trial, leading the just to glory by suffering, and bringing woe on the wicked."

To apply this to our present dates, we find that 1881 is 19 times 99. Also 18 is twice 9, and 81 is 9 times 9.

1 speaks of the beginning, 8 of renewal and resurrection. All this is so thoroughly divine, so much of the Alpha and Omega about it, that it seems hardly possible that it can come into the $3\frac{1}{2}$ years of probation, and not include the beginning of the New Age, which must soon follow.

Again, take 1878. You have twice 9—beginning and renewal—and added to it, rest and renewal, pointing to the end of the dispensation. All this looks very much as if the $3\frac{1}{2}$ years of pause and probation would end with 1881, and the addition of the number 2, in next year—which would destroy this symbolism if included in it—will represent the impending South Wall *only*, and a rapid crisis of some sort. Beware, therefore, lest ye postpone your preparations until June or August, 1882.

THE REV. C. W. HICKSON'S LECTURE ON THE GREAT PYRAMID.—We take the following from the *Bath Chronicle* of May 25, 1881: The Rev. C. W. Hickson, vicar of St. Bartholomew, Bristol, delivered a lecture on this subject at the Guildhall, Bath, last evening, in connection with the Israel's Identification Association. The chair was taken by Mr. C. E. Davis, F.S.A., and there was a fairly good attendance. The lecturer, in the course of his address, to which he added considerable interest by the exhibition of several well executed diagrams, said he was not present to give a general description of the many pyramids of Egypt. He only intended to deal with the greatest and oldest of them all. It was distinguished in many ways from the others; it contained no idolatrous inscriptions or symbols, and was entirely different in its internal construction. He dealt with his subject in its various phases, mathematically, geographically, astronomically; compared and contrasted Pyramid weights and measures, and showed their remarkable affinity to our weights and measures; referred to the early time in which it the Pyramid was erected, looking upon it as evidently intended to memorialise the knowledge of those times. The architect, he quite thought, was not an Egyptian, but was connected with the Hebrews, and he concluded with some interesting facts as to the chronological indications of the passages in the Pyramid. He thought there was sufficient evidence to convince us that the present is a very critical time, and that we should watch and pray, for in such an hour as we thought not the Son of Man would come.

W. Greig's pamphlet, "Where are the Ten Tribes?" will be sent post free for 7 penny stamps.

THE SEALED BOOK.
REVELATION VI.—THE RED HORSE.

By L. G. A. R.

(*Continued from page* 268.)

PART IV.

THIS crown seems to be the subject of Ezek. xxi. 26. The crown was overturned from Judah to Ireland; it was overturned from Ireland to Scotland, and again overturned from Scotland to England; and now "he has come whose right it is" (Gen. xlix. 26; 1 Chron. v. 2; Heb. xi. 21). This crown is in perpetuity, "And I will give it him;" "and a crown was given him, and he went forth conquering and to conquer."

From this it would appear that the conquering here intended was not fulfilled, or to be in course of fulfilment, until the crown had been given; and so the true conquering spirit of the Saxon race had its commencement about this time—viz., after the kingdoms were united, and the true character of the people sustained as the witnesses (Protestants) under William and Anne.

The position of Israel for the next century—that is, the 18th—was then being built up, her voice was heard all over the world, her arms were everywhere victorious, and she herself probably in danger of becoming a greater war-power than ever. The battle of Waterloo closed this memorable epoch, when her attention being drawn away from Continental turmoil to a great extent, she is now able to pursue the work her God had given her to do, of "speaking peace to the heathen" (Zech. ix. 10). So her chariot, her horse, and her battle-bow are for a time cut off (Micah v. 8—15) until she is again raised up in God's own time to execute His vengeance upon Gog Magog (Zech. ix. 13—17; Ezek. xxxviii., xxxix.).

Thus is the tabernacle of David being raised up; but Judah who had prevailed over his brethren, and who had thus for a time obtained the birthright privileges, must, as a nation, be destroyed. "All the sinners of My people shall die by the sword, that say the evil shall not overtake nor prevent us." "The sinful kingdom must be destroyed from off the face of the earth" (Amos ix. 8). And that this is synchronous with the time of the raising up of the tabernacle of David is clear from ver. 11: "In that day," &c.

St. James tells us the opening of the door to the Gentiles, LO-AMMI, was the commencing of this work (Acts xv. 12—18), therefore the sinful kingdom to be destroyed was then in existence, and the Jews were saying, "The evil shall not overtake nor prevent us." What evil? They themselves had given the verdict: "His blood be upon us and upon our children." "The kingdom of God taken from them and given to another nation," "a foolish nation," in the region of Galatia at that time (Gal. iii. 1; 1 Pet. i. 1), it could not be?

The second seal ushers in *another* horse, in colour red; and power is given to him that sat thereon to take "the peace from the earth," and that they should kill one another, and there was given unto him a great sword (Rev. vi. 4).

Another horse—not the same horse changed as to colour, but a different one, and yet a horse. We have endeavoured to show that Twelve-Tribed Israel is denoted by the horse (Isa. lxiii. 13); and so is Judah distinctively in Zech. x. 3, where he is called "a goodly horse" (a time still future—vide context). This horse we think to be Judah-Israel, as the explanation may tend to bring out. Red is the colour of blood, reminding us of the awful sentence brought upon themselves when the Jews said, "His blood be upon us and upon our children." Compare also Isa. lxiii. 2, 3. The rider has a great sword. "They that take the sword shall perish with the sword."

We again turn to history and see if our view is upheld by its authority. We find first in Dion, that at the commencement of the second century, "the *Jews* about Cyrene slew of the Romans and Greeks 220,000 men, with great cruelty; and

again in Egypt and Cyprus 240,000 more." In the year 115 Trajan sent Lucius and other generals against them; also Marcius Turbo with great forces by sea and land, who in various battles, slew many myriads of Jews.

"Orosius, treating of the same time, saith that the Jews, *with an incredible commotion, made wild as it were by rage*, rose at once in different parts of the earth (the italics are ours). Throughout all Libya they waged the fiercest wars against the inhabitants, and the country was almost desolated." "But in Alexandria and Mesopotamia they were overcome and destroyed with vast slaughter." Palestine as yet seems to have escaped. The Jews had begun to return to it in considerable numbers, and we shall presently see that they had lost neither their patriotism nor their impatience of subjection to foreigners; but they were not yet prepared to revolt, and Judæa was at this time under the government of an experienced and determined officer. Hadrian, however, treated the Jews as impostors and mountebanks, and shewed his dislike for them by building a temple to Jupiter on the spot where Solomon's Temple formerly stood.

After Hadrian's travels, the Jews, indignant at the insults which they had received at his hands, broke out into open insurrection about the year A.D. 132. Their leader was Bar-Cochab, who pretended to be the Messiah. "The result of this revolt was that the Romans demolished 50 strong fortresses, 985 towns, and destroyed 580,000 men, besides an innumerable multitude that perished by famine, sickness, despair, &c., and a much greater number that were sold for slaves, and doomed to a most dreadful captivity. The Romans, likewise, lost a vast number of their troops, upon which the Emperor and Senate published an edict, expressly forbidding all Jews—even those who were converted to Christianity—to set foot in Jerusalem, or even to come within sight of it." The loss of the Romans in this destructive war was so great that "the Emperor forbore the usual salutations in his letters to the Senate."

These facts are gathered and authenticated from several sources—"Burton's Church History," "Gauntlett's Exposition," "Ancient Universal History," &c.

Thus were the instruments of the anger and indignation of the Lord Jesus Christ empowered to take "the peace" (then prevailing) from the earth, and to set men to kill one another, a great sword of war and slaughter being put into their hand. This war destroyed the hopes of the Jews. In trusting to a pseudo-Messiah, they rushed into remediless destruction. The SINNERS of My people are destroyed by the SWORD at the time of "the raising up of the tabernacle of David that was fallen" (Amos ix. 8—11).

God, in His faithfulness to Abraham, had already raised up "the strangers of the dispersion" and constituted them "a chosen generation, a royal priesthood, a holy NATION, a peculiar people," that they should shew forth the praises of Him who had called them out of darkness into His marvellous light." Oh, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Hath He said and shall He not do it? Israel shall never cease to be a NATION. Israel, praise ye the Lord!

(To be continued.)

[N.B.—L. G. A. R. has requested us to state that in some of the above papers he has freely quoted from a useful little work, by J. A. H., entitled "Notes on the Visions of Zechariah;" and regrets that fact was not stated *in loco*.—ED.]

BANNER SUPPLEMENTS.—Received with thanks: Mrs. Atkinson, 2s. 6d.; E. W. Bird, 17s. 6d.; T. A., of Ashton, 2s.; Miss Lawrence, £2; Mrs. Dampier, 2s. 6d.; Mrs. C. O. Smith, Folkestone, 2s. 6d.; Mr. Ince, £1; Mrs. H., £1 13s. 6d.

ISRAEL'S "BIG VILLAGE."

WE take the following curious paper from the *Middlesborough Daily Exchange*, of July 8, 1880. It is full of most curious and interesting information for Israelites; it proves God's blessing is upon our metropolitan city, our population, our wealth, our merchandise, our stores, as promised to "Israel obedient" in Deut. xxviii. 1—14. Its testimony to the power and influence of the Protestant Church of England in London is remarkable; and the Protestantism of the great city, as compared with the power of Rome and all other non-Protestant sects, is shown to be gigantic. Let the reader study the statistics:—

WHO'S WHO IN LONDON.

The Post Office London Directory is the largest book ever printed, and is considered to be one of the most remarkable typographical productions of the age. It contains 2,906 pages, weighs 9lb. 10oz., and the letters number 22,139,000; to this should be added 388 pages of advertisements. The type which prints the book weighs over seventeen tons. It is published twice a year, the first edition in December, and the second in May, and immediately despatched to all parts of the world. Some idea of the labour and expense incurred will be obtained when it is known that there are more than 11,000 streets, roads, etc., and that every building and office has to be visited by the compilers. Sometimes as many as five or six calls have to be made before the necessary information can be obtained. There are 4,203 trades and professions mentioned, of which 155 have been added this year.

The publicans muster...	4,590	B. & F. School Society.....	39
The beer retailers.....	1,175	Private.....	750
The wine and spirit merchants.....	1,560		1,593
The hotels	315		
	7,640		
While grocers and tea dealers only number	2,600		
Bakers	2,070		
Butchers	1,350		
Linen-drapers.....	1,200		
	7,220		
Or 420 less than the drink interest.			
Law: Solicitors number	4,940		
Barristers	2,640		
	7,580		
Medical: Physicians ...	600		
Surgeons.....	1,276		
	1,876		
Ministers.....	1,419		
	1,419		
Schools: Board	297		
National	395		
Industrial.....	25		
Free	14		
Catholic	50		
Ward.....	12		
Wesleyan	16		

Names.	No.	Names	No.
There are of			
Smiths,		Weeks ...	48
Smyths, &		Yearley ...	1
Smythes	2,440	Wards	403
Jones.....	1,147	Woods	496
Johnsons,		Z's	137
Jonsons, &		Youngs ...	377
Johnstons	844	Olds.....	15
Thompsons,		Mc's & M's	1921
Thomsons	648	Dukes	57
Robinsons	499	Lords	50
Roberts ...	466	Nobles.....	45
Turners ...	445	Barons and	
Blacks ...	48	Barrons...	37
Whites ...	746	Marquis ...	1
Browns &		Earls and	
Brownes	1161	Earles ...	59
Greys and		Kings	532
Grays ...	268	Queens.....	0
Greens	473	Kingdom...	1
Days.....	221	Squire and	
Knights ...	276	Squires ...	70

PLACES OF WORSHIP.

Church of England	524	German Protestant	8
Wesleyans	170	New Jerusalem Church	7
Congregational	110	Catholic Apostolic	6
Baptists	106	Methodist New Connexion ...	6
Baptists, Particular	2	Church of Scotland	4
United Methodist Free Church	52	Welsh Calvinistic Methodists	4
Primitive Methodists.....	49	French Protestants.....	3
Catholics	46	Greek	3
Presbyterians	41	Calvinists.....	2
Brethren	25	Other denominations.....	37
Jews.....	16		1,241
Society of Friends.....	10		
Unitarians	10		

Many business men regard the "Post Office Directory" as a sort of sacred volume, and they refer to it much more frequently than most people do to the Bible, aye, and place far greater faith in it. If an adventurer wishes to obtain or expand his credit, he can more easily do so by getting his name inserted in the "Directory." Many firms upon receiving an order by post, notwithstanding all the severe lessons of the past, think it a sufficient guarantee of the solvency and stability of the would-be customer if his name has been a year or two in "Kelly;" they will thereupon "turn him up," as it is termed, and execute the order without further inquiry. There are few people who do not sometimes during the year require to have recourse to this ponderous book; indeed, it has become so necessary, that there is scarcely an establishment of any importance in which it is not regarded as necessary as a stool or an office desk.

Digitized by Google

SPIRITUAL ISRAEL.

By Colonel C. J. Hadfield.

"Son, thou art ever with me, and all that I have is thine."—Luke xv. 31.

Viewing this verse with your interesting remarks in a late Banner, on "The Two Sons," and in connection with those of others on Jer. iii. 6—11, xxi. 9; 1 Chron. v. 1, 2; Matt. xxi. 28—32; Luke xv. 11—32, I apprehend you will consider me right if I infer that, as the kingdom of God was not, at the time our Lord uttered these words, taken from the Jews (Matt. xxi. 43), but was yet in the future, as we see by the expression, "It shall be taken from you;" Ten-Tribed Israel, on the other hand, however "justified," as Christians, "more than treacherous Judah," had not yet become nationalised as the people of God; though they were, in a measure, "bringing forth the fruits of the kingdom." Hence it is conceivable, that in all consistency, it may have been said of Judah, "Son, thou art ever with Me, and all that I have is thine," &c. They were still God's visible people, or Church, however feigned, for the most part, their religious profession; until, at God's bidding, the true children of His kingdom in Judea and Jerusalem "fled on seeing the city compassed with armies" (Luke xx. 21); and when, nationally, the kingdom of God was taken from them (until the latter day—Ezek. xxxvii. 19) and given to the Ten Tribes, or, "a nation bringing forth the fruits thereof."

On this matter I beg to quote a paragraph or two from Bishop Titcomb's "Anglo-Israel Post-Bag; or, How Arthur Came to See It." He says, in Letter 33, third edition:—

"The usual light in which Christian interpreters have regarded the New Testament covenant is that of a long parenthesis in the history of God's dealings with His ancient people; during which period He has been gathering together a spiritual Israel; reserving all dealings with the literal Israel (using the word in its largest sense) until 'the times of the Gentiles' shall be fulfilled. But while it is perfectly true that all are spiritually Abraham's seed who are justified by the faith of Abraham, Jews and Gentiles, without any difference (Gal. iii. 7—9), and while it is perfectly admitted that, apart from the literal Israel, there is full salvation for the whole world in the covenant of Gospel-grace by Jesus Christ, it does not by any means necessarily follow that this introduction of grace, to those who are by fleshly descent separated from the ancient seed, was intended to suspend God's covenant-dealings with the House of Jacob, and to introduce a new covenant which should be parenthetical between His former and latter favours towards them."

"It is correct to say that it suspended Divine relationship with those who crucified their Messiah, and were cut off from their land as outcasts; and who, so long as they abide in unbelief, must remain under an anathema. But (as I have shown in my nineteenth letter*), at the time when that branch of Jacob's House was being rejected, the other branch, the House of Israel, was beginning to be converted and re-nationalised. This, indeed, was absolutely necessary to the integrity of prophecy; because it had been said that the Hebrews 'should never cease from being a nation' (Jer. xxxi. 36). And again, 'My glory will I not give to another' (Isa. xlviii. 11). Thus the glory of God's Name, in the Old Testament covenant, is bound up with the national existence of His ancient people, without any limitation to time or place."

You may spiritualise the words "Jacob," "Israel," "Jerusalem," and "Zion," in the Old Testament prophecies, as much as you please; but if Israel was "never to cease from being a nation" then—whether in Palestine or in the isles of the sea—the work of world-wide glorification of the Lord which that nation had from the very first to achieve, must be carried on by a literal descent of the people in perpetual generations; otherwise the prediction utterly fails. What, then, if the new covenant was opened to the world by the House of Judah? Now that Judah is under the anathema, it must be carried on by the revived House of Israel. Gentiles, not of that stock, may do the same in a subordinate and contemporaneous manner, but "Israel" (as lineally of the nation that was "never to cease") must, upon the very faithfulness of God's own word, be still the people of His choice, occupying their predestined function of sending forth light and salvation to the ends of the earth.

Lichfield, May 7.

* "Although the conversion of the Anglo-Saxons may have left a break of five or six centuries from the time of the destruction of Jerusalem; yet the re-nationalisation of God's ancient people in Britain commenced with the conversion of the earlier Keltic settlers, whom history fairly shows to have been Christianised in the first century—not long after, if not before, the destruction of Jerusalem." Again: "I venture to hold that the re-nationalisation of a Keltic Israel may have very likely commenced in Britain, even during the first century."

HOW GENTILES KEEP SABBATH IN FUNCHAL.

We have just heard from an Israelite friend, now at Funchal, Madeira, giving a description of his voyage out, and the state of things in the island as regards the observance of the Lord's-day. Let us hear what he has to say, and thank God we are by grace His chosen people, not Portuguese Gentiles.

"This day," says our friend, "being Sunday, is spent by the Madeirans, military and civil, in out-and-out rejoicings, banging of great guns, chattering of musketry, performances of musical bands in public places, with triumphal arches, and all lamp-posts decorated with flowers and greenery, to celebrate their constitution, or a sort of Reform Bill of a number of years ago, when they turned their priests adrift, secularised their monasteries, and made Cæsar, their Government and themselves, their sole god, ruler, and aim in life.

"It would have been a notable point, too, for you, had you been present on board the *Dunrobin Castle* ship, in which we came here, to see the British emigrants for'rd, getting up, or rather going through a sort of missionary evangelical service every forenoon, fervently, but certain foreigners totally unconscious; so that on one of the occasions, when around and above, the men's voices were pealing, and on the cabin stairs the young women were seated, singing one of their most ecstatic Psalms, by came a fat Portuguese woman, with a red and green parrot in a huge cage, made all the said maidens get up to allow her and her favourite clear passage way down below; and had not the faintest idea she was doing anything wrong, stopping or interfering with anything higher than her own wants and avocations of the instant."

So far our friend. From the above let our home Israelites learn a lesson. The Gentiles, as nations, keep not Sabbath. Israel nationally does. The Gentiles, as nations, have no fear of God before their eyes; and as to His Word and His praise, they know not the one, they practise not the other. And why? Because He "showeth 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" (Psa. cxlvii. 19, 20). Hence in Funchal, Madeira, the Portuguese outrageously desecrate the Lord's-day, because the Lord has not given it to them to keep holy to Him; and hence the Portuguese woman on board the *Dunrobin Castle* was perfectly callous as to the praises due to the Lord, which Israel's maidens in the ship were singing. They knew that Jesus was their God, and worthy of all the praise they could give Him. She regarded her parrot more than Jesus, and was as ignorant as the poor bird itself that she was interrupting the praises of His people, in which the Lord was delighting. "For whoso offereth Him praise glorifieth Him," but the poor Gentile woman knew not the Being to whom the daughters of Israel were offering it, and she cared less (Psa. 23).

Digitized by Google

THE ORACLES OF GOD.

THE remarkable article which appeared in the *Standard* newspaper of the 24th March, 1881, as a sub-leader, regarding Tyndale and his gift to England of her Bible, has attracted the attention of many Israelites. We have received several copies, at any rate, of that particular issue, with the passages bearing on our subject underlined, to draw our attention to the matter. It is, in truth, a wonderful article; wonderful for its light, wonderful also for its blindness. The testimony the secular journalist bears to the effect the Bible has had on the British, is clear and decisive; pointing to ours as a nation "dwelling alone." Let the reader note what was said. It was this:—

What did Tyndale do when he gave England her Bible? No doubt he thought that he gave her sons a guide from earth to heaven, a "light to their feet and a lantern to their paths," through the dim ways of duty and faith. But he could hardly in his highest dreams have hoped to have thrown into the strong fermenting mass of the English race an element which has, beyond all doubt or question, modified it throughout, and to such a degree that our race is intellectually and morally another thing from what it could have been without that leaven. It does not befit a secular journal, nor is it very needful to enlarge upon the direct influence of the Bible on the religious feelings or theological views of the English race. That influence is as evident as the sun in the sky, nor is it easy to imagine what those feelings and views would have been had no such Book been our heirloom, and a priesthood alone, with its unwritten traditions, had served for our spiritual guidance, as is to so large an extent the unhappy case with men of the Latin race in Europe.

Here is an admission, at any rate, that a wide gulf divides the British from the Continental Latin races, the difference being caused by the familiarising of our people with God's Word and the Latin races' entire ignorance of the same. The *Standard* next shows how the same Scriptures divide us off from the inhabitants of Eastern lands, while admitting that between the Teuton people and ourselves they form a bond of intellectual progress. The writer says:—

Among the many differences between our Western Scripture readings and those of Eastern nations, one of the least noticed, but by no means the least important, is this: that whereas Jews, Chinese, Hindoos, Parsees, and Arabs study books which were written by their own ancestors, and breathe through every page the spirit of their own race, their poetry, their piety, and their prejudices, *we, on the contrary, have come into an inheritance which never belonged to our forefathers*, which bears no stamp of their genius or traces of their failures, but brings to us the finest fruit of a whole civilisation, differing from our own by the innumerable degrees of mental latitude between old Jerusalem and modern London. It is not even an Aryan book at all, like Homer or the vast Hindoo Vedas, on which we have been pastured, but one which has sprung from the ground of that Semitic race which divides with the Aryan the intellectual supremacy of the world.

Here the want of Identity teaching leads the writer in the *Standard* entirely astray. Our own ancestors, being Hebrews, wrote those glorious Scriptures on which our nation has pastured, grown, and arrived at manhood; the inheritance is ours because we are God's people Israel, and it belonged distinctly to our forefathers, and therefore to us. Our Book of Common Prayer admits our Hebrew origin, and our instincts as a people fasten on the Scriptures of God's dictation as our own, since they are the children's bread. In Jehovah's presence, accordingly, we go in our Book of Prayer, and call on Him as His people Israel, His servants, His inheritance, and His heritage! We come to His footstool, not as an Aryan race at all, but as a Semitic; the Book, our Book; and claiming Him as our and our fathers' God. The Bible, therefore, as well as our Prayer Book, stands a palpable testimony to our Israelite parentage, since, like the Jews, the Chinese, Hindoos, Parsees, and Arabs, we study Scriptures which our own ancestors wrote, and which, breathing through every page the spirit, the poetry, the piety and prejudices of our own race, we appropriate and embrace as our natural inheritance. Tyndale's gift to British Israelites, therefore, was only the restoration to the people of their own. It was a restoration to them of an Eastern heirloom which God's providence decided, with their reformation and national repentance, must be theirs again. Accordingly, Tyndale was raised up a second Wycliffe to fulfil Psa. cxlvii. 19—20. "He showeth 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." "Every Englishman," continues the *Standard*,—

However humble his class, if he have received the most elementary education, is thus the heir of two worlds. The tree of England's greatness has two roots, one in the matter of fact West, and another in the mystic East. In this respect the advantage—still laying aside all moral and religious aspects of the matter—is immeasurably greater than if a different order of Providence had caused a book, produced by some more nearly kindred people, to become our household Scripture. To judge aright of this purely intellectual value of the Bible of which now we speak, we have but to turn to those parts of our country, and to those classes in those parts, where Biblical study has been at once a passion and a religion; and where there has been less of other and conflicting interests than in our great cities. There we behold—most notably in Scotland and Wales—the truly marvellous phenomenon of peasants and artisans so imbued with Hebrew culture and Hebrew poetry that, all uncultured otherwise, and ignorant of much modern science and literature, they are yet, in the truest sense, educated men—far better educated than half the youths of French *Lycées* and German Gymnasia, or those who have just been drinking in the nine lectures of their professor at Padua on the "Non-existence of God." Narrowness and ruggedness, and many an old-world error and prejudice may belong to the poor Welshman, or to the Scot who, like his Cameronian fathers, would "roll the psalm to wintry skies," but both have in them a sense of reverence and of duty which we may vainly look for elsewhere. Who shall say whether the contrast, so striking at this moment, between the peaceful, loyal, industrious Celt of Wales, and his cousin the Celt of Ireland, is not in large measure due to the fact that the mind of the Welshman has been nourished for generations on the meat and wine of the noble Welsh Bible, while the mind of the far less happy Irishman has been fed by the hand of a priesthood from the pap-boat of saintly legend and the patent medicine bottle of Ecclesiastical Catechisms?

There is much blind evidence here. The *Standard* being our witness the British are, by their acceptance of the Bible, marked down as an Eastern as well as a Western race (Isa. lix. 19; xlv. 6). "Their love of the Bible and their development into a peaceful, loyal, industrious race," shows that God's Word we have above quoted from Psa. cxlvii. 19, 20 is true literally of the British, but is not true of that alien, because Canaanite race, who have *not* the words of Jehovah-Jesus offered to them, and who nationally refuse it when it is presented to them for acceptance. We draw attention, finally, to the *Standard's* noble sentiments as contained in the last words of its article, since there the Bible is shown to have been, through the Reformers, and Tyndale especially, a noble, unique gift, not to the king of England alone, but "to the whole English race," and, "through it" (let us mark that!), "through it, to the whole race of man"! Verily, Israel was to blossom and bud, and fill the face of the world with fruit (Isa. xxvii. 6); but according to the *Standard* the British race does that, and, therefore, manifestly must be Israel of the Ten Tribes. The writer's words are these:—

Tyndale died, as we all know, a martyr, strangled, and burned at the stake, in 1536. But his dying prayer has been more than fulfilled—to "open the King of England's eyes," and the very next year a translation of the Bible, mainly founded on his New Testament and "Five Books of Moses," was published under Royal authority. But not to the "King of England" alone, but to the whole English race, and through it to the whole race of man, has William Tyndale's legacy been a priceless gift, opening at once the doors of the heart and the "eyes" of the mind.

Surely such an article as that we have noticed in the *Standard* has seldom appeared in the secular press of this noble race! It is full of Identity teaching, and points with no indistinct indication to ours as God's people—the remnant of Israel—

Digitized by Google

that race to whom God continuously has shown His words, His statutes and His judgments, in fulfilment of His promises to Abraham, His friend, and because He loved our forefathers (Deut. vii. 7, 8; Gen. xxii. 17, 18; 2 Sam. vii. 24; 2 Chron. xx. 7; Isa. xli. 8; James ii. 23; Psa. cxlvii. 19, 20; Deut. iv. 1—6, 9—40, &c.). Israel, rejoice, and prize your own inheritance, which is God's Word, and praise ye the Lord!

THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE *Times* newspaper on December 9, 1880, published a remarkable leader on the subject of the operations of that unique Association, purely British in its character, and Israelitish in its aims and purposes (Isa. xxvii. 6), called "The British and Foreign Bible Society." Regarding that article, one of our body, "an Israelite indeed, in whom is no guile," writes in the following paradoxical, yet perfectly correct and true terms. "The article," said our friend, "is odious, yet satisfactory; true, but false; blind, yet proves our case exactly. We have presented God's Word and truth, says the leader, to every civilised and uncivilised nation in the world. It has done little or no good to them. Especially have the Teutonic neighbours of our country had the Word of God sent to them (we are told), but the results are *nil*; and thus the fact is proved that their day of grace is all but over. Light has been sent to them by Israel, but the Gentile Germans, and other Gentile races, reject it and its teachings. Our work in this dispensation is all but done, and alas! *they* are not saved. Alas! for our British schools without the Bible! and who brought that state of things about? Who but our foolish shepherds? Surely the author of the article in the *Times* is of the true type of the writer in the periodical literature of our day. Too intellectual, too scientific is he to believe in the Creator of science and of intellectuality, or in His revelation of Himself."

So far our Israelite friend. And what was the character of the article which called forth those remarks? It was most remarkable. Its first portion showed distinctly, though blindly, that the British are Israel. For it proved that we British send God's Word throughout the planet, to all races, all languages, all nations, all creeds; thus doing Israel's work (Isa. xxvii. 6). The latter portion of the article throws ridicule and doubt upon the use of such dissemination of the Word of life on the ground of its difficulty, of doubts of its authenticity, of its incomprehensibility, and of its uselessness, as judged by its patent results in Germany, where failure (says the *Times*) is apparent, both in a moral and religious sense. "Not a savage but will one day have his Bible. So far, well. But the day must come, as it has come even with a famous Zulu, when all the world will ask questions, and not be easily satisfied." So declares the *Times*. We ask, What then? If the Bible Society carries out the programme of the circulation of the Book "to the whole world," as it is admitted is the case, why should we fear that questions should be asked, which without the Bible's key (our Identity) cannot easily be satisfied? Surely this is no reason for withholding the Book, but rather a reason why, inquiry being incited, the world should be put upon asking for the only clue which reconciles all the difficulties, doubts and puzzles of the Word, and presents to mankind a Book wherein almost everything now is plain. We are not concerned, however, with the unbelieving objections of the writer in the *Times*. We look only to the points in which his admissions make for our claim to descent from God's people Israel. The article is as follows as regards its opening sentences, and we have not quoted all of these:—

About 350 members of the British and Foreign Bible Society and their noble and civic friends met lately to observe the jubilee of their Continental agency, only a small part of their world-wide operations. The edifice in which they met is a palace, and would be so denominated on the banks of the Seine. It is the head-quarters to which myriads of all classes, and most creeds, down to none at all, send subscriptions, donations, legacies, and collections made at public worship or from door to door, to an amount of revenue which many a respectable State would rejoice to have as free and clear. The object is the circulation of the Bible in every language under the sun. The Society is no respecter of persons or races in the execution of this work. No people is too savage for it, no manners or intelligence too rudimentary, no language too barbarous, no vocabulary too limited. If pre-historic man could be found in his cave, breaking bones with a celt to get at the marrow, the Bible Society would have for his use before the end of a twelve-month the Bible—the whole Bible, and nothing but the Bible—in his own simple vernacular of squeaks, hiccoughs, stammers, and grunts. The enumeration of the European nationalities which have received many thousand copies of the Society's Bible in their own language, and to a large extent actually paid for them, is appalling and suggestive. Races which politicians are forced to regard as semi-barbarian have been saturated with versions in their own spoken tongue. Africa has been diligently searched for peoples, one more barbarous than another, and absolutely destitute of literature, and missionaries of preternatural energy and ability have reduced their speech to writing, and given them the Bible in it. The negro dialect of the West Indies cannot be heard or read by an Englishman without continual provocation to extravagant and unseemly mirth; but the Bible has been translated into it, and is so read in their churches. It has been printed and published by the Society, though its officials would very properly look twice at any gentleman stepping in to ask for a copy. The work of translation necessarily gains upon that of evangelisation, for the missionary can do nothing till he has mastered the language and supplied himself with a sufficient quantity of texts. But the agency at any stage of this great work is immense. In the comparison of labour, numbers, devotion, and cost, the work of the Bible Society beats the vast edifices of the middle ages, or of Egypt itself, the Crusades, the monastic orders. The simple circulation of the Bible in all languages is the one commandment, the one creed, the one virtue, the one grace, the one battle-cry, the one banner, the one palladium, the test of a rising or falling State, the way to possess the earth and climb the skies.

The sneer at the work of world-wide Bible circulation we see here is expressed openly enough. The *Times* considers the indiscriminate dissemination pure folly, but it admits the fact that myriads in this land make it their concern to carry out the object, which is accordingly attained. Now what is it that is thus put by British hands into those of every race, colour, creed and clime throughout the globe? Nothing less than God's pure Word which He Himself has given to man, and undertakes Himself to explain by the Spirit granted to the inquirer at His hands (2 Tim. iii. 16; 2 Peter i. 20, 21; James i. 5; Psa. cxlvii. 19, 20; Prov. ii. 1—9, &c.). This surely is to disseminate "a blessing," and inasmuch as our race (*teste* the *Times*) dispenses it universally, the people so engaged must be "Israel, blossoming and budding, filling the face of the world with Gospel fruit," proving thus a "blessing to all the nations, to all the families, and to all the kindreds of the earth" (Gen. xviii. 18, xxviii. 14; Acts iii. 25; Isa. xxvii. 6, and xliii. 21). We stand thus alone in this universe of ours, like Israel (Num. xxiii. 9), the God-selected nation, almoners of His grace to all mankind, therefore Israel of the Ten Tribes (1 Pet. i. 1, 2, ii. 9).

MORE BLIND EVIDENCE ON GEN. IX. 25—27.

BY J. THOMSON

ANGLO-ISRAELITES are often charged by their opponents with twisting or altering Scripture to make it fit in with their pet theory. Whenever this charge is made, it is wisest to meet it with a direct challenge for proof, and let the questionable interpretation of a particular passage be thoroughly tested and examined. The passage in Gen. ix. 25—27 is one of this character; and as confirming the Anglo-Israelitish view of it (and which is so ably expounded by the Rev. H. Marriott, M.A., in his "Horæ Propheticæ," chap. i.), we have pleasure in now quoting from Roby, "Lectures on Revealed Religion,"

lecture xiii., this prophecy of Noah, "respecting his posterity in three distinct lines, descending from his three sons, Shem, Ham, and Japheth." He said, "Accursed shall *Ham be, in his son* Canaan; the most abject slave shall he be to his brethren." And he said, "Blessed of Jehovah, my God, shall Shem be; yea, among the tents of Shem shall He (*i.e.*, God) dwell; and to Shem shall *Canaan* be a slave. God shall greatly enlarge Japheth, and to him shall Canaan be a slave."

Mr. Roby's book was published in 1818, and he quotes Boothroyd's version of Genesis, as being, in his opinion, preferable to that of the authorised version. Thus, we have here an independent testimony, now above sixty years old, to the effect that Noah's prediction was, that *God* (not Japheth), should "dwell in the tents of Shem;" and this we know, from the Scriptures themselves, was fulfilled in His specially blessing and revealing His will to the Hebrews, a Shemitic race; and chiefly through whom He continues to carry on His providential arrangements among mankind, in accordance with other prophecies of a more recent date than this of Noah.

In his first lecture, Mr. Roby addresses his readers as "Ye sons and daughters of our British-Israel;" meaning that as Israel of old occupied the chief place in the Divine favour, so Britain, in our days, may be termed Israel, because of the many providential favours bestowed upon us. But that this is not exactly the correct teaching of Scripture is now well known to every Anglo-Israelite.

THE TEUTONIC THEORY REBUKED.

THE *Contemporary Review*, of January, speaking of Protestantism in Germany, says:—

If ever there was a country free of religious prejudices, which has stripped off all lingering remnants of her ancient faiths, and frankly proclaimed philosophical indifference to all creeds alike, that country is emphatically Germany. Of Protestantism it is vain to talk! Pericles and Alcibiades were not more completely and frankly Pagan than the Prussian statesman and warrior of to-day. There are believing Christians in Germany; but who holds them to be of any account? The Protestant Church is a dismal spectacle of dwindling indifferentism. And religionists of all denominations are treated as hypocrites and time-servers, or as illiterate imbeciles, whose vain babblings are of no account. Berlin has fewer Christian churches than any city of like size in Christendom; yet one of those churches was lately given to the Jewish community for a synagogue.

We commend the above extract to those friends of our Identity who still lean to Teutonic views. Can any picture be drawn of a nation so utterly unlike the portrait of Israel of the Scriptures as this we have presented to us by the *Contemporary Review?* Here is a people who are "philosophically indifferent to all creeds alike;" of whose Protestantism, or witnessing function, which is the chief mark of their Israelite origin, the Word of God demands, "it is vain to speak;" whose statesmen and warriors are as purely Pagan as were Pericles and Alcibiades; and yet this is the nation (differing from the picture of Ten-Tribed Israel, as God draws it, just as the East is far from the West) we are asked by the Rev. Robert Douglas and our Teutonic believers to accept as a Tribe of the House of Joseph, because, forsooth, the Germans are Protestants (save the mark!) and keep the Sabbath for half a day. "The city of Berlin has fewer churches than any city of its size in Christendom," and we are told that German respect, even for the few they have, has fallen so low, that lately one of them "was given to the Jews," the baited and the now hated Jews, "for a synagogue." The picture drawn is a dreadful one of a Gentile nation; once blessed with the Gospel of the grace of God, that has now cast the fear of God adrift, and which He has, therefore, left "alone"—to follow her own heart's desires. "He sheweth His words unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with ANY nation (not with Germany, as we can see); and as for His judgments they have not known them" (Psa. cxlvii. 19, 20).

THE FAITHFULNESS OF GOD.

WE have lately had the privilege of attending a series of mission sermons, preached by the Rev. Marcus Rainsford, M.A., of Belgrave Episcopal Chapel, London, in the Hensman Memorial Church, Clifton. One of the rev. divine's addresses related to the subject of "faith," and, as a matter of course, related also in great measure to the faithfulness of God. The text on another occasion was taken from Exodus xii., and related to the circumstances of the Passover, when all the first-born of Egypt were destroyed, but the Lord provided a means of escape for His chosen people, and delivered them.

We have often thought that the subject of God's faithfulness to His promises was not sufficiently dwelt upon in our pulpits, and we now feel that, *apart from our Identity*, the evidence to prove that He is faithful, and that He has kept His oath to His friend Abraham, our forefather, cannot be satisfactorily exhibited or adduced from patent facts. Herein the infidel has much the best of the argument; for he contends (and if our Identity be a "craze" he is perfectly correct) "that while God made certain promises to Abraham, conferring on his seed for ever many unique and special blessings, He has certainly forgotten and broken those promises to-day, since the very blessings guaranteed to the Hebrews *for ever* He has allowed the Gentile British to possess in bulk, while the seed of Abraham, the Jews, have none of them, *not so much as one.*" Our Identity shows us where this reasoning halts; for we tell the atheist that herein he greatly errs, and that the so-called Gentile-British are God's own "Lo-Ammi" Israelites of the Ten Tribes; long lost, now found, and found as the British, possessing these same covenanted promises because they are Israelites, the seed of Abraham, but not otherwise.

The Rev. M. Rainsford, however, omitting all these considerations, preached a most excellent sermon notwithstanding, in which, among other points, he admirably showed how God, having promised to Abraham, His friend, that He positively would bring his seed back again into Palestine after a long period of trial and affliction (Gen. xv. 13—21), remembered that covenant, although there was not probably one of the children of Israel, at the time of Moses, who remembered anything at all about it. God, however, could not forget His promise; though when Moses was commissioned to deliver His people they were rank, rebellious idolaters (Ezek. xx. 5—9). The God who so graciously delivered a recreant people "for His own Name's sake," and to keep His oath and promise, surely may be credited with the desire to endow His long-lost people with the blessings He declared to Abraham, Isaac, and Jacob should be their inheritance for ever.

Why does it not occur to Mr. Rainsford to ask himself how it has come to pass that the British are now in Israel's place, exactly in respect to God's peculiar blessings guaranteed on oath to His friend, Abraham, our forefather's, seed? Is it because the latter have proved unworthy? Well, was not Israel utterly unworthy when Moses became their deliverer? Is He not the same God now as then? Do His compassions fail? Can He promise and forget? Can He give to British-Gentile "dogs" what He swore should be His children's—His people Israel's?

But how did Mr. Rainsford say that God interfered to save His chosen ones, that dreadful night when all Egypt mourned their first-born offspring dead? It was by blood. Whose blood? By that of a substituted sacrifice; by that of a pure and spotless lamb, a male of the first year, set apart for the typical exhibition of the greater and more splendid sacrifice for Israel, and then for the sins *of the whole world*, of the Son of God, Jesus Christ, our blessed Surety and Redeemer. In what way was the blood of this spotless Lamb to be made efficacious for Israel's safety? By its exhibition to God. Where? Inside the house of the believing Israelite? Not so; by sprinkling the lintel over head, and the two side-posts of the

entry to the house, on its outer side, where, invisible to the occupant, it could be seen by the avenging angel, and so save the trembling Israelite within. And surely this is our nation's security even now. The blood of Christ, shed for His people by their own Redeemer, is seen by the Lord sprinkled on the nation, and invisibly to us, but pleaded by us in faith, it serves to preserve our body politic in safety, unworthy as we are within, to save us from national disaster, invasion, conquest, and ruin; it gives us all those special blessings and privileges we recognise as Israel's, but which we receive because the Lamb of God has redeemed us, even US, with His most precious blood; and He is to us now, therefore, "as though He had not cast us off" (Zech. x. 6).

But do our people nationally, or as a body, recognise the stupendous blessing the blood has thus secured for us? If not, why is the Lord still so gracious to us as He is? The first question we answer in the negative, for Israel was degenerate, ungrateful, and base from the very first, and she has not improved in the least degree since; nor will, till the "new covenant" be given to her (Deut. ix. 7; Jer. xxxi. 33). The second query is best answered by the declaration that the Lord has promised, and therefore must perform His promises. "He changes not; therefore ye sons of Jacob are not consumed" (Mal. iii. 6).

Our deserts cannot buy us one of God's blessings; but He freely confers them on us for two reasons: 1. Because of His covenants, perfectly free and unconditional, made on oath with Abraham, Isaac, and Jacob, and their seed for ever; and 2. Because we, "the seed of Abraham" (Gal. iii. 29), are now living under God's *unconditional* promises, and the continuance of our privileges does not depend (thanks, eternal thanks to our blessed Saviour's blood-bought redemption) on our obedience or disobedience. Punish us He may, and does, to correct us (Jer. xxx. 11), but disinherit us He CANNOT.

Mr. Rainsford exemplified the operation of faith in an obedient Israelite on the night of the Exodus in question, by sketching the imaginary cases of two men who obeyed the direction of Moses regarding the blood. In the one case a man who had faith or trust in God's promises took the hyssop, filled with blood, painted his lintel and two side-posts outside scarlet with the precious fluid, and then in calm trust, relying in His Maker's word, awaited with even pulse the passing over of the destroying angel, eating with hearty appetite the flesh roast with fire, not sodden, "not a mere weak broth, like many a sermon one meets with now-a-days," said the preacher.

Such was the man who believed God and rejoiced in His salvation. But what probably was another's case who had not this confidence? He did, perfunctorily, what was commanded by Moses, and closed his doors, terrified beyond measure at what was coming. As the hour approached, the faithless man, trembling in every limb, without trust in God's promises, could hardly be held down by his friends from extremity of fear. But when the rustle of the wings of the destroyer was heard outside, he gave himself up for lost, and expected every moment to be his last. He had no faith, and yet was safe. How could such a man eat that supper of roasted flesh, according to the covenant, to fit him for the next day's journey? Eat! he had no appetite. He expected death. How could he sit down to a meal? The preacher drew the spiritual lesson from these two hypothetical cases eloquently enough. And we, too, may draw ours.

In the fearful troubles now imminent, when yonder "ill-consolidated Europe" is about to suffer the vengeance long stored up, of God's determinations (Zeph. iii. 8), the precious blood sprinkled upon the lintel and the door-posts of the Ten Tribes of long-lost Israel will be visible to the eyes of Him with whom we have to do. He will, as He has promised in verse 9 of that glorious chapter, "pass over us," "For then will I turn," He says, "to the people a pure language, that they may ALL call upon the name of Jehovah, to serve Him with one consent." Oh, glorious day of reconciliation! Oh, wondrous efficacy of the precious blood of Jesus! We owe all to it. Personally, racially, nationally. In every aspect, in all ways, it is our salvation, redemption, safety, security. Without it we were undone; but under its shelter and protection we possess even all things. For this race, even now, is nationally in Christ Jesus; therefore "Abraham's seed and heirs according to the promise." But soon it will be nationally saved, and then it will be seen that the Church of Christ is Israel—British-Israel according to the flesh (Gal. iii. 29; Rom. xi. 26; Eph. v. 24—32).

THE BRITISH INCH.

PART I.

THE following paper,* taken from the April 15th number of *Our Rest*, is one of the most remarkable contributions to the question of our Identity which we have yet seen. It exactly fits in with Mr. H. R. Shaw's discoveries regarding the British yard of 36 inches, recently given to the public in his little work entitled, "The Egyptian Enigma." These two views, demonstrated as they have been with mathematical accuracy, exactly place the crown on our claim to be the remnant of Ten-Tribed Israel, and they bring forward the Great Pyramid as the chief witness, outside the British Bible, to prove our Hebrew descent. Mr. Charles Latimer's treatise on the British inch argues for our British inch as "the primordial atom of metrology," and is one of the most wonderful and startling discoveries we have had presented to us from America. We ask for this paper, and for Mr. Shaw's book, too, our readers' most careful perusal.—EDITOR.

"It is very plain that the most important, indeed, the all-important thing to do in measuring an old monument, is to ascertain the intention of the architect. It is perfectly plain, by examining all of the measures given in the authorities, that there is a small discrepancy, for it is stated that the height of the Pyramid is to twice its base, as 1 is to *pi*, but when we come to put the figures heretofore given in shape, we find that it is nearly so, showing the positive intention of the architect, but exhibiting most clearly that we have not found the figures that give the proportion. Now, unless we can give these dimensions to the millionth part of an inch, I shall consider the work incomplete. If this structure be of God, it will explain itself to the millionth of a second. Such a test will reveal inspiration. Without it we have only the bungling work of the common mind.

"We shall see, as we proceed here, how far we may be able to prove, by the minute tests referred to, the inspiration of the work.

"If the coincidence is not perfect, all are at liberty to reject at once, but if the figures are found to prove to the minutest fraction the assertions made, then I call upon the wise men to take notice.

"There are three keys in the Great Pyramid. First, the key of pure mathematics; and if in our additions, multiplications, subtractions, and divisions we do not find perfect results, using British measures, then the key of *pure mathematics* is not found.

"The second key is that of applied mathematics, or that which relates to the earth and astronomy.

"If the measures do not relate to the earth and to the heavenly bodies, the second key is not found.

"The third key is that which relates to past, present, and future history. If the application of the measures in an inch

* Delivered before the Ohio Auxiliary Society of Ohio for Preserving our Weights and Measures, and also before the Civil Engineers' Society of Cleveland, at its late meeting, proving that the Anglo-Saxons' measures were the measures used in constructing the Great Pyramid of Ghizeh, by Charles Latimer, C.E.

Digitized by Google

to a year is not proved as related to the history of the race, then the third key is not found.

"But if these three keys be found, or if the first one even—viz., that our British inch be found—what is the inevitable and inexorable conclusion? It is this, that the people who built the Great Pyramid of Ghizeh were our own forefathers, and not idolatrous Egyptians; and that the nation possessing this first key is the British, or covenant race.

"Now, I propose to confine myself herein particularly to key No. 1; and to all I request that they make themselves acquainted with the value of P.

"I propose in this paper to prove that J. Ralston Skinner, of Cincinnati, has discovered the mind of the architect of the Great Pyramid in relation to the measure used, and that he has absolutely restored the building, as far as he has applied the measure to the original plan, to the most minute fractions, and that this measure used is the veritable British inch, in the possession of the Anglo-Saxon race alone.

"I also propose to prove that C. Piazzi Smyth, Astronomer-royal of Scotland, the great measurer, has given the theoretical base of the Great Pyramid in British inches, 9,140 inches, upon a certain level, from which is deduced the time measures of the Great Pyramid; also that the Pyramid inch is a real thing, but that it relates only to that which is sacred in the Pyramid, hence the sacred cubit of 25 Pyramid inches is about one-thousandth greater than the British cubit of 25 inches.

"I propose to prove that J. Ralston Skinner is correct in his showing that the British measures are related exactly to time and space.

"I also propose to show that in forming one scale for measuring the Pyramid, the circle was divided into 360 inches and degrees, and that each degree is subtended by one inch of arc, and that the analytical unit of measure—viz., $180 \div \pi$, or 3·14159 +—is one of the great keys for unlocking the secrets of the Great Pyramid; and that through this the British inch is made the theoretical unit for measuring the earth, and distances from it to the sun, moon, and stars.

"In this essay I beg the careful attention of all men, and assert that none, not even excepting the public school children, who can add, subtract, multiply, and divide, need fail to understand the purport and importance of what I propose to show.

"I will take it for granted that I am speaking only to those who know the first rules of arithmetic, and are not acquainted with the terms of mathematics.

"Therefore, to begin, I will state that the analytical unit of measure is the arc equal to radius, and is found by dividing 180 by *pi*, and *pi* is simply a term used to denote briefly the proportion of diameter to circumference of a circle, so that if the diameter was 1 inch, the circumference would be 3·14159 +, or 3 inches and an interminable fraction.

"Now, there has been much time expended in finding, or, rather, trying to find the value of *pi*, and it is not a century since the wise and learned closed the controversy by declaring that the value of *pi* is 3·1415926536 +, and this is by the Legendre and Playfair method. Since the dictum, many minds have been wrecked in trying to square the circle, but, notwithstanding all, there are some who declare unhesitatingly that Legendre and Playfair did not reach the ultimate truth, and that the subject is yet an open one.

"Leaving that question an open one for future discussion, I will state that John A. Parker, of New York, declares that the true value is found in the vulgar fraction 20,612 divided by 6,561, and this is most ably sustained by J. Ralston Skinner.

"Now, this value is 3·14159426 +, and it will be noticed by comparing it with the above, that it differs in the sixth decimal place—the Legendre method giving a 2 where this gives a 4 in the sixth decimal place; now, ordinarily we do not use the expression further than the fourth place, and we take 3·1416; but for all of the purposes and demonstration herein I will take 20,612 divided by 6,561, and as it is very convenient and simple I prefer it, and I will call it P, plain American or British P, as suggested by a good friend, so I call the analytical unit, or arc, equal to radius 180 divided by P, and making the division we get 57·295750048545427 +.

"This wonderful number is the angle of 57 + degrees, the arc of 57 + degrees or feet, inches, or anything else, and the radius 57 + inches, feet, yards, or anything as a measure.

"There is no question, you will see by what I shall prove, that the architect called the arc and the radius British inches; if so, you can see that each inch of the circle of 360° subtends, or is opposite to one degree at the centre.

"Mr. Skinner has shown that the Downward Passage from the mouth to the angle is 343·7745 + feet, and that this is diameter to a circumference of 1,080, but this Downward Passage is exactly six times the analytical unit—that is, 57·29575 + multiplied by six equals 343·7745 + (call it feet), and twelve times 343·7746 feet equals 4125·294 + inches—that is, there are 4125 + inches in the Downward Passage. Now, is this the restored measure? And the question is a vital one.

"Howard Vyse gives the Downward Passage 4,126 British inches. This is remarkably close for so long a distance. One proof of this kind, of course, is not sufficient.

(To be continued.)

ENGLAND'S MISSION.

"LET all the world know that there is a nation whom God delights to honour; and whom He honours by making use of her gold and her power to transmit His Book, and the Gospel which that Book contains, to all kindreds of the earth."—*Dr. Bonar.*

The above is taken from the June (1881) No. of *Gleanings for the Young*, published by the "British and Foreign Bible Society." Let the reader note who wrote the words. It was the Rev. Dr. Horatius Bonar, D.D., one of the most pronounced opponents of the belief we call "Our Identity." What does he say in the above four lines of print? He makes the following points:—

1. That there is "a nation" whom God delights to honour.
2. That He delights to honour her in two ways (*a*) by giving her power to get wealth (*b*) by making her powerful in the earth.
3. That her gold and her power are for a special purpose.
4. Namely, to enable His Word and His Gospel to go to all the kindreds of the earth.

Now we ask Dr. Bonar as a truthful, candid, God-fearing, Bible-loving divine, to tell us, if in writing the above, he has not drawn Israel's likeness? the portrait God drew in His Book of His covenant people, the seed of Abraham? Yes, or no? Surely Dr. Bonar must answer "Yes," for in truth, as our readers well know, every line, every word, is found in some passage or other of God's Word, drawing Israel's likeness.

Let us point out in what respects:—

1. What nation does God's Word tell us He delights to honour? Deut. iv. 6, 7, 8, 33, 34, xxxiii. 29 inform us. So do 2 Sam. vii. 23, 24; Psa. cxlvii. 19, 20; Isa. liv. 17, and many another text. The answer is, Israel only.

2. To whom does God give "power to get wealth?" To Israel only (Deut. viii. 18).

3. Whom does He strengthen and make nationally powerful for good? The seed of Abraham only (Gen. xii. 3, xviii. 18, xxii. 17, 18; Isa. xli. 8—16; Matt. xxi. 43, xxviii. 20, &c.).

4. Why does He give Israel power to get wealth, and to be supreme among the nations? Deut. viii. 18 tells us, "That He may establish His covenant which He sware unto the fathers as it is this day."

5. To whom is given always in the Divine economy the

Digitized by Google

power, the gracious privilege and the honour of taking the Book and the message both to all the nations, to all the families, and to all the kindreds of the earth? To the Hebrew, Abrahamic seed only, and never, no, never to any other (or Gentile) race whatsoever (Gen. xviii. 18, xxii. 18; Acts iii. 25; Psa. cxlvii. 19, 20, &c.).

All these blessings being promised to the Hebrew race exclusively and generally, are they enjoyed by the only ostensible Hebrew people we know, the Jews? Far from it; *they* have no honour from God, no national wealth, no national power, no standing as a nation, and as to taking His Word and His Gospel "to all the kindreds of the earth," the Jews repudiate the last very precious portion of the Book we know as the New Testament, and with respect to the Gospel of Jesus, they hate it, despise and trample it under foot. The blessings then are not meant for them, though they be of Israel, and are known to be the House of Judah. What other Hebrew race then is there extant? The British, by Dr. Bonar's admission, are enjoying all those very privileges and blessings we have described as reserved for the seed of Abraham only, and the Ten Tribes, or ten-twelfths of Israel are lost, but destined to be found some day, *as a nation*, possessing the same characteristics we have described, which God, who cannot lie, reserves for Israel only. Then the nation, British-Israel, whom Dr. Bonar pronounces to be England, must be the Lost Ten Tribes. "England's mission," further, is found to be Israel's, as God pictured it. And thus our best witness that we are Israel of the House of Joseph is Dr. Horatius Bonar, D.D. We shall deem him to be such, at any rate, till he can show us how, if England's mission be such as he describes it, we may yet fail to be Israel of the Ten Tribes. We don't think he will succeed in doing this. But we do consider that it is due to his own reputation and to us that he should try; and when he finds that he has failed (for fail he will), that he should confess his error, recant, and acknowledge that, after all, our Identity is indeed God's truth.

ISRAEL'S EMPIRE DESCRIBED.

EXTRACT from "Ministerial Embarrassments," *Quarterly Review* for April, p. 545:—

But then there is not, perhaps there never has been, any political structure which has been built up in such contemptuous disregard of the doctrine of nationality, as the British Empire. Within its bounds, vast territories, hundreds of millions of human beings, a motley congeries of nationalities from every quarter of the globe, European, Asiatic, African, American, obey the rule of a small island and a *peculiar race*. A believer in the rights of nationalities must begin by desiring that the British Empire should be resolved into its component atoms.

Who the "peculiar people" are 1 Peter ii. 9 tells us. They are God's chosen generation, His people, Christian Israel; the small island is one of the "Isles of the West," where Israel dwells, and the component atoms of her Empire are the nations, peoples, tribes, and races whom God has given her in all parts of the earth, as the first fruits of a kingdom which is to be world-wide in extent, and commensurate, in fact, with the planet on which we live (Dan. vii. 27; Psa. cxlviii. 14; Rom. iv. 13). This Empire has indeed been built up in contemptuous disregard of "the doctrine of nationalities." For, in truth, it has been acquired by God's gift piecemeal to His inheritance, and His Possession by the original Donee, the Son of God, who received it from His Father that He might bestow it on His "overcoming ones, His people Israel" (Psa. ii. 8; Rev. ii. 26, 27). Finally, Israel's subject races, from Europe, Asia, Africa, America, and Australasia besides, are submissively serving her because God gave them to His people, and they are therefore bound to obey with willing minds. Nay, any failure of such service has attached to it the penalty of destruction and annihilation from off the face of the earth, of wasting and disappearance (Isa. lx. 12).

THISTLES.

By L. P.

As backsliding Israel planted a thistle, it is vain to expect to gather from it figs or other goodly fruit. We copy the following extract from the *Christian* of June 9:—

The *Nonconformist and Independent* contains a letter from "one of the excellent ministers who carry on the work of the London Missionary Society in Calcutta" on the police interference with the open-air preaching in that city. Our contemporary says:—

"It is unfortunate that the Viceroyalty of the Marquis of Ripon in India—an appointment which, not without some misgiving, was loyally acquiesced in by the champions of religious liberty—should have been signalised by an attempt to put an end to the proclamation of the Gospel by Protestant missionaries in public spaces of Calcutta, under circumstances in which such interference was manifestly both uncalled for and inexcusable. Yet such an attempt has been made, and it happens still more suspiciously that the official under whose direction the order has gone forth is himself of the Roman Catholic persuasion. The Marquis of Hartington, in reply to a question put by Mr. Whitley in the House of Commons on Monday, suggested that the local authorities, and not the Viceroy, should be held accountable for the attempt. Very ingenious persons might possibly accept such a reply as conclusive, but it unfortunately happens that, whereas any heathen hostility which may be supposed to have rule in the municipal councils must be taken as a fixed quantity in operation throughout a lengthened period during which the missionaries have been allowed to carry on their work without molestation, the one element of difference which has been imported into the ordinary condition of affairs is the instalment in office of a Roman Catholic Viceroy, which has been succeeded by the investment of another Roman Catholic, Mr. Harrison, with the double powers of Chairman of the Municipality and Commissioner of Police in Calcutta."

OUR IDENTITY AT EXETER.

AN address was recently delivered in the Lecture Hall, Bartholomew-street, by the Rev. James Billington, F.S.A., F.R.H.S., of London; the subject being, "The Houses of Israel and Judah, Their Distinction and History." Considering the very short notice given to the public the attendance was very fair, and from the applause which frequently followed the lecturer's remarks, it may be judged that those present very highly appreciated the instruction given. The chair was taken by the Rev. E. T. Davis, who, after opening the meeting with prayer, briefly explained the object of his presiding on that occasion. He mentioned that the subject was one which he had not entered upon very fully, and had, therefore, come more as a learner inquiring into the truth, than otherwise. He sympathised very warmly with the subject, as it seemed to be one of the important matters now before the public, and any question that enlightened the understanding upon Biblical teaching should be encouraged and supported by all Christians. He would not further detain them by any remarks of his own, but would now call upon the lecturer, the Rev. J. Billington, who commenced by informing his hearers that the subject to be brought forward by him was connected with the fact that the British people were identical with Ten-Tribed Israel, and that Christians need not fear investigating the matter, there being nothing derogatory to the faith and practice in Christ, as some persons had so incorrectly imagined; but the study of such tended greatly to increase devotion, and show a clearer understanding of the Word of God. The greatest ignorance and confusion prevails, especially among Christian teachers, as to the differences which distinguish the House of Israel from that of Judah, many believing that Israelites really referred to the Jews, thereby doing great violence to Scripture, and often making many Scriptural passages to contradict one another. He then commenced to trace the history of Israel from Jacob (whom God ordained as the head of the whole House), pointing out the direct line, through Joseph, by Ephraim, until they became a distinct nation and people, which they remain unto this day. Attention was then directed to the fact that Judah (the Jews) possessed several features which ever marked them as a distinct people from Israel; but it was not until the great revolt under Rehoboam that the Tribes of Judah were completely separated from Israel, or the Ten Tribes. He also spoke of the Jews (as a body) lacking those elements which are necessary to constitute a great nation, such as is predicted Israel must be; and several very

Digitized by Google

clear illustrations were given to show that the Jews could not possibly be the people to bring about the grand purposes of God, as indicated so positively by the prophets; in fact, the Word of God abounds, throughout the whole of the prophecies, with promises of immense blessings, national and literal, to Ten-Tribed Israel (exclusive of the Tribes of Judah).

A vote of thanks was heartily given to the Revs. E. S. Neale and E. T. Davis, for the kind use of the Lecture Hall, and the latter for presiding on the occasion. The chairman responded by saying he felt very grateful to the lecturer for his remarks that evening, and hoped it would prove instructive to all present.

The lecturer, in reply to a vote of thanks, urged his audience to attend the free meetings, which are held for fuller inquiry into the truth at the Castle-chambers, Castle-street, on the first Tuesday evening in each month, at 8 o'clock, where they would have a better opportunity of discussion upon this rapidly increasing subject.

MORE BLIND EVIDENCE.

DR. BONAR ON THE THRONE OF DAVID.

BY J. THOMSON.

DR. BONAR having entered the lists as an opponent of the Anglo-Israel "craze," the importance of any testimony he can give in favour of our method of interpreting Scripture will not be denied. Let us, therefore, hear him :—

"The expression, 'the throne of David,' often occurs in prophecy; and it is difficult to understand exactly what the spiritualisers make of it. According to them, so far as we can see, David's throne might mean any throne ; David's kingdom, any kingdom ; or rather, it must mean every throne and every kingdom. But surely David's throne was not in heaven. His kingdom was not in heaven. His throne was not in the hearts of men. His reign was not a mere reign of principles. We are not here contending for a literal and visible occupation of David's throne by Messiah in Jerusalem ; all we are now maintaining is, that whatever it means, it must at least mean *the peculiar sovereignty of Messiah over the literal Israel* (the italics are Dr. Bonar's). It appears to us that Christ having to receive the throne of His father David, must refer to the peculiar dominion which He is to exercise over the Tribes and land over which David ruled. It may mean more, but at least it means this, else it does seem to us to be as vague a term as could be employed. . . . None will say that Christ's being, in a peculiar and pre-eminent manner, King of Israel, prevents His being also King of saints. . . . And if so, why are the strong and peculiar words of Scripture to be spiritualised till all their strength and peculiarity are gone?

"That the 'throne of David,' and such like expressions, have the literal meaning we have stated, is evident from many passages of the Old and New Testament Scriptures. I might ask for evidence that it means a throne in men's hearts, and leave the matter there till some reason had been found for forcing it out of its natural meaning. But I would, at the same time, point to Acts i. 6, as being at least one passage very strongly in favour of the literal view. For our Lord in His reply did not show His disciples that their views of the kingdom were improper and carnal ; nor that their interpretations of restored supremacy to Israel were vain and worldly. No ; He took for granted that their expectations were correct, and merely cautioned them against searching too eagerly and impatiently into the times and seasons. He did not put a different meaning on the words, *kingdom* and *Israel*, from what they did ; He only reminded them that the Father kept the times in His own hand (ver. 7). He thus admitted that the kingdom was to be *restored* to Israel ; and His declaration is no answer to His disciples' question, unless it means this. Nay, it was fitted to mislead them, if their ideas of the restoration of the kingdom were wrong. We might also farther argue the literality of the restoration of the kingdom to Israel, from our Lord's own prophecy, which all, we suppose, admit to be literal : 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled' (Luke xxi. 24). . . . No one doubts that our times are the times of the Gentiles, the times of Israel's down-treading. . . . But these abusers of their kingly power shall be dethroned, and Israel exalted to honour among the nations" (*Prophetical Landmarks*, 1847, pp. 297—300, and p. 114, very slightly altered).

This testimony is not bad from so redoubtable an opponent and champion of his own views of truth as Dr. Bonar, and we need not stay to show how it confirms Anglo-Israel truths in several very important points, for this will at once be self-evident to all our readers.

Review.

A Work of Charity, entitled, The Anglo-Israel Craze. By R. Forester Mushet. Price 6d. J. J. Banks, Cheltenham.

WHEN an opponent does us the honour to send us his pamphlet, priced at sixpence, and has written twelve-and-a-half pages (not closely printed) to convince us how wrong we are, we feel bound in due courtesy to notice the effort, and to say also what in our view the value of the production is. We do not estimate Mr. Mushet's very highly. He is, we believe, a C.E., at least so says a post-card which announced the approaching arrival of this dangerous assault; but we are bound to say the attack on our Identity and on its arguments is a feeble attack, not to say a ridiculous and a very silly one, quite unworthy, in fact, of notice, but for the cogent considerations we have just named. Mr. Mushet is a supporter of the Rev. B. W. Saville (*sic*) and of another rev. opponent at Cheltenham, from whom, we conclude, judging from the handwriting, the post-card aforesaid came. We must do Mr. Mushet the justice to say that, being a scientific man, he righteously rebukes the perversity of the Rev. B. W. Savile's views regarding the Great Pyramid, for he boldly and plainly declares, at page 13, that "the Great Pyramid was designed by inspiration, erected and located under Divine guidance, I have no doubt. There is no room to doubt this." Well done, Mr. Mushet! Hear this, O opponents! and especially attend to your friend, O Mr. Savile!

In regard to our Identity, we should be glad if Mr. Mushet would study the Rev. Mr. Savile's treatise on "Are We Israelites?" and tell us what he thinks of it. That would be more satisfactory than his poor jests regarding "the prolific brains of Mr. Hickson," and the prophetic brains of Mr. Hine, finding "*ramp*ant theories" on the subject of the Great Pyramid "ramps" to satisfy "A Watcher." It would please us more, too, than poor and disrespectful allusions to Mr. Charles Horner (pages 12 and 13), because of his published opinions regarding the word *revelation* in the dimensions of "the upper way of escape" in the South Grand Gallery wall. Professor P. Smyth writes with respect of Mr. Horner and his views (page 587, "Our Inheritance," fourth edition); and we think no better of Mr. Mushet, C.E., when we find he descends to personalities in his vain attempt to bring discredit on what Mr. Horner holds. So much for the Great Pyramid.

Regarding the Identity, differing from the Rev. B. W. Savile's excellent treatise, "Are We Israelites?" Mr. Mushet is at open war with ourselves for advocating such a view. Had he read Mr. Savile's pamphlet, and told us where that was wrong, we should have been better pleased. But we must take Mr. Mushet as we find him. The following are his grounds for condemning the BANNER and its objects. First, he says we maintain "with audacity and presumption" that, being Israel, God dwells *exclusively* with our favoured Protestant nation, as He promised He always would with Shem (Gen. ix. 27). We are audacious and presuming in stating this because it appears, 1, We British are a drunken nation; 2, A pleasure-loving nation; 3, We harbour a Charles Bradlaugh; 4, He, Mr. C. Bradlaugh, wants to become a M.P.; 5, The Northampton electors actually chose him; 6, Babylon of Rev. xviii. is probably also London; 7, England is, therefore, *though a highly-favoured nation*, one under God's ban, and not under His blessing (page 7); 8, We are suicides, besides, in following free trade, and are nationally going soon to be bankrupt. Such, without any joking on our part, are Mr. Mushet's foolish grounds for thinking that, being Israel, God cannot *exclusively* favour the British. Our article on this particular point, published at page 65 of vol. v. of the BANNER, is ample reply to Mr. Mushet. Israel of the Twelve Tribes were "God's favoured people," with whom He personally dwelt (Exod. xxv. 8, xxix. 45, 46); and the promise of the *exclusive* perpetual dwelling and favour was confirmed in Haggai ii. 5, and Psalm cxlvii. 19, 20. The *exclusive* favour of God to Israel has not, therefore, left them yet, as God is true. But will Mr. Mushet pretend that God's Word shows Israel deserved, or were deserving even for five minutes of their history of this distinguishing love, mercy, and exclusive favour? Is not the very contrary true? The fact is, Mr. Mushet has not read much, nor knows much, of the Old Testament, and cannot for a moment reply to these questions without exhibiting tremendous depths of ignorance as to God's ways and dealings with and towards His chosen people, as shown in His Word.

Mr. Mushet's argument (page 4) regarding Gen. ix. 27 is intended to be clever and decisive; but it only proves his own lack of knowledge. When he quotes God's Word he ought to do so accurately. He does not. He thus snatches at a momentary triumph. The

Digitized by Google

words of verse 27 are really as follows:—"God shall enlarge Japheth, and *he shall* dwell in the tents of Shem" (why does Mr. M. leave out the words "he shall"?), "and Canaan shall be his servant" (margin of verse 26, *servant to them*). "Servant to them"—*i.e.*, to Japhet—and Shem is, therefore, the reading we must adopt in verse 27 to make the Scripture harmonise (see also verse 25). The fact that the dweller in the tents of Shem is God, not Japhet, is the natural construction of the sentence, and the one which may most reasonably be adopted, since facts support the reading. Mr. M. understands figures probably better than the Hebrew criticism, and we advise him to repeat what he has ventured on regarding Shem and Canaan as seldom as he can, to save his reputation.

But Mr. Mushet must break a lance with the Rev. C. W. Hickson, a ripe scholar, a Hebraist, and one critically acquainted with the Old and New Testaments. Mr. Hickson, it seems, is wrong in saying St. Paul in Rom. ix. 22—26 was quoting Hosea ii. 23 regarding Lo-Ammi Israelites, when he really spoke of non-Israelite Gentiles in verses 24, 25. How has the mistake arisen? Let Mr. Mushet explain. He does it thus:—page 8: "St. Paul quotes Hosea ii. 23: '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.' Now, as Israelites *had* obtained mercy *before* their idolatries caused their rejection, and as they *had been* God's people before He cast them off, this passage in Hosea relates to the Gentiles, not to the Israelites." Can our readers see Mr. Mushet's logic? We have tried hard, but cannot grope our way out of the fog. The "*not My people*" of Hosea ii. 23, and of Rom. ix. 25, were, without any manner of doubt whatever, the "not My people," or "Lo-Ammi," of Hosea i. 9, 10. The latter were Ten-Tribed Israelites—*ergo*, the Ten-Tribed Israelites were also the subjects of Hosea ii. 23, and Rom. ix. 25. Nothing else can be made of it; and as to Gentiles (non-Israelites), we believe Hosea not so much as once mentions them in the first and second chapters of his prophecy, unless "Gomer," of Hosea i. 4, be held to be such mention. With this we think our readers will have had enough of our new opponent.

In conclusion, we cannot conscientiously recommend Mr. R. F. Mushet's work to the public. It is, in truth, a very poor performance indeed, and hardly, we think, worth the value he puts on it. We urge Mr. M. to try again, however, for we are sure one of his parts might do better if he made a real effort. We think, should our friends give Mr. Mushet's twelve and a-half pages a candid perusal, they will find that if this is the best that can be said against our Identity by a C.E., they need not be ashamed of their belief *yet*.

Correspondence.

THE SHEFFIELD ANGLO-ISRAEL ASSOCIATION READING-ROOM AND LIBRARY.

To the Editor of the "Banner of Israel."

SIR,—Our Association having secured a very suitable room, No. 33, King-street, Sheffield, for the purpose of a reading-room and library, will you kindly allow me to appeal to your readers for assistance?

We want all the good useful books we can possibly get; I would specially mention all the bound volumes of *Life from the Dead*, *Glory Leader*, BANNER OF ISRAEL, *British Israel and Judah's Prophetic Messenger*, good Histories of England, Ireland, and Scotland; together with all the numerous books bearing directly and indirectly on the Identity. Such gifts and loans of books may be sent to me at the rooms before mentioned.

Funds are also required for furnishing, purchasing books, &c. It is purposed not to burden the Association with any part of this movement; I therefore hope many of your readers will help such a capital means of spreading the Identity.

The room is frequented by great numbers of people each day for dinners, &c.; so that the opportunity of introducing our subject is a remarkably good one. Please accept my thanks for inserting this letter. I am, yours very sincerely,

GEO. W. STANILAND, *Hon. Sec.*

266, Pitsmoor-road, Sheffield, June 10, 1881.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—A copy of the BANNER OF ISRAEL was handed to me by a friend, an Israelite in Perth, about two years ago, and I am certainly glad that I was fortunate in receiving that copy; for ever since I commenced reading the BANNER my Bible has become more and more dear to me. Your papers which appear weekly in the BANNER, make Bible teachings so plain that none but the most sceptical could fail to see God's goodness, truth, and wonder-working power in, with, and for this favoured nation, British-Israel. I must say I have now not the least doubt as to our Identity with the Lost Ten Tribes. I am altogether astonished to hear men who, to all appearances, are godly ministers of Christ's Gospel, standing up and condemning our Identity before they even learn its A B C, instead of reading for their information and instruction some of the many works in which are shewn forth its clear and true light. For instance, we see that honest, good-living, godly man, Dr. Bonar, openly showing forth his blindness as to the true teachings of God's own Holy Word. But, alas! many like him are groping in darkness, therefore in ignorance as to the true fulfilment of these glorious promises set forth in that grand old Book, and which will shortly be fulfilled to the letter in us, God's people Israel. Why should such blindness prevail among learned ministers of Christ's Gospel? Let them take the wings of the wind, and fly through every corner of the world, yea, even to the ends of the earth! Search up, down, and throughout the length and breadth of every isle, and every land, North, South, East, and West, to find a people enjoying the blessings which our Bible requires the Ten Lost Tribes to be enjoying in the latter days; and after searching the wide world over, they will be able to do no more than return to the British Isles, look in wonder, and behold a strange people possessing all the advantages and blessings promised of old to God's chosen people the Lost Ten Tribes of Israel. I think the very simplicity of certain passages in God's Word causes many to stumble.

I am glad to say I and my house have been enlightened and blessed through reading of the BANNER OF ISRAEL; and we have now a greater interest in searching the pages of the Bible; in fact, parts which before were shaded and dark, now appear in marvellous light. Our prayer is, that God will prosper and bless you in this great work, and cause His truth and light to spread to the ends of the whole earth.

I am, dear Sir, your well-wisher,

A. R. ANDERSON.

18, Nethergate, Dundee, May 23, 1881.

To the Editor of the "Banner of Israel."

DEAR SIR,—Referring to your correspondent's letter from Upper Clapton, in No. 233 of the BANNER, I beg to say that if the proposal to send a copy of some pamphlet to the clergy should be taken up, I am willing to send to head-quarters (when arranged) 20 copies of "Cardinal Proofs" for distribution.

Other writers who in their works deal with the elementary truths might perhaps do the same. These remarks may suffice until some definite arrangements are made. Yours truly,

F. W. PHILLIPS.

June, 1881.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE our last report 23 members have been enrolled, the total number now being 714. The back numbers of the *Comments* being out of print, it has been thought advisable to re-issue them. The funds in hand are not sufficient to pay the cost of printing, but we trust our friends will assist to defray this extra expense, either by purchasing them for distribution, or by sending a few extra stamps when they forward their subscription for the coming year.

"Philo-Israel" has very kindly revised the first two numbers (August and September, 1880), omitting the daily texts, and adding to the Comments on the Psalms. The first twelve numbers will be sent post free for seven stamps. They may also be had for distribution, price three shillings and sixpence per hundred.

The accounts will shortly be audited, and a statement given, we hope, in next month's report.

Packets of Identity literature have been sent to Selkirk, Dundee, and Guildford.

The *Comments* are now widely circulated; some going monthly to the Isle of Man, Jersey, Paris, Italy, Nazareth, Cape Colony, Australia, Tasmania, British Guiana, the United States, and all parts of Great Britain and Ireland. One copy will be sent post free monthly for 1s. per annum; 2 copies, 1s. 6d.; 3 copies, 2s. The Card of Membership will be sent on receipt of three stamps. Address:—Miss Lawrence, Stoneleigh, New Wimbledon, Surrey.

J. LAWRENCE,

Hon. Sec. I. S. & P. U.

June 16, 1881.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

Just published. Price 1s., post free 1s. 1d.

THE EGYPTIAN ENIGMA. A Plea for the British Yard; Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.

London : Robert Banks, Racquet-court, Fleet-street.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

London: Robert Banks, Racquet-court, Fleet-street.

PRINTING

OF EVERY DESCRIPTION.

ROBERT BANKS,

STEAM PRINTER, PUBLISHER, AND BOOKBINDER,

RACQUET COURT, FLEET STREET.

Books, Sermons, Magazines, Pamphlets, Bill-headings, &c.

Estimates sent for Printing or Binding.

MODERN HIEROGLYPHICS OF THE APOCALYPSE AND GREAT PYRAMID, illustrated by ten plates, with explanations, by A WATCHER. To which is prefixed an introduction, showing how recent events in the Eastern Question and the Church have worked towards a fulfilment of the theory suggested in the book.—October, 1878.

Price 12s. 6d. A few copies coloured by the Author, £1 1s.

Robert Banks, Racquet-court, Fleet-street, E.C.

BY THE SAME AUTHOR.

Crown 8vo, price 1s.

THE HOUSE OF JOSEPH IN ENGLAND.

Also by the same Author.

8vo., 1s.

CHRIST IN JOSEPH. A REPLY TO "ANGLO-ISRAELISM," in "The Church Quarterly Review."

Rivington's, Waterloo-place, London; Oxford and Cambridge.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

London: Robert Banks, Racquet-court, Fleet-street.

B. SCOTT'S ESSAY on NATURAL MEDICINES. "Should be read by every one afflicted."—So writes a Clergyman in Lancashire. Post free five stamps. B. V. Scott, 121, Kensington, Liverpool.

FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price **6d.**, by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS

WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Just published. Price 1s., post free 1s. 1d.

A CHRONOLOGICAL & GEOGRAPHICAL TREE

SHEWING THE DEVELOPMENT OF THE BRITISH POWER,

AND THE

AFFINITY OF THE BRITISH NATION WITH THE TEN LOST TRIBES OF ISRAEL.

LONDON: W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

Now Ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d.

THE

GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

TO BE GIVEN AWAY!

A SELF-REGISTERING THERMOMETER,

WITH ALL BAROMETERS ORDERED BEFORE AUG. 10

SPECIAL OFFER

TO THE

Readers of the "BANNER OF ISRAEL."

A GENUINE IMPROVED

"Admiral Fitzroy" Barometer

FOR 21s.!!!

Size 3 ft. 6 in. long by 7 in. wide.

Guaranteed equal to those sold retail at £5 5s.

Villa Medina, East Cowes.

DEAR SIR,—I beg to acknowledge the safe arrival of the Barometer. I think it very cheap at the price. I have compared it with Barometers supplied to H. M. Service and find it is quite correct.

Your obedient Servant,

Lieut. the Hon. C. P. FOLEY VEREKER, R.N

The patent having now expired, arrangements have been made to produce these wonderful Barometers at a price never dreamed of by the inventor. It is a well-known fact that Admiral Fitzroy's celebrated Barometers are usually sold at prices ranging from £5 5s. to £21. These really beautiful instruments are fitted in a polished American Ash Case, contain two burnished brass Indicators, and full Directions for use, together with Admiral Fitzroy's special remarks on the Atmosphere and the use of the Barometer.

In addition to the BAROMETER, there are given a FAHRENHEIT THERMOMETER and a specially prepared STORM GLASS, together with a DIAGRAM of the ATMOSPHERE, all fitted in an elegantly made case, forming a distinguished ornament for any home.

Cheques or P. O. Orders may be post-dated ten days, and money will be returned if goods are not approved.

BANNER OF ISRAEL COUPON. 6,7,'81.

Special Coupon.

Entitles the holder to one "Self-Registering Thermometer," free, on ordering Barometer before Aug. 10, 1881.

THOS. SMITH.

All Orders must be payable to T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, E.C., where specimen Barometers may be seen. P.O.O. payable at Ludgate-circus. Cheques crossed City Bank.

GREAT and INCREASED SUCCESS of the Rev. E. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS and ILL-HEALTH.

SINCE the Rev. E. J. SILVERTON removed from Nottingham to Hackney, London, in November last, he has been obliged to find more commodious premises. He may now be seen daily (Saturdays excepted) from 11 a.m. to 7 p.m., in the City (free of charge). He will be happy to send his Book of Health and Treatise on Diseases of the Ear and Affections of the Eye, price 1s. each, or free to the readers of this paper.

Note the Address—17, St. Bride Street, Ludgate Circus London, E.C.

New Lincolnshire Farmhouse Feather Beds at half price. Over 5,000 bedr sold in two years. Price only 1s. per lb.

A complete bed, bolster, and 2 pillows, 50lbs., carriage paid, for 50s. Union Bed Tick, 6 ft. 6 in. by 4 ft. 6 in., two pillows, one bolster, carriage paid 12s. 6d.

Send for Price List of other sizes and Testimonials from the London Agent, T. SMITH, 15, Wine Office Court, Fleet Street, London. Money returned if not approved.

Price 2d.; Annual Subscription, 2s. 6d.

ISRAEL'S HOPE AND DESTINY.

Editor: Douglas A. Onslow, J.P.

London: Robert Banks, Racquet-court, Fleet-street.

ANGLO-ISRAEL BIBLE TRUTHS.—No. 7. By the EDITOR.—See "ISRAEL'S HOPE AND DESTINY," for July. 32 large pages, in coloured cover, 2d.

THE MISSION OF THE CHOSEN SEED. By W. S. CAVILL, Author of "The Promises to Abraham."—See "ISRAEL'S HOPE AND DESTINY," for July. Price 2d. Specimen copy post free 2½d. "Israel's Hope and Destiny" is published regularly on the first of every month.

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

WEDNESDAY JUYL 6, 1881. [*All rights reserved.*

Digitized by Google

"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. V. No. 237. Entered at Stationers' Hall.] WEDNESDAY, JULY 13, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Attempted Assassination of President Garfield	289
National Growth and National Decay	289
A Noble Band of Women. By L. P.	290
The Karens. By M. M.	291
The Revised Version	291
Afghan-Israelism.—Part I.	292
The Sealed Book.—Revelation vi.—The Black Horse. Part V. By L. G. A. R.	293
The Times on La Belle Marine	294
The British Inch.—Part II.	294
Review	295
Correspondence, &c.	295

THE ATTEMPTED ASSASSINATION OF PRESIDENT GARFIELD.

WE desire, with all other right-minded men, to express our horror and detestation of the crime which has just been attempted at Washington (possibly too successfully) by the miscreant Guiteau. We incline to the hope and belief that the man is insane, and that the event, however deplorable and sad, is wholly unconnected with political agitation, or the spirit of lawlessness and violence which actuated the murderers of the late Czar of Russia.

The fact, however, that the head of the State in Manassite America was shot down in a crowded place, in the broad light of day, on July 2, 1881, is sufficiently alarming; and, added to the position of matters in Russia, in Germany, in France and Turkey, makes it plain that "the spirits of devils," those three "unclean spirits like frogs," have issued from their evil hiding-places, and are carrying out, not only in "the earth" and the kings thereof, but among the rulers of the whole world, their allotted destiny and programme of mischief and destruction, preparatory and leading up to that mighty gathering of the lawless ones to the battle of the great day of God Almighty, described in Rev. xvi. 13, 14. May the Lord preserve our own beloved Queen and all the royal family of Israel from dangers seen and unseen at the present time; and may the life of President Garfield be preserved from that fatal issue of his wounds, which his probably insane assailant intended for him, and may the day soon arrive "when, the enemy having come in like a flood, the Spirit of the Lord will lift up a standard against him," enabling trembling "Israel of the Isles" to lift up her head, and look up, "knowing that her own redemption as God's chosen nation is drawing nigh" (Luke xxi. 28; Isa. lix. 19).

NATIONAL GROWTH AND NATIONAL DECAY.

THERE is no doubt, according to Mr. Gladstone's Budget speech on April 4, 1881, that Israel is in a bad way. We are increasing too fast. We are getting poorer, and our national expenses are becoming enormous. The result must, of course, be national ruin, and, of course, Manassite America will, as the Premier predicted some time ago, "pass us by in a canter." What are the facts, as Mr. Gladstone presented them to the nation? He took four periods in our history and compared them. The first was one of 16 years, from 1842 to 1858. The population increased then ⅓ per cent. per annum; the revenue increased then 1¾ per cent. per annum; and the expenditure increased 2½ per cent. per annum.

The next period taken for comparison was one of 14 years, from 1859 to 1873. The population increased then 1 per cent. per annum; the revenue 3 per cent. per annum; and the expenditure 1⅓ per cent. per annum. Since 1873, said Mr. Gladstone, our prosperity has waned. But how does he show that? By comparing with these two long periods of 16 and 14 years respectively, two very short ones of three years and two years respectively. In 1874 to 1877, the population increased 1 per cent. per annum (mark the steady character of the God-promised Israelite blessing); the revenue increased only 1⅓ per cent. per annum (an increase nevertheless); but the expenditure 1½ per cent per annum. The two years which are last and latest in the series—1878 and 1879 (down to March, 1880)—showed as follows: The population still multiplied at the tremendous rate of 1 per cent. per annum; the revenue fell back ½ per cent. per annum; and the expenditure has grown again, showing an increase of 2⅓ per cent. per annum, being larger than ever.

All these things, according to Mr. Gladstone, are disastrously against us. The population's increase he doubtless deems, under the circumstances, to be no blessing; the falling off of the revenue is startling and portentous; while the increase of the expenditure is so grave a fact that the Premier sees nothing like prosperity before us, and with this, his eleventh Budget, believes he will help us with no more, the last being the worst of all. The prospect, therefore, is dark and gloomy in the extreme, if Mr. Gladstone is to be trusted.

But we are thankful to know that in this respect we need not trust him. Even the *Times*, which all the world knows is decidedly favourable to the present Government and its Premier's policy, is obliged to expose the latter's errors in reference to the nation's present position. In the first place

Digitized by Google

Mr. Gladstone is wrong in comparing two long periods of time with two very short ones, in reference to revenue and expenditure. In its masterly review of the Budget speech, the editor said :—

But in economic matters it is always important to take averages of years into account, and to see that the average periods compared are of similar length. It is only in a long series of years that the margin of fluctuation due to temporary and occasional causes is eliminated. In this very matter Mr. Gladstone must be well aware that, although there has been no retrogression of revenue in any former period quite so great as the retrogression in the last year or two, yet there have been precedents for retrogression of some sort, and for great disappointment in the budget estimates of revenue. In 1861-62, and again in 1868-69, there was a considerable falling off of revenue, and a comparison of these years with the averages of long previous periods might have appeared almost as unsatisfactory as the present comparison of a few years with periods of 16 and 14 years since 1842.

The falling off of the revenue in any particular year, the *Times* points out, has no bearing at all on the national prosperity, for it mostly hinges on the fact of the remission of taxation, which causes the falling back of revenue. It states truly that the real point is whether the nation's wealth has grown in a long period, and that, as Mr. Gladstone's own income-tax penny demonstrates, has advanced at the rate of something like 4 per cent. per annum. The nation's wealth in 1868 was computed, by Mr. Dudley Baxter, at £800,000,000, and if the rate of increase (4 per cent. per annum) be added, up to 1880, we have an addition to make of no less than 50 per cent., or £400,000,000. The conclusion, then, is that, making all allowance for the increase of population, the ability of the people of the United Kingdom to bear the increased expenditure has overwhelmingly increased, even though the expenditure has increased at one time 2½ per cent., at another 3¼, and in later years even more." "The income of the country has, it must be remembered, reached an enormously greater figure than the national expenditure."

The verdict of the *Times*, then, is that "the suggestion of Mr. Gladstone's figures as to the growth of population, revenue, and expenditure appears to be entirely misleading. He has compared the wrong periods and the wrong things." We are disposed to concur with the *Times*; and when we know how strongly that paper supports Mr. Gladstone in his political views, we cannot have stronger corroboration for our contention that our nation, being Israel, is not falling back but advancing in prosperity, even though the last two years may have shown a slackening of the rate of accumulation of wealth, and a growth of national expenditure. "On any fair view of the matter," concludes the *Times*, "England must be taken to have made the most wonderful progress during the last 40 years."

We are glad to have that testimony, that the pessimists (among whom it is now no sin to class Mr. Gladstone) are wrong, and that the good hand of our God is still over Israel, His people, to favour them.

We remark that Mr. Gladstone is particularly exercised because the penny income-tax, in 1877-8, yielded £1,990,000, whereas now, in 1880, it only produced £1,943,000. This reduction the *Times* declares to be "*really most insignificant*," and that, after all, it is only "estimated" it will be so reduced, whereas facts may belie the doleful anticipation.

On the whole, while it cannot be denied that the last year or two have not been prosperous years for Israel, it is something to be assured that adverse times are not the consequence of Conservative mismanagement, and that adverse as the times are, they are probably only exceptional, and that with 1882 will dawn days of prosperity for God's people, of which they have never dreamt, but of which God's Word gives them the most sure and certain hope (Jer. xxxiii. 9; Isa. li. 11, lx., liv., lxi. 9, lxv. 13—15; Luke xxi. 28, &c.).

A NOBLE BAND OF WOMEN.

By L. P.

In a report of the Congress of the Christian Women's Union, we lately met with the following passage :—

In Miss Weston's paper on the "Spreading of the Gospel by Women," we have a vindication of female preachers, which, to say the least of it, is very interesting.

The writer begins by alluding to a very striking passage in Psalm lxviii. 11, referring more to the Christian than the Jewish dispensation. "The Lord gave the word, great was the company of those that published it." In the original it is, "Great was the company of women publishers, or evangelists." Grotius thus gives the passage, "The Lord shall give the word, that is plentiful matter of speaking, so that He would call those that follow, the great army of preaching women, or female conquerors." She goes on to say :—

"Here is clearly the source, '*the Lord*,' the accredited channel, '*women publishers*.' Why is the feminine gender here given, which no Hebrew scholar can deny, excluded from our version?"

It is not in justification of female preaching or publishing the Lord's Word, but as regards its Identity import, that we now refer to the above quotation. Whatever differing opinions may be held concerning the propriety of women publicly teaching or preaching, no one can assert that there is any condemnation of it in Psa. lxviii. 11; on the contrary, it would seem to favour it, and gives the impression that it is in accordance with God's Word that His handmaids should bear it forth into the world. Whether approved or disapproved of by people generally, there can be no question, that this forthcomingness of women is an accomplished fact.

A few years ago, we were startled on this side of the Atlantic, by the account of the "Women's Whiskey War," which though not in its title bearing token of its Christian character, was, we all know, carried on in a true religious spirit; the weapons used to conquer this powerful instrument of Satan, being prayer, psalm-singing, and Christian argument and appeal. The battle thereby doing a double work of destroying evil, and spreading Gospel truth and light. The example of our American sisters energised those of Britain, and we have little doubt it has led to more open and combined action on the part of the latter, to endeavour to influence the masses for their spiritual and moral improvement.

Notably, there is a so-called army which, with salvation for its war cry, is generalled and officered largely by women, who dare and do what might make many men shrink back, from moral timidity, or physical nervousness. There are also labours that have been inaugurated by women, and carried out by them, in separate efforts, not in combination with any "company" (Prayer-book version), or army, but which are of a marked character, and very striking in their results. Such is the work among the sailors, by Miss Weston; that of Miss Robinson for the soldiers; and the missionary school, and other Christian enterprises undertaken by women, independently and otherwise, in China and elsewhere.

We hear of Zenana missions, for conveying through females light to the densely dark homes of India; we read of a daughter of a late archbishop, himself an able, learned, and outspoken upholder of the truth, carrying on in Cairo a Christian school, which she established, and which was pronounced lately by a Cadee in court to be "the jewel of our country!" We ourselves recall a well educated young woman who voluntarily exiled herself to Sierra Leone, where she had no friends and was unacquainted with the language, in order to found a school for native children. Having come to recruit her strength at the German watering-place where we met, she was looking eagerly forward to returning to her labour of love in that far away, unhealthy land. If these and such-like labourers, scattered, as we believe them to be, throughout the earth, were gathered together, they would represent a noble army of female publishers of the Word of the God of Israel.

Assuredly, the Psalmist, when alluding to the female witnesses, who were in after times to publish the Word, and bear their godly part in the work of men, consecrated like them by the Spirit, did not point to members of the then heathen, and Gentile nations, who know not the Lord, the God of Israel, but to His "inheritance" (ver. 9), and to His "congregation" (ver. 10). And where now do we find these women-workers, these female witnesses, but in Britain's dominions and the United States? From thence they go forth to publish the Word, or they spread the Gospel news within their own loved lands. Then may we not claim in this matter to find a fresh proof that in Great Britain and its possessions and colonies, and in North America, are to be found the "Eleven Lost Tribes of Israel"?

THE KARENS.

By M. M.

I HAVE lately been reading a very interesting book, "The White Foreigners," a story of the American mission to the Burmese and Karens, embracing the period between 1807 and 1857, and was much struck by the glimpses given in it of the past and present history of the Karens, especially as shown in one of their own sad, wild songs, which I have copied and enclosed, as you might not have the book at hand to refer to. Do you not think it is very probable and possible that the Karens are the descendants of Moab? To me they seem to answer exactly to the prophecies concerning Moab in Isaiah and Jeremiah, and by their own traditions it would seem that they had lived in close relationship with us as Israel before the captivity; and we know the land of Moab is on the border of the land of Israel, and it is perhaps owing to that fact that they possessed such a clear knowledge of the way in which sin entered the world; "and they seem to have derived so many of their traditions from the Old Testament, sometimes even using Bible words," that they must have had the truth in days long gone by, although probably not valued until it was lost. The book I mention says they were without priests or idols, but in such great darkness, and so downtrodden by their conquerors, until their land fell into English hands. If they are indeed Moab, is it not another link in the long chain of evidence for our Identity, fulfilling Isaiah xi, 14? I should think a search into the earliest history of both the Karens and their conquerors would well repay any who have the ability and time. I had forgotten to mention what was to me another probable proof that the Karens are Moab; it does not seem that Popery has ever interfered with them, according to Daniel xi. 41, although Xavier seems to have gone through Burmah. You will pardon me for troubling you with my thoughts and convictions, as I have done so, believing that some one more learned and able may be induced to take up the question, and look into it. I am a firm believer in our Identity, and have been for many years past, and rejoice in the light which it gives me through God's blessing in reading the Scriptures.

AN ANCIENT SONG,

Used by the Karens up to the time they did receive the good news from the white foreigners.

THE Karen was the elder brother,
And obtained all the words of God.
God formerly loved the Karen nation above all others,
But because of their transgression He cursed them,
And now they have no books.
He will again have mercy on them,
And love them above all others.

God departed with our younger brother,
The white foreigner.
He conducted God away to the West.
God gave them power to cross waters and reach lands,
And to have rulers from among themselves.

Then God went up to heaven;
But he made the white foreigners
More skilful than all other nations.
When God had departed,
The Karens became slaves to the Burmans,
Became sons of the forest, and children of poverty,
Were scattered everywhere.
The Burmans made them labour bitterly,
Till many dropped down dead in the jungle,
Or twisted their arms behind them,
Beat them with stripes,
And pounded them with the elbow,
Days without end.

In the midst of their sufferings
They remembered the ancient sayings of the elders,
That God would yet save them,
That a Karen king would yet appear.
The Falien kings have had their season;
The Burman kings have had their season;
The Siamese kings have had their season;
And the foreign kings will have their season;
But the Karen king will yet appear.
When he arrives there will be but one monarch,
And there will be neither rich nor poor,
Everything will be happy,
And even the lions and bears will lose their savageness.

Hence in their deep affliction they prayed,
If God will save us,
Let Him save speedily!
We can endure these sufferings no longer;
Alas! where is God?
Our ancestors said that when our younger brothers came back,
The white foreigners,
Who were able to keep company with God,
The Karens will be happy.

Our ancestors charged us thus,
Children and grandchildren,
If the thing come by land, weep;
If by water, laugh.
It will not come in our days,
But it will in yours.
Hence the Karen longed for those
Who were to come by water.

(Isaiah xv., xvi.; Jeremiah xlviii.; Ezekiel xxv. 10, 11).

THE REVISED VERSION.

WE learn from the *Publishers' Circular*, of June 1, 1881, that "the issue of the Revised New Testament, which took place on May 17 last, regarded as a solid piece of literary work, no less than as a feat of publishing, must be admitted to dwarf every other event in the history of the fortnight, as far as the world of books is concerned." It seems an enormous number of copies of the Revised Version had been prepared in anticipation of the sale. The trade had in many cases, following the multitude, delayed giving their orders; disappointment, therefore, was inevitable. The Oxford warehouse alone received orders before the book was ready for over ONE MILLION copies; and, says the *Publishers' Circular*, "the account will ere long show an issue of TWO MILLIONS."

Two million copies of God's Word in a fortnight's time sold or circulated! This is an astonishing statement. Could it possibly be matched in any other but an Anglo-Saxon community? Would France, or Germany, or Spain, or Denmark, or any continental people order 2,000,000 copies of the New Testament, and pay for them, in about a fortnight's time? Certainly not. Why, then, do the British take so intense an interest in a new and purer translation of a part of God's Word, and in half a month purchase 2,000,000 copies? Surely here is proof of our Israelitish origin. To whom does the Lord God of Israel "show His words," "His statutes, and His judgments"? Is it not to Jacob and to Israel? "Hath He dealt so with any nation?" With none at all. Then must we be Israel and Jacob, since He has showed us a truer and more faithful translation of His Holy Word. When, lo! in a fortnight 2,000,000 copies are bought up by the people He hath caused to thirst for His statutes and His judgments, thus proving a zeal for His Book, which no other race, no other people or nation have evinced or are likely to evince. Israel, praise ye the Lord!

Digitized by Google

AFGHAN-ISRAELISM.

PART I.

We present our readers with an instructive lecture on Afghan-Israelism, by Surgeon-Major H. W. Bellew, C.S.I., extracted from the *Bombay Gazette*, of September 24, 1880. Dr. Bellew, it seems, is decidedly in favour of the Identity of the Afghans with the Lost Ten Tribes, but rejects that of the British, which he mentions, but condemns with silent disdain. We looked, therefore, for some strong grounds of Identity between the Afghans and Lost Israel, as proved by Dr. Bellew. Our readers will be surprised when they read on what flimsy considerations the learned doctor's belief is based, and how contemptuously Dr. Leitner, who was present and heard the lecture, brushed aside the whole of the grounds alleged. What are Dr. Bellew's proofs?

1. Some manuscripts, dated A.D. 1131, which are said to contain statements that Simeonites were then in Khorasan, Afghanistan, and Turkestan, and Benjamites in India, China, and Afghanistan. Does Dr. Bellew consider this proof? If so, we suppose 700 years hence his lecture, if preserved so long, will be deemed conclusive that the Ten Tribes were in Afghanistan, including the aforesaid two. The fact is, Dr. Bellew is mistaken; and so might have been the authors of the MSS. dated A.D. 1131.

2. That there are some Tribes now in Afghanistan, who, denying they are Afghans, declare they are Israelites. Is this conclusive? If so, then the British must be Israelites, for many thousands of us now are ready to take our oaths we are Israelites.

3. That the Abdali Afghans, the Beni-Israil of Afghanistan, and Hazara (a province of that country) are names showing Israelitish origin. Afghan recalling Pekah (Apakan), king of Israel (!); Abdali, the Tribe of Naphtali (!); and Hazara, the same as Hazor, the district where Israel was located in the land of Naphtali.

These singular identifications have been cut to pieces by Dr. Leitner, and we may leave them to him. And is this all? Yes; all the evidence. On this we are to come to a decision that the British are not Israelites, but the Afghans are. But there is something on the other side which, as being Dr. Bellew's own statements, we shall use now as evidence against him. They explode the mine under him, and "hoist him on his own petard." He admits:—

1. That the Afghans' own account of themselves is that their ancestors were carried captive, not by Assyrian monarchs, but *by Nebuchadnezzar* (the King of Babylon). They must, therefore, be Jews.

2. That this little mistake the Afghans make arises from the Babylonian monarch having "made an end of the Hebrew nation," and thus impressed the Ten Tribes erroneously as to the power which really transported them. Where did Dr. B. find Nebuchadnezzar made an "end of the Hebrew nation?" God said it should never end (Jer. xxxi. 36). Who is Dr. Bellew, to contradict the living God?

These admissions destroy all Dr. Bellew's theories, and as they rest on nothing else we may deem them truly worthless. We publish the lecture, however, as it will be found to contain valuable matter, and admissions besides, that the Scythians were Israelites—nay that the Scots were so besides; and, hear it, O opponents, that the Ten Tribes escaped from their Assyrian captivity before the Jews returned from theirs, some going Westward, others Eastward, and henceforth became "LOST," *as a people called Israel.*

Dr. Bellew, while quoting Esdras xiii. 40—46, as a support of his views in reference to Arsareth, coolly claims that place as Hazara, in Afghanistan; whereas Esdras tells us that to get at it, Israel had to cross "the narrow passages of Euphrates," therefore went Westward, and not South-Eastwards to Afghanistan at all. Dr. Bellew is, therefore, wrong every way, as Dr. Leitner more than intimated. But that the reader may judge for himself, we proceed to quote the lecture in full:—

A NEW AFGHAN QUESTION.

Surgeon-Major H. W. Bellew, C.S.I., Sanitary Commissioner with the Government of the Punjab, delivered a lecture at Simla on Friday last, before the United Service Institution, taking for his text the question, "Are the Afghans Israelites?"

Mr. A. C. Lyall was in the chair, and introduced the lecturer to the meeting.

Dr. Bellew said by the rules of the institution he was debarred from discussing a political question, and that the lecture would be confined to a consideration of the claim made by the Afghans to be considered Israelites. They say they are Israelites, and have, moreover, preserved a detailed traditionary account, such as it is, of their Israelitish descent. Their claim is that they are Israelites, but not Jews; that is to say, they hold that all Jews are Israelites, but that all Israelites are not Jews. In other words, they fully recognise the distinction that exists between the House of Judah and the House of Jacob, or "Israel;" and claiming to be of the latter, they consider that they are a peculiar and God-protected people, with a glorious future yet before them. The Afghan accounts of themselves as a people comprise two distinct series of traditions—the one relating to their history as Israelites, the other to their history as Mahomedans. The lecturer proposed to deal briefly with the former only. Their tradition is to the effect that their ancestors were descended from Saul, the son of Kish, whom they call Sàrùl Malik Twalut, or Saul, the Prince of Stature; that they were settled as Israelites in the country of Sham, or Samaria, and that they were thence carried away into captivity by Bukhtanassar, or Nebuchadnezzar. But an anachronism is involved in these statements; for Nebuchadnezzar, King of Babylon, who destroyed Jerusalem and devastated all Judea, carried into captivity not the Israelites, but the Two Tribes of the Jews, and settled them at Babylon. The Ten Tribes of the Israelites, as a separate kingdom from the Jews, had already been carried away captive about 130 years earlier. This last captivity, by Nebuchadnezzar, was the final stroke that put an end to the Hebrew nation, and as such, probably, left a very much deeper impression in the minds of that people than previous captivities, and was consequently prominently noticed in the Afghan traditions. These say, in effect, that after their captivity they were settled by Nebuchadnezzar in different parts of his dominions; that in these places they grew in wealth and numbers; that they then revolted and escaped to the inaccessible retreats of Ghor, and finally, that they dwelt there as Israelites, observing the law of Moses, which they call Taurat, the "two tables," or "ten commandments," till the appearance of Mahomed, as the apostle of God, and their early conversion to his doctrine drew them from the country of their refuge, and extended their borders into the territories of their neighbours.

The earliest traces of Israel as a nation are preserved to us in the Bible. In 2 Kings xv. 29, we read: "In the days of Pekah, King of Israel, came Tiglath Pileser, King of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Jillad, and Jalilee, all the land of Naphtali, and carried them captive to Assyria." Here it was well to bear in mind the three names—Pekah, King of Israel; Hazor, the place in Israel; and Naphtali, the Tribe of Israel. The event described in the verse quoted is also recorded in 1 Chron. v. 26, in these words: "And the God of Israel stirred up the spirit of Pul, King of Assyria, and the spirit of Tiglath Pilneser, King of Assyria, and he carried them away. . . ." According to Josephus, Tilgath Pileser had overrun all the land of Gilead and the region beyond Jordan, and the adjoining country, which is called Galilee, and Kadesh, and Hazor; he made the inhabitants prisoners and transplanted them into his own kingdom. Hazor was an important, if not the most important, district in the land of Naphtali; its chief city bore the same name, and one of its principal towns was called Kabul. To the West of Naphtali was Galilee, the land of the Tribe of Asher, and to the South was the land of Zebulon; whilst to the East was the land of half the Tribe of Manasseh; and directly South of these again was Gilead, the land of the Tribes of Gad and Reuben. These were the Tribes of Israel carried away into captivity by Tiglath Pileser, and the names of some of them, as well as of their dwelling-places, are still found, very slightly, if at all, altered, amongst those of the principal Afghan tribes and their present dwelling-places. The captivity of Israel was complete only for the tribes of Northern and

Digitized by Google

Eastern Israel, and took place about 740 B.C. under the King of Assyria, who is variously named Pul, Tilgath Pileser, and Tilgath Pilneser. The lecturer was of opinion that the real name of this sovereign was Pul, the two last appellations being merely titular. A second captivity of Israel took place under Shalmaneser, King of Assyria, after a siege of three years (2 Kings xvii. 6, xviii. 10, 11), and in 723 to 721 B.C. This expedition completed the captivity of the rest of Israel, and they were transplanted to the same places as their brethren of the first captivity, though apparently settled separately from them. The places Halah, and Habor, and Hara, by the river Gozan, where the captive Israelites are said (1 Chron. v. 26) to have been planted, have been identified with the modern places named Alamat, Abbar, and Hara, all situated in the valley of the river Ozan, or Kizil Ozan, which flows into the Caspian Sea to the North-West of Tehran, and which stands not far from the ancient city of the Medes, Rhages, or Rai.

In 711 B.C., a full generation after the first captivity, occurred the revolt of the Medes, and the overthrow of the Assyrian Empire of Sardanapalus soon followed. In this revolution, the captive Israelites escaped and dispersed. From that time they have been lost to the world as Israel. That they did escape from their bondage in Media we are assured both by the traditions of the Afghan-Israelites themselves, and by the prophet Esdras in his second book (chapter xiii. 40—46), who places them in a region beyond the Euphrates, called Arsareth. Here, it is said, those of the Ten Tribes who were taken away captive in the second invasion dwelt "until the latter time." By some this country has been supposed to be the modern Hazara in Afghanistan, and by the advocates of the Israelitish origin of the British nation it has been identified with the country watered by the river Sereth in the modern Moldavia. However, be this as it may, it would appear that whilst Israel of the second captivity were thus escaping Westward, their brethren of the first captivity were effecting a like freedom Eastward from the valley of the river Gozan and the cities of the Medes. The lecturer thought it might be probable that Israel of the first captivity—who were, perhaps, distinguished among Medes as the "people of Pekah," in distinction to the "people of Hoshea," or, as we should say, "the Pekaites" and "the Hosheites," or the "Pekahans" and the "Hosheans"—had taken the easiest way of escape open to them—namely, that by the grand highway or caravan route towards the East, which runs along the South of the Elburz range of mountains, and thence by the road between the modern Tehran and Mashad, onward to the steppe of Maro and the valley of the Oxus—and ultimately reached Ghor, which the Afghan traditions mention as the refuge of their ancestors after they escaped from Bukhtunassar, and which is described as being situated immediately to the East of Herat. It is now more commonly known by the modern name of Hazara. Here they were probably joined by fresh bands of the remnant of Israel who had escaped from the captivity of Nebuchadnezzar, and the later arrivals probably brought with them the name of the king by whom their nation was broken up. Or it may be that when the Jews of Nebuchadnezzar's captivity were liberated about half a century later, by Cyrus, king of Persia, to rebuild the temple at Jerusalem, some of the remnant of Israel still in Media and Persia, instead of proceeding to Judea, set out and joined their fellow Israelites in Ghor.

(To be continued.)

THE SEALED BOOK.—REVELATION VI.

THE BLACK HORSE.

By L. G. A. R.

(Contined from page 278.)

PART V.

We have seen under the first seal the kingdom of God given to the nation, bringing forth the fruit thereof, conquering and to conquer the world to Christ. Under the second seal, that nation from whom the kingdom of God was taken, the wicked husbandmen who brought the sword upon themselves by taking to the sword.

And now we come to a third horse, whose character is black. He has a rider with a balance in his hand, but himself is controlled by the voice out of the midst of the four living creatures, saying, "A measure of wheat for a penny, and three measures of barley for a penny, and the oil and the wine hurt thou not." The throne is in the midst of the four living creatures, and this voice is most probably the "Word of God." He is the sovereign Disposer of all things, He allows iniquity to be practised, but it is in His infinite mercy to show His people their sin. "Ephraim is joined to idols, let him alone," had been followed by the loving words, "How shall I give thee up, Ephraim?" Ephraim's character is thus depicted in God's Word, "Ephraim is a cake not turned" (Hos. vii. 8)—that is, black. As chief of the Ten Tribes he is represented as "a double cake of figs," through his idolatrous connection with Gomer, the daughter of "Diblaim," emblematic of luxury and self-indulgence in sin. We may even say, probably, the allusion in the Song of Solomon to the bride being "black," and "as the tents of Kedar," is intended to show that God's people in themselves, and left much to themselves, would naturally run into the sin of Ephraim; whereas, by the imputed righteousness of Christ, this same nation is seen in the first seal as shining with brightness, and shadowing forth His glory comely, and as the curtains of Solomon. The people of God are represented under *four* standards in Num. ii.; *four* chariots of horses (Zech. vi.); and *four* living creatures in heaven (Ezek. i., Rev. iv.); and *four* horses in Rev. vi.; but it is only before Ephraim, Benjamin, and Manasseh (Psa. lxxx.), that the Shepherd of Israel, that leads Joseph like a flock (Gen. xlix. 24), stirs up His strength for the salvation of His people (Heb. xi. 21). It is all of sovereign grace, not by merit, not by right of birth, but by His own fore-ordained plan and purpose. These tribes being on the West, whereas, their Deliverer of Judah is situate on the East, seem to throw great light upon the present position of the people; the angel from the East seals the servants of the living God in the West (Rev. vii. 2; compare also Isa. lix. 19; Psa. cxiii. 3; Mal. i. 11).

This digression has been found necessary to explain our position. We have endeavoured to show blackness as applicable to Ephraim-Israel; and now as to the balances, and dealing out of bread. In Hosea xii. 7, 8: "He is a merchant, the balances of deceit are in his hand; he loveth to deceive; and Ephraim said, Yet I have become rich; I have found me out substance; in all my labours they shall find none iniquity in me that were sin." In Amos viii. 4, 14: "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone that we may *sell corn*, and the Sabbath that we may *set forth wheat*, making the ephah small, and the shekel great, and falsifying the *balances* by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the *refuse of the wheat*? It shall come to pass in that day, saith the Lord God, that I will cause *the sun to go down at noon*, and I will *darken the earth* in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up *sackcloth* upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the North even to the East;* they shall run to and fro to seek the Word of the Lord and shall not find it." And then, as if anticipating the next seal, "They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and the manner of Beersheba liveth; even they shall fall and never rise up again." Compare also Micah vi. 10, 11, 14—16, where the balances, the oil, and the wine, &c., are all spoken of. Let the reader now look out for himself the references to the symbols, corn and bread, and wine and oil. Psa. lxxii. 16, lxxxi. 16; Prov. ix. 5; John vi. 35, from which passages we may gather that bread is spiritual nourishment to the soul as the literal bread is to the body. Prov. ix. 2, 5; Isa. xxv. 6, lv. 1, refer to wine. Psa. xxiii. 5, xlv. 7; Isa. lxi. 3; Matt. xxv. 3, to oil. Wheat seems to denote the staff of life, the "finest wheat," its purest condition; barley

* The Goths actually accomplished this, they imbibed Arianism.

Digitized by Google

is somewhat inferior and is not generally eaten in preference. Christ was preached, although not as "a full Christ for empty sinners," and by many the doctrines of the Christian religion were deceitfully taught. The wine and the oil, the effusion of the Holy Spirit, and the joy thence attending was still present with the Church.

We close this with an extract from Milner's "History of the Church," p. 174, 175: "We have hitherto found it no hard matter to discover in the teachers and writers of Christianity the vital doctrines of Christ. We shall now perceive (close of the second century) that the most precious truths of the Gospel begin to be less attended to, and less brought into view. Even Justin Martyr, before the period of eclectic corruption, by his fondness for Plato adulterated the Gospel in some degree. Tatian, his scholar, went bolder lengths, and deserved the name of heretic. He dealt largely in the merits of continence and chastity; and these virtues, pushed into extravagant excesses, under the notion of superior purity, became great engines of self-righteousness and superstition, obscured men's views of the faith of Christ, and *darkened the whole face of Christianity*. Under the fostering hand of Ammonius and his followers, this fictitious holiness, disguised under the appearance of eminent sanctity, was formed into a system, and it soon began to generate the worst of evils. That man is altogether fallen; that he is to be wholly justified, wholly by the faith of Christ; that His atonement and mediation alone procure us access to God and eternal life; that holiness is the proper work of the Holy Spirit on the heart of man, and that for its production divine grace is absolutely necessary; these—and if there be any other evangelical truths—as it was not possible to mix them with Platonism, faded gradually in the Church, and were at length partly denied and partly forgotten. And here we close the view of the second century; which, for the most part, exhibited proofs of Divine grace as strong, or nearly so, as the first. We have seen the same unshaken and simple faith of Jesus, the same love of God and the brethren, and—that in which they singularly excelled modern Christians—the same heavenly spirit and victory over the world. *But a dark shade is enveloping these divine glories.* The Spirit of God is grieved already by the ambitious intrusions of self-righteousness, argumentative refinements, and Pharisaic pride; and though it be more common to represent the most sensible decay of godliness as commencing a century later, to me it seems already begun. *The surviving effects, however, of the first effusion of the Spirit,* and also *the effects of some rich additional communications of the same Spirit,* will appear in the third century." (The italics are ours).

So we find a great departure from the purity of the Gospel; the wheat and the barley, or the absolute necessities of Christian life, administered deceitfully, and yet *the effusion of the Holy Spirit and some rich additional communications of the same* still allowed to remain.

God's Spirit was still earnestly striving, and many were made joyful by it. *(To be continued.)*

THE *TIMES* ON LA BELLE MARINE.

THE following was published in the *Times* on June 14, 1881, after our leading article on "La Belle Marine" (page 253, BANNER, No. 234) was in type. It wonderfully corroborates our view regarding the superiority of the British, or Israel's, navy; and in that aspect we beg for the extract our readers' best attention.

Whatever the pessimist may say—and he has been busy of late with the paradox that the silver streak is a danger instead of a defence—about the decadence of our marine, the like opinion does not prevail abroad. There never was a time when our naval architects displayed such determination to be foremost in daring experiments, and when foreigners so thoroughly recognised our superiority. It is a superiority, too, not only of ships built, but of our architects' capacity to invent and build. It is a potential as well as an actual superiority. The English spirit of self-adaptation to scientific progress is illustrated by the fact that the design of the "Polyphemus" was mainly the suggestion of Sir George Sartorius, a veteran admiral in whom we might have expected to find a rooted dislike to any novelties. Every now and then, indeed, we are startled from our confidence by the launch of a "Popoffka" or a "Duilio," vessels which we cannot match or surpass, or, at all events, show anything exactly the like of them. This, as has been said, is the inevitable result of the start which science has got of actual experiment. The monsters of modern naval warfare are alike in their hideousness, but in nothing else. Like wild beasts, one of which fights with his claws and teeth, another with tusk and impenetrable hide, another with feet or trunk, their belligerent powers are incapable of comparison until tested by combat. It is enough that the productions of our own marine architects inspire respect or even alarm beyond our own shores.

The "Polyphemus" is a new ironclad just launched, of great size and power, carrying no guns, but built to go seventeen knots an hour; and to fight, almost submerged, solely by ram and torpedo appliances, at close quarters.

THE BRITISH INCH.

(*Concluded from page* 284.)

PART II.

LET us return to the analytical unit; multiply it, as degrees, by 60. It gives 3437·745+, or three thousand four hundred and thirty-seven minutes and a fraction; and multiplying it again by 60 gives the number of seconds in the analytical unit, or 206264·7 + seconds.

This is a most remarkable number, and plays a most important part in the Pyramid measures, as shown by Mr. Skinner. It is given in Loomis' Astronomy, page 468, as a constant, and it is used for determining the distance to the sun as follows:—

Distance to the sun equals 206264·7 divided by 8·93 multiplied by (radius of earth).

Before ever knowing anything about this constant, Mr. Skinner had found it related to the measures of the Great Pyramid, and arrived at it as follows: 20612 : 6561 :: 6480 : 2062·647+. But he found that 20·612 inches was the Turin cubit and 20·62647+ inches was the Nilometer cubit; and taking them as British inches, he found that the Nilometer cubit went exactly into what he conceived correctly to be some of the restored measures of the Great Pyramid, and thereby he felt convinced that he had discovered the intention or mind of the architect.

This being conceded, the analytical unit multiplied by 6 gave the number of feet in the downward passage, and that multiplied by twelve gave the number of inches—that is, 4125·29 + 4.

Now multiply 360 × 360 and we have 129,600.

It will be found that this downward passage in inches is exactly equal to the diameter of a circumference of 12,960.

Now 4125·294 is exactly ten times the length of the King's Chamber—or 412·5294+ B. inches. Piazzi Smyth measured it as 412·55 British inches.

This number is exactly the diameter to a circumference of 1,296, and this is 36 × 36 in., or one square yard, in inches, and 412·5294+ is 7·2 times the analytical unit of measure. Divide this by 2 and we have 206·2647+ the width of the King's Chamber in British inches. Piazzi Smyth measured it 206·3 B. inches.

This is diameter to a circumference of 648, and it is 3·6 times the length of the analytical unit.

It is also ten Nilometer cubits, as stated by Mr. Skinner.

The height of the King's Chamber, as given by Ayrton and Inglis, is 229·1 to 229·2. Howard Vyse 229·1, Piazzi Smyth 230·1.

Four times the analytical unit is 229·188+ inches, and this is the restored height, and this is diameter to a circumference of 720.

Digitized by Google

720 multiplied by 2 is the number of minutes in a solar day, and it is one-fifth the seconds in an hour.

The solid diagonal of the King's Chamber, as calculated by the above numbers, is 515·02472686 +, but as the room is doubtless purposely askew, it seems that one of the meanings of the solid diagonal may be nine times the analytical unit, or 515·66175 +; this is diameter to 1,620.

The floor diagonal, as calculated by length and width, is 461·22189 + inches. The measured length is 461·7 British inches.

The end diagonal, as measured by Piazzi Smyth, is 309·4. This, if an exact measure of the analytical unit, 5·4 times is 309·39705 + inches, and is diameter to 972.

The side diagonal as calculated by the height, 229·183 inches, and length 412·5294 inches, is 471·91668 +.

The Ante-Chamber floor is 116·37 inches long by measurement, and is composed of 103·13 inches of granite, and 13·24 inches of limestone. Now the one-fourth of the King's Chamber floor length is 103·13235 + inches. This is evidently the restoration of the mind of the architect for the granite part of the Ante-Chamber floor, but it is rendered certain when we find by calculation that it is diameter to a circumference of 324, thus: 324, divided by P equals 103·1323500873277027 +. This granite is measured 103·13 +. And we notice that 324 is one-fourth of the number of square inches in a square yard, and also is the sixteenth of the characteristic of the thirds in a day—that is, there are 5,184,000 thirds in a solar day, and 324 is the 16th part of 5,184.

The limestone part of the Ante-Chamber floor is measured as 13·24 inches by Piazzi Smyth. As the granite part is diameter to a circumference, it is reasonable that this should also be, and we find that the diameter of 41·6 is 13·2416844536571364 + inches.

Now if we add these two circumference values, 324 and 41·6, we have 365·6, and if we take these as cubits of 25 British inches each, we have 9,140 British inches, and this is the exact length given by Piazzi Smyth for the theoretical base of the Great Pyramid.

That this result is correct is strengthened by the fact that 41·6 is the width of the floor of the Entrance Passage. Piazzi Smyth measures it as 41·61, and 41·59 British inches.

Let us see whether there is any other confirmation of this.

It will be noticed that the whole Ante-Chamber length is diameter to a circumference of 365·6 inches.

To be more exact we will carry out the decimals of the diameter further, 365·6 divided by P equals 116·37403454298 466914 +.

It has often been stated that the King's Chamber is on the fiftieth course of masonry. Multiply the above length of Ante-Chamber by 50, and we have the height of the Great Pyramid —viz., 5818·701727149233456 +—that is, 5,818 and a little over seven-tenths British inches; Professor Piazzi Smyth established the height as 5,819 British inches; but as exactitudes are what we are now aiming for, it is plain to be seen that the proposition that the Pyramid is to twice its base, as 1 is to P will not hold out exactly with the proportion

5,819 is to twice 9,140 as 1 is to *Pi*,

it will give too little, and if this monument, or pillar of witness, is witness to the truth of inspiration, the value of *Pi* must come out exactly, for the Lord makes no mistakes in arithmetic. But if the values herein given are the right ones, then the test will come by pure mathematics. Let us then put them to the test. If the height of the Pyramid, as given above, is diameter to twice the base, then the proposition is exact.

The formula reads thus: Height of Pyramid 5818·70172714 9233456 +, is to twice base of Pyramid—*i.e.*, to twice 9,140 or to 18,280—so is 1 to 20,612 divided by 6,561, or P, or 3·1415 9426 +.

Here is a climax in the result which proves all previous work. This paper, I claim, proves that the British inch is, as stated by Mr. J. R. Skinner, the base of the Pyramid measures, and also that Professor Smyth gave the exact theoretical base of the Pyramid as 9,140 on a certain fixed base. Now, where is the Pyramid inch? This Pyramid inch or sacred measure is by no means a myth, and will be the subject of a future demonstration.

Upon this paper I challenge criticism of mathematicians and astronomers.

Review.

Further Scriptural Proofs. A Vindication, Addressed to the Members of the Cheltenham Anglo-Israel Association. By Surgeon-General J. M. Grant, M.D. Cheltenham: Built Leonard, Bath-street. Price 2d.

THE above is a trenchant and successful reply to an anonymous attack levelled at our belief by "A Descendant of the Hebrew Race," and to a second made by Mr. R. Forester Mushet, C.E., both of Cheltenham. We have ourselves gone over the ground so lately, in our notice of Mr. Mushet's pamphlet (BANNER, page 286), we need not say more than that, reserving one or two points on which we do not see quite eye to eye with Dr. Grant, the pamphlet he has just published is a sound, clear, and convincing refutation of late objections to our views, which ought to satisfy doubters, and fortify those who believe in our Identity.

Correspondence.

THE PLEADINGS OF JEREMIAH.

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you allow me to contrast two verses of our version of what are called the "Lamentations of Jeremiah" with a translation given by a very erudite man amongst us at present, *sub umbra?*

Chapter iii. 1: "I am the man that hath seen affliction by the rod of His wrath." Read instead: "The Master devoteth me; sheweth me humiliated by the sceptre of *His crucifiers.*"

Again, verse 44: "Thou hast covered Thyself with a thick cloud, that our prayer should not pass through." Read instead: "Thou wholly coverest in a cloud of Thine own *the prayer from the cross.*"

The blaze of the Identity will come forth in God's time, for Englishmen's acceptance, as well as for Judah's. There is one that withholdeth until he is set aside altogether. The evil one is not yet chained; he has had the power to go forth to be a lying spirit in the mouth of all his prophets (1 Kings xxii. 22), first Judah's prophets, and now Israel's prophets. But his day will soon terminate.

X. P. R.

June 5, 1881.

AMOUNTS RECEIVED BY THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

From May 17 to June 16, 1881.

	£	s.	d.		£	s.	d.
Manchester and Salford Association	1	1	0	Mr. H. H. Pain... ...	1	1	0
Rev. F. R. A. Glover, M.A.	1	0	0	Exeter Association ...	1	1	0
Collection at Annual Meeting	17	3	0	M. A. E....	5	0	0
Miss Harris, to add to do.	0	10	0	Mr. Booth Mason ...	1	1	0
Mr. Christopher, ditto...	0	10	0	Mr. and Mrs. Reep ...	0	10	0
Mrs. Bablin	0	10	0	Captain John Fenwick	5	0	0
				Two of 5s.	0	10	0
				Five of 2s. 6d.	0	12	6

LONDON IDENTITY CHURCH FUND.

	£	s.	d.		£	s.	d.
From Stoneleigh... ...	0	15	0	One of 4s. 4d.	0	4	4
Three of 5s.	0	15	0	One of 2s. 8d.	0	2	8

JOHN S. ANDERSON, *Hon. Sec.*, Woodstock, Camden Hill, Upper Norwood, S.E., where subscriptions are requested to be sent.

ALL the back numbers of the "Monthly Comments on the Word of God," issued by Israel's Scripture and Prayer Union, have been reprinted, and may be obtained of Miss Lawrence, New Wimbledon.

Digitized by Google

Scale of Charges for Advertisements

(PREPAID).

	£	s.	d
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines...	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines ..	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two copies (including Double Numbers) ...	0	12	4
Three " " " " ...	0	18	8
Four " " " " ...	1	6	2
Six " " " " ...	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

Just published. Price 1s., post free 1s. 1d.

THE EGYPTIAN ENIGMA. A Plea for the British Yard; Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.

London: Robert Banks, Racquet-court, Fleet-street.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

London: Robert Banks, Racquet-court, Fleet-street.

PRINTING

OF EVERY DESCRIPTION.

ROBERT BANKS,

STEAM PRINTER, PUBLISHER, AND BOOKBINDER,

RACQUET COURT, FLEET STREET.

Books, Sermons, Magazines, Pamphlets, Bill-headings, &c.

Estimates sent for Printing or Binding.

MODERN HIEROGLYPHICS OF THE APOCALYPSE AND GREAT PYRAMID, illustrated by ten plates, with explanations, by A WATCHER. To which is prefixed an introduction, showing how recent events in the Eastern Question and the Church have worked towards a fulfilment of the theory suggested in the book.—October, 1878.

Price 12s. 6d. A few copies coloured by the Author, £1 1s.

Robert Banks, Racquet-court, Fleet-street, E.C.

BY THE SAME AUTHOR.

Crown 8vo., price 1s.

THE HOUSE OF JOSEPH IN ENGLAND.

Also by the same Author.

8vo., 1s.

CHRIST IN JOSEPH. A REPLY TO "ANGLO-ISRAELISM," in "The Church Quarterly Review."

Rivington's, Waterloo-place, London; Oxford and Cambridge.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

London: Robert Banks, Racquet-court, Fleet-street.

B. SCOTT'S ESSAY on NATURAL MEDICINES. "Should be read by every one afflicted."—So writes a Clergyman in Lancashire. Post free five stamps. B. V. Scott, 121, Kensington, Liverpool.

FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price **6d.**, by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS

WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Just published. Price 1s., post free 1s. 1d.

A CHRONOLOGICAL & GEOGRAPHICAL TREE

SHEWING THE DEVELOPMENT OF THE BRITISH POWER,

AND THE

AFFINITY OF THE BRITISH NATION WITH THE TEN LOST TRIBES OF ISRAEL.

LONDON: W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

Now Ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d.

THE

GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

TO BE GIVEN AWAY!

A SELF-REGISTERING THERMOMETER,

WITH ALL BAROMETERS ORDERED BEFORE AUG. 1.

SPECIAL OFFER

TO THE

Readers of the "BANNER OF ISRAEL."

A GENUINE IMPROVED

"Admiral Fitzroy" Barometer

FOR 21s.!!!

Size 3 ft. 6 in. long by 7 in. wide.

Guaranteed equal to those sold retail at £5 5s.

Villa Medina, East Cowes.

DEAR SIR,—I beg to acknowledge the safe arrival of the Barometer. I think it very cheap at the price. I have compared it with Barometers supplied to H. M. Service and find it is quite correct.

Your obedient Servant,

Lieut. the Hon. C. P. FOLEY VERKER, R.N

The patent having now expired, arrangements have been made to produce these wonderful Barometers at a price never dreamed of by the inventor. It is a well-known fact that Admiral Fitzroy's celebrated Barometers are usually sold at prices ranging from £5 5s. to £21. These really beautiful instruments are fitted in a polished American Ash Case, contain two burnished brass Indicators, and full Directions for use, together with Admiral Fitzroy's special remarks on the Atmosphere and the use of the Barometer.

In addition to the BAROMETER, there are given a FAHRENHEIT THERMOMETER and a specially prepared STORM GLASS, together with a DIAGRAM of the ATMOSPHERE, all fitted in an elegantly made case, forming a distinguished ornament for any home.

Cheques or P. O. Orders may be post-dated ten days, and money will be returned if goods are not approved.

BANNER OF ISRAEL COUPON. 6,13,'81.

Special Coupon.

Entitles the holder to one "Self-Registering Thermometer," free, on ordering Barometer before Aug. 10, 1881.

THOS. SMITH.

All Orders must be payable to T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, E.C., where specimen Barometers may be seen. P.O.O. payable at Ludgate-circus. Cheques crossed City Bank.

GREAT and INCREASED SUCCESS of the Rev. E. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS and ILL-HEALTH.

SINCE the Rev. E. J. SILVERTON removed from Nottingham to Hackney, London, in November last, he has been obliged to find more commodious premises. He may now be seen daily (Saturdays excepted) from 11 a.m. to 7 p.m., in the City (free of charge). He will be happy to send his Book of Health and Treatise on Diseases of the Ear and Affections of the Eye, price 1s. each, or free to the readers of this paper.

Note the Address—17, St. Bride Street, Ludgate Circus London, E.C.

New Lincolnshire Farmhouse Feather Beds at half price. Over 5,000 beds sold in two years. Price only 1s. per lb.

A complete bed, bolster, and 2 pillows, 50lbs., carriage paid, for 50s. Union Bed Tick, 6 ft. 6 in. by 4 ft. 6 in., two pillows, one bolster, carriage paid 12s. 6d.

Send for Price List of other sizes and Testimonials from the London Agent, T. SMITH, 15, Wine Office Court, Fleet Street, London. Money returned if not approved.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL: Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 2d., post free 3½d.

"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY JULY 13, 1881. [*All rights reserved.*

Digitized by

"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. V. No. 238. Entered at Stationers' Hall.] WEDNESDAY, JULY 20, 1881. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Trade and Empire	297
Manasseh's Identification. By Rev. Robert Pegrum	298
The Sealed Book.—Revelation vi.—The Pale Horse. Part VI. By L. G. A. R.	299
Israel and Great Britain, the Favoured People. By Lieut.-Col. W. H. Larkins	300
Afghan-Israelism.—Part II	301
Mr. Charles Horner's Lecture at Ramsgate	302
Imperial Federation	302
The Aaronic Priesthood, Perpetual and Multitudinous. By H. Rea	303
More Blind Evidence. By J. Thomson	303
An Anglo-Israel Gardening Lesson. By Rev. Denis Hanan, M.A.	304
And If We Are Israel, Why Should We Care? What is the Use of It? By L. P.	305
The Second Advent of the Messiah	305
The Census, the Great Pyramid, and Mr. Charles Horner	306
Israel's Census of 1881, and the Pyramid's Gallery. By Charles Horner	306
The Census	307
The Rev. Robert Douglas's Magazine—"Good Tidings"	307
Correspondence, &c.	307

TRADE AND EMPIRE.

THE juxtaposition of the words "trade and Empire," "Empire and trade," points to a mighty Israelite secret which our present rulers and our nation at the moment are not credited with the power to comprehend. Extension of Empire means extension of British trade. Reduce your Empire, and you reduce the area of Israelite commerce. God knew that fact when He sketched out the outline of this nation's future to His friend Abraham. He told him that his seed should "possess the Gate of his enemies;" thus indicating the extent and world-wide power of the Hebrew race; and He also showered down on them superlative blessings in combination with the power of "the Gate," when He told the father of the faithful, that "Blessing He would bless them;" a benediction afterwards explained to mean that to establish His own covenant with them, "He would give them power to get wealth, and that to their ever open Gates men should bring the wealth, or forces of the Gentiles" (Deut. viii. 18; Isa. lx. 11). The editor of the *Derby Chronicle*, an Anglo-Israelite, as we know, in his leader of May 21, 1881, writes on this subject wisely and well, as follows :—

When will Englishmen awake to the fact that trade and Empire go together? that what impairs the one destroys the other? and that it is no use sighing for good trade if you stand calmly by and see the other nations close the markets of the world against you? It is this side of the problem that brings the Tunis affair home to the workers in this once busy hive of England, and it is this consideration which will press more and more upon them as the final settlement of the Eastern Question draws near. There are higher considerations. There are considerations as to who shall give justice, government, and safety to down-trodden races; but, after all, men are very selfish, and we fear these would have little weight if there were not some advantage to be reaped by the bestower of these blessings. And there is a rich harvest to be reaped. What England wants now is not any more tinkering with free-trade and reciprocity. The mischief is done, and can't be undone. What we want is—as Lord Beaconsfield points out in "Endymion"—A NEW MARKET. The old ones are over-stocked, or are "tariff-closed" against us. The only hope of really good trade coming once more is that some great enterprise will be undertaken which will call forth the energy and dormant capital of this rich and powerful nation, which for some time past has been living on its savings.

"We want nationally a new market," and soon the world will be our market, for given "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven" to the British, as "the people of the saints of the Most High," even the children of Israel, and no power on earth can then rob us of our universal trade; no tariffs can be devised to shut out our Divinely-blessed commerce; and so that unexampled "prosperity" will be ours, which God Himself promised to His people Israel in Jer. xxxiii. 9. Being Israel, as the evidence abundantly testifies we are, the heirship of the world is ours (Rom. iv. 13), and we may rest confident that the trade of the world, now nearly all in our hands—as its carriers, at least—will eventually become ours too, as making this Island Empire its emporium, and our traders its merchant princes. At present, no doubt, our rulers are under the impression that the extension of our Empire is a source of weakness, and are accordingly taking every opportunity of contracting our foreign possessions, where such presents itself to them. Hence they have withdrawn from Afghanistan and relinquished the Transvaal as soon as the least show of opposition appeared. But this policy, we opine, cannot stand unless indeed we are under a gross and terrible delusion regarding our Identity, which God forbid! Our rulers will have sooner or later to recognise that, being Israel, our race is destined to go on "conquering and to conquer" (Rev. vi. 2), and that dealing with us, they are in contact with one of the ruling races of the world, nay, with the chief of them all. Ours is the destiny to bring all the rest within our sway, and having the supremacy to dictate what shall be the rules of the commerce of the world, most advantageous for their interests as well as our own. Trade then will be seen to be Empire; and Empire, Israel's Empire, we know, will bring us the FREE-TRADE of the whole world at last. That, we are sure, means wealth immeasurable, and prosperity which baffles men's minds to grasp, since the Empire, and the "trade," and the "wealth," and the

Digitized by Google

"prosperity." will all be God's choice gifts according to promise to His well-beloved children of Israel (Deut. xxviii. 1, 13; Num. xxiv. 7; Deut. viii. 18; Jer. xxxiii. 9).

It is in vain our opponents tell us that this is a carnal view of God's good gifts to His Church. It is enough for us that in His Word He does promise Israel—His bride, His Church—these very blessings in addition to the spiritual gifts, which are detailed in such glorious profusion in Jer. xxxi. 33 and Heb. viii. 10. We dare not refuse, even if we would, what God sees fit to give us, and we certainly shall not, because our opponents despise them, reject our birthright or frustrate God's counsels against ourselves. That were to imitate Esau's example, and thus earn for ourselves individual condemnation, because "profane" in the Lord's sight, and by putting away what the God of Israel sees to be best for His people, give over the benefits from our own selves to our children, ensuring our present destruction, but not thereby cancelling God's purposes of grace and mercy to our nation. Once before Israel lost her inheritance, which was earthly, by perverse unbelief. See that we follow not her example and transfer to our children what is ours (Num. xiv. 28—35).

MANASSEH'S IDENTIFICATION.

By Rev. Robert Pegrum.

I.—The First Identity Church, Brooklyn, N.Y.

Brooklyn has been called *New York in its better mood.* The East river separates the two cities, and it is evidently the chasm in which the merchants of New York lose their cares, and their anxieties, and their commercial troubles prior to reaching their private residences on this side of the water. Brooklyn, which is known as the "city of churches," is also the American *centre of Identity influence and work.* The Rev. Joseph Wild, D.D. (now of Toronto), commenced, about five years since, to preach Identity truths here with a large amount of success. He was then the pastor of Union Congregational Church, in this city; and many of the members of his congregation soon received the new light with both pleasure and profit. The work progressed favourably until June 2, 1880, when a disastrous fire destroyed the spacious church in which the congregation had hitherto worshipped. This led to several important changes, one of which was the removal of Dr. Wild. The non-Identity portion of the Doctor's adherents arranged to assemble for worship in State-street Congregational Church; but the Identity believers resolved, from the first, to organise themselves into a separate Christian congregation. This resolve was carried into effect on January 1, 1881. The Brooklyn Music-hall, which is a commodious and elegant building, situated at the corner of Flatbush-avenue and Fulton-street, and capable of seating 1,200 persons, was hired, and is still retained for the Sunday services of the "first Identity Church."

Mr. George W. Greenwood, whose energetic and gratuitous labours have sustained and developed the work here since Dr. Wild's removal, has recently received *a cordial invitation to become the pastor of the Church,* which is now in a flourishing condition. Mr. Greenwood is also the editor of the *Heir of the World,* a Brooklyn monthly magazine for advocating the Identity of the Lost Ten Tribes of Israel with the Anglo-Saxon race. In order to convey clear ideas as to the origin and principles of the *first Identity Church,* we will quote from the printed "manual" of that congregation. The causes which led to the establishing of the Church are stated in a series of *preambles* and *resolutions* unanimously adopted by its organisers, and are as follows:—

Whereas, we are of the firm conviction that the people now known as the Anglo-Saxons are the House of Israel; that as such the prophecies and other references to the House of Israel in the Old and New Testaments, refer to them:

Whereas, these prophecies and references have been variously interpreted by different sects of our Christian Church; and that the interpretation of said prophecies and references in accordance with the views and convictions above set forth, give offence to certain Christian brethren:

Whereas, it is our firm conviction that all prophecy is to have a literal fulfilment, and, therefore, is to be interpreted literally; and that to so interpret these prophecies is at variance with the custom of the Churches, who spiritualise these prophecies concerning the House of Israel into a reference to the Church, while they interpret those prophecies referring to the House of Judah, and all other prophecies except those of the House of Israel, literally; that making this exception has thrown confusion into Biblical interpretation and has proven a powerful weapon in infidel hands, while the simple literal interpretation of all prophecy, without any exception, creates a harmony throughout Scripture alike honourable to its divine Author and agreeable to those who have been long seeking greater simplicity in the interpretation of Scripture:

Whereas, in accepting the Anglo-Saxons as the House of Israel, we see in their histories a remarkable fulfilment of the prophecies; which shows, that while infidels have laughed, and the Churches have mourned that their expectations were unfulfilled; that while the nations of the earth have been seen to proceed in their undefined and supposed independent careers, a Providence has been at work through these centuries creating order and fulfilling design out of chaos which man has produced; that the history of this people is an argument at which sceptics may scoff but which they cannot answer:

Whereas, it is due from those thus believing to let their light so shine that others may learn to glory in such a Providence:

Therefore be it resolved, not in any disposition to multiply sects, but to avoid giving offence to our good brethren, and to better ensure freedom to worship God according to the leadings of a conscience, enlightened by the Holy Spirit through the instrumentality of the Bible, to organise ourselves into a congregation of Christian husbandmen, to be known as the "First Identity Church:"

Resolved, that we invite the co-operation of all liberal and generously minded Christians of every sect, who love the Gospel of our dear Saviour in its simplicity:

Resolved, as the Word of God declares that "with the heart man believeth unto righteousness," so we affirm as our opinion that purely intellectual theories and beliefs have no saving efficacy except as they affect our lives; that salvation springs from the heart and not from the intellect directly; that in order to be saved man must exercise a loving trust in the mercy of Christ our Saviour, the result of which will be a life in accordance with His precepts, which are so plain that one, though a fool, may not err therein; that therefore no differences of mere intellectual theory upon sectarian questions shall debar one from the Christian fellowship of our Church.

The above extracts from the "manual," demonstrate the fact that the organisers of the Church had *no intention whatever of creating a new sect,* for it is, in reality, neither more nor less than a *Congregational Church,* and it is recognised as such by the neighbouring congregations. The Identity believers (chiefly Baptists and Congregationalists) were so numerous in this city of Brooklyn that they were desirous of uniting, and of meeting together in one building, and of appointing a pastor who would delight to preach the truths which Dr. Wild had proclaimed for several years in their midst. The first Identity Church is now prospering and progressing. The Sunday school connected with the Church is also increasing. I have preached three sermons in the church (one of them appears in the *Heir of the World,* for June), and I have also had the pleasure of hearing an able, truthful, and instructive discourse from the pastor-elect, Mr. Greenwood. Identity truths are especially referred to in the *evening* of each Lord's-day. On May 12, I attended a "sociable," in connection with the Church. It was held in the drawing-room of Mr. Wilkinson, Livingston-street, Brooklyn. About seventy persons were present, and thoroughly enjoyed the readings, recitations, singing and music, which were skilfully rendered during the evening. The temperature was, however, 94 in the shade, and therefore the sweets of the occasion were not entirely removed from bitters. The proceeds of the entertainment brought a satisfactory amount into the treasury of the Church. Refreshments (ice cream, iced water, cakes, coffee, &c.) were provided. "Sociables" are extensively

employed by the American Churches. A similar meeting, called the "strawberry festival," will be held at Mr. Greenwood's residence, on Tuesday, June 14. Many citizens of position have associated themselves with the First Identity Church. For instance, Capt. R. P. Morle (the secretary of the Church), Dr. M. Hermance, Dr. Charles J. Nall, Professor Center, Dr. R. F. Hibbard, Professor Hatch Smith, J. Roberts, Esq., and others, are using their best endeavours to promote the interests of the Identity cause in this city.

I am extremely glad to be *able to report considerable progress*; but there is one thing lacking—viz., *a permanent building in which to worship*. Funds have been generously raised towards that object, but they are at present insufficient for the purpose. Who, in England (pre-eminently the land of charity), will lend a helping hand? Surely there are some readers of the BANNER who will be anxious to aid such a good work as that which I have endeavoured to describe. The expenses are increasing, and therefore funds are urgently needed. The members themselves help nobly, but outside assistance would also be thankfully received. Contributions should be forwarded to Lieut.-Col. Bentinck, who will at once send them to this country.

The Identity believers here are patiently anticipating the time when both the House of Israel and the House of Judah shall return to Palestine—the glorious land which was promised by God to Abraham and his descendants.

"We are going to Mount Zion.
The trumpet there to blow;
And teach the angry nations
The mighty God to know;
To sound the glad returning
Of Israel's ransomed host;
From mountain, hill, and valley,
From every clime and coast."

THE SEALED BOOK.—REVELATION VI.

THE PALE HORSE.

By L. G. A. R.

(*Concluded from page* 294.)

PART VI.

THE fourth horse is pale, or grassy green; Death is its rider, and following them is Hades, the place of departed ones; power is given unto them—*i.e.*, the horse and his rider—over a fourth part of the Roman earth, and the grave stands ready, after their mission has been accomplished, to swallow them up; and I take this to mean the political extinction of Israel as a military power in the Roman earth. But before this they are to be the instruments to kill with the sword and with hunger, and with pestilence, and with the beasts of the earth.

On comparing this language with Ezekiel xiv., we find it to have been God's method of purifying His people. The four sore judgments mentioned as to come upon Jerusalem were productive of good results, and brought about the acknowledgment that "God has not done without cause all that He has done."

Ephraim-Israel brings destruction upon himself, but God will be his help. The iniquity of Ephraim is bound up, his sin is hid, the sorrows of a travailing woman shall come upon him (referring probably to the persecutions under the fifth seal), he is an unwise son, for he should not have remained in (Babylon) the place of the breaking forth of children (Hos. xiii. 9—14). God's purpose being to lead him through Babylon into the wilderness, the islands of the West, He must allure her. In Babylon she is choked with the thorns, the cares and riches of this world, and can bring no fruit to perfection (Hos. ii. 6—14).

"But I will ransom them from the power of the grave, I will redeem them from death; O death, I will be thy plagues, O grave, I will be thy destruction; repentance shall be hid from Mine eyes. Thy dead men shall live, together with My dead body (the Church), shall they arise. Awake and sing, ye that dwell in the dust: for thy dew (Israel's) is as the dew of herbs, and the earth (Babylon) shall cast out the dead" (Isa. xxvi. 19; Micah iv. 10).

Tertullian tells us the Christians were called reproachfully "genus tertium"—that is, neither Jew nor Gentiles, but *a third race*; being indeed in the Empire (of Rome), but not of it, and constituting an *imperium in imperio, a civitas in civitate*, just according to the apocalyptic figure, which depicts them as a holy city, locally associated with, and contrasted to the great city of the world, but not blending with it. Neander explains Tertullian as meaning they were neither Roman nor Jew.

This is our key; the Empire of the Stone is within the Roman Empire; this heavenly city is within the Babylonian city; but this is no place for her, and she must be cut out without hands. The force applied to effect this must be the circumcision not made with hands. God's own method, by the preaching of the Gospel in all its purity, and where this is found thither must this people be drawn. They should at first certainly "mingle themselves with the seed of men" (Dan. ii. 35), but the "potter's clay" cannot adhere to the iron; the intention on God's part is to prevent the iron, through their means, of again becoming a consolidated empire under one head; and so these "sons of the living God," "elect," "chosen of God," and precious even as His own dear Son, are the instruments of "breaking in pieces the Northern iron" (Jer. li. 20—23). Whilst mingling thus with the "seed of men," they are dead, but through persecutions and God's own infinite purpose they are cast out during the apostacy. The woman herself is secure in the wilderness, but the remnant of her seed are persecuted, and will surely, as the ages run on, hear more and more plainly the cry, "Come out of her, My people."

In the third seal we found a great departure from the faith which *darkened the whole face of Christianity*, deceitful dealing with the Word of life, and though the same Spirit worked among Christians, yet *a dark shade enveloped these divine glories*. (The black horse).

At the time we are now considering, we find Milner stating, "If Christ's kingdom had been of this world, and if its strength and beauty were to be measured by secular prosperity, we should here fix the era of its greatness." (Latter end of third century and just prior to Diocletian's great persecution). "During this whole century, the work of God, in purity and power had been tending to decay." "The truth of this account seems to be confirmed by the extreme dearth of real Christian excellencies after the death of Dionysius."

It was at this period—that is, the latter part of the third century, and whilst the Roman Empire was giving evidence of its unworthiness to receive the Gospel of Christ, that the Goths, and other barbarous tribes, overran a large part of Asia Minor, and carried away a great number of the bishops into captivity. The result was that many Goths were brought from a state of barbarism into the light and comfort of Christianity. The Goths came formerly from Scandinavia, and under their great leader, Odin, "the Mahomet of the North," gained great notoriety. "The Vandals and the Goths were originally one great people," says Gibbon; the Scythians Gibbon clearly distinguishes from them.

From the year 250, or reign of Decius, until 268, or reign of Claudius, we find these Goths invading the Roman provinces. They ravage Greece, and threaten Italy; the immediate results of these incursions is described by Gibbon: first a long and general famine, next a furious plague, and lastly terrible death; and he finishes up thus: "During some time, 5,000 persons died daily at Rome, and many towns that had escaped the hands of the barbarians, were entirely depopulated." Could we venture to extend the analogy to other provinces, we might

Digitized by Google

suspect that *war, pestilence,* and *famine, had consumed* in a few years, the *moiety* of the human species. As to the wild beasts, we have it on record that within a few years after the death of Gallienus, A.D. 268, their multiplication had been to such an extent, that made it a crying evil.

The Goths, we believe, were Israelites, and according to Charles XII., of Sweden, had subdued the mistress of the world. Should our readers care to confine the symbols more particularly to Christianity itself, they may find some confirmation of their views inscribed on two pillars in Spain, raised to the memory of Diocletian, on which appear the following as the causes of his popularity. "The name of Christian being extinguished," "for having extinguished the name of Christian, who brought the empire to ruin." And again: "For having everywhere abolished the superstition of Christ; for having extended the worship of the gods."

Our readers will remember we commenced this series of papers, assuming that there was sufficient evidence adduced from history to lead us to interpret the vision of the white horse as applicable to the Saxon nation, but we think our task would be incomplete, did we not refer to Jacob's prophecy concerning Dan, and couple it with that of Moses (Gen. xlix. 16; Deut. xxxiii. 22). Dan is said to leap from Bashan (or shame); he is found in Ireland, and there awaits "the salvation of Jehovah." Dan is the pioneer of Israel, and is symbolised as a "flying eagle" (compare Isa. xl. 31 with the expression, "I have waited for Thy salvation, O Lord"). In these islands to which Dan had fled the woman finds a refuge (Rev. xii. 14), through the instrumentality of the two wings of a great eagle." But Dan, having obtained the Gospel in the first century, and the British Church being established in these islands, is said to be "a serpent by the way that bites the horse's heels, so that the rider falls backwards."

When the Saxon nation arrived in Britain, heathenism was their creed; the horse was ridden by Death; but here heathenism came in contact with Christianity, as described in "Thoughts upon Rev. xii." The result of the contest was not the overthrow of the Saxon, but the destruction of his rider; and so we see another fulfilment of the prophecy herein.

Our work is now done, we have endeavoured to throw an entirely new light upon this sixth chapter of the Revelation. We have, unfortunately, had to be perhaps too concise; but as this is a necessity, we hope our readers will have at any rate gathered some thoughts from the perusal, and will forgive the many imperfections there must be in all new expositions. We feel confident the book of Revelation deals principally with Israel in Babylon, and redeemed from thence, together with the destruction of Israel's foes and the coming of the Lord.

ISRAEL AND GREAT BRITAIN, THE FAVOURED PEOPLE.

By Lieut.-Col. W. H. Larkins.

Not long since, I heard a sermon delivered on the above subject, by one of our local clergy, and in the opening of his discourse, the preacher said, "that it was wrong to suppose that there were *no* favoured people in the world." In support of this, he brought forward the case of the children of Israel in olden times, and that of Great Britain in the present day, and he attributed God's favour to our own nation in these days to our being a Christian nation or people. We are, perhaps, further advanced in Christianity than any other nation. We are closer observers of God's laws and statutes, we nationally keep the Sabbath, we have the Ten Commandments engraven on wood or stone in our Churches, and we do more than all the other nations on the earth in spreading the Gospel amongst the heathen, in compliance with our Lord's last injunction to His disciples, "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15), and it must be remembered that all these are signs of an Israelitish origin.

We must not for a moment attribute God's favour to this nation, and its greatness to our own righteousness, for, in so doing, should we not be robbing God of His glory? Let us look back for a moment to the case of Israel of old, and see if we can find why it was that they were a favoured people; that they *were* so there can be no doubt, they were God's chosen people. "The Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth, not because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you, and because He would keep the oath which He had sworn to your fathers" (Deut. vii. 6—8); and Moses told the children of Israel prior to their entering the land to possess it, "Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people, 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" (Deut. ix. 5, 6). From the passages quoted above, it is evident that it was not on account of their righteousness that God chose the children of Israel to be a special people unto Himself; and we have no right to suppose that we are favoured above other nations on account of our righteousness, for we are the same stiff-necked and rebellious people, and the true solution of the question will be found in the fact that we are the very same people, the identical Lost Tribes of Israel. This at once explains the reason of God's favour to this nation, and if we look back to the history of Jacob's dream, we find that God said to him, "I will not leave thee until I have done that which I have spoken to thee of" (Gen. xxviii. 15), referring to the promises made to him in the preceding verses, 13, 14. We may rest assured that our God, the God of Israel will not fail to perform the oath which He sware to our forefathers, Abraham, Isaac, and Jacob. Are we not reminded of this Sunday after Sunday in the beautiful words of Zacharias in the Benedicite which forms part of our Liturgy?

We now come to a point of objection which is often raised by our opponents, who will not see the difference between Israel and Judah, to the effect that the promises were made to the whole Twelve Tribes, and how then can we claim them when we identify ourselves with the Ten Tribes only; this is easily disposed of, by the fact that among the children of Israel, there was a division of the right of primogenitureship. From Judah was to come the Chief Ruler. "The sceptre shall not depart from Judah until Shiloh come" (Gen. xlix 10), but the birthright forfeited by Reuben was given to Joseph (1 Chron. v. 2), and in virtue of this he became heir to all the promises made to Jacob (Gen. xlix. 25, 26), and, as the firstborn of Israel, he became the head of the Ten-Tribed House of Israel. The patriarch Jacob, prior to his death, gathered his children together, and told them what should happen to them in the last days. All the blessings, with the one exception of the descent of the promised Messiah from the Tribe of Judah, went with the birthright to Joseph, and therefore, in these last days, we must expect to find these promises being fulfilled by the House of Joseph, and not by the Judah-Israelites, or Jews; and so we find them being fulfilled by this nation of Great Britain, our identity with the Lost Ten Tribes being thus established. Never did that passage in Gal. iv. 4, 5, strike me with greater force than on that occasion when I heard the sermon alluded to above. It was the Epiphany, when it forms a portion of the epistle for the day, referring, as the apostle does, to the first advent, when "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law," namely, His chosen people Israel, "in order that they might receive the adoption of sons."

Digitized by Google

The Jews rejected the proffered redemption; they are, therefore, still unredeemed, and under the curse of the law. As with individuals, so with nations, affliction often humbles them, and brings them to see the wickedness of their ways: such was the case with the Ten-Tribed House of Israel. In the valley of affliction they sought the Lord (Hos. ii. 15, v. 15) and they confessed their iniquities. The cry of Ephraim (Israel) was heard, the cry of repentance, and was accepted, and Israel hath found grace in the wilderness (Jer. xxxi. 2, 18, 19; iii. 12, 13, 14, 22, 23), and, in the same place, the place of her sojourn and exile, where it was said, "Ye are not My people," there it shall be said to them, "Ye are the sons of the living God" (Hos. i. 10). Have we not, in this prediction, a special mark of God's favour towards the House of Israel? and do we not find it fulfilled in us as the descendants of the Lost Tribes? for surely we have found grace in the wilderness, and since the time of the Reformation, have become a Christian people, and are at this moment enjoying all the blessings promised to Abraham, with the exception of possession of the land. We may rest assured that God will perform the oath which He swore unto Abraham, and in His own appointed time will restore us to the land of our inheritance, with our brethren, the Jews.

Teignmouth, S. Devon, March, 1881.

AFGHAN-ISRAELISM.

(*Concluded from page* 293.)

PART II.

DR. BELLEW continued as follows :—

In mediæval times the country of Ghor rose to distinction as the seat of the sovereignty of the Ghor princes, who were overthrown and succeeded by the Afghans, and these conquerors extended their power into India and placed kings of their own on the throne of Delhi. It was in the time of the Ghoride sovereignty that the Mongols, under Chengizkhan, invaded Ghor, and it was in the time of the Afghan sovereigns that the name Ghor gave way to Hazara, as the common appellation of the country. Here the Afghans dwelt for 1,300 years as Israelites, almost unknown to the world until their conversion to Islam brought them forward in connection with the Arab conquests in Persia and India, when, as we learn from the early Mohamedan writers quoted in "Elliott's History of India," there were Israelites dwelling in the Ghor country and Jews in Candahar at least as late as the eighth century of our era. This testimony is confirmed by the recently discovered manuscripts of the celebrated Jewish Rabbi, Moses Maimonides, born at Cordova, 1131 A.D., which prove that there were recognised Israelites in Afghanistan and Turkistan as late as the twelfth century. According to the manuscripts the Simeonites were then partly in Khorasan, Afghanistan, and Turkistan; the Benjamites were to be found in India, China, and Afghanistan principally, after the time of the Babylonish captivity. A portion of them refused to return with the Jews to Judea and dispersed themselves over Media. The Arab conquests induced them to go Eastward to Afghanistan, Central Asia, and China. They became, principally, wandering merchants, and preserved the Mosaic faith. These Benjamites would, therefore, be distinguished as Jews, and remain distinct from the Afghan Israelites—in fact, would have nothing to do with them.

There are some good reasons for believing that it was only a small portion of the captive Israelites escaping from Media who stopped short in their migration at Ghor, whilst the main body proceeded onwards—probably a multitudinous party—along the inviting route before them, down the course of the Tajand river, on to the wide plains and pastures of the country now known as the Turkman Steppe, and thence gradually spread over the extensive regions watered by the rivers Oxus and Jaxartes. This is a very important point in the inquiry, because there is evidence of the existence in subsequent centuries of nations in these very steppe regions, which showed some very remarkable signs of an Israelitish origin. In Afghanistan itself at this day several tribes sprung from those nations are to be seen who, whilst disclaiming descent from the Afghans, nevertheless consider themselves to be "Beni Israil"—Israelites. The lecturer was of opinion that these Israelites, who migrated to the steppes, increased and multiplied under the name of *Succothi*, or "booth-dwellers," and by degrees conquering the surrounding nations in two and a half centuries formed a vast company of peoples who, though of one kindred, branched off into many nations distinct one from the other, but all of which came to be known first through the Greeks by the common appellation of *Skuthai*—the Greek form of *Succothi*, meaning "booth." From this word came our words Scythian and Scyth, as from its Latin form of Scotus, our Scot. At a later period, among the Scythians themselves, as they branched off into independent nations, the name Succothi gradually underwent various modifications of form, the two most important of which are Sagatai and Gauthi. The first of these, which is an easy transition from the original Succothi, is the Sakai of the Greeks, the Sacæ of the Latins, the Su of the Chinese, the Saka of the Persians, the Sakasuna of the Hindus, and our own Saxon. Whilst the second word, Gauthai, which is merely the first word, Sagatai, with the elision of its initial sibilant—is the Greek Getai, the Latin Getæ, the Chinese Yuchi, the Persian Jattah, the Hindu Jat, and our own Goth. The lecturer gave some account of the ancient Scythians, and concluded from a coincidence of names and dates, and the statement of Herodotus, that the Scythians neither bred nor ate swine, *that the true Scythians, at all events, derived their origin from the Israelites who escaped from their captivity in Media about* 700 B.C. We know from history that in the spacious regions of Tartary the Scythians multiplied amazingly in numbers, and dividing off into numerous camps, or hordes, grew rapidly into powerful nations, which from time to time burst out from the bounds of their native pasture steppes, and spread in great swarms of colonising conquerors *into the countries of Europe towards the West*, and into those of Asia Minor and India towards the South; and that every nation which has passed on to the West from this *officina gentium*, as Tartary has been aptly called, has left its kindred and representatives amongst those which have passed to the South.

At the period the fugitive Israelites took refuge in Ghor they were, according to the Afghan accounts, known by three different names. As a people they were called Afghan; as a particular tribe they were called Abdali, or Abdali Afghan; and they were collectively spoken of as the Beni-Israil, or "children of Israil." Their country is always spoken of as Ghor in the early accounts, and it was called Hazara only after the time of Chengiz Khan. The names Afghan, Abdali, and Hazarah recalled to mind the three names in 2 Kings xx. 29—viz., Pekah, king of Israel; Naphtali, the Tribe of Israel; and Hazor, the district of Israel. The word Pekah was, Dr. Bellew thought, the true source of the name Afghan. The name Abdali is properly more a tribal than a national appellation, and though sometimes used to designate the Afghans in general, is strictly applicable only to those Afghan tribes which are now located in and about Kandahar and the country towards Herat, and which are spoken of as Abdali Afghan. The name has been considered by some to be derived from that of a tribe of the White Huns, which came to be known to European writers as the Nephtali, or Ephthali, after a famous general under whom they revolted from their king, towards the close of the fifth century of our era; but it was much more probable that Abdali may in reality be the original name of one of the tribes of the Israelites, whose flight from Media to Ghor has already been traced; for many of the Afghan tribes and their clans, of the present day, bear the same names as some of the Tribes of Israel and their families when in Samaria before the captivity. Naphtali was the name by which the Israelites taken into captivity by Tiglath Pileser knew themselves, and thus we can understand the survival of the name Naphtali, under the form of Abdali, as a tribal appellation, with the latter name of Apakhan, or Afghan, as that of the people of king Pekah generally.

This view of the Identity of the Afghan Abdali with the Israelite Naphtali need not militate against the other view of their Identity with the White Huns or Ephtali, because the Huns themselves were a Scythian people, and the Scythians derived their origin from the Succothi Israelites, and because the name of the Israelite Naphtali may also have survived amongst the White Huns, and, possibly, have been the proper name of the family or tribe of the leader from whom the revolted people are said to have derived their name of Nephtali or Ephtali. Now, with regard to the place in Israel called Hazor in the text before quoted—the name of a city as well as a district in the land of Naphtali—it might be taken to be the original of the modern Hazarah. Dr. Bellew was of opinion, we might fairly assume, that this Hazarah of Ghor was the name given to that country by the Abdali Afghan, the Naphtali Pekahan, or, as we might say, the Naphtali Pekahites, in commemoration of the Hazor of the

Digitized by Google

land of Naphtali in Samaria. It might further be assumed that the name Hazarah, as the appellation of their new country, was commonly used only amongst the Afghans themselves, so that the Israelitish name of the country was unknown outside its bounds until the accident of sovereignty brought it into notoriety. The old name is now confined to the N.W. portion of the original territory, the Eastern limit of which is marked by the present Ghorband, on the road to Bamian. The present Ghor was never settled in by the Afghans; whilst the Hazarah, which they did occupy, is now for the most part peopled by a Mongol race, brought into the country by a subsequent immigration. These Mongol Tartars are now called Hazarah, after the name of the country they inhabit.

There are numerous other old Israelitish names, both of tribes and families, and localities and places in Samaria of that day still existing amongst the Afghan people and their modern country; and Dr. Bellew proceeded to mention a long list of them.

But as by this time the lecturer had, he said, finished only one-half of his paper, the further consideration of it was postponed for a week.

Dr. Leitner, in a few words, took objection to the lecturer's assumption that the Afghans were Israelites. He, for one, would be too glad if the Lost Tribes were either altogether lost, or found once for all (Laughter). If that were so, travellers would be spared a good deal of trouble, for, in the present uncertainty, every traveller thought it his duty to identify an unknown people with the Lost Tribes; and thus remnants of Israel were supposed to have been found in Central Africa, and other unlikely places. The theory as to the similarity of names, upon which Dr. Bellew laid so much stress and based his conclusions, was a most interesting and insecure one. Nothing could be certainly deduced from such resemblances; and in regard to the existence of certain Israelitish customs among the Afghans, it must be remembered that Mahomed, their prophet, first endeavoured to make his faith square with the Jewish rather than with the Christian. Dr. Bellew, in his lecture, had taken the Jews over every habitable part of the globe, first as Scythians, and lastly as Scots. He (Dr. Leitner) acknowledged that the Jews and the Scots might have some characteristics in common—for instance, they were both not without guile, but so also was the Indian bunneah (Laughter). The traditions of the Afghans themselves were not a bit more reliable. The Afghans of each Valley are all accustomed to tell strangers that the descendants of Alexander live in the very next valley, but no one has yet discovered them. He believed that regarding the inner life of the Afghans there was no one in that room who could hold a candle to Dr. Bellew. He, therefore, thanked him for the interesting positive information that the lecture contained; but as for the speculative part of it he would like to think Dr. Bellew's conclusions over before he accepted them. He (the speaker) could not say that the Afghans were Israelites, neither could he say that they were not Israelites; there was simply no evidence to guide him to either conclusion. But while he was grateful to Dr. Bellew for the information he had given them, he was somewhat disappointed as to the subject matter of the lecture. It had been expected everywhere that the distinguished doctor was going to take them into his confidence with regard to Afghanistan generally, and all must now share in the disappointment the speaker felt himself. He hoped, however, that Dr. Bellew would yet some day be induced to open the treasure-gates of his mind on the subject (Applause).

The meeting then dispersed, and we have no record of the second lecture.

MR. CHARLES HORNER'S LECTURE AT RAMSGATE.

We take the following from *Keble's Gazette* (Ramsgate) of June 11, 1881. We understand a parcel of Identity literature, furnished to Mr. Horner for free distribution, was circulated in the room during the lecture. The report is as follows:—

"Anglo-Israelism.—On Wednesday evening a number of friends interested in this subject met at the Forester's Hall, and had the pleasure of listening to a valuable exposition on the Great Pyramid from Mr. Horner. Mr. Horner is well-known on the Pyramid question, being a frequent contributor to the magazines devoted to this subject. He also stated that wonderful progress was being made among all classes of society, more especially the working classes in the manufacturing districts in the North of England. Several accessions to their ranks had been made among the clergy, a recent instance being that of the Rev. Richard Hill, of London, who gave a stirring address at the third annual meeting of the Metropolitan Anglo-Israel Association, which took place last May at Exeter Hall, under the presidency of Viscount Folkestone."

IMPERIAL FEDERATION.

We take the following account of a lecture delivered at the Royal Colonial Institution, by Mr. F. Labilliere, on our Israelite subject, "The Confederation of the British Empire," from the *Times* of June 16, 1881. We hope our readers notice how this matter is coming to the front from many quarters. It is the crying want of the age; and such federation, when it takes place, will probably prove to be the very precursor of "the sign of the Son of Man in heaven" (that is, in the upper political world, or top of the mountains), which will cause all the Gentile "earthly" Powers "to mourn" (Matt. xxiv. 30; Banner, vol. v., page 225). Why? Because it will be a token to them that British-Israel, whom they have all ignored and hated, is to be their ruler; being "the greatest Power which has ever appeared among the nations of the earth," as Mr. Labilliere (blindly) affirms. For then there will be committed to the British, and to their Anglo-Saxon Manassite brethren, "the kingdom, and dominion, and greatness of the kingdom under the WHOLE heaven, as the people of the saints of the Most High," even the children of Israel, a people near to Jehovah. Praise ye the Lord! (Dan. vii. 27; Psa. cxlviii. 14). With this introduction we ask for Mr. Labilliere our readers' attention, and we think what he said will be found to be deeply interesting:—

Political Organisation of the Empire.—At the meeting of the Royal Colonial Institute, at the Grosvenor Gallery Library, Bond-street, a paper was read on Tuesday by Mr. Francis Labilliere, on "The Political Organisation of the British Empire." Sir Alexander Galt, G.C.M.G., was in the chair. The lecturer remarked that Federal Government was no new idea, but in some form or other had existed in the world in almost every era of history. To it the United States and the Germanic Empire owed their position as great Powers. It was surprising that among Englishmen, who prided themselves on being practical, and who had so admirably adapted their Government and institutions to the national growth, there should be those who would reject without trial a form of Government which, were it to be successfully applied to the British Empire, would constitute it *the greatest Power which had ever appeared among the nations of the earth.* Whatever might be the future relations of the different parts of the Empire to each other, whether a bund, a Zollverein, or whether a Federal Parliament and executive be established, it would still be necessary to draw a clear distinction between questions of Imperial importance and those of purely provincial or inter-provincial concern. The author of the paper then proceeded to attempt to some extent to classify such questions, and to assign them their proper places. Referring to the questions of defence, and revenue, and expenditure, Mr. Labilliere argued that joint defence must be at joint expense, which would entitle to joint control of external affairs. This should be as well recognised a maxim of British Imperial union as the well-known constitutional one of taxation and representation going together. Each portion of the Empire would have to contribute its fair share of the Imperial revenue, and would be entitled to a voice in its expenditure. One great change for the better would be brought about by having a distinct Federal Ministry for Imperial purposes. As to internal defence, as the Federal Government would have to provide for the defence of all the territories of the Empire against external attacks, so the Provincial Governments would have to maintain peace and order within their respective jurisdictions. What was to prevent the union of England and her colonies being perpetual? Must oceans divide us nationally in spite of the rapid transit to and fro of so many of our people over them between the most distant parts of our Empire, and in spite of the interchange of our thoughts and feelings, electric sparks of sympathy, perpetually flying beneath them? What, then, was wanted to effect the great object? Nothing but the will to carry it out which so largely exists, and the organising capacity of a nation endowed with all the grand institutions, rights, liberties, principles, and experiences essential to the maintenance and development of free and efficient government. In conclusion, he declared that common defence involved common expense; common expense and danger conferred the right of common control of foreign affairs from which danger might arise, and of the forces required for defence; common control must be by common representation, and common representation was Imperial Federation. The lecture was listened to with much interest.

Digitized by Google

THE AARONIC PRIESTHOOD, PERPETUAL AND MULTITUDINOUS.

By H. Rea.

I see in January number of *Israel's Hope and Destiny* that Mr. Barker refuses to admit that Jer. xxxi. 26 promises national perpetuity to Israel, on the ground that verse 24 of the same chapter, promising priestly perpetuity to the House of Aaron has not been fulfilled. Consequently he considers it "more scriptural" to say that the nationality and priesthood were fulfilled in our Lord. How our Lord can be considered "a nation" passes my understanding; but we have St. Paul's authority for stating that He is "a Priest for ever after the order of Melchisedec," in contradistinction to that of Aaron. He is "the Lion of the Tribe of Judah," says St. John; His carefully preserved pedigree shows the fact. But though He may have had maternal ancestors from the Tribe of Levi—Elizabeth was Mary's cousin—He is never mentioned as in any degree a representative of Levi. If we are to shut our eyes to the fulfilment of one prophecy because that of another is not yet made manifest, we may reject the whole Bible. There is a notable case in point. When our Lord opened Isaiah in the synagogue (Luke iv. 16—21), and read the first and part of the second verse of chap. lxi., I make no doubt that the objectors of that age pointed out that as He did not fulfil the words immediately following, His argument failed. They had a better case than Mr. Barker. They might be excused, one might say, for not perceiving that a dispensation must elapse before "the day of vengeance of our God," &c. Yet God counted them faithless. Our Lord gave us an example. When He came to the end of the passage which concerned His present mission, He closed the book, and "began to say unto them, This day is this Scripture fulfilled in your ears."

I have often wondered where this Aaronic priesthood would be found, but have not doubted that it, like the House of David, would be brought to light. In this connection the following extract from the paper called *England*, September 11, 1880: "The Russian traveller and journalist, W. J. Remirswitch-Dantschenko, has just published 'Wojinstwujusci Israil,' the results of his recent travels in Caucasus. He found, in the islands of Daghestan, a tribe settled there for thousands of years, since the time of Salmonasser. They are warlike, and *closely resemble Cossacks in appearance*; are no doubt real Jews, and strictly follow the Mosaic law of the Bible; are ignorant of Talmudic literature, and of the building of the second temple; bear the same names as in days of wandering and first kings; manufacture a red wine, best in Caucasus, and adhere strictly to Mosaic custom of a man marrying his brother's widow."

Now this may be God's manner of keeping a portion of the House of Aaron free from the sins of their brethren. Never having heard of the Messiah, they have been righteous in keeping up the sin-offerings; ignorant of the Talmud, they preach the pure ritual to the present superstitious race of Jews, and conduct the primitive worship in the temple of Ezekiel. Their facial resemblance to Cossacks disposes of the Jewish physiognomy argument by giving another example of the fact that Israelites, like other nations, altered according to circumstances and associations, excepting where the curse was entailed upon them by their own act. Their preparation of the wine, doubtless from an ancient traditional recipe, will be a future blessing to those teetotallers who cannot make up their minds as to the "wine of the Bible."

I do not know whether anyone has noticed the promise of a "multitudinous seed to David and the Levites (Jer. xxxiii. 22), quite as positive and explicit as that to Abraham and Joseph. I can understand it of the Levites, as they had cities in all the Tribes, and their daughters no doubt married among their neighbours, and so dispersed the priestly blood. When we remember the length of time, it is not improbable that David's descendants may, through their various intermarriages, have done the same, so that the spiritual and literal may be united and reconciled in this also; and hereafter we may become, according to the flesh, "a royal priesthood," "kings and priests to God." Its perfect fulfilment no doubt belongs to the future, but the idea is not improbable in itself, when we remember how almost everyone can trace some remote connection with some great family, and how almost every great family has at some time intermarried with the royal race. And if we can say this now, how much more probable were such intermarriages when the tribes were few in numbers, and the kings and princes had many wives, and their sons and daughters married among their own chiefs and nobles. This latter was the rule till James I. A neighbouring king might now and then be propitiated by alliance, but any history shows a list of king's daughters married to English lords.

January, 1881.

MORE BLIND EVIDENCE.

Dr. Bonar on the terms "Judah" and "Israel."

By J. Thomson.

"Spiritual expositors interpret the names Judah, Israel, and such like, with ambiguity. These words may have three meanings—(1) They may mean the literal Israel; (2) They may mean the visible Church; (3) They may mean the real spiritual chosen of Abraham. Now, many expositors mix up these three meanings, so that sometimes one is meant, and sometimes another, according as it suits their interpretation. They lay down no rule for fixing the signification of these words, so as to determine exactly when they mean one thing and when they mean another. Prophecy under such a system is a mere mass of confusion and uncertainty. To say, as is often done, that when they refer to the Christian Church they must be spiritually interpreted, is such a begging of the question, that we wonder how any one could seriously advance such a statement. The very point in dispute is, whether they do refer to the Christian Church. How are we to rid ourselves of the inextricable confusion in which we are involved by not knowing what *Israel* really means? When we quote some strong passage of the prophets in proof of the restoration of the literal Israel, we are met with two explanations. At one time we are told that such a passage does not refer to the restoration, but to the *conversion* of the Jews; and again, at another time, we are told—and often by the same people—that these prophecies do not allude to the Jews at all, but to the Christian Church. In this manner Scripture is recklessly tossed about from one interpretation to another, till the infidel scoffs at men pretending to confute him from prophecy, who yet do not themselves know whether the prediction refers to Jew or Gentile. Some, however, seem inclined to fix the meaning of most passages to the Christian Church; not to the merely visible Church, but to the really spiritual Israel. But here we do feel at a stand. These prophecies speak of the conversion of those called Israel—that is, of the conversion of those already converted. They were entitled to the name of Israel because they were believers, or converted men; and yet of these it is foretold that they shall be converted in goodly numbers in the latter days. What a maze!"—*Prophetical Landmarks*, pp. 295—297.

Anglo-Israelites can, however, honestly claim the honour of making Scripture more consistent with itself than the opponents whom Dr. Bonar so witheringly exposes, or even he himself; for he is either afraid of carrying out his own rule of interpretation, or is evidently very blind, or he would long ere this have discovered the Scriptural distinctions laid down between the destinies of Judah and Israel, and which really is the key to a true, correct, and consistent interpretation of prophecy.

Digitized by Google

AN ANGLO-ISRAEL GARDENING LESSON.

By Rev. Denis Hanan, M.A.

Amongst the readers of the Banner there may be those whose attention has never been directed to the interesting process of grafting, and who, therefore, cannot understand casual allusions to it, such as those lately made—viz., on pages 229, 234, 246, and 258; and there may be others who, though theoretically or practically conversant with the operation, have not noticed what seems to be a mistake made by St. Paul in his well-known statement (Rom. xi. 16—24): "And if the firstfruit is holy, so is the lump; and if the root is holy, so are the branches. But if some of the branches were broken off, *and thou being a wild olive was grafted in among them*, and didst become partaker with them of the root of the fatness of the olive tree, glory not over the branches; but if thou gloriest, it is not thou that bearest the root, but the root thee." Again: "For if thou wast cut out of that which is by nature *a wild olive tree, and wast grafted* contrary to nature *into a good olive tree*, how much more shall these, which are the natural branches, be grafted into their own olive tree?"

I think that the apostle knew well what he was writing about, and that a marvellous truth lies hidden under the apparent mistake.

The process of grafting is this: A wild, strong-growing root and stem is chosen, its branches are cut off, and a branch of the good fruit which it is desired to propagate is inserted; by a strange provision of nature it unites and grows, and fed by the sap of the wild root, vigorously produces good fruit. This process is truly contrary to nature; man, by his wisdom, diverts her from her regular course.

But St. Paul reverses this process. He writes of grafting *the wild scion* on the good stem instead of grafting the good scion on the wild stem; and he also mentions another process which, though practicable, is most unusual—viz., ingrafting again a broken-off shoot of the good tree upon its original stem.

In practical gardening the result of this reversed process would be most unsatisfactory. In the first case, the wild scion growing upon the good stem would partake of its strength, and possibly bear much fruit; but it would be unimproved, it would be certain to "sport," and produce a strange variety. In the second case, the native branch engrafted would simply produce fruit similar to that which it ought to have produced before. But a third case would be certain to present itself; the original good stem would send forth its own shoots, which would bear good and true fruit; but weakened somewhat by the loss of sap consumed by the strong-growing wild graft. In fact, no practical gardener would adopt the Pauline method, and the question fairly arises, was St. Paul so ignorant of the details of the process that he confused his metaphor; or did he designedly so use it under the guidance of the Holy Spirit?

What are the conditions assumed? 1. There was a good olive tree. 2. It had good branches. 3. Some of these branches were broken off. 4. A wild olive graft was substituted for the latter, and became partakers with the remaining good branches of the root and of the fatness. 5. The broken-off branches are to be reunited to the parent stem.

What was the original stem? Which were the good branches that were not grafts? Which branches were broken off, and what wilding was substituted for them? The two latter questions are answered by the apostle. Judah was broken off; or that portion of Judah that rejected Christ. The Gentile Church was grafted in. The apostle did not explain his meaning concerning the two former questions, as he was at the time addressing the wild graft only; and there have been many opinions and much misconception. It is, therefore, satisfactory to find that the latest and able exposition, that given in "The Speaker's Commentary on the New Testament," vol. iii., page 195, supports the Anglo-Israelite view, thus: "It is clear that neither Christ nor the Christian Church can be 'the root' from which 'the natural branches' were broken off; for these branches, the Jews who rejected Christ, never belonged to such a root. The branches being the Jews, the root can only be Abraham and the patriarchs." "Both figures (the bough and the root) represent the patriarchs, especially Abraham" (Chrysostom, and the majority of ancient and modern interpreters). This, "The usual interpretation is alone admissible." Thus Alford, *in loco*: "Then who are indicated by the Φύραμα and the ἔλαδοι? Israel considered as the people of God. . . . Israel beloved for the fathers' sakes; the assemblage of branches, evolved from Abraham, and partaking of his holiness."

Thus the root is Abraham, the stock his seed called in Isaac, the race who were and are the inheritors of the promises; promises which were not disannulled by the law given 430 years after; covenant promises which were and are the inheritance of all the race, as a race, and not because of their appreciation of them; although the faithful only amongst the people were and are directly and personally influenced by them. Of and from this human Abrahamic stock Christ came; from this stock unbelieving Judah was broken off, and upon this stock the Gentile Churches were grafted in, and partook of the "fatness" of those all-embracing promises which were the possession of the root.

But there were other branches besides those that were broken off; for "among them" the Gentile wild grafts flourished. What were they? I can conceive but one reply from the Bible-instructed—viz., that they were the other portions of the seed of Isaac, the Ten-Tribed House; "the lost sheep of the House of Israel;" "the strangers of the dispersion scattered abroad."

Did St. Paul know, when he penned these words and the warning (verse 22): "otherwise thou also shalt be cut off," that the wild grafts would bear wild fruit? Does there lie in the figure a prophetic statement, unrecognised but true? For the Gentile grafts have invariably "sported;" their fruit is spurious Christianity; its final development is that which is to be destroyed by the brightness of Christ's coming; and note! that same coming will graft Judah in again. "They shall look on Him whom they have pierced, and mourn." It seems almost impossible to deny this knowledge concerning the wild graft to St. Paul, in the face of its actual historical fulfilment; and, if so, he had a meaning in mentioning the other branches. He must have known that the Gospel was being preached to, and received by the Ten-Tribed House, and that by God's grace the apostolic labours amongst them would result in a constant witness to the truth in its purity.

Evidently all his hope concerning the keeping of the faith was not centred in the growing and fruit-bearing of the wild olive graft, for he contemplated it as only "among" the natural fruit-bearing, unbroken branches; and when in the immediate context he mentions Ephraim's birthright promise, and states that (Judah) Israel's blindness and excision was to last only until it (the promise) was fulfilled—viz., until the "multitude or fulness of nations το πληρωμα τῶν ἐθνων be come in" (Gen. xlviii. 19). It seems as if his mind dwelt in prophetic power upon the future of these very branches, when they, the true offspring of the Abrahamic stem, the "fruitful bough by the well, whose branches run over the wall," should witness for the truth; and when Judah, having received that truth, and being thus re-united, "*all Israel shall be saved.*"

Thus, in the light of the Identity this chapter becomes luminous; the apparent confusion of metaphor becomes bright with prophetic meaning; and, realising something of the apostle's knowledge, we more truly enter into the sense of his words of praise, "Oh, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past tracing out." "To Him be the glory for ever. Amen."

Digitized by Google

AND IF WE ARE ISRAEL, WHY SHOULD WE CARE? WHAT IS THE USE OF IT?

By L. P.

Such questions, which are sometimes put, prove either that the askers are profoundly ignorant of the bearings of our Israelitish identity, or, are, we fear, lacking in love to God, or in attachment to their country, and appreciation of its position in the world.

"Why need we care" for being that people, who, *as a nation*, is the centre point of the Bible; that inspired Word of God the Father and the Son, which, let the deniers of miracles say what they please, by its history and preservation alone, is a continuous and existing miracle? Could anyone, with a heart warm with adoring love for the Creator and the Saviour of man, be indifferent to finding himself a link of that chain which binds His chosen people to the Lord of lords, in a close and tender union, outside of which stand all other nations? As well might it be asked what is the *use* of believing in the affection of beloved parents, or why should we care for their especial love? Can any one who loves God, read of His tender pity, His yearning love for His elect nation, His ready help given to them, when chastened for their sins, they turned to Him in repentance and anguish, and not feel his heart swell within him with gratitude and joy, when believing these objects of God's especial care and love were his ancestors, and that our nation is, in spite of its intense wickedness, the object of His favour for His oath's sake to His servant and friend, and our forefather, Abraham?

With us, the thought glorifies every individual of our race; the humblest of Britain's and Manasseh's sons becomes a prince (Gen. xxxii. 28, margin) of the universe by the fact of our identity with Israel. But we acknowledge it is a glory which sin can dim, and a grandeur that fades away, if trust in a Redeemer's merits is lacking; for birth cannot claim the eternal blessings given alone to faith.

What is the use of our being Israel? Why, have we not been marvellously preserved in past times from foreign foes and national destruction since the ingathering of our Tribes? Have we not been carried in safety through fearful storms, and shone out the more brightly from having passed under the shadow of dark clouds, heavy with threatened calamities from within and from without? "Yes," will one reply, "We have faith in England's star"? Who, we answer, set that star high in the heavens, and caused our country to ride safely over the waves that have rolled and roared tempestuously during past centuries? Why has it been thus? Because we are Israel.

In the Commentary on St. Mark, by Ryle, Bishop of Liverpool, we read, "The vineyard of the Lord was the House of Israel. No family under heaven ever received so many signal and distinguishing privileges as the family of Abraham. And we, too, who live in Great Britain, can we say that we have received no special mercies from God? We cannot say so. Why are we not a heathen nation, like China? Why are we not a land of idolaters like Hindostan? We owe it all to the distinguishing favour of God. It is not for our goodness and worthiness, but of God's free grace, that England is what England is among the nations of the earth. Let us be thankful for our mercies, and know the Hand from which they come."

Again, Bishop Ryle writes farther on in the same Commentary, "Never was there a people so patiently dealt with as Israel. And we, too, who dwell in Great Britain, have we no long-suffering of God to be thankful for? Beyond doubt, we have abundant cause to say that our Lord is patient, He does not deal with us according to our sins, or reward us according to our iniquities. We have often provoked Him to take our candlestick away, and deal with us as He has dealt with Tyre, Babylon, and Rome. Yet His long-suffering and loving-kindness continue still."

The above is blind evidence; but, by the teaching of Identity, we say, we have but continued to receive that especial favour that our forefathers enjoyed. Shall we then say there is no use in being Israel?

We are the missionary nation of the world, carrying Christian light, together with our brother Manasseh, to the ends of the earth. The Bible is loved in Britain, its colonies, and in North America, as it is in no other country in the world; while Ephraim and Manasseh sow it broadcast over the globe, because they are Israel, fulfilling their mission as "witnesses;" and shall we not care for that?

Britannia rules the waves, being Israel; and is there no use in that?

We have colonies that are our glory and our refuge for swarms for which we could find no place in the parent home, the little Isle of the West, because we, as Israel, possess the desolate heritages. Is there no use in that?

We might speak of our Gates, our wealth, our freedom, restrained by just laws, but we will not multiply instances of our vast and numerous privileges and blessings, when any one of those named above would be an answer to our opponents or half-hearted friends who scornfully ask what is the use of being God's especial people, if only we are a Christian community? Yet there is one other point we would refer to, and that is, the place that the Ten Commandments hold in our nation. We professedly honour them, we teach them to our children, and we inscribe them on the walls of our churches; where, at least, a tampering with the accursed spirit of idolatry, and a spurious Roman Catholicity, has not swept them away. We know one High Church reverend gentleman, who, on being asked why, on the restoration of the little village church, the Ten Commandments had not been hung up again, replied, "They are so ugly"! We presume this was meant in an æsthetic sense, but, possibly, he, like some others, think the second commandment very ugly according to another meaning, as being condemnatory of their practices. Is there nothing to care for in this reverence of our nation, as a whole, for the God-given tables of the law, whose precepts were summed up by our gracious Lord in perfect love to God, and to our fellow-man (Mark xii. 29, 30, 31). In what other country shall we find the Ten Commandments engraven on the people's heart as in Britain and its dominions, spite of Romanising pastors and atheistical teachers? We believe it is so because we are Israel; and shall we not care for that?

Of course, the foregoing remarks do not apply to those who believe God ignores His promises of temporal blessings to His people Israel, has put Abraham's literal seed aside, and selected, without revealing to us any reason for the selection, a Gentile nation to be the recipient of the blessings promised to others. We refer to those who, seeing no particular objection to our being literal Israel, pass with contemptuous indifference from the subject, as unworthy of research or serious attention, and, turning their backs to a brilliant light, fix their eyes on their own dark shadow, and say, We do not see the glory you speak of, and care not to look round and seek for it. It is not worth the glance!

We do not speak now of any promises concerning the future of Israel. We do but point to its past and its present; and say, surely the indifference implied in the expressions which head this paper shows a mournful, rank ingratitude.

June 27, 1881.

THE SECOND ADVENT OF THE MESSIAH.

One of our friends in whose judgment we place confidence, has deprecated the wisdom of our publishing in the Banner the two papers on the subject of the second advent, which appeared in Nos. 225 and 226, p.p. 158 and 171, on the grounds that the writer, P., appears to build up a theory on the words, "I come

Digitized by Google

as a thief," and like statements, forgetting all the time the Master's own commands (Matt. xxv. 23, 27), spoken to prevent the very idea now put forth—namely, that "our blessed Lord may be personally present *in the body*, here and there, secretly, in humility and retirement, unnoticed and unknown, save, perhaps, by a very few." Our friend thinks views like these will work mischief regarding the acceptance of our Identity by the unconvinced, that they advocate a "secret coming" of our Lord, known to one here, and another there, while His advent is declared to be in God's Word, "as the lightning cometh out of the East, and shineth even unto the West." In reply, we have to say (1) that we do not profess in all cases to embrace or recommend the views put forward by our correspondents, when we admit them into the pages of the BANNER. (2) We did not understand P. to allege that he expected our Lord would appear, or had appeared already, bodily or corporeally on the earth, as an early phase of His second advent.

We admitted the article in question because we think we see in God's Word that there are in truth more phases, or stages than one in the Lord's second coming; and we believe that, invisibly to us, and *spiritually*, the Lord is indeed present with His people now on the earth, engaged in operations which are to terminate in those events which will constitute His visible coming (1) in the air, to catch up His selected saints, the watching, wakeful ones; (2) To come down visibly in glory, to bring peace on the earth and to reign. Such stages, or preliminary phases of the coming, we believe to be the following:—

First. The coming forth of the Lord as a mighty Man to stir up "jealousy," like a man of war, to waste the nations or mountains, and to lead His people Israel and Judah back to their own land (Isa. xlii. 13—16).

Second. His "coming out of His place to punish the inhabitants of the earth," what time He locks up Israel into her chambers, gates, and hiding-places, during the continuance of the coming fiery deluge of His wrath on the former (Isa. xxiv. 20, 21).

Third. His coming "in the air" to call up His selected saints, to remain there with Him till "the indignation be overpast" (1 Thess. iv. 16, 17; Isa. xxiv. 21), leading to—

Four. His final coming down to reign on Mount Zion and Jerusalem, and before His elders gloriously (Isa. xxiv. 23, ii. 4; Zeph. iii. 15; Rev. xx. 4,) &c.

For these reasons, and not seeing P.'s article to run counter to Matt. xxv. 23, 27, we deemed it advisable to publish his paper, which, on the whole, seems a not unscriptural view of a deeply important subject, one hitherto little investigated in the light God's Word sheds on it. At the same time, we must be held to repudiate the idea of any present, corporeal, visible coming of the Lord down on the earth already, since we have no evidence of such fact, no warrant from God's Word to expect it, though of a spiritual, and yet real presence to prepare for the second advent, we have European national facts testifying, which cannot be misunderstood, and the corroborative evidence of such constant spiritual presence of the Son of God afforded us by His own last words, "Lo, I am with you always, even to the end of the age" (or dispensation) (Matt. xxviii. 20). On such a subject we do not propose to open our columns for further controversy, and shall deem the matter dropped.

THE CENSUS, THE GREAT PYRAMID, AND MR. CHARLES HORNER.

WE have now before us the preliminary abstract or report of the census of 1881, and are able to ascertain at last how far Mr. Charles Horner's ideas in reference to the Grand Gallery's representation of the census of 1881 are well founded, or the reverse. We propose to place the figures before our readers, and leave them to draw their own conclusions:—

"The total population of the United Kingdom of Great Britain and Ireland, including the Islands in British waters, that is to say, the Isle of Man and the Channel Islands, together with the army, navy, and merchant seamen abroad, was, on the night of April 4, 1881,—

35,246,562.

In 1871 the numbers were 31,845,379.

The increase in ten years was 4,147,236 (as stated in the *Standard's* report of July 6); but according to the figures, 3,401,183.

Assuming the latter to be correct, the average increase per annum would be 340,118. This number, added to the present census, would therefore, in April, 1882, make the figures:—

35,246,562,
and 340,118,
that is,— 35,586,680,
leaving 38,320, to be added for numbers up to May, 1882, to reach those given by Mr. C. Horner in BANNER, vol. iv., page 137, No. 171—namely,

35,625,000,

as Israel's census in 1881·6.

Supposing the increase to be as stated, 4,147,236, the numbers in April, 1882, will be 35,246,562 + 414,723=35,661,285, which will be rather in excess of the required totals.

The number given by Mr. Horner, in his paper referred to, stated the census in 1871 to be

31,914,985;

giving, as the increase of the present census,

3,331,577;

adding one-tenth of the latter, or 333,157 to 35,246,562; the number given out is 35,579,719—leaving only 45,281 to make up for the month from April 4 to May, 1882, the census figures required by Mr. Horner—namely,

35,625,000.

Under any view the first three figures of Mr. Horner's estimate are correct; and we present the fact to the Rev. B. W. Savile and the other ridiculing opponents of the Great Pyramid and of Mr. Horner as well, for their consideration and candid explanation.

ISRAEL'S CENSUS OF 1881, AND THE PYRAMID'S GALLERY.

BY CHARLES HORNER.

THE report of the census for 1881 was laid on the table of the House of Commons on July 5th. "The total population of the United Kingdom of Great Britain and Ireland, including the islands in British waters—that is to say, the Isle of Man and the Channel Islands—together with the army, navy, and merchant seamen abroad, was on the night of April 4, **35,246,562**, consisting of 17,253,947 males, and 17,992,615 females; the corresponding total, in 1871, was 31,845,379, giving an increase of 4,147,236" (?)

In reference to these facts I have little to add to my second paper, published in the BANNER, April 7, 1880, pp. 137-8. It will be seen, on comparing the Gallery's theoretic capacity, suggested by Mr. James Simpson, or the number of cubic inches ascertained from the measures then obtainable, that the differences are as follows:—

	Census for 1881.	Difference.
(*a*) Theoretic number	= **35,625,000**	—**35,246,562**=378,438
(*b*) Then (1880) measured number	= 35,670,000	— ditto =423,438

Respecting (*b*) there is a small reduction to be made, for in a letter received only a few weeks since, from Dr. Grant Bey, it appears the Gallery's Roof-length will require diminishing

Digitized by Google

by at least 3·+, because the absence of the topmost overlapping* had not been reckoned when the first measure was taken by him. The effect, therefore, will be to reduce this number by a few thousand cubic inches.

Now, as I have argued in the paper cited, that since the Gallery in point of time ends in 1881·6, or in May, A.D. 1882, the number of Israel's population in the Western Isles must, in like manner, be conformable to that time, it follows the difference here stated will be nearly, if not quite, made up by that date, the total number so closely approaching the Pyramid quantities as to greatly support the hypothesis.

July 7, 1881.

THE CENSUS.

"THE *Standard* anticipates that the census, the leading points of which are beginning to ooze out, though we shall have to wait some time yet for the report of the Registrar-General, will show that in this part of the kingdom we have now a population of twenty-six millions, or more than double what it was sixty years ago. Seeing that England receives but a sparing amount of immigration, and, on the other hand, sends out a constant stream of human beings to populate other countries, the growth of her people is amazing. Eight of the English counties will be found to have fallen off in numbers. Mining industry has languished in Cornwall, and the present speculative fever is not likely to do much to mend it. In that corner of the kingdom there has been a serious decline since the previous census. In addition, Dorset, Hereford, and Huntingdon will, it is believed, be each shown to have lost about four thousand inhabitants. But the state of things is totally different when we look at Lancashire, Yorkshire, Middlesex, and Surrey. Here the figures of increase are piled up by hundreds of thousands, the gain in this direction far exceeding the loss in the other. Of the twelve Welsh counties, it is reckoned that one half will show an increase, and the other a decrease. The balance is considerably on the right side, but this will be found mainly due to one county, that of Glamorgan. *The figures of the census will serve to point many lessons, but the main conclusion is that the progress of the British nation shows no sign of check. There may be the tokens of change, but there are none of decay.*"—*St. James's Gazette*, June, 1881.

Let our readers note the above. England has to-day a doubling rate, as regards population, of once in less than sixty years! "Her growth in people is amazing;" "the nation shows no sign of check;" "there are no signs of decay." Pessimists! listen to this and be abashed. Israel grows in multitudes according to the prophecies; her progress is amazing, as God said it would be; showing constant advance, never any tokens of decay, or of decline.

THE REV. ROBERT DOUGLAS'S MAGAZINE—"GOOD TIDINGS."

WE take the following from the March 1 No. of the *Protestant*, giving the estimate that journal has formed of the new Teutonic quarterly. Mr. Douglas will find that he has neither the sympathy of the opponents of our Identity, nor that of those who take the Scriptural view; and he is therefore certain to fail in his attempt to revive what is an exploded error. The *Protestant* asks with wonder if "the Protestant Churches and people" are to appropriate or monopolise the glory and the promises of which *Israel after the flesh* is the rightful heir? and what therefore is to become of the poor Jews? We ask the same question, though with a wider meaning than the *Protestant*—"What is to become," we inquire, "of the Ten Tribes?" We lately heard one declare, who we thought was entirely with us, and whose views and writings had often been quoted in the BANNER, that he was quite agreed with the Rev. Mr. Douglas in his leading articles. If so, we cannot comprehend how the Rev. Editor's opinions can be entertained by a standard-bearer of our cause, whom hitherto we had deemed in entire sympathy with the BANNER? If "the Protestant Churches and peoples" everywhere are Israelites, as Mr. Douglas holds, because these are antagonistic to Rome or the Latin apostacy, and the British have for fellow-tribesmen "kindred races" in Germany and America, then ethnic science will oppose our claim, and the Scriptures referring to David's throne and single sceptre will rebuke the hypotheses we hold. Finally, when we find Mr. Douglas, in the face of facts and evidence, declaring on page 14 and 15 of his first number that "the Northern nations of Europe and the Isles" are all fulfilling together "Israel's prophetic destiny," we pause in astonishment, and ask him how he can venture to assert that Germany, for instance, is "fulfilling Israel's prophetic destiny?" She has not one of the signs! Not one! She is not prolific in any marked degree, nor wealthy, nor possessor of her enemies' Gates, nor the evangeliser of *all* the nations, of all the families, and of all the kindreds of the earth. She is *not* supreme at sea, has no desolate heritages in possession, no heathen, no colonial empires. From her no nation like American-Manasseh has by separation developed, and her fatherland has not been free from the insulting tread of the foreign invader, and in war she has been conquered often. Germany's "witnessing" functions for God, again, are not visible at the present day, for her spiritual Protestantism is defunct. She keeps not God's holy day, nor respects His ten true laws. She never liberates the slave; but is intent on war, and is making preparations for "the great earthquake woe," which clearly is to overwhelm her, what time the French are ready to revenge on her their late disasters at Sedan and Metz, and the Russians are prepared to fight her for supremacy on the Danube. Judged by every and any standard the Rev. Mr. Douglas's theory regarding Germany breaks down, and he has not a shadow of a shade of ground to uphold his views, which are only the old Teutonic errors revived, and are doomed to extinguishment ere long. The *Protestant* writes of Mr. Douglas's magazine as follows:—

"PROTESTANT SEQUESTRATION OF ISRAEL'S INHERITANCE.

"From a prospectus which has just reached us, we gather that this the latest novelty in the chimerical school of prophetic interpretation is about to have a *Quarterly Magazine* devoted to its interests under the editorship of the Rev. R. Douglas, of St. Stephen's, Sheffield. It is nearly related to, though less preposterous than, the Anglo-Israelitish craze which from the little we now hear of it may be supposed to be passing away. 'The design of this publication,' so we are informed, 'is to prove the Identity of the "Israel" of prophecy with the Protestant Churches and peoples; and thus to show the Divine authority of the former, and the glory of their mission and prospects.' What may be intended by the 'Divine authority' (has any one questioned it?) of 'the Israel of prophecy' we cannot even conjecture. If the 'Protestant Churches and peoples' are to appropriate or monopolise 'the glory and the promises' of which 'Israel after the flesh' is the rightful heir, what is to become of the poor Jews? So far as now appears, Mr. Douglas is more generous than Mr. Hine, for whereas the latter gentleman keeps all the good things for us (the Anglo-Israelites of his theory), Mr. Douglas is prepared to share them with other Protestants. The list of contributors is not re-assuring. So far as we know anything about them—from Bishop Titcombe to Miss Wilson—they are all Anglo-Israelites. Mr. Douglas is a good man and an able man, and we should much like to see him heading another charge.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Do you not think, with reference to the forthcoming New Version of the Old Testament, to which so many of us are anxiously looking, in the hope that it may clear up much that is now so obscure, especially in the prophecies that speak of the present and future state of Israel and of Judah, that it would be most desirable to call the attention of those who are engaged in the revised translation to the marked difference between those two Houses which almost all learned commentators seem entirely to ignore? For my own part, this appears to be a very important matter, and one which is also very urgent, when we consider how far the work is advanced already, and how much gain would accrue to the cause which is so dear to us, if the translators could see the facts as they are, not for themselves alone, but for our whole nation, who will receive the Scriptures at their hands. Could not some pamphlet, bearing on this point, be introduced to each of them, perhaps by your noble chairman, or with the episcopal sanction of Bishop Titcomb?

It is a trifling matter, but I may say that I should esteem it a privilege to bear any expense which might be incurred. I would also express a hope that any such effort would be accompanied by the heart-felt prayers of all Identity believers that the eyes of these wise and good men might be opened to see the truth.

I remain, with every sentiment of respect,

Yours faithfully,

30, The Common, Upper Clapton, May 29. LUCY L. HARRIS.

* It is important to note that there are 28—1=27 overlappings.

Digitized by Google

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£ s. d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0 1 0
Each additional line	0 0 4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0 2 0
Each additional line	0 0 6
Births, Marriages, and Deaths—four lines	0 2 6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 12 4
Three " " " "	0 18 8
Four " " " "	1 6 2
Six " " " "	1 17 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

MODERN HIEROGLYPHICS OF THE APOCALYPSE AND GREAT PYRAMID, illustrated by ten plates, with explanations, by A WATCHER. To which is prefixed an introduction, showing how recent events in the Eastern Question and the Church have worked towards a fulfilment of the theory suggested in the book.—October, 1878.
Price 12s. 6d. A few copies coloured by the Author, £1 1s.
Robert Banks, Racquet-court, Fleet-street, E.C.

BY THE SAME AUTHOR.
Crown 8vo., price 1s.
THE HOUSE OF JOSEPH IN ENGLAND.

Also by the same Author.
8vo., 1s.
CHRIST IN JOSEPH. A REPLY TO "ANGLO-ISRAELISM," in "The Church Quarterly Review."
Rivington's, Waterloo-place, London; Oxford and Cambridge.

THE GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.
In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.
London: Robert Banks, Racquet-court, Fleet-street.

B. SCOTT'S ESSAY on NATURAL MEDICINES. "Should be read by every one afflicted."—So writes a Clergyman in Lancashire. Post free five stamps. B. V. Scott, 121, Kensington, Liverpool.

PUBLISHED BY ROBERT BANKS,
RACQUET COURT, FLEET STREET, E.C.
A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d, post free 2½d.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d. 64 Demy 8vo. pages in wrapper. One dozen copies sent free for a post-office order for 6s. The best Pamphlet to place in the hands of a person unacquainted with the subject.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages, price 4s.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

The Bible Atlas. To Illustrate the Old and New Testaments. Price 1s., post free 1s. 1d.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½ d.

Just published. Price 1s., post free 1s. 1d.
THE EGYPTIAN ENIGMA. A Plea for the British Yard; Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.
London: Robert Banks, Racquet-court, Fleet-street.

Just out, 8d., post free 9d.
ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.
London: Robert Banks, Racquet-court, Fleet-street.

Now ready, demy 8vo., over 700 pages, price 16s.
THE CHAIN OF AGES,
Traced in its Prominent Links by Holy Scripture, from the Creation of Adam to the Close of the First Century of the Christian Era.
With Notices of Contemporary Gentile Chronology and Careful Investigation of the Evidence from Original Sources.
BY THE REV. WILLIAM BROWN GALLOWAY, M.A.,
Vicar of St. Mark's, Regent's Park, and Chaplain to Viscount Hawarden.
London: SAMPSON LOW, MARSTON, SEARLE & RIVINGTON, Crown-buildings, 188, Fleet-street, E.C.

Just published. Price 1s., post free 1s. 1d.
A CHRONOLOGICAL & GEOGRAPHICAL TREE
SHEWING THE DEVELOPMENT OF THE BRITISH POWER,
AND THE
AFFINITY OF THE BRITISH NATION WITH THE TEN LOST TRIBES OF ISRAEL.
LONDON: W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

JOHN T. W. GOODMAN,
High-Class Tailor,
47, ALBEMARLE STREET, LONDON, W.
MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

GREAT and INCREASED SUCCESS of the Rev. E. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS and ILL-HEALTH.

SINCE the Rev. E. J. SILVERTON removed from Nottingham to Hackney, London, in November last, he has been obliged to find more commodious premises. He may now be seen daily (Saturdays excepted) from 11 a.m. to 7 p.m., in the City (free of charge). He will be happy to send his Book of Health and Treatise on Diseases of the Ear and Affections of the Eye, price 1s. each, or free to the readers of this paper.
For further information of above see *Christian Age*, June 29, 1881.
Note the Address—17, St. Bride Street, Ludgate Circus, London, E.C.

SPECIAL OFFER.
NEW
Feather Beds at Half-price
Over 5,000 Beds sold in Two Years.

The cost of any sized Bed is 1s. only per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper, and carriage to any station.

	£ s. d.
The "ROYAL" Double Bed, 6ft. 6in. long by 5ft. wide, 65lbs. in weight; two pillows, one bolster	3 5 0
The "WINDSOR" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 55lbs. in weight; two pillows, one bolster	2 15 0
The "PALACE" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster	2 10 0
The "COTTAGE" Single Bed, 6ft. 6in. long by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster.	2 0 0

Feathers only, 1s. per lb. Price list and samples of Ticks only post free.

THOUSANDS OF TESTIMONIALS.
Theatre Plain, Yarmouth, Feb. 4, 1881.
DEAR SIR,—I had six beds from you last summer, and I have great pleasure in testifying to their excellence. I am recommending them to my friends, for the feathers are the cleanest, and the ticks the best made, I have ever seen, while each bed weighed more than the advertised weight.
Yours truly, GEORGE ISAAC.

SPECIAL COUPON TO *BANNER OF ISRAEL* ONLY. 20.7.81.
Entitles the holder to 5 lbs. Extra Feathers or 1 Down Sofa Cushion on ordering Bed before August 6.

All Orders must be payable to Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds or Quilts may be seen. P.O.O.'s payable at Ludgate Circus, may be post-dated ten days if desired. Cheques crossed City Bank.

EXTRAORDINARY OFFER FOR 28 DAYS.

THE SHEFFIELD MANUFACTURING COMPANY have just appointed Mr. THOS. SMITH their London Agent for Sale (through advertisements only) of their Special Articles on cash terms. No shop rent or bad debts being incurred, the Agent is able to sell all goods at a small profit over cost prices. Mr. SMITH begs to inform his old and new customers that he is now prepared to offer a very handsome, full size, strong, well-made Tea and Coffee Service complete, consisting of four pieces—viz., Tea-pot, Coffee-pot, Sugar Basin, and Cream Jug, plated with Pure Silver (Sugar and Cream lined with Gold), and brilliantly burnished, for 25s.; and to every Purchaser will be PRESENT, without any extra charge whatever,

One dozen Silver-plated Teaspoons.

BANNER OF ISRAEL COUPON. 20.7.81.
On receipt of this Coupon, together with P.O.O. for 25s., I agree to send one complete Tea and Coffee Service, together with a Free Gift of One Dozen Spoons.

HUNDREDS OF TESTIMONIALS.
27, Milverton-crescent, Leamington, Jan. 15, 1881.
Dear Sir,—The Tea and Coffee Service arrived quite safe yesterday, the 14th. Am very pleased with them. They quite exceeded my expectations, and the present of the dozen spoons are, I think, very superior and nice. Shall recommend you to any of my friends, and hope you will shortly receive orders from some of them.
Yours truly, EMILY EDWARDS.

All Orders must be accompanied by Cheque or P.O.O. and Coupon, payable to London Agent, Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, E.C., where Specimens of the Goods may be seen. P.O.O. payable at Ludgate Circus; Cheques crossed City Bank.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY JULY 20, 1881. [*All rights reserved.*

"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. V. NO. 239. Entered at Stationers' Hall.] WEDNESDAY, JULY 27, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Israel's Volunteers	309
Joseph's Birthright, and the Coat of Many Colours. By M.	310
Christian Names. By F. C. Danvers	311
The Sardonyx.—Rev. xxi. 20. By Major R. W. D. Nickle	311
The Writers of the Old Testament	312
Identity Difficulties Answered. Part XIV.—Was "Ephraim-Israel" Ever Uncovenanted as Regards God's Promises to Abraham?	312
More Blind Evidence. By J. Thomson	314
The Birmingham Anglo-Israel Association	314
Review	315
Correspondence, &c.	315

ISRAEL'S VOLUNTEERS.

THE 9th July, 1881, will be a day to be long remembered by Israel. On that day over fifty-two thousand, two hundred men and officers of all arms assembled at Windsor to be reviewed and inspected by Her Majesty the Queen, the troops being under a British general officer. They then represented the largest number ever paraded at once in this country, or, indeed, in any part of the world under British colours. During the Napoleonic wars the number of British troops with the standards was only 40,000; at Vittoria 35,000; at Salamanca 26,000; and at Waterloo but 24,000.

What makes the event of July 9 so unique is the fact that this, the largest assemblage of soldiers ever seen at once in these islands for purposes of review, were every one of them volunteers, being even then only one-fourth of the total number of such corps in the United Kingdom. Such a sight as that is unprecedented anywhere. Nowhere else in the world is it possible to bring together so great an army of free citizens, "each one a soldier at his own cost."

The testimony the *Times* bore to this remarkable fact on July 9, was as follows:—"No nation in the world except England could muster a like number of volunteers, of men, that is, engaged in the ordinary avocations of peaceful life and taking their military training as a recreation at their own proper cost. Not only do the volunteers, as a rule, pay their own personal expenses, but many of them contribute largely to the maintenance of their respective corps. There is nothing like such a system in any other country, and there has been nothing exactly resembling it in the previous history of our own."

Our readers see, then, that even as to the matter of her volunteer army "Israel dwelleth alone." The Gentile nations *force their citizens* to serve with the colours, and by conscription compel *them* against their will to give a certain number of years of their lives to the military service of their country. With Israel, as we see, there is freedom; her soldiery must, if they serve in the regular forces at all, be volunteers so far that no man is compelled to serve Her Majesty as a soldier, but must be a willing servant, freely consenting to enlist, or he is not allowed to enter the ranks. In respect of the volunteer forces we have seen that the case is more striking still. The state demands no service from them, but the citizens freely, and at their own proper cost, give their time and services in such wise that already there are enrolled about 200,000 men of all arms—rifles, artillery, engineers, naval volunteers, and cavalry, fairly well drilled, and able, as we saw on July 9, to put 52,000 volunteer soldiers in line before their Sovereign on the very first occasion in the history of our nation when so large a number has been handled on one spot by a British general, in this case H.R.H. the Duke of Cambridge.

We look on the volunteer force as a Divine provision, made twenty-two years ago for the safety of these islands, when the talk was loud of French invasion, and when French colonels toasted each other every night after mess on the success of the proposed invasion of England. No doubt the fact was perfectly possible then, provided only the British fleet could be got out of the way for the needful landing. But the sudden uprising of the volunteer force dispelled that dream of foolish Frenchmen, and made it now, humanly speaking, as it was then, and is still, from God's standpoint, an impossibility; for, in fact, these islands are the "appointed place" of God's people Israel, where the Lord has guaranteed that she shall dwell in safety and move no more, where the foot of foreign foe shall never tread, and where the children of wickedness shall not afflict them anymore. God works by means, and man's extremity being God's opportunity, He raised up the volunteer force just when its need was felt and just when His people Israel began to feel that their islands were no longer a safe resting-place, but were exposed to the danger of foreign invasion. It has been, and is a standing miracle, that the movement has not died out when the occasion for it passed away.

On this subject the *Times* of July 9 has written so well that we feel constrained to quote the sentiment:—

The volunteer army has survived the causes and the circumstances of its birth, and has grown with the growth of the nation. That Englishmen should take to soldiering as a recreation, and should recover and retain that love for things military which they seemed almost to have set aside once for all, has surprised themselves hardly less, perhaps, than it has surprised other nations. When little companies of volunteers, hardly knowing what they were doing or why they were doing it, were forming themselves all over the country, here a company and there a sub-division, but nowhere,

except in large towns, a battalion or a brigade, who could have foreseen that more than twenty years afterwards, long after the occasion which called them forth had passed away, they would furnish forth an army to be reviewed by the Queen, larger by far than any army ever reviewed by a British Sovereign before? The volunteer army is no aggressive force, nor is it a perfect instrument of warfare, such as Continental nations deem necessary to their security. But it is the cheap and efficient defence which suffices for a free nation, and, what is more, it is the spontaneous creation of the nation itself.

We say rather it is the instrument God has raised up to carry out His purposes, to give to His people the promised sensation of national safety in their island home, and to warn foreigners and pugnacious French colonels that the project they once thought so easy is unattainable now, even with all their gigantic resources, because the God of Israel who keepeth His people never slumbers, never sleeps, and has provided for their safety by a means they can appreciate. Those means the aliens now see would cause the enterprise, always highly problematical and dangerous, utterly to fail even if they could succeed in eluding the vigilance of the channel squadron, and could hope to effect a landing on those shores which God Himself is pledged to defend. The volunteer movement we do not think will ever cease to be an Israelitish institution, for we believe it is alluded to in Scripture as the means God will employ to destroy the Russian armies; what time during the great invasion of the Holy Land He "will call for a sword against him" (Russia) "throughout all My mountains, saith the Lord God. Every man's sword shall be against his brother" (Ezek. xxxviii. 21). Men demand of us a proof that "Israel dwelleth alone" in the sense they claim as the meaning of Numbers xxiii. 9. In reply, we tell them that the volunteer movement of the present day, illustrated as it was on July 9, 1881, in Windsor park, is proof positive of the fact, which even the *Times* and the secular journalists of the day do not deny.

JOSEPH'S BIRTHRIGHT, AND THE COAT OF MANY COLOURS.

By M.

It is argued by opponents of Anglo-Israel truth, that there is no distinction between the Houses of Judah and Israel, that the Jews themselves never allow such a distinction, and that it is impossible to prove from Scripture that it existed, except for a brief period, beginning from the date of the separation of the Ten Tribes under Rehoboam until the return from captivity, when the scattered remnants of the Tribes were re-united under Zerubbabel.

While contending that this distinction has always existed, and that it is an important consideration in studying the rise and fall of the Houses of Joseph and Judah, as well as in the contemplation of that not less marvellous "rising again of many in Israel," I do not wish to enforce it by arguments which have been ably brought before the readers of the Banner, and which must now be familiar. Most will allow, that while Christians and Jews alike speak of Judah as the royal Tribe, and call the Jews God's chosen people, yet they ignore the fact, that to Joseph belongs the birthright.

1 Chron. v. 1, 2, is as explicit about one as the other: "Judah prevailed over his brethren, and of him came the chief prince or ruler, but the birthright was given unto the sons of Joseph, the son of Israel." Bethlehem, though little amongst the thousands of Judah, was to have the honour of being the birthplace of David, and also of David's greater Son, spoken of by Micah, that "Ruler in Israel whose goings forth have been from of old, from everlasting." When this Ruler appeared in Judea, the people rejected Him. "He came to His own, but His own received Him not." The Jews "knew not the time of their visitation," and *now* they are few in number, wanderers in all lands, persecuted in many countries, yet withal a peculiar and isolated people, rich and prosperous, awaiting the time, perhaps not far distant, when God "will be merciful unto His land and to His people," one of God's witnesses on earth of the truth of His Word. "Out of the mouth of two or three witnesses shall every word be established." Where is the other witness? May we not find it in the House of Joseph?

Who can read the story of Jacob's meeting with Rachel, without being touched? and the recitals of the trials that Jacob endures before obtaining his best-loved wife, awaken our sympathy with both. In spite of the fact that the blessing of children was so long withheld, we know that Rachel continued to hold the chief place in her husband's affection, and there are not wanting indications that she occupied the place of honour too. It was *immediately after* the birth of *her first-born, Joseph*, that the desire awoke in Jacob "to go to his *own* place and to his *own* country;" and in his prayer, while journeying thither, he acknowledges God's mercy and truth, contrasting his isolation on his outward journey with the prosperity of his return. "With my staff I passed over this Jordan, and now I am become two bands." In the disposition of these two bands at a moment of danger, Rachel and her child were placed last, as the most secure place. The second son of the beloved wife was named by Jacob Benjamin, or the son of his right hand, when, placing a pillar to mark the grave of Rachel, he left the scene of his sorrow.

All these circumstances endeared Joseph to Jacob, and we can all sympathise with him in his partiality for his motherless son, still there are few of us, perhaps, who have not inwardly *blamed* him for the way in which he shewed this preference. A little closer consideration may give us a different view of this partiality. In Gen. xxxvii. we read: "Jacob dwelt in the land where his father was a stranger, in the land of Canaan. These are the generations of Jacob, Joseph being seventeen years of age." "Now Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colours." Why, *immediately after* the mention of the generations of Jacob does Joseph's name occur? We should naturally expect that of *Reuben*, as the oldest son. The following note from "The Speaker's Commentary" may throw light upon this and supply a reason, and link together the coat and the position as first-born: "The Septuagint, and Vulgate, and most modern versions, render it, a coat made of different pieces of patchwork, and so of many colours. In the well-known scene from the tomb of Chnoumhotep at Beni Hassan, a tomb of the twelfth dynasty, the Semitic visitors who are offering presents to the Governor, are dressed in robes of rich colouring, apparently formed of separate small pieces or patches sewn together. There is an excellent engraving and explanation in *Brugsch's 'Histoire d'Egypt,'* p. 63. The versions of Aquila Symm Syr render it a tunic with sleeves or fringes, extending to both hands and feet, which is the interpretation adopted by most modern Hebraists. We find Tamar, the daughter of David, wearing the same dress (2 Sam. xiii.), and Josephus speaks of long garments reaching to the hands and ancles as worn by Jewish maidens. But the engraving at Beni Hassan makes the former interpretation the more probable. It has been thought by some that Jacob in his anger at the sins of his elder sons, especially of Reuben, his first-born, and in partiality for Joseph, the first-born of Rachel, designed to give him the right of primogeniture, that this robe was the token of birthright, and perhaps even designating the priestly office of the head of the family. See Blunt's 'Undesigned Coincidences.'"

Of the fact that Joseph possessed the birthright, 1 Chron. v. 1, 2, leave us in no doubt, for we are expressly told that on account of Reuben's sin, "his birthright was given to the sons of Joseph, the son of Israel;" and as if to prevent any mistake about the matter, when the following verse tells us that

"of Judah came the chief Ruler," it also reiterates, "but the birthright was Joseph's." Regarded as a sign of the birthright, which was his, we no longer see in Joseph's coat the idle gift of a doting father, but the symbol of a great inheritance; and may we not discern a deeper motive for the envy and subsequent cruelty of his brethren in this explanation? The possession of the coat, of the significance of which he was probably himself aware, coupled with his dreams, constituted a claim to future greatness and lordship, which his brethren would not allow. Consequently their *first* words when he appeared at Dothan were, "Behold this dreamer cometh." And their *first* act of unkindness was "they stript Joseph out of his coat, his coat of many colours that was on him." They completed their cruelty by dipping this coat in blood, and returning it to their father with the remark, "This have we found, know now whether it be thy son's coat or no." "And he knew it, and said, This is my son's coat, an evil beast hath devoured him, Joseph is without doubt rent in pieces."

When Joseph was again arrayed in a distinctive vesture of honour in Egypt, with the golden ring and chain as symbols of his greatness, did he remember the coat of his early days? We are not told, but we know that Joseph recognised God's hand in his deliverance, and acknowledged his providential leading, for he said to his brethren, "God did send me before you to preserve life," and "God did send me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

We, who believe in the Identity of the British nation with Israel of the Ten Tribes, of which people Joseph was the undoubted head, may see in him a type of this our nation. It may be that our God has led us to our island home, not only to become rich, and prosperous, and great, but also to be the means in His own time and way of saving His people, both Israel and Judah, with a great deliverance. It may be that it is to *us* God speaks by His prophet when He says, "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins."

One word more. If we Anglo-Israelites believe that we are Joseph's seed, and that this high commission is given to us, let us here, in the BANNER and elsewhere, as we find opportunity, enter our protest against the persecutions to which our Jewish brethren are being subjected on the continent, and let us demand from our statesmen in office that they represent the true feeling of British-Israel in this matter by remonstrating strongly with the Governments of those countries where this injustice and cruelty is permitted.

Can we imagine a nobler and more fitting tribute to the memory of Lord Beaconsfield, than that Britannia, who has just turned weeping from his tomb, should throw the ægis of her protection over the race from which he sprung, and see that in the partition of the Turkish empire, which has already commenced, the Jew, an alien in every land, shall have the opportunity of settling in peace in "the land of the Book," where he may "sit under the shade of his own vine and his own fig tree, none making him afraid." We, as the House of Israel, must have our part in this land also, for we are told 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. I have put My words in *thy* mouth, and I have covered *thee* in the shadow of Mine hand . . . . . that I may say unto Zion, *Thou art My people.*"

THE SURREY ANGLO-ISRAEL ASSOCIATION.—We are requested to state that, in future, letters to the Secretary of the above should be addressed to Mr. D. S. Watson, 6, Devonshire-terrace, Ivanhoe-road, Denmark-hill; but not to Miss J. Lawrence, who, however, retains the post of Treasurer, though she has been obliged to resign that of Secretary, in consequence of pressure of increasing duty in connection with Israel's Scripture and Prayer Union.

CHRISTIAN NAMES.

By F. C. DANVERS.

I DO not remember having seen any reference made to the Christian names of English men and women in connection with the search for proofs of our Israelitish origin. I think it will readily be admitted that names have a more enduring tendency than language; and that they, therefore, afford a better proof of descent than the latter. If, then, the Anglo-Saxons be Israelites, one might reasonably expect to find a large preponderance of Hebrew names still in use amongst that race, and this proves to be the case. I have an old Ainsworth's Latin Dictionary (published in 1823) which contains a list of "The most usual Christian Names of Men and Women, in English and Latin, with their Derivations and Meaning." This list contains 521 names in all, of which the largest proportion—viz., 145—are Hebrew; next, in numerical order, come 118 Greek names, 79 Latin names, and the remainder are of more modern origin, being either German, Saxon, or British, with an occasional Arabic, Syrian, French, Italian, or name of other origin. Now these facts are, I submit, a very strong proof of our Hebrew origin; for, in the first place, Hebrew names preponderate; next come Greek names, which is also reasonable, as we know that the Ten Tribes were for so many years mixed with the Greek people, and to such an extent, that in the Epistles they were often addressed as "Ελληνες," or Greeks, which is translated "Gentiles" in the authorised version, but "Greeks" in the newly revised version of the New Testament, wherever it occurs. Of names of ancient origin those of Latin derivation are the fewest. Separating the male and female names, and examining them separately, we find that out of a total of 385 men's names, 116 are Hebrew, 78 Greek, and 50 Latin, whilst of the 136 female names 29 are Hebrew, 40 Greek, and 29 Latin. This, also, is quite as might have been expected, for, during the long residence of the Tribes amongst the Greeks, no doubt many of the men married Grecian women whose Christian names were handed down to the female offspring of such marriages, so perpetuating in the race a large proportion of Greek female names. The preponderance of Hebrew names amongst the men is, however, a fact of no small significance.

THE SARDONYX.—REV. XXI. 20.

By MAJOR R. W. D. NICKLE.

THIS gem is mentioned as the fifth foundation-stone of the new Jerusalem; its name arises from the united appearance of the colours of the sardius and that of the onyx, the two gems of Aaron's breast-plate. Upon the red sardius was engraved the Tribe of Judah; upon the onyx the name of the Tribe of the name of Asher (Exod. xxxix. 10—13).

Concerning the onyx we find it thus written: "And thou shalt take two onyx stones, and grave upon them the names of the children of Israel. Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engraving of a signet shalt thou engrave the two stones with the names of the children of Israel. Thou shalt make them to be set in ouches of gold, and thou shalt put the two stones upon the shoulders of the Ephod for stones of memorial unto the children of Israel; and Aaron shall bear their names before the Lord upon his two shoulders for a memorial" (Exod. xxviii. 9—12.)

Now why was this memorial placed upon the shoulders of Aaron? Because he was the type of the great High Priest who was to come; and we learn from the positions of the jewels and colours displayed upon the person of the High Priest, that all these things referred to our Mediator, the Lord

Digitized by Google

Jesus Christ, the King of Israel, regarding whom the prophet mentioned: "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of peace" (Isa. ix. 6, 7, 8).

In this statement we have five titles for our consideration, corresponding to the numbers of the sardonyx, *the fifth* foundation-stone of the holy city. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). The sardonyx, from its union of the colours of the sardius and the onyx, intimates that it is the second person in the Trinity, who appeared on earth as our Lord and Saviour Jesus Christ, *upon whose shoulder* the government rests, as it is written: "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Lastly, it is to be observed that the name Asher, which is engraved upon the onyx of the breast-plate of the High Priest, signifies *happy, or prosperous*; thus intimating the happy or prosperous condition of the people under the guidance and government of the great King of Israel. Then will be fully realised by all His people the meaning of these words: "Thy kingdom come and Thy will be done on earth as it is in heaven." Then will those who gaze upon the Lamb (John i. 29—49; Rev. xxi. 22, 23), understand the significance of the sardonyx, the fifth foundation of the Holy City, new Jerusalem. Thus we see *through the colours of the gems chosen by the Lord to display the truth of His Word*, "The many-coloured wisdom of God according to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. iii. 10, 11; Mal. iii. 16, 17).

NOTE.—Onyx is a striped calcedony, formed of alternate layers of brown and white; it likewise resembles the colour of the human nail; in Greek, onyx, also of a pearly tint.

Leamington, May 21, 1881.

THE WRITERS OF THE OLD TESTAMENT.

THE following paragraph appeared, it seems, in the *Christian News*, of Glasgow, in the latter end of August, 1880, and was sent for our perusal by a friend, A. M. L., at Kendall, who thought we might wish to notice it. The extract is as follows:—

Run over all the books of the Old Testament, and ask as to the nationality of the respective writers. What will be the result of your investigation? You will find all the writers are Jews, with one solitary exception. Moses was a Jew. Joshua was a Jew. David was a Jew. Solomon was a Jew. Isaiah and the other prophets were Jews. The exception is the book of Job. That man of mighty patience was, as far at least as we can at present determine, a Gentile. Next, do the same with the books of the New Testament. Matthew was a Jew. Mark was a Jew. Paul a Jew. Peter a Jew. James a Jew. John a Jew. All the writers of books in the New Testament were Jews, with one solitary exception—viz., Luke. "The beloved physician" was a Gentile. How interesting it is to think that these two worthies, Job and Luke, are the only two Gentiles privileged to contribute each a book to the Bible! There seems to be in these two books a grand comprehensiveness.

The writer of the above, of course, meant by speaking of the authors of the Testaments as "Jews," that they were Hebrews and not Gentiles. To assert that Moses and Joshua were Jews in the strict sense is an absurdity, for, in the first place, in Scripture history the word Jew never occurs till the date of the captivity of the Ten Tribes, in B.C. 740. In 2 Kings xvi. 6 we first read of Jews driven from Elath by Rezin, King of Syria, in B.C. 742. Moses and Joshua were Israelites, the latter especially, since he was an Ephraimite of the Ten-Tribed House (Num. xiii. 8—16). David was of the Tribe of Judah, but when he lived and wrote he was not known as a Jew. He was the King of Israel, as was Solomon his son. It may be, of course, conceded that Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah, as well as, perhaps, Hosea, Micah, Amos, Haggai, and Malachi were Jews of the Tribe and House of Judah; but Joel seems to have been of the Tribe of Reuben, Jonah of Zebulun, Nahum of one of the Ten Tribes, Habakkuk and Zephaniah of Simeon. Of Job's parentage no certainty exists. He seems to have been a patriarch whose writings Moses adopted as sacred and inspired. They come to us, therefore, with the *imprimatur* of an Israelite, and may not be really of Gentile origin.

The writers of the New Testament were all, save Luke, no doubt, Jews by common parlance, though some, such as Paul and, perhaps, Peter, Andrew, Nathaniel, and others, were Ten-Tribed men of Benjamin; Israelites, then, in political union with Judah, and, therefore, called by themselves and others "Jews." Regarding Luke much doubt exists. We do not conceive it is at all clear he was a pure Gentile. Commentators differ on the point. In the writings of one now before us we find these words: "It is probable that St. Luke was a Jew by birth and a native of Antioch, in Syria" (Dr. G. D'Oyley, and R. Mant).

Judging from analogy, when we find God employed Hebrew pens and Hebrew minds to deliver His message of grace to His chosen nation, and by them to the world at large, we think the preponderance of evidence is against the supposition (it is nothing more) that Luke was not a Hebrew, but a Gentile pure. Finding that God has always used Hebrew instrumentality to proclaim His Gospel, or good news, to sinful men, we argue that the British, to whom that high honour is now entrusted, in accordance with Gen. xxii. 18, and other passages of God's Word, must be Hebrews—Hebrews necessarily of the Ten Lost Tribes—which it is our object to prove.

IDENTITY DIFFICULTIES ANSWERED.

(*Continued from page* 160, *Vol. V.*)

PART XIV.

WAS "EPHRAIM-ISRAEL" EVER UNCOVENANTED AS REGARDS GOD'S PROMISES TO ABRAHAM?

A REMARKABLE question has lately been raised by the editor of *Israel's Hope and Destiny*—namely, that the redemption effected by the Lord Jesus Christ was required for, and operative only with reference to Ephraim-Israel, the Ten Tribes; but that Judah-Israel, or the Two Tribes, did not and do not need redemption at all, since they were never cast out of the covenant made by God with Abraham and his seed for ever. This view of God's truth is stated by the upholder of it to be vital, and one to be much insisted on as the key to all God's dealings with "His people" Israel and Judah. The grounds for the opinion just stated are, shortly, these, as detailed at page 197, vol. ii., No. 19, of *Hope and Destiny*:—

1. That Hosea i. 9 declared Ten-Tribed Israel to be "not God's people," and that such declaration *ipso facto* uncovenanted that branch of the Twelve-Tribed nation.

2. That the title of "God's people" was conferred on the Tribes of Israel by virtue of the Abrahamic covenants; and that when Ephraim-Israel became "not God's people," they therefore and thereon ceased to be inside that covenant.

3. That the Mosaic dispensation, law, and covenant did not confer on the Twelve Tribes the *status* of "God's people," as Exod. iii. 10 proves; and that, therefore, when constituted "not God's people," the Ten Tribes ceased to be under the Abrahamic covenants at all, and lost all interests under them.

4. That Israel was married to the Lord under the Abra-

Digitized by Google

hamic covenants, and, therefore, when "divorced" by the Lord (Jer. iii. 8), the Ten Tribes ceased to be God's covenanted people under the Abrahamic promises; and *every* tie was broken as such wife.

5. That the sentence of *Lo-Ammi* (Hosea i. 9), and the "divorce" of which Ephraim-Israel were the subjects, were one and the same thing, and constituted the Ten Tribes (just like the Gentile nations), without any covenanted relations with God at all—nay, rendered them absolutely *uncovenanted*.

These, we believe, are the chief grounds assigned for the view that as "*Lo-Ammi*" the Ten Tribes were at once cast out of the Abrahamic covenants, divorced like a false wife among modern nations, not *a mensâ et thoro* only, but *a vinculo matrimonii* also, without one single tie to connect them longer with their offended God and late Husband.

It is admitted, however, that in spite of this complete severance, the Ten Tribes were re-covenanted and re-united by fresh espousals with God, and Isa. liv. 5—8 is quoted to prove that fact. It is also admitted the divorce was "but for a moment," but the re-union was everlasting, since the "Lo-Ammi" people became again "the sons of the living God" (*Hope and Destiny*, vol. ii., pages 200, 201).

In replying to this argument we labour under the difficulty that we fail to understand *how soon* after the divorce *a vinculo* was carried into execution our friend admits the reunion took place. Was it when Christ came? If so, Israel of the Ten Tribes were outside the Abrahamic covenant between B.C. 721 and A.D. 1. The "little moment" was 721 years. If it was instantaneously after the captivity that Ephraim was re-covenanted, then there seems to have been no reason assignable for a decovenanting process, which was to be mended without an instant's delay by a prompt acceptance of a divorcée, to all her conjugal rights, who had certainly not then been redeemed by Christ, except by anticipation (typically), who had not repented of her spiritual adulteries, and had not then been "comfortably spoken unto her heart" in the wilderness of Great Britain by the Divine Bridegroom (Hosea ii. 14).

But this new view of a very serious matter is obnoxious to the following considerations—namely, that if in truth God uncovenanted Ephraim-Israel at the time to which Hosea i. 9 alludes (namely, when at the Median captivity she became "Lo-Ammi") then the following consequences ensued:—

1. That whereas God solemnly said, in Judges ii. 1, that "He never would break the (Abrahamic) covenant" with the Twelve Tribes, He did intentionally break it without scruple to ten-twelfths of those Tribes in B.C. 721; to which we say, God forbid!

2. That whereas God swore to Abraham that His covenant would be an everlasting covenant with him and his seed for ever (Gen. xvii. 7, 8; Luke i. 54, 55), it appears that oath was with reservations; and the "everlasting," and "for ever," did not mean continuity, but "abeyance" and "interruption" as regards the majority of the seed, thus introducing an element of confusion and uncertainty into God's oath and promises, to which we must again interpose our protest, God forbid!

3. That whereas Jeremiah, in chap. xiv. 21, deemed the bare idea that God could break His covenant even with Judah, the Two Tribes, as "a disgrace to God Almighty's throne," this view respecting the abrogation of the covenant with the great mass of the holy people, even with God's kingdom (Israel), is now asserted with a light heart as a right thing for the God of Israel to do. We urge again, God forbid!

How, then, do we meet the arguments of the writer in *Hope and Destiny?* Surely thus: "God's people" were Israel of the Twelve Tribes, and the chief portion—*i.e.*, the kingdom or House of Israel thereof, were *par excellence* "His Ammi." To punish them (His married wife) God disinherited her, by casting her out of her inheritance, and by depriving her of her name. She was sent out of the patrimony a disgraced wife, *a mensâ et thoro*, bearing no longer even her Husband's name of "Israel," separated from His ritual and service, left to serve stocks and stones and to wander by herself among her lovers, so far carrying a bill of partial divorcement with her, not indeed as a wife utterly divorced (as ours may be, *a vinculo matrimonii*); but as a wife judicially separated, but still maintained by her existing husband (*a mensâ et thoro*). We cannot assert that the conjugal or covenant relationship was utterly severed as alleged, while Jer. iii. 14 stands on record so immediately after Jer. iii. 8 was penned. Ephraim outcasted was still she of whom God immediately afterwards said: "I am married to you." Never was she, therefore, a divorced wife, in the aspect *Hope and Destiny* describes, separated and completely severed from her God; for even in her rebellion "her Maker was her Husband," as Jer. iii. 14 and Isa. liv. 5—8 prove. In fact, divorce has two aspects, which Mr. Onslow has not, perhaps, considered.

Again, if the sentence of Lo-Ammi, passed in B.C. 721 on the Ten Tribes, be the date therefore of her de-*covenanted* condition, when has Israel been *Ammi*-ed and covenanted again? When, since B.C. 721, have the Lost Tribes ceased to be *Lo-Ammi*, and recovered their covenant name of *Ammi?* Surely not to this hour? British-Israel is *Lo-Ammi*-Israel to-day, as even *Hope and Destiny* will admit; and, therefore, by its argument uncovenanted. But we have to-day all the covenanted Abrahamic blessings. Therefore we must be covenanted Israel. Thus both covenanted and also uncovenanted at the same time, which is absurd.

But it may be urged that the recovenanting of Israel took place when the redemption of Calvary was accomplished, and not before. Then was Ephraim standing outside the covenant of Abraham for about 720 years, at least, till when the great price was paid. If so, how is it that, in B.C. 612, only 108 years after she became the divorced *Lo-Ammi* wife, God said to her by Jeremiah (iii. 14), "I am married to you;" not "I will be married to you," but "I am married to you." "Thy Maker is thy Husband," B.C. 712, even before the deportation was fully complete (Isa. liv. 5)? How is it, too, that after the outcasting and divorce *in toto* of this faithless woman, the Lord said to her by Ezek. xi. 16 (in B.C. 594), and by Zech. x. 8 (in B.C. 487), "I will be to them as a little sanctuary in the countries where they shall come," and "I will have mercy on them, and they shall be as though I had not cast them off," even in their Lo-Ammi state? How is it also that Hosea, in chap. i. 9, even while they are Lo-Ammi (and, therefore, as mere Gentiles in God's sight, according to the argument under consideration), calls these outcasts "the children of Israel," still—nay, God's honoured sons, and *that* long before the day when "Lo-Ammi" is changed to "Ammi," and "Lo-Ruhamah" to "Ru-hamah" (B.C. 785, Hosea ii. 1)? How is it again that in Jer. xxxi. 9, God called this decovenanted Israel, in B.C. 606, "His son," nay, "His firstborn," He Himself being, He says, even then, Israel's Father, and Ephraim His firstborn? Finally, how is it that these outcasts, before Christ suffered, were termed by God's Holy Spirit, speaking by Caiaphas, "the children of God," though then in pagan and heathen, Lo-Ammi, uncovenanted darkness, but even at that day the subjects of the Lord's care and watchful guidance? (John xi. 52).

We have said enough. Ephraim-Israel was always, and is still, we believe, in A.D. 1881, under the Abrahamic covenants to which God cannot but be true, even if Israel often broke them, as we know she did (Jer. xxxi. 32). The same Lord who threatened Ephraim as He did in Hosea ii. 2, recorded of her the loving words the same prophet Hosea (xi. 8, 9, 10) spoke only 40 years afterwards, the very year she was Lo-Ammied.

In reference to the argument founded on Gal. iv. 5, all we would say is this: The law of the Ten Commandments was given at Sinai to the Twelve Tribes. From that time to this year of grace A.D. 1881, the law has never relaxed its grasp over even one son or daughter of the said Twelve (now Thir-

Digitized by Google

teen) Tribes. We prove the fact regarding the Ten Tribes outcasted thus: The Lord Jesus Christ was sent and came to *them* (Matt. xv. 24). He redeemed *them* (Luke i. 68). He saved *them* (Zech. x. 6). From what did He redeem them? From the curse of the law (Gal. iii. 13). When? When they were in their Lo-Ammi condition (A.D. 58, when St. Paul wrote the words). Therefore Gal. iv. 5, referring to them, also pointed to the fact that they, as well as Judah, who had their part in the redemption, were then under law, and could not by the nature of things be exempt from its curses if Christ's work was to avail for *them*.

God cannot, we see, give up His faithless one, because He is bound to her by the adamantine chains of an oath, a promise and a counsel which knows no breaking (Psa. cv. 9, 10). To suppose that God can break His covenant is to do dishonour to the Great Creator. To interpose even five minutes of "parenthesis" in God's continuing covenant love towards His fallen, sinful children of the House of Joseph, is to do the work of our opponents (the Rev. W. Barker, and others), who make the parenthesis to last 3,000 years, and frustrate the grace of God to Lost Israel. Rather let it be ours to honour God, by believing that His Word is true; and that "He visited and redeemed His people," Israel and Judah, neither of whom He has ever for an instant severed from the covenant of their espousals; but is to the Ten Tribes now, as He always said He would be, their faithful Father, Brother, Husband, Redeemer, Saviour, Friend, and Guide; their God for ever, without a moment's pause or cessation since first He chose them to be HIS PEOPLE (Joshua i. 5; Deut. xxxi. 6; Heb. xiii. 5), calling them "His people Israel" and "His people" by name, even during their captivity, and while "lost" in their Gentile graves (Jer. vii. 12; Ezek. xxv. 14, xxxvii. 12, 13; Hosea xi. 7; Amos ix. 9, 10).

MORE BLIND EVIDENCE.

DR. BONAR ON "SPIRITUALISING" SCRIPTURAL NAMES.

BY J. THOMSON.

ONE great obstacle to a clear understanding of Scripture is the pernicious habit we have got into of "spiritualising" everything we do not understand, and drawing spiritual lessons of a more or less comforting nature, in the style of many good commentators. But that this is not the right way to interpret Scripture, Dr. Bonar forcibly shows. He says:—

"The names Israel, Zion, Jerusalem, &c., are so commonly used among us to denote the Church of Christ that we seldom think of asking Scriptural authority for this appropriation. Custom has naturalised the expression, so that we think it strange to ask how such expressions came to be thus spiritualised. We take it for granted that Scripture as often employs the terms in this way as we do. Now we are not objecting to the use of such words in such a way. Israel, and such like Old Testament names, admit of being very aptly and beautifully employed as a figure for the Church of Christ; but taking it for granted that the New Testament does use them in this way, we conclude that such is their proper use under the New Testament dispensation, and proceed forthwith to spiritualise, without scruple, and without measure, any or all of the Old Testament prophecies which we suppose to be at present in the course of fulfilment" ("Prophetical Landmarks," page 307).

"There are really only two or three places in the whole of the New Testament where such names are used decidedly in what may be called a spiritual or figurative sense; these are such as that in Heb. xii. 22: 'Ye are come to Mount Zion;' and Rev. xiv. 1—8, which speaks of the Lamb and His company standing upon Mount Zion; and even this last can scarcely be said to be *spiritual*, inasmuch as, although the vision be symbolical, yet each part of it is taken from a literal scene, one object in which is the literal Mount Zion, which was in this way set before the apostle in vision. There are a few other such passages which are commonly interpreted in a figurative way; but even these are very few in number, and admit, we think, of being expounded in a more natural way.

"But even classing all these together, they form a very small proportion of the instances in which the names are used throughout the New Testament. For instance, *Jerusalem* occurs nearly *eighty* times, and *all* of them unquestionably literal, save where the opposite is expressly pointed out by the epithets *heavenly*, *new*, or *holy*. *Jew* occurs above an hundred times, and only four are even ambiguous, such as in Rom. ii. 28. *Israel*, and *Israelite*, occur above forty times, and all literal. *Judah*, and *Judea*, occur above twenty times, and all literal. . . . . It would appear, then, that the New Testament affixes the same meaning to these names as the Old did. It *preserves*, instead of changing, the former meanings of these familiar terms. It does not, indeed, preclude us from using them in a spiritual sense; but it plainly shows that such is not their natural and Scriptural meaning" (*Ibid*, pp. 308—310).

"We find the names used in the same plain and natural sense; and no intimation that in interpreting the prophets, Jew and Gentile, Israel and the Church, were to be used as convertible terms. No change of phraseology took place under the new dispensation; at least, in so far as the Divine record enables us to judge. Israel still continued to be used in the same sense in which it had been employed from the days of Moses, for the nation, or Church, of the Jews, the descendants of Abraham; and so also we may affirm of the similar names used by the prophets for that nation" (*Ibid*, page 308).

THE BIRMINGHAM ANGLO-ISRAEL ASSOCIATION.

ON Tuesday, May 31, 1881, Mr. F. W. Phillips gave a lecture in the Board School, Bristol-street, upon the "Lost Tribes of Israel." The Rev. Micaiah Hill presided, and said that the lecturer, who was about to speak, would not wish the audience to think they were Jews, but Israelites of the Ten Tribes, just as if he (the chairman) were to prove a man to be a Scotchman, he would not be proving him to be an Englishman. Many people were Europeans, the Saxons included, but all Europeans were not Saxons, so Jews, as well as the Ten Tribes were called Israelites; but the Ten-Tribed Israelites were not called Jews. If then the lecturer could bring proof from the Word of God and history that we were the Ten Tribes, it would be the most wonderful discovery of the day, and would be as marvellous a fact as God's preservation of the Jews during all these years of persecution.

The lecturer then said: There was no substitution for the literal Israel by Christian Gentiles, as generally supposed. God cast the Ten Tribes off and made them as Gentiles (Hos. i. 9), but this was not for ever, only for a small moment (Isa. liv. 6—8), for He treated them "as though not cast off" (Zech. x. 6; Isa. xli. 9). The New Testament knew of no such doctrine as this substitution, but of Gentiles benefitting by the presence and ascendency of the Hebrew olive tree, and thus the missionary work was dependent upon them, being now a specially Christian nation, because "Christ confirmed the promises given unto the fathers," to the literal seed, that the Gentiles might rejoice with His people Israel (Rom. xv. 9). The lecturer then showed how much England-Israel was spread abroad in every quarter of the globe, and how each section of colonists contained a band of true Christians, and how among that Christian assembly many Gentiles, who had emigrated from their fatherland, had joined them as a wild olive, contrary to nature, and were partaking of the root and the fatness of pure Protestant Christianity; and how England, in blossoming and budding, and filling the face of the world with fruit, was the means of being a blessing with Christ to all the families of the earth. Several other points connected with the Abrahamic covenant were touched upon to prove our identity with Israel, and after a collection to defray expenses, and the usual vote of thanks, the meeting terminated.

Digitized by Google

Review.

A Chronological and Geographical Tree, showing the development of the British Power and the affinity of the British Nation with the Lost Tribes of Israel. By A. C. Bell. Price 1s. (W. H. Guest, 20, Warwick-lane, London, E.C.)

"The Symbolical Tree of the British Empire," by Harry W. Farnall, of New Zealand, which was published last year and noticed in the BANNER, vol. iv., p. 366, has been followed by another development of the same idea, which in some respects is an improvement in the path which Mr. Farnall has the credit of having opened up. The merit of Mr. Bell's publication is that he has avoided some defects which were patent in Mr. Farnall's chart, and he has added some details which are highly useful for the elucidation of his subject. It was always a blot in Mr. Farnall's "Tree" that no attempt was made to classify the British possessions in such wise that African Gates, for instance, should not seem to grow on the American bough, the Channel Islands on the stem of New Zealand, and Socotra and Perim out of Australia. Mr. Bell has avoided these incongruities, and has improved on the idea besides, by indicating the dates when the various possessions of Israel were acquired, by means of parallel lines, numbered from A.D. 1600 to A.D. 1900, drawn across the chart. A profusion of texts, given *in extenso* in the margins of the chart, illustrate the points of our Identifications as shown in the Tree; and the ethnographical argument, too, is glanced at in a note at the left of the trunk of the mighty stem which represents the Twelve Tribes of Israel. On the whole, we quite see that the effort of Mr. Bell has given us a greatly improved chronological and geographical Tree; but we must, at the same time, note the fact that Mr. Farnall's is, after all, the original idea, and that the appearance of his Tree is more pleasing, as a picture, than his successor's. We mean to have both our "Trees" properly framed and exhibited on the walls of our library, and we hope many will follow our example. We are glad to see that Mr. Bell has the faith to deem the Transvaal still a part of Israel's outland Empire, growing out of the African bough; and that he feels with us that, in spite of present adverse appearances, it is after all, in the end, to be a true British Gate, perhaps of Central Africa. Who knows?

Correspondence.

THE THREE-FOOT RULE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I enclose a clipping from this morning's *Gazette*, giving an incident of the convention of engineers just concluded in this city, which will, I am sure, be interesting to the readers of the BANNER. From it you will see that Mr. Latimer is still opposing, and successfully too, the favour which was beginning to show itself towards the metric system amongst the scientific men in the States.

By the way, your correspondent who occasionally favours your readers with an article upon the Irish, seems to have missed a very important link in our Identity and theirs, especially as it seems most remarkably to confirm the perpetuity of the connection. The prophecy says, "They shall be pricks in your eyes, and thorns in your side" (Judges ii. 3; Josh. xxiii. 13; Num. xxxiii. 55). Now the motto adopted at the union was "*quis separabit;*" could anything be more unique? We formally joined them to our side, and then exclaimed, Who shall separate?

I wish I could afford to send you enough to secure a permanent supplement to the BANNER. The belief is gaining ground, and I wish you and your fellow labourers God speed.

I am, &c.,
A BENT OAR.

Montreal, June 20, 1881.

The following is "the clipping" "A Bent Oar" forwarded us from *The Montreal Gazette*, June 20, 1881:—

THE THREE-FOOT RULE—A PANEGYRIC UPON OUR BRITISH MEASURE.

Mr. C. Latimer, of Cleveland, one of the delegates at the recent convention of the American Society of Civil Engineers, is in appearance a typical American, but he possesses a veneration for British institutions, the dearest heritage of Americans, which does honour to one having a distinguished British ancestry. He loves the English inch, and he loves the Anglo-Saxon term, and he is determined that no effort on his part shall be wanting to retain that perfect measure as the national and only measure of his native country. When the American Society of Civil Engineers held their annual convention in New Orleans, it was resolved that members in any papers they read to the Society should state their measurements in the metric as well as the inch measure. This resolution, through the instrumentality of Mr. Latimer, was removed from the transactions of the Society at the present convention. On Saturday Mr. Latimer presented to the convention a powerful argument in favour of the British inch. He proved by a new demonstration that the British inch was the measure employed in the construction of the Great Pyramid, and passed a glowing eulogy upon the inch as a perfect and national measure. He also protested against the use of foreign names for weights, and was opposed to the use of the word gramme, preferring to retain the Anglo-Saxon grain. At the reception by President and Mrs. Francis on Friday evening, Mr. Latimer sang a new song, the theme of which was the British inch. It was entitled "The Three-foot Rule." The words were by the late Prof. Wm. J. Macquorn Rankine, the distinguished Scotch mathematician. He sang it first at a mathematical dinner in Scotland, at the metric craze there, and the words were sent to Mr. Latimer recently by Mrs. Piazzi Smyth, wife of the Astronomer-Royal of Scotland, and by Prof. Hilgardt, in charge of the Weights and Measures Department, Washington. Mr. Latimer had the words set to music, and called the song "The Three-foot Rule." He sang it for the first time in public on Friday evening last.

[The words are already published in the BANNER of June 22, 1881, vol. v., p. 260, No. 234, and we do not, therefore, repeat them here.—ED.]

THE PROFANE CUBIT.

To the Editor of the "Banner of Israel."

DEAR SIR,—The general belief among Anglo-Israelites is that the "*sacred* cubit," "cubit of the sanctuary," or "cubit and an hand's breadth," was 25 British inches. By general consent (I know of no other authority) the *hand's breadth* is always held to be four inches, which thus leaves 21 inches as the length of the Israelitish *profane*, or common working cubit.

Hosts of opponents, with more or less pretensions to knowledge and scientific acquirement, endeavour to deprive us of our 25-inch cubit by asserting the profane cubit to have been 18 or 20 inches, never 21 inches.

In the *Jewish Chronicle*, of June 17, under the head of "The Oldest Hebrew Inscription," I find a notice of the inscription recently discovered in the subterranean aqueduct, or tunnel, connecting the Pool of Siloam with another pool. "The inscription informs us," says the *Jewish Chronicle*, "*that the tunnel was exactly* 1,000 *cubits long*," and, says the same paper, "*the tunnel is* 1,708 *feet in length.*" The cubit used is consequently 1·7 feet, or *nearly* a foot and three-quarters—*i.e.*, *nearly* 21 inches.

Now, although this is long enough to upset our opponents, it does not thoroughly establish *our* view. The "*nearly*" won't do. It is *nearly* half-an-inch too short for our cubit. In other words, the tunnel, which is *said to be* 1,708 feet long, *ought to be* 1,750 feet.

Now who will volunteer to measure the tunnel? He must find some distinct points between which to measure, and he should place his work beyond question. Sincerely yours,

Tower of London. J. C. GAWLER.

NOTICE.—A desire having been expressed for a distinguishing badge to be worn by those who have the privilege of knowing themselves to be Israelites, a very pretty one has been designed, and is now made. It consists of a circle measuring an inch across, on which is placed a raised six-pointed star, composed of two Pyramids reversed, each line of which also measures an inch; a design which has also the interest of being the traditional signet of David. In the centre of the star, a motto in Hebrew expresses the duty of the believer, in the words from Isa. xliii. 10, "Ye are My witnesses." On the reverse of the badge are the Royal Arms, with quarterings and supporters in raised work, recalling by its imagery the promises of supremacy given long ago to Israel. Below is the answering motto, representing the confidence of the believer, "The Holy One of Israel is our King," from Psa. lxxxix. 18. These words also are in Hebrew, the sacred tongue, and the two mottoes are intended to point to the two aspects of the subject, heavenward and earthward. The badge is made of standard silver, and has a ring attached, by which it can be suspended to any chain. The price is 7s., and may also be had, strongly gilt, for 9s. Badges of a cheaper form, in bronze or other metal, can be made if there is sufficient demand for them. Apply to Miss A. Bethune, Balfour, Markinch, Fife, N.B., enclosing a Post-office order for the price, and 3d. for registering.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£ s. d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0 1 0
Each additional line	0 0 4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0 2 0
Each additional line	0 0 6
Births, Marriages, and Deaths—four lines	0 2 6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 12 4
Three " " " "	0 18 8
Four " " " "	1 6 2
Six " " " "	1 17 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

THE GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.
In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.
London: Robert Banks, Racquet-court, Fleet-street.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

PHILO-ISRAEL'S BOOK FOR CHILDREN.
THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.
London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 1s., post free 1s. 1d.
THE EGYPTIAN ENIGMA. A Plea for the British Yard: Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.
London: Robert Banks, Racquet-court, Fleet-street.

ISRAEL! AN EARNEST APPEAL FROM THE NEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes.
By the same Author.
"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.
"CHRONOLOGICAL CHART." Price 3d., post free 3½d.
"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.
London: Robert Banks, Racquet-court, Fleet-street.

PUBLISHED BY ROBERT BANKS,
RACQUET COURT, FLEET STREET, E.C.
A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d. 64 Demy 8vo. pages in wrapper. One dozen copies sent free for a post-office order for 6s. The best Pamphlet to place in the hands of a person unacquainted with the subject.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages, price 4s.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

The Bible Atlas. To Illustrate the Old and New Testaments. Price 1s., post free 1s. 1d.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d.

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gates," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d. by post 3d. extra.

The Banner of Israel. Edited by PHILO-ISRAEL. Monthly parts in stitched wrapper, 7d., by post 8d. Vols. I. and II., 7s. each; Vols. III. and IV., 8s. each.

Israel's Hope and Destiny. A Monthly Magazine for Advocating the Identity of the Lost Ten Tribes with the Anglo-Saxon Race. Editor: D. A. ONSLOW, J.P. Price 2d. monthly. Vol. I., 3s. 6d.

Now ready, demy 8vo., over 700 pages, price 16s.

THE CHAIN OF AGES,

Traced in its Prominent Links by Holy Scripture, from the Creation of Adam to the Close of the First Century of the Christian Era.

With Notices of Contemporary Gentile Chronology and Careful Investigation of the Evidence from Original Sources.

BY THE REV. WILLIAM BROWN GALLOWAY, M.A.,

Vicar of St. Mark's, Regent's Park, and Chaplain to Viscount Hawarden.

London: SAMPSON LOW, MARSTON, SEARLE & RIVINGTON, Crown-buildings, 188, Fleet-street, E.C.

Just published. Price 1s., post free 1s. 1d.

A CHRONOLOGICAL & GEOGRAPHICAL TREE

SHEWING THE DEVELOPMENT OF THE BRITISH POWER,

AND THE

AFFINITY OF THE BRITISH NATION WITH THE TEN LOST TRIBES OF ISRAEL.

LONDON: W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

JOHN T. W. GOODMAN,

High-Class Tailor,

47, ALBEMARLE STREET, LONDON, W.

MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

SPECIAL OFFER.

NEW

Feather Beds at Half-price

Over 5,000 Beds sold in Two Years.

The cost of any sized Bed is 1s. only per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper, and carriage to any station.

	£ s. d.
The "ROYAL" Double Bed, 6ft. 6in. long by 5ft. wide, 65lbs. in weight; two pillows, one bolster	3
The "WINDSOR" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 55lbs. in weight; two pillows, one bolster	2 15 0
The "PALACE" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster	2 10 0
The "COTTAGE" Single Bed, 6ft. 6in. long by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster	2 0 0

Feathers only, 1s. per lb. Price list and samples of Ticks only post free.

THOUSANDS OF TESTIMONIALS.

Theatre Plain, Yarmouth, Feb. 4, 1881.

DEAR SIR,—I had six beds from you last summer, and I have great pleasure in testifying to their excellence. I am recommending them to my friends, for the feathers are the cleanest, and the ticks the best made, I have ever seen, while each bed weighed more than the advertised weight.
Yours truly, GEORGE ISAAC.

SPECIAL COUPON TO *BANNER OF ISRAEL* ONLY. 27.7.81.
Entitles the holder to 5 lbs. Extra Feathers or 1 Down Sofa Cushion on ordering Bed before August 30.

All Orders must be payable to Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds or Quilts may be seen. P.O.O.'s payable at Ludgate Circus, may bepost-dated ten days if desired. Cheques crossed City Bank.

EXTRAORDINARY OFFER FOR 28 DAYS.

THE SHEFFIELD MANUFACTURING COMPANY have just appointed Mr. THOS. SMITH their London Agent for Sale (through advertisements only) of their Special Articles on cash terms. No shop rent or bad debts being incurred, the Agent is able to sell all goods at a small profit over cost prices. Mr. SMITH begs to inform his old and new customers that he is now prepared to offer a very handsome, full size, strong, well-made Tea and Coffee Service complete, consisting of four pieces—viz., Tea-pot, Coffee-pot, Sugar Basin, and Cream Jug, plated with Pure Silver (Sugar and Cream lined with Gold), and brilliantly burnished, for 25s.; and to every Purchaser will be PRESENT, without any extra charge whatever,

One dozen Silver-plated Teaspoons.

BANNER OF ISRAEL COUPON. 27.7.81.
On receipt of this Coupon, together with P.O.O. for 25s., I agree to send one complete Tea and Coffee Service, together with a Free Gift of One Dozen Spoons.

HUNDREDS OF TESTIMONIALS.

All Orders must be accompanied by Cheque or P.O.O. and Coupon, payable to London Agent, Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, E.C., where Specimens of the Goods may be seen. P.O.O. payable at Ludgate Circus; Cheques crossed City Bank.

GREAT and INCREASING SUCCESS of the Rev. E. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS and ILL-HEALTH.

SINCE the Rev. E. J. SILVERTON removed from Nottingham to Hackney, London, in November last, he has been obliged to find more commodious premises; He may now be seen daily (Saturdays excepted) from 11 a.m. to 7 p.m., in the City (free of charge); but his son, Mr Jesse C. Silverton, may be seen any day from 11 to 7; Saturdays 9 to 1. He will be happy to send his Book of Health and Treatise on Diseases of the Ear and Affections of the Eye, price 1s. each, or free to the readers of this paper.

Persons who cannot pay Mr. Silverton a visit should not fail to send for his books, of which 250,000 are in circulation—valuable to all persons not in health. For testimony to Rev. E. J. Silverton's remedy see *Medical Review* for May, *Christian Age* June 30, *Daily News*, &c. &c.

Note the Address—17, St. Bride Street, Ludgate Circus, London, E.C.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY JULY 27 1881. [*All rights reserved.*

Digitized by Google

"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. V. No. 240. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 3, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Calm before the Storm	317
British Trade and Its Amount	318
The British Flag	318
The Higher Patriotism. By East Anglian	319
"Till Shiloh Come."	319
A British Chaplain, Appealing for a Sailors' Home at Marseilles, gives Blind Evidence	320
Israel in Media.—Part I. By Robert Lamb	321
The Ascension and Return. By the Rev. A. J. C.	322
Why is Israel Favoured by the Lord?	323
A Parable Concerning the Identity. By J. Thomson	324
Identity Difficulties Answered. Part XV.—"Did Ten-Tribed Israel and Two-Tribed Judah Return Together from the Babylonian Captivity?	325
The Rev. B. Wrey Savile Again	326
Confirmation from Melbourne	327
"The Same Yesterday, To-day, and for Ever."	328
"The Enemy Coming in like a Flood."	329
Review	330
Progress in Cumberland	330
Correspondence	331
Israel's Scripture and Prayer Union	331

THE CALM BEFORE THE STORM.

OUR readers must have been particularly struck with the apparent calm which reigns in all those quarters where lately there was trouble, and whence we look for the premonitions of the great convulsion which is to be the knell of nations. Men begin to tell us that things cannot be so bad as we make them out to be, since where there was disturbance lately there now seems tranquillity, and a promise of the subsidence of those angry waters which terrified us so much. We reply that calms generally (oftener than not) precede a tempest; and that since we have Scriptural authority to expect one in this case, we should be mistaken in our reckoning if we approached "the great earthquake" without the occurrence of the fatal lull which St. Paul himself leads us to expect prior to the convulsion which is to rend in pieces "yonder ill-consolidated Europe." What says the inspired teacher of the Gentiles? "Concerning the times and seasons, brethren, ye have no need that ought be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall in no wise escape" (1 Thess. v. 1—3, Revised Version). Things, in fact, are to be so calm and deceptive that there will be a noticeable cry from the opponents, ridiculing those who talk of "destruction to come," or of a "sudden" outburst of God's wrath upon the inhabitants of the earth. They will say to us, as men are saying now, "Peace and safety." And such remonstrances, with our warnings, must be as marked a sign of these times as our opponents' constant declaration that the British are "Lo-Ammi"—not God's people—spoken with the same breath that they assure us "we British are a most Christian nation," and, therefore, *not* Israel at all, but Gentiles (Hos. i. 10; opposition pamphlets *passim*).

It is quite true that there is a lull in the political world, and it has continued some time. From India we hear of no active participation of British troops in Afghan affairs, and India itself is tranquil.

The Transvaal seems as dead as if there had been no British defeats, and no surrender of British honour to rebels.

Ireland has not broken out into open rebellion; and the *Times* assures us that matters there are "settling down;" that the triumphs of Mr. Gladstone's policy will be assured as soon as the Land Law Bill has passed the two Houses, and become operative. In fact, we were never so near prosperity in all directions, if only we could be made to see it and believe it.

Let us look into facts, however, just under the surface, and we shall find, we think, that the calm is only on the outer face of things, but that mischief is seething everywhere underneath.

What is the news from Afghanistan as we write? The Viceroy reported on July 13 that the troops of Ayoob Khan and the Ameer were approaching each other, and a pitched battle will soon take place to decide which is to be master in that distracted territory. Blood will flow like water there, which need not have flowed had the British troops held the ground God gave them. But for the civil war now raging in the Afghan territory who is responsible? Where rests the bloodguiltiness of every poor Afghan who must die in these fights, which need never have been fought?

In the Transvaal, where the silence of death seems to rest upon the proceedings of the Commission, come words of ill omen. On July 14 matters at Pretoria were as bad as bad could be. Business was nearly extinct, and "the situation," says the *Times*, "is still viewed with great apprehension. The claims for compensation against the Boer Government (!) have been admitted by the Commission to the extent of over one million sterling." Who is to pay this bill? The Boers, who have no trade, no credit, and no inclination to pay anyone? Will the British taxpayer have to disburse the bill, after having been badly beaten by the farmer rebels? after having had to surrender territory, honour, and *prestige*, must they pay also to the spoiled what the rulers of this afflicted nation brought upon them? We suppose the people must bow to that yoke too, in deference to a national will that has hitherto yielded in all directions, and is ready to yield whatever may yet be asked of

her by way of humiliation. If such humiliation did good to the Boers, or to the natives, who dread nothing so much as the restoration of Boer rule, we had had no cause for serious complaint, but instead of civilisation or moral progress being in any way bettered by our self-abasement before the Boers, we give back that country to barbarism and slavery, and in time to the bankruptcy from which we rescued it, when at its own invitation we annexed it.

Then there is the case of Ireland. In what respect is that country returning to a condition of loyalty and peace again? It is notoriously still held down by a large force of British troops, but for which no warrant of the courts would run in the West and South of Ireland. Two hundred or so of its political agitators are now in prison, untried, deprived of liberty by a "Coercion Act," which, being necessary, proves that the country which can only thus be kept in peace is still in a dangerous condition. We see no peace yet for Ireland; and as to the Land Law Bill now before the House of Commons, even if it passes the two Houses and becomes law, will the Irish be permitted by Messrs. Parnell & Co. to accept it with contentment? And if they do accept it, what can be hoped from legislation which seems likely only to drive capital from the land, induce the best landlords to give up their profitless estates, and send the people, miserable and poor enough already, to greater depths of misery and poverty, till, as the only remedy, the masses must emigrate, and leave Ireland to the loyal Anglo-Saxons, whose numbers would soon, if left to themselves, overpower the fading Canaanite element, and stamp it out.

Abroad we see no signs of the coming reign of peace. France has followed her first false step by others, and seems committed to a war of races, which may re-open the Eastern Question, with terrible results. Russia has triumphed in Bulgaria, and we must wait to see what the end of that will be.

On the whole, we think the present a period of grave crisis, and look ere long for important events to terminate a calm which, we believe, precedes the coming storm. The Great Pyramid's chronology has been attested by the results of the Census to be coincident with our current reckoning; and that being so, next May will see us at the end of the fatal, or seemingly fatal 1881·6 period, when the Grand Gallery comes to an abrupt termination. It then introduces us, we suppose, to the end of the present dispensation; the collapse of the Papacy and the Mahommedan heresy at once, and brings on the great earthquake woe on sin-stained Europe. It then, too, we hope, restores Israel with Judah to their own land; and (glorious thought!) brings us close to the event which, after that, cannot be long delayed—the appearing in glory of the King of Israel, even the Lord Jesus, to reign over His ancients gloriously, in Mount Zion and in Jerusalem (Isa. xxiv. 23).

BRITISH TRADE AND ITS AMOUNT.

We put together a few figures that our readers may see the value and volume of Israel's trade with the world, and especially in what order some of our various customers come in reference to the amount of their dealings with us. We take our facts from a leader of the *Times* of May 30, 1881, and we conclude we may depend on the accuracy and authenticity of our statistics.

First, then—Israel's total exports and imports to-day amount in value to £650,000,000 annually, or to £1,800,000 daily. Our exports to France only, of British produce, is 15 millions annually. Our exports to the United States are about the same, 15 millions. Our exports to Germany and Australia are 20 millions annually each. While we export to India (our best customer) 25 millions yearly.

Comparing the exports and imports of Great Britain with those of France, we find France now exports and imports 320 million pounds worth of goods; Great Britain, as we have seen, 650 million pounds worth (thus "the head and not the tail"); while in the three years before 1860 we, on an average, exported and imported only 325 million pounds worth—a rise in volume of 100 per cent., or double, in twenty years. Since 1860 our trade with France has trebled; then it was 24 million pounds, now £70,000,000. Our export of domestic produce to France was, before 1860, 5¼ millions, now it is 15 millions—nearly three times greater. The trade with all the world of the same character has risen 65 per cent., or from 122 millions to 200 millions. Of our entire foreign trade that with France is about one-ninth.

Our total trade with the United States is 120 millions a year; with France 70 millions; with Germany about 55 millions; with India the same; and with all the Australian colonies only 45 millions. Our best customers, then, all round, are our Anglo-Saxon Israelite cousins, Brother Jonathan, France next, Germany and India the third on the list (being ruled equal); while Anglo-Saxon Australia comes fourth in the great category of the customers of the mighty trader, Israel. On the whole, then, the result shows that the mass of our trade goes to, or comes from our own Anglo-Saxon kinsmen beyond sea, Israelites themselves; and that our heathen Empire does much to swell the volume of our boundless trade. With our Gentile neighbours, France and Germany, we have a great commerce, a fact which God's Word clearly recognises in Isa. liv. 3, lx. 11, 16, lxi. 6, &c. Under any circumstances Israel is "the head and not the tail" regarding her export and her import commerce with the world; and here again she fulfils the prophecies, being "Israel obedient," and, therefore, blessed in every way, as provided by Deut. xxviii. 1—14. Israel, praise YE the Lord!

THE BRITISH FLAG.

We take the following from the *British Flag and Christian Sentinel*, the organ of the Army Scripture Readers' and Soldiers' Friend Society, No. 16, for April 1, 1881, page 39. The writer of the notice appears to be an Israelite; at any rate, he identifies ours as a "Christian nation," ever victorious in battle *(save on a few occasions lately near the Transvaal)*, and fighting under the banner of the Lion of Judah, and of the cross of Christ. Our extract is as follows:—

"In the year 1191 Cœur de Lion—*i.e.*, Richard the First—was acknowledged King of Jerusalem; when in commemoration of that auspicious event he introduced the device of the Lion of the Tribe of Judah into the Royal Standard of England, where it has remained as the most prominent figure for six hundred and ninety years. Further still, the Union Jack, that daily floats over our forts and vessels of war in every quarter of the globe, is composed of three crosses, being those of St. George, St. Andrew, and St. Patrick, beautifully combined in one noble flag. Here, then, are our national colours, the Lion of Judah, and the Cross, both emblematical of our Lord and Saviour Jesus Christ. Are we not emphatically a Christian nation? If we are not, surely we ought to be. Ah! Russia may boast in her double-headed eagle; France in her tricolour; Turkey in her crescent moon; but our army and navy goeth forth to battle under the banner of the King of kings, the 'Alpha and Omega,' and since they have done so who has been able to stand against their prowess? None, none! for victory not only crowned our arms at Waterloo and the Crimea, but in every part of the world; and our mariners can still proudly sing, 'Britannia rules the waves;' and while we are faithful in our allegiance to the Almighty Jehovah He will continue our infallible Guide and Defender; nor do we want any other to fight for us but Thou, O Lord, for, 'from everlasting to everlasting Thou art God.'"

Digitized by Google

THE HIGHER PATRIOTISM.

By East Anglian.

Emerson, speaking of the Roman occupation of England, says, "The Roman came, but in the very day when his fortune culminated, *he looked in the eyes of a new people that was to supplant his own.*" He also says, "The stability of England is the security of the modern world;" and in another place, "Whilst they are some ages ahead of the world in the art of living; whilst in some directions they do not represent the modern spirit, but constitute it—this vanguard of civility and power they coldly hold, marching in phalanx, lock-step, foot after foot, file after file of heroes, ten thousand deep."

I know that we are taunted with our patriotism, yet I must here plead "not guilty" of quoting these remarks for the purpose of making anyone proud of his country; indeed, I think there are very few who understand what our patriotism really is. I can tell our opponents what it is—and it is that everyone should know *the cause* of the greatness of the British Empire, the cause of this tremendous effect and fact, and that we should *nationally conceive the responsibilities of the position in which we have been placed by the Divine Ruler of the world.* God knows if we had not other than human power on our side we should soon have to give up our teaching of the "higher patriotism" in these days, when the "men in office" are beginning to shudder at, and shirk our *national* responsibilities. It must be a sad sight to those who know not the great *cause* of their country's stability and power; for when an Empire grows afraid of its own greatness, it is a certain sign that some great crisis is at hand, which may topple it down from its high estate to the low level of the ruined empires of the past. We, however, do not trouble ourselves with any such misgivings, but make it our duty to teach the "higher patriotism" of which we have spoken; for we are sure that until the nation knows its origin, and the responsibilities attached to the same, we can never be fully blessed ourselves, nor be a true blessing to the Gentile nations—that is to say, without being a curse as well. In the meantime it is our duty, also, to oppose that which is opposed to "Empire and Liberty," and to support that which supports *them.* "Empire and Liberty," says one; "there's your Jingoism again." But I tell you, "No." The "Empire and Liberty" of Britain are the nearest roads to that "everlasting peace" of which we hear so much, but of whose manner of advent and possible attainment so much ignorance is displayed. "Empire and Liberty." Remember what your republican "Dilke" says of the British race—that "it is destined, perhaps, to overspread the earth."

As to your origin, then. What shall I say, that if God's promises and faith can be broken, you are a Gentile nation? I will not say so, because history is against *that.* But I will say that God's promises cannot be broken; and that not only do you *occupy* the prophetical position of Israel, but you *are* the literal descendants of Israel. Some people, however, whose eyes are blind to daylight, and whose hearts are steeled against the truth, inform us that there is a great break in God's dealings with His ancient people; that the Israelites *were* His people, and *will be* again in the future, but *now* are the "times of the Gentiles." How little they who say this endeavour to understand God's perfect plans with reference to the "consummation of all things;" how little do they heed the loving words sent after the outcast nation, "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." Mark that emphatic "will I gather" is quite unconditional; and remember that the Ten Tribes were not "gathered" into Palestine, so that, unless "small moment" means more than 2,500 years, God's Word is not true, if Israel has not been gathered into some land other than Palestine.

But let us consider a moment the position of Israel. Does anyone imagine that Israel's work could ever have been successfully accomplished in Palestine alone? The facts connected with God's choice of them are entirely against this assumption. If the centre of their *national* power had always remained in Palestine, we may be sure that the influence, the God-given influence of their race would have been felt all over the world, that they must have sent out colonies (as, indeed, some tribes did before they were outcast) and taken possession of the strongholds of the globe, receiving therewith the precious things of the earth, "to the utmost bounds of the everlasting hills." But, remember, all this was to be for the good of mankind at large, and as an everlasting witness to the Identity of God. It is sheer nonsense to say that God's purposes in Israel could have been bounded by Palestine. But it is wonderful to observe how their punishment has been for their good; for, when they were outcast, to be "wanderers amongst the nations," see how, in the long march to their new place of gathering, they carried with them the beauty and strength of the races with whom they came in contact; this "mixing," indeed, is the secret of the physical strength of peoples, and is, perhaps, humanly speaking, the *measure* of national life. You will, therefore, at once see that as the Israelites were to become "the fifth and last empire," it was positively necessary that they should "mix" with Gentile nations, or rather allow Gentile nations to "mix" with them, Israel retaining, in God's sight if not in man's, her racial Identity, the Gentiles losing theirs. We know that all this has been fulfilled in the British race in the past, as it has not been in any other race, and for the future it *can* only be fulfilled in the British race, in America, and our colonies. Why, then, do we refuse to acknowledge our origin? why do we "shirk" our responsibilities, as the "people of God," when we know, on the authority of the Bible, that the continuity of God's dealings with His people has never been broken, and while history confirms, in clear and unmistakable tones, the fact of that continuity in the past and present of the British race?

"TILL SHILOH COME."

Mr. R. Forester Mushet, C.E., of Cheltenham, has returned to the charge in a letter to the *Evening Telegram and Express* of that town, under date July 9, 1881. We have felt inclined to engage both this gentleman and the Rev. Mr. Lyne in a public discussion in the paper in which their attacks appeared. Our attempt was met and defeated by a bill from the worthy editor, of 7s. in the first instance, and 5s. in the case of the second paper we sent. The honour being declined, on our part, the journal kindly published the first answer we submitted, as a matter of courtesy, *gratis*, but the second remains in abeyance from our inability to see the justice of paying for the defence of "our Identity" in the *Telegram and Express*, while our opponents seem to have the privilege of free *entrés* to attack, or are willing, as we have since heard, to pay heavily for the privilege. Mr. Mushet's present rejoinder "pleads the general issue," and traverses the whole ground. We must leave him in possession of it. On one point, however, we have something to say, and shall take his observations as our text. They are underlined by the author in sending us the paper, and we conclude, therefore, he lays much stress upon the validity of this argument. We propose to state his view, and afterwards urge ours, asking a discriminating public to strike the balance, but resolved, for our parts, to leave the matter there.

Mr. Mushet says, regarding "Shiloh" and "the sceptre," what follows:—

Scripture tells us that the sceptre shall not depart from Judah "till Shiloh come." Now Shiloh was the name of a place, and Shiloh is also an adjective, signifying "peaceful." But that the

expression, "till Shiloh come," means Christ's first advent, no one, even the most tremendously ignorant, will dispute. Now at the crucifixion, Pilate prophetically ordered the inscription, "This is Jesus, the King of the Jews," to be written up in Greek, Latin, and Hebrew, and Pilate refused to qualify this inscription, to please the Jews. So Jesus was thus proclaimed to the world as King of the Jews, and therefore the holder of the sceptre of the House of Judah. The Anglo-Israelites have, however, dethroned Him, the Omega and therefore the last King, and have placed His sceptre in the hands of our British Queen! I do not suppose that the infatuated Anglo-Israelites intentionally blaspheme, far from it; but this doctrine is rank blasphemy, and nothing else. As the BANNER has asked me to make a real effort, and to try again, I have done so, and I hope Anglo-Israel may realise the "tremendous" error it has set forth, and abandon it.

We venture to take exception to several of Mr. Mushet's statements here recorded, and we formulate our objections thus:—

1. That the words, "till Shiloh come," cannot mean Christ's first advent without violating Scripture, history, facts, prophecy and logic.

2. The Lord Jesus Christ claimed to be, *de jure*, "the King of the Jews," but that *de facto*, He was, while on earth, nothing of the sort, and is not to this hour. Of course Mr. Mushet will write us down "rank blasphemers," and "tremendously ignorant" for maintaining these self-evident theses, but we hope to turn the tables on him presently, showing that he lacks Christian charity in presuming to judge his fellow Christians, who are believers in the same Lord, and that as to the facts, he is not acquainted with the Word of God and history sufficiently well to contest these points with us with success. For,—

First. If Christ's advent was the fulfilment of the prophecy in Gen. xlix. 10, and He was then the "Shiloh" destined to "come," history gives the lie to prophecy, since the sceptre had departed from Judah when Zedekiah's eyes were put out, B.C. 588 (2 Kings xxiv. 7). No King of the House of Judah has ruled over the Jews since, from that hour to this; and as to a "Lawgiver" in the sense of the Scriptural "Ruler" over Judah-Israel, there has been none such these 2,470 years. Again, the predicted Shiloh, when "come," was to gather the people (God's "Ammi," the Hebrews) to Him. Did the Lord Jesus Christ "gather" Israel to Him 1850 years ago? On the contrary, "He came to His own, and His own received Him not" (John i. 11). So far from gathering He scattered, the Jews, when the city was broken up by Titus, and His work of gathering, not only Judah, but the other scattered House of "the children of God," was notoriously not effected by the Saviour, but seeks a grand and yet future fulfilment. Mr. Mushet must be unacquainted with Caiaphas's prophecy in John xi. 52, or he must have some strange way of showing that the Lord has already gathered His two folds of Israel "into one" as yet? We should like to hear how he meets this difficulty, or can prove that Christ, in His humility, fulfilled the latter clause of Gen. xlix. 10. We submit He did not fulfil it. Therefore "Shiloh's coming" is yet future, and "the sceptre" has not yet "departed from Judah, nor a Lawgiver from between his feet." One of Judah's House must be reigning consequently now, and we find her on the British throne ruling Israel.

Secondly. The Lord Jesus Christ never was, *de facto*, King of the Jews while He was upon this earth. His was the right. But He never assumed the royalty and power. His time had not come. He told Pilate so plainly (John xviii. 36). "Now," He said, "My kingdom is not from hence. If My kingdom were of this world, then would My servants fight," He added. But they did not fight. Therefore He was not the reigning King of the Jews when Mr. Mushet says He was, Q.E.D. But is He now seated on David's throne? Nay! He is on His Father's (Rev. iii. 21), The possession of "His own throne," which is David's, an earthly one in Jerusalem, is yet future (Rev. iii. 21; Matt. xxv. 31; Luke i. 32, 33). We find then that Mr. Mushet is wrong at all points, and his errors arise from defective acquaintance with the Scriptures. In regard to his logic, we beg to point out that because Jesus was "proclaimed to the world as King of the Jews," it does not in the least follow He was therefore, "as the King of the Jews," "the holder of the sceptre" of the House of Judah then. He is *coming* to reign. But we defy Mr. Mushet to show us from the Word of God that the Lord has assumed the sceptre and the throne of David at any time, even for five minutes, since and up to now.

We may, then, retaliate, and ask for a verdict that the Anglo-Israelites are not "infatuated and rank blasphemers," as Mr. Mushet, following the Rev. J. B. Clifford and others, uncharitably and presumptuously says, but that he is himself in error, and ought to be sorry for the *laches* of which he is guilty.

Mr. Mushet boasts that the Rev. C. W. Hickson has fallen beneath his lance in regard to the allegation all Israelites maintain that in the Scriptures "Lost Israel" are reckoned as Gentiles in God's sight. We have in the BANNER maintained that dogma over and over again with success. If we be in error in respect to that view we should like to hear Mr. Mushet explain to us such texts as Hosea viii. 8; Luke ii. 32 (Revised Version). How is Christ a light for "the unveiling of the Gentiles," or "an apocalypse of the Gentiles," as the original has it, unless Israel, lost among the Gentiles, Lo-Ammied and "Gentilised," is to be revealed and unveiled?

Mr. Mushet has his task, and we hope he will publish another pamphlet explaining these matters on his principles of interpretation. In doing so, we counsel in all earnestness a little less violence of language, and a little more Christian charity.

Mr. Mushet's denunciations of the British people and their wickedness are just, and we quite re-echo his words. They are all he says. But God dwells with them exclusively for all that, if Israel, and that because He promised He would. Christ dwells exclusively with those who are His (John xiv. 21—23). But Christians in heart and in life are no better, we suppose, than St. Paul; and he was after his conversion the *chief of sinners*. "The chief" (1 Tim. i. 15), let Mr. Mushet mark that; none worse than St. Paul, the aged servant of Christ, and he spoke what the Spirit dictated. Let not Mr. Mushet then affirm that because the nation is very vile, God cannot therefore dwell exclusively with British-Israel. Haggai ii. 5, and Exod. xxix. 45, 46, shatter Mr. Mushet's argument to pieces, and prove, with Psa. cxlvii. 19, 20, that God keeps His word, whatever Mr. Mushet's estimate of the Almighty's truthfulness and faithful dealing may be. He swore to His friend Abraham. That suffices for us. Mr. Mushet still doubts his Maker, and requires not merely that He should fulfil His promise, but that a condition be interposed which God did not make—namely, that to merit His blessing Israel must be worthy. Mr. Mushet must study the Bible again, indeed he must. His theology is not there. Our's is.

A BRITISH CHAPLAIN, APPEALING FOR A SAILOR'S HOME AT MARSEILLES, GIVES BLIND EVIDENCE.

IN the report for 1879 of "St. Andrew's Waterside Church Mission," "The British Chaplain's Appeal for a Sailors' Home at Marseilles" contains the following remarkable sentences, to which our attention has been drawn by the Hon. Secretary of "Israel's Bible and Prayer Union." He says:—

"It would be difficult adequately to express what England owes to her sailors. They have enabled her to *encircle the earth with the girdle* of her settlements. From every clime the ocean harvest of all that ministers to the luxuries of life, is, thanks to them, *daily and nightly* flowing into her full harbours. It is to their hardships, perils, and intrepidity she is indebted for her

Digitized by Google

immunity from foreign aggression. They have enabled her, *alone of nations*, to preserve inviolate her hearths and altars. Have they met a commensurate return? 'Cast thy bread upon the waters, for thou shall find it after many days.'" (The italics are ours).

The chaplain, being a Briton, sees clearly enough the following points :—

1. That the British possessions "girdle the earth."

2. That her full harbours (or gates) are "day and night continually open" to receive the imports of every clime.

3. That her home soil is never insulted by the foot of foreign foes.

4. That the British, "*alone* of all nations," thus preserve inviolate their hearths and altars.

Of course, the British chaplain did not stop to inquire "the why and wherefore" of these peculiar privileges we English enjoy. We Israelites could tell him! These are four of our chief identities!

No. 1 is God's promise to Israel, as stated in Deut. xxxii. 8.

No. 2 is Isaiah's promise regarding Israel's home Gates (Isa. lx. 11).

No. 3 is the promise which 2 Sam. vii. 10 details regarding Israel's security in her God appointed place—great Britain, and

No. 4 points to the fulfilment of Balaam's first prophecy, that Israel shall "dwell alone" (Num. xxiii. 9).

The British chaplain declares all four are fulfilled in the British nation. And the British chaplain is obviously quite right. Why is it so? Because of her British sailors? Surely not. These blessings come direct from God. The British sailors are, it may be, God's means He uses to fulfil His purposes, and to bring out those identifications of His people Israel, which He declared in His Holy Word they should exhibit in the "latter days."

The fact that British possessions "girdle the earth" we presume comes of God's determination that it should be so, as expressed in Deut. xxxii. 8, and not because the British tars (God bless them!) are brave and strong.

That our British ports are "open day and night," is no more a consequence of our sailors' bravery than of the fact that our British homes have not been invaded by the French or other foreign enemies of our race. Had we not been Israel, Napoleon Bonaparte had landed. For it was a mere "accident" (humanly speaking) that prevented it. It is God's will, and His purposes towards Israel, but nothing else, which has kept our ports "open day and night continually," to enable the wealth of the Gentile earth to be poured into Israel's lap, as promised in Isa. lx. 11.

And as to immunity from foreign aggression, does "the British chaplain" really believe that unless God's good providence had watched over our race and protected us (being Israel) according to His promise (2 Sam. vii. 10), we should have been spared the indignity of foreign invasions, not once, but many times? William the Conqueror landed, and took possession of the island. Why not Napoleon the Great? William III. of Orange came over from abroad and seized the throne against James II.'s consent and will. Why was the Armada impossible as an effort at invasion by the king of Spain. The fact is, the British chaplain does not know who the British are, nor what their defence as Israel really is. He sees the results of God's merciful promises in His people's favour, and puts it all down (naturally) to the means he sees God uses to carry out His purposes. But he may be sure of this, the British sailor has no more to do with the matter, as the originating cause, than the glorious sun, which warms the earth, has to do, as the prime cause, with the harvests which God, not the sun, grants to a grateful nation when they gather the produce of their fields into their store-houses and their barns. Israel, praise ye the Lord!

ISRAEL IN MEDIA.

By Robert Lamb.

PART I.

There seems a morbid fear, in some quarters, of the consequences of finding the Anglo-Saxons and the Israelitish nation present in Media at the same time, as was shown some time ago in the article, "Mr. Gladstone on the Anglo-Israel theory" (Banner No. 46, Nov. 14). Accordingly, we find in a philippic against Anglo-Israelism, an opponent making the following extraordinary statement:—

"Our opponents allege that the Ten Tribes were located in Media, on the shores of the Caspian Sea, whence they emigrated at various times, and under various designations, until at length they all arrived in the British isles. But it was only a portion of the Ten Tribes that were located in Media. Several whole tribes, Manasseh being one, were located in Mesopotamia, in the very region from which Abraham had migrated to Palestine, and distant only some two hundred miles from Antioch, where the disciples were first called Christians."

Anglo-Israel writers are considered subject to delusions. We therefore propose to bring forward the testimony of a writer who even our opponents must admit is an authority on the subject, and who will prove for us that the *whole of the Ten Tribes went to Media*, and not, as is asserted, a part of them only—the rest to Mesopotamia. The authority we quote is James Bell, editor of Rollins's "Ancient History" (Blackie and Son), who says in a footnote (vol i., p. 133):—

"To what place the Ten Tribes were carried captive has been a subject of interesting inquiry from the days of the fathers down to the present time—particularly to those Christians who have an anxious concern for the long-lost seed of Abraham, who are looking forward to that glorious period when all Israel shall be saved—who believe that though the veil or face of covering is still upon their eyes, yet still, *as a nation*, they are beloved for the Father's sake—who believe that the Redeemer shall come to Zion and turn away ungodliness from Jacob—gather together the outcasts of Israel from all the countries whither they have been driven and restore them to their own land. In order that this question may be conducted with any rational hope of success, a person must be something more than a mere classical or biblical scholar; he must not only be deeply versed in Hebrew and Greek, be an erudite commentator on holy writ, he must also be well acquainted with Oriental history, antiquities, and geography, particularly with that of all the tract that lies to the East of the Euphrates, and between the Caspian Sea and the Persian Gulf. Unless he has paid minute attention to the geography of this region, and diligently compared modern names and modern descriptions with those meagre and scanty notices that are to be found in the Greek historians and geographers, his learning will be of very little use. The captivity of the Israelites was accomplished at two different periods, and by two different princes, Tiglath Pileser, and Shalmanezer, at an interval of twenty years. The Syrians of Damascus were also carried away captive by the former of these princes some short time after the transportation of the two tribes and a-half, and the place where these Syrians were carried is called Kir. Now the question is, Where is Kir? and is it the same district or region whither the former were transported? We say it is not. By this appellation Assyria only is meant, and never Media. This is plain from Amos ix. 7, 'Have I not brought up the Assyrians from Kir?' Again (chap. i. ver. 5), 'The Syrians shall go into captivity to Kir.' Isaiah xxii. 6, 'Kir uncovered the shield.'

"In the first of these quotations it is clear that Kir was the original country of the Assyrians, in the same manner as the Israelites abode in Egypt before the Exodus, or departure thence to Canaan, and as the Philistines abode in the isle of Caphtor before they seized the maritime coast of Canaan.

From this it may be inferred that Kir does not mean, in strictness of speech, the low tract that skirts the Eastern bank of the Tigris, or what is now called Lower Koordistan, but the mountainous region that lay to the North and East of Nineveh called the Upper Koordistan, including Carduchia or Corduene. This was the primitive abode of those afterwards denominated Assyrians; the place whence these hardy mountaineers descended and seized the level tract that lies between them and the Tigris, and perhaps communicated the name of Kir to their new conquest. We know that in all countries mountaineers are more warlike, hardy, and brave than the inhabitants of the plains. It is also well known that those of the mountainous region to the North and East of Assyria, and to the South and West of Armenia and Media, have been comparatively an independent race of men in all ages, owning but a slight and precarious obedience to the sovereigns of Nineveh, or Media, or Persia, or in after days to the Parthians and the dynasty of Sassan, and are even now almost entirely independent of either Turks or Persians. Now, when the Syrians were carried captive to Kir, I understand by that appellation the Upper Koordistan, or the tract North of Mosul, in the vicinity of Amadia. The very name itself is still preserved in the country. The loftiest ridge of the Koordistan mountains is called Kiare, according to Mr. Otter. The province adjacent to this range is called Ha-Kiare by Niebuhr. The river of Julamerick is also denominated the Ha-Kiare river. The Kiouran tribe of Koords inhabit the Eastern or mountainous part of Assyria, according to Otter. We have also the city of Kirkook (the Corcura of Ptolemy), to the North of Bagdad and Kirkisia on the Euphrates (the Carchemish of Scripture), and other places of less note with the prefixture of Ker or Kir to them.

(To be continued.)

THE ASCENSION AND RETURN.

A Sermon Preached in Oldham Church, May 29, 1881.

By the Rev. A. J. J. C.

"And as they heard these things He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, A certain nobleman went into a far country *to receive* FOR HIMSELF *a kingdom and to return.*"—Luke xix. 11, 12.

EXACTLY what gave that impression to the multitudes just now ascending to Jerusalem, we cannot tell, but there it *was* in one of its strongest phases, and with that strange conviction of its suddenness which we are all along led to expect. The idea has much faded with time, and the hope has to a great extent been rudely thrust aside by some of the more material pursuits and grosser pleasures of this world.

For many years the thought and the hope of the kingdom of God has lain in a dormant state. But now once again, there is a strong hope, and a decided expectation awakening in the minds of men, that the time is not far distant, when, what to the people of our text was deferred, shall be fulfilled to us. It is a hope and an expectation, which is more immediately brought before us at each Ascension-tide, and, we may say, each Ascension-tide presses it with more certainty upon us,

The last word which fell to us upon earth from the ascending Lord was the promise *not of our own ascension*, but of His own *return*, and His return to *this earth*. It is this which fastens in a peculiar sense the fact of a coming kingdom of Christ upon our attention. There had always been a strong impression that this should take place, and we can easily believe that the nation which cherished, as it does to this day, the memories of a past, in which the very hand of God touched, and led them; a past in which the glories of their country were upon the lips of all the rest of the world; a past in which the manifestation of God in the worship of the temple was a thing unheard of elsewhere, for there they knew Him as the "*living* God." With such a memory, I say that it was to be expected that the broken remains of the nation should look with a pardonable impatience to the restoration of a glory which should be greater even than their greatest past.

Events seemed to favour their hope. The mysterious rumours of the birth of Jesus and the attendant circumstances, pricked their already zealous desire, and fanned its flame. The gathering momentum of our Lord's ministry, which was accompanied by such evidence, that repeatedly the suspicion forced itself to the front, that He *must be* the Messiah. The still more remarkable fact of His resurrection, a miracle of miracles, added double assurance to their hopes, and led to the final question in Acts i.: "Lord, wilt Thou *at this time* restore the kingdom to Israel?" There was no question as to the *fact, it was only a question of time*; and our Lord's words, in answer to them, not only permit, but compel us to believe this to be so. It passed away from *them*, and they are resting still in the expectations, which their faith grasped. The eyes of all the past generations are still turned thitherward, and we too are joining their faith and hope every time we say, "Thy kingdom come." To us, as to them, there comes a season of a quicker pulse of hope, the fever of expectation rises, and as the converging lines of the dispensation of this grace of our God carry us forward, we seem to see, too, in the near distance, something of the same realised expectation which has greeted and kept alive the faith of the Church in all ages. Distinctly, brethren, the very central hope of the Christian Church is that fulfilment which the Ascension assures us of. We remember the Lord's death in our Holy Communion only "*until His coming again.*" It is as if the Church were ever at the door of hope and expectation, and week by week she trimmed her lamps, and fed them with oil, as at her Holy Communion service she watched and waited *until her Lord should come.* The Ascension is the promise and the guarantee of the *Return.* "*This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.*" Nothing could be plainer than that. If we will content ourselves with the plain facts, and not invent a pious theory to suit the fancies of ignorance, we shall find our way fairly clear. And I cannot but think that the parable of our Lord given in the text is the best exposition of the Ascension that we can have. It evidently was spoken to that purpose, and it was spoken *by the Master Himself*; it bears, therefore, the *official seal* of truth. What is it then? It states the very fact we think of to-day in the Ascension—namely, that the Nobleman *has gone away*, aye, and He has gone to that country which we generally think is very far away, and which to some will always be a *far off* country, as they look across the deep gulf, as Balaam looked when he said, "I shall see Him, but not now; I shall behold Him, but not nigh."

We think, I say, of the fact that Jesus *has gone*, gone up into the heavens, and we see Him no more; and to most people that is the chief fact of the Ascension, indeed, we might say, the whole of the Ascension, whereas it is only *one* of the facts, and that to some extent a subordinate one. He has gone for a very definite purpose—namely, "*to receive* FOR HIMSELF a kingdom." That language is plain, and there appears no reason in the earth why we should not accept the literal fact, that the Lord Jesus has gone to receive, at the hand of God, *the fulfilment of the promise* which introduced the earliest announcement of His coming—viz., "*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.*" This also is the *official language* of truth. It is God speaking by the mouth of the angel Gabriel to the Virgin Mary. This is, undoubtedly, a definite and very clear purpose, but there is a further development of it, which makes that purpose very real as far as we are concerned.

Digitized by Google

We are apt to think of the fact of our Lord sitting upon His throne in heaven as *all* the fulfilment of the Ascension and the promises. This is far from being the case. As decidedly as it is stated that He ascended, or that He went into the far country to receive the kingdom, so is it *decidedly stated* that He went with the intention and purpose of *returning*. This is assured us in the parable, and in the angelic words on Mount Olivet (Acts i. 11).

Ah, yes! to return, we think, to pay a sort of chance, or surprise visit to this earth, or to come in all the terror of the judgment to sweep the world with the besom of God's justice. Not so, if we take the simple language of Scripture. He is gone to *receive a kingdom!* What kingdom? The throne of *His father David. That* is clear. True, but that has little to do with this world, it is a kingdom of spirits, and in heaven. The Bible saith not so. It says He is to *return* when He has *received* the kingdom. To return, where to? Naturally and most certainly to this earth, that He may wield the sceptre, as it is written of Him, "He shall reign over the House of Jacob *for ever*; and of His kingdom there shall be no end." This, brethren, is official language, communicated directly by God. It describes the kingdom and people, and speaks of it as a perpetual dominion and reign. The language of Scripture is very full and very clear upon this fact. The Old Testament is rich in promise, and description, and type, but the New Testament is equally so, and we need go little further than it for the fullest assurance of the truth of this. We have already alluded to that first chapter of S. Luke, which from end to end recites the same facts, by the mouth of angels, both to Zacharias and to the Virgin Mary, as well as by the mouth of the Virgin herself, and of Zacharias also. But we find the same truth weaving itself into all that follows. Our Lord's constant reference to the kingdom of heaven is a repetition of the various phases of this truth. His parables are simply (like the one before us) statements of the fact. Now is there a more remarkable illustration of it than was given by our Lord in His transfiguration. He Himself stated that He would give such an illustration to His disciples, and that illustration was vouchsafed upon the Mount of Transfiguration.

It is His own Word to His disciples, that "In the regeneration, when the Son of Man (notice, it says not Son of God) shall sit on the Throne of His glory, ye also shall sit upon twelve thrones, judging the Twelve Tribes of Israel." Unless these words be deprived of all plain sense, they refer to that same kingdom in its existence after the Lord's return. That regeneration we may fairly find described in Rev. xxi., where the "new heaven and the new earth" are promised. We do not forget that our blessed Lord most emphatically adhered to the fact that He was *a King*, born thereunto, and come into the world for that intent. Nor do we forget that He consistently admitted that He was the King of the Jews; but not of the Jews only, for He was to gather together in one nation, the children of God who were scattered abroad. It was the truth, which Ezekiel had been commanded to declare in his thirty-seventh chapter, which describes the resurrection of the whole House of Israel, and the gathering together into one in the hand of God of the stick of Ephraim and the stick of Judah as one nation with one king over them. It is equally clear from the same passages which I have quoted, and more especially from those of Ezekiel xxxvii. and Luke ix. (which describes the transfiguration), and from others of a more detailed and striking character, such as 1 Cor. xv.; that this great consummation will take place, not in the flesh and blood, which we bear now, but at that great day when those that are dead, shall be raised in the new and glorious body of the risen Christ; and we which are alive at the same moment shall *be changed* into the like glory. And it is to this very glorious hope, when with renewed bodies, upon a regenerated earth, under the immediate sovereignty of the blessed Saviour, we shall reign, that we look in these words of the text, and words of the angel at the Ascension, which tells us of the *Return of our Saviour as our King*. There are notes of serious and urgent warning woven with the glory of that day, words of warning which the parable of the text contains, words which the closing scenes of Matt. xxv. unfold, and which every part of the New Testament declares—namely, that the disobedient, the lawless, the unholy, the rebels, shall be judged with an everlasting doom of woe. Even the Revised Version of our New Testament, upon which all the scholarship of a keen and watchful nineteenth century has laboured for ten years, even that version, jealously watched by many who would alter some of the emphasis of the very Word of God, that version, I say, retains the solemn words at the close of Matt. xxv.: "These shall go away into *eternal* punishment." The word in the Greek appears to be that much disputed word "αἰώνιον," which some have tried to translate *æonian*, or age-long, but which after all comes to us from the latest band of the scholars as "*eternal*." These words are serious and solemn. We look *through* the Ascension to *the Return*, and the central and residual hope of the Church is *there*; for those who love Him, and who in the law of humiliation have knelt at the foot of the cross, He shall appear without sin unto salvation; to those who have despised Him, He shall come with shame and everlasting contempt. To those who have known Him as their *Saviour*, He shall come as their *King* with the royal bounty of His eternal wealth. "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).

WHY IS ISRAEL FAVOURED BY THE LORD?

THE question is often suggested to us, Why God should have fixed His love upon so degenerate a race as British-Israel? and what there was in the seed of Abraham which induced the holy and omniscient Jehovah to prefer them to all the other nations upon earth? It is perfectly clear it was not the worthiness of this race which influenced their God. Deut. ix. 4—24 settles that question in a very summary manner; and 2 Kings xvii. 7—20 corroborates the account at a later date; while the prophecy of Ezekiel (xxiii., *passim*) gives the same testimony as to the utter degeneracy and innate wickedness of both Israel and Judah.

What our own nation is to-day we are aware by our personal knowledge, and the verdict we give is, that the mass of our people are in heart no whit better than our Israelite ancestors. The fact is, God did not choose Israel because of their intrinsic merits any more than individually He selects at present among us those ordained to eternal life because of our superior morality or excellence. "The Lord chose Israel," as He tells us, because "He had a delight in their fathers to love them; and He chose their seed after them" (Deut. x. 15). He selected them, too, "because He would keep the oath which He had sworn unto their fathers" (Deut. vii. 8); and that oath we know is contained in Gen. xxii. 17, 18, and other passages subsequent and prior to that text, wherein the Lord repeatedly promised to Abraham, Isaac, and Jacob, to give to them and to their seed those magnificent gifts which we British, as a nation, possess and enjoy to-day.

It is manifest, however, from the Scripture account, that between God's promises to Abraham and the performance to his seed, there intervened as an obstacle, the horrible wickedness and degeneracy of the latter. To remedy that, and to make the promise available for the sin-stricken race, justice, which demanded of the Divine Promiser the everlasting punishment, but not the blessing of the Abrahamic stock, proposed the substitution of a willing vicarious sacrifice, such as the ram caught in the thicket signified in Gen. xxii. 13.

The justice of Jehovah demanded everlasting and eternal satisfaction, for the offence was against eternal, unpityin

justice; and the victim must consequently be, if a substitute, one capable of exhausting the eternal vengeance of the offended Deity; and quenching all the furious flames of the Divine wrath, acting in accordance with the stern demands of Jehovah's eternal law. Such a victim was shown in type in the Mosaic law. In Numbers xix. 2, 9—17, we have it described as "the purification for sin" (ver. 9). It consisted of a red heifer, pure, spotless, uncontaminated, clean. The victim, being slain, was burnt entirely up; the fire of God's wrath utterly consumed her, and thus exhausted all God's anger. Henceforth His anger against sin was quenched, and the cold "ashes" left were the emblem that henceforth "the anger was turned away" (Hosea xiv. 4), and that He was perfectly reconciled to His people (John iii. 16, 17). What the pure red heifer, burnt and bearing in its body all the fierce anger of the Lord against sin, was in type, such was the Lord Jesus Christ, the Righteous, as the Anti-type, the Sin-bearer, and the Exhauster of all the terrors of God, and of the anger of the Lord against His people for their sins.

The lightnings of the broken law fell full upon the body, soul, and spirit of the Lord Jesus as He agonised upon the cross for His people Israel's sins; and having received them in Himself He exhausted all their infinite eternal torments in His own infinite eternal soul. He became the burnt "ashes" of the sacrifice in order that "mercy without vengeance" might henceforth shine upon His people. 'He took away their sins," being "the Lamb of God" (John i. 29). He bore away as a heavy load the sin of the whole world; for His expiation was sufficient to atone for it all. But it was efficient only for Israel and for all those outside Israel who were joined to Israel and the Lord (Isa. lvi. 3—8). His redemption, therefore, was theirs. His salvation was common to the world. He came "to visit and redeem His people" (Luke i. 68). "For the transgression of His people was He stricken" (Isa. liii. 8). Henceforth, therefore, evil and rebellious though His people remain and are, His anger towards them has ceased, and He regards them with unutterable pity, compassion, and love. Henceforth He says of His people, nationally, that "with everlasting kindness will I have mercy on them, 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 wrath with thee, nor rebuke thee" (Isa. liv. 8, 9).

The anger which once was "not turned away, but His hand was stretched out still" (Isa. ix. 12—21), is now "turned away" completely (Hosea xiv. 4). The vials of God's wrath, founded on the broken law, are poured out on the infinite Sacrifice; and Israel is punished eternally, thus completely satisfying the law in the Person of the sinless Son of God. "He became sin for Israel," that Israel might become nothing less than "the righteousness of God in Him" (2 Cor. v. 21)—that is, be removed "into the glory of God" (Rom. xv. 7; Isa. xlvi. 13).

Why, then, we repeat, is Israel favoured by God?

1. Because He loved the seed of Abraham, and would save them.

2. Because the Son of God, being also the Son of Man, suffered, agonised, died, and rose again, to redeem Israel; and having brought in eternal redemption for them, He waits to be gracious to His people (Heb. ix. 12—28).

What, then, is wanting? Why, is not British-Israel yet a righteous, cleansed, and holy nation? She wants and awaits the new covenant; and when that is fully granted and bestowed on her, then will the nation be changed in heart and life; Heb. viii. 10—12 will be fulfilled; and the righteous King will bear rule in person over His righteous people (Isa. xxvi. 2, lx. 21; Ezek. xxxvii. 27, 28; Zeph. iii. 13; Haggai ii. 5; Mal. iv. 2—6). Israel, praise ye the Lord! "For the Lord Jehovah He changeth not! Therefore, we sons of Jacob are not consumed" (Mal. iii. 6).

A PARABLE CONCERNING THE IDENTITY.

By J. Thomson.

It cannot fail to have struck all humble believers in the truth of our Identity with the Lost House of Israel that much of the opposition which we meet among professing Christians arises mainly, if not entirely, from ignorance of plain statements of Holy Scripture, prejudice, or a false humility which forbids them to think that so wicked a nation as ours should be the favoured descendants of God's ancient chosen people Israel. The first-named cause of opposition—ignorance—can only be removed by a hearty and honest study of God's Word; for, if it is true, it must be accordant therewith; and if it is false it will, by it, be clearly condemned. The second cause just named stands in the way of all truth revealing itself; for if we prejudge anything before calmly considering the grounds upon which it is advacned, we wrap ourselves up in our own preconceived notions, and will not accept truth when it comes to us (as it often does) clothed in an unexpected guise. The third cause, though it puts on the semblance of humility, is simply another phase of self-righteousness; by which the enemy of souls, and of all truth, seeks to deter men from contemplating the wonderful word and works of God, when they proclaim as their chief, and only theme, His glory.

These thoughts have suggested, as an illustration of our present position as a nation, the following parable:—

A certain man spent his youth in a sort of vagabond life, wandering up and down the world. During this time he forgot all about his ancestry, and even immediate parents; and, from mixing with other people, learnt their customs, language, modes of thought, &c.; called himself by their names, or had given him several aliases at different parts of his career; and he has, in his turn, put on their garments, and dressed his hair according to the fashion of those among whom he, from time to time, found himself sojourning; so that the result was, he forgot altogether about his father's house, and was hailed and persuaded by the foreigners that he was one of them—as a "hail fellow, well met!"—and making common cause with them, gave himself up to the same pursuits, indifferent to anything higher being ever expected of him. Eventually this "wanderer" had given to him, by the sovereign ruler of the country, a "place" of his own; and, as a consequence, he gradually settled down upon his estate; cultivated it, and by the favour of the same sovereign, added others to it; and thus, in time, has done something towards retrieving his character in the eyes of his neighbours. Meanwhile, it has become known among the subjects of the great king that there exists a valuable estate, which is held in reversion for the heirs of some old friends of the monarch, whose intermediate descendants had incurred his displeasure, and had come into deserved punishment, one element in which was exile from their ancestral home, which was, however, always to belong to them, by the will of the great king, as an inalienable family possession.

Of these heirs (which the will of the great king showed to be two) one was well known, for he had been marked, and turned out of doors, to be the object of scornful antipathy to everybody else, on account of a great and cruel murder of the king's son, and rejecting his after offered forgiveness of the crime; but the other, the elder one, whose was the birthright, the double portion, was lost, and had been for centuries. But, eventually, in more carefully scanning the title-deeds relative to this entailed estate, it was discovered that, such was the care with which the great king had followed the heirs of his friend, the lost one, when found, would have certain marks or possessions (gifts of the great king) which would infallibly lead to his identification; and it was also found that these traits were discoverable as the most distinguishing features in the character, habits, and history of this ere-while vagabond in many countries, but at home in none save the "place" above mentioned, as having been given to him.

Digitized by Google

He has now a well-furnished house—his own; it has never been broken into by robbers; he has the whole of the family records, containing the will of his sovereign and the title-deeds of the estate in question: he often reads therein, as it also furnishes him with the highest code of morals, and, though confessedly falling very far short, he tries to square his conduct with what he therein sees is his duty. He has had a very large family, which is still increasing; some have left him, the oldest setting up for himself, in consequence of a family disagreement, some hundred years since; and though occasionally proffering a remembrance of this mutually disgraceful feud yet, at bottom, cherishing some respect still for the old home. This untoward event apparently threatened, at first, to weaken and break up the family, but it has not; for this man's possessions have gone on increasing with his increasing family, until he is now at the head of all the subjects of the great king in their common country. He has also a large number of willing servants, of foreign birth, and others not so willing, but whom he is anxious to keep in his employ, that they, too, under his influence, may become decent, respectable people. It is also well known that he is very liberal in his gifts, and has done more than any other subject (if not more than all the others put together) to make known to all his neighbours, near and distant, what is the will of the great king; and many have been reclaimed from a very disreputable course of life by this means.

Now what should we think of such an one if, when he was told that he was descended from a very distinguised family, and that because his remote ancestors were friends of the great king he had been so greatly favoured by, his sovereign, and had had all these things given to him because of a solemn covenant entered into centuries ago by the great king with the first head of his family—what should we think if such an one should put up his back at the idea, laugh at it, and say, It cannot be so! I did not know my parents, nor any of my ancestors. The good book, indeed, tells something about the first man, &c.; but then that is all mythological; science teaches a very different origin for us all. Perhaps my ancestors were what we call apes now-a-days; or ascidians, or monods, or a piece of protoplasm—and thus dismiss the whole thing as the most ridiculous piece of humbug that was ever heard of? For has not his energy, his diligence, his forethought, wrought the improvement in his estate? got him all this wealth, and placed him at the head of all the subjects of the great king? And—ah, yes, of course, he does owe something to the favour of his sovereign; but then he has been such a good subject since he got a "place" of his own—always read more or less in the good book, and taught others to do the same, and practise the lessons therein to be learned; and should not that count for something? Has he not thus, in some degree at least, merited these favours from his sovereign? And as for that other vagabond, who has been well known all along, for he was marked in feature, name, language, and customs, and has been kicked by everbody, including this respectable personage—ah, well, nobody cares to own him as a blood relation, except it may be through the first man, ape, ascidian, or what not—but he may have whatever residue there may be of any further favours the sovereign may have to bestow; or even part of the entailed estate, if he will only become a decent, respectable, and agreeable neighbour, and be content with a part only; for he himself—that is, our respectable and prosperous chief of the subjects of the great king, already has his eye on the estate, which at present is in the possession of an "unspeakable" one, and thinks it might turn out a very profitable concern if he could only have the management.

This imagined history finds a counterpart in the picture presented by most Englishmen when they first have the idea of our Identity propounded to them. Equally as foolish, self-righteous, and indifferent to their high calling and destiny are they as is the character portrayed in this parable. We shall only show ourselves wiser, and guiltless of such base, ungrateful conduct, if we thankfully acknowledge God's grace in giving us increased light to see His hand in the events of His Providence, and search and see if these things are so—comparing history with prophecy; for if these agree, we may be assured that the thing is of God, and not of man. "This is the Lord's doing; it is marvellous in our eyes" (Psa. cxviii. 23).

IDENTITY DIFFICULTIES ANSWERED.

(*Continued from page* 314.)

PART XV.

Did Ten-Tribed Israel and Two-Tribed Judah Return Together from the Babylonian Captivity?

In vol. iii., No. 122, page 176, of the BANNER, in part iii. of the present series of papers, we met the difficulty regarding "Israel's return the SECOND time," and showed that as Israel of the Twelve Tribes were destined to return to their own land, as the Scriptures declare, "twice and twice only;" and since the first return was under Joshua (Gen. xv. 16), the second could not be the one under Ezra and Zerubbabel, because none of the facts connected with that event answer to the God-given description of the second or final "latter-day" restoration (see vol. iii., p. 177).

Our point now is one which depends almost entirely upon the reasoning we then advanced; and we must request our readers to refer back to that paper, and to add our present arguments to what we then presented to them for their consideration. We are now about to deal with a class of opponents who differ from the two we then answered. The latter, it will be found, were opposed to each other though both were in antagonism to us. For the first declared that Israel and Judah, as two Houses, returned "together" when the captivity from Babylon returned, and that, therefore, the said return fulfilled the Scriptural promises regarding the restoration, leaving nothing more to be done. The second set of antagonists declared that whereas Israel and Judah are yet to return to fulfil the exigency of the Scriptural promises to "Abraham and his seed for ever," the first return was the Babylonian. We showed how both these interpretations were erroneous. But now we are met by a third view, differing little from the last, declaring that when the Jews returned from Babylon there was then a representative return also of the Ten Tribes of Israel. The latter, therefore, were, it is urged, *participes criminis* in the matter of the crucifixion with the Jews, and thus drew on the House of Israel, as well as on the House of Judah, the curses pronounced against the latter and invoked by themselves for that awful and unpardonable crime.

Our present opponents do not deny that there is to be yet a final and complete return of the two Houses of Israel and Judah together to the land, but merely desire to fix on Israel now, Judah's curses for crucifying the Lord, by showing that Israel returned in part, at least, with the Jews from Babylon, and thus shared in guilt with the latter, as well as in condemnation.

In reply to our new objectors, we declare (1) that under the circumstances the *onus probandi* rests on them, of showing that Israel returned with Judah even as regards a single Tribe; nay, as to a single family, or, as to a man or woman. We insist on this because the inspired historians of the return, Ezra and Nehemiah, are both silent regarding the return of any Tribes or tribesmen save those of Judah, Levi, and Benjamin; because Josephus' testimony (A.D. 90) is against the allegation; because Jerome, in the fifth century, denied it also; because there is not a shadow of proof in the New or Old Testaments to prove the alleged fact that even a single Ephraim-Israelite man, woman, or child returned with the Jews of Judah, Benjamin,

and Levi, when the handful of the latter returned to their ruined home in Judea.

The opponents, it appears, rely on two texts in the Old Testament to show that such return was shared by Israel, in part at least, with Judah—viz., Jer. l. 1—5, and Isa. viii. 14. Regarding Jer. l. 1—5, we have said all that need be said (in BANNER, No. 232, vol. v., p. 240), in answer to an anonymous opponent. Applying the passage only to the Babylonian return it fits the facts exactly, for Benjamin was of the House of Israel, as we fairly and fully showed in vol. iii., p. 200, No. 124 ("Identity Difficulties Answered," Part iv.), and the children of Israel and of Judah, therefore, *did* return "together" in that sense. But even our opponents cannot deny that there must be, to satisfy the scope of the succeeding prophecy, a full return in triumph of the House of Israel with the House of Judah yet (even now future), and the single Tribe of Benjamin did not represent the absent House of Joseph; or by their presence then, include the absent House (at that date in hostile separation from the Jews, as they remain to this hour) so as to involve them in Judah's curses. The *onus probandi*, we repeat, is on our new opponents, to shew that the House of Joseph or Ephraim was with Judah when the latter returned "a remnant" from Babylon. Jer. l. 1—5 does not bridge over this difficulty at all.

In regard to Isa. viii. 14 we repeat what we and others have very often stated before, that the text does not carry with it the assertion or proof that Israel was present in Judea when the Lord was crucified, and with Judah *was* guilty of putting Him to a cruel death upon the cross. Short of that, Israel was doubtless guilty of denying their Lord, and of serving Baal for centuries in Europe, and even in these "isles of the West" after they were gathered there; but Isa. viii. 14 does not for all that prove the point in issue, *the burden of which rests on the opponents.* Their failure causes their plea to collapse.

We are told that Bishop Hall entertained the opinion of our opponents regarding the meaning of Jer. l. 1—5; and that in his view Israel and Judah did return together from Babylon. It may be so, and, doubtless, is the fact, that good Bishop Hall held this opinion knowing nothing of our Identity or of the immense difficulties that that interpretation presents in regard to the yet future "second-time" return of Israel and Judah "together" to their land. We do not, however, pin our faith on men, however learned or however good and great. We stand upon God's Word, and will listen only to that. We demand from our opponents proofs from the Scriptures that even a man of "the House of Joseph" returned from Babylon with the Jews; and finding none, refuse to listen to the mere opinions of the great and good Bishop Hall on a subject in respect to which he was neither inspired nor infallible. God's Word is against Bishop Hall, and that is enough for us.

Our conclusion is that our opponents are wrong; and that in the matter in question our views, as we have always held and proclaimed them, are according to the Scriptures, and, therefore, true. We shall continue to hold them, of course.

(To be continued.)

"JEWS AND GENTILES."—Our friend, "W. H.," of Manchester, objects to the Rev. C. W. Hickson's statement, on page 28 of the "Anglo-Israel Almanack" for 1881, that "the *New Testament* recognises no other division of the human race than Jews and Gentiles." This we believe to be perfectly true. Our friend, "W. H.," however, would divide the race into three—viz.: 1. Israelites, from Shem; 2. The heathen, from Ham; and 3. The Gentiles, from Japhet. Nowhere in the New Testament, or elsewhere, however, is any such distinction made between heathen and Gentiles. It is true the English translation does appear to maintain it (Acts iv. 25, 27; Amos ix. 12; Acts xv. 14); but we believe the words, "heathen" and "Gentiles," as rendered in both the New and Old Testaments, should be preferably translated always "nations," both from the Hebrew and Greek words, "goim" and "ethnee" respectively.

THE REV. B. WREY SAVILE AGAIN.

WE find our late fellow believer, but present persistent opponent, the Rev. Vicar of Shillingford has again confided to the public, through the medium of the *Daily Western Times*, of July 12, 1881, his triumphant testimony that the Anglo-Israelites, having come to grief, they must, as the result of his exposure of them, open their eyes to the delusion under which they have so long laboured in their past infatuated condition. Let our readers reflect. Here is a divine of the Church of England, whose profession one would think should teach him to be lenient to the mistakes of others, publishes them to the whole world in print, and all the while fails to recollect that the delusion and infatuation he condemns and deprecates in us was actually the very same under which he suffered himself for no less than four years.

Hearing of the Identity first from the Editor of the BANNER, he often admitted the fact that to that individual he was indebted for the information then first imparted to his mind that there is a vast distinction maintained in God's Word between the Houses of Israel and Judah. As the result of that first gleam of light he entered on the severe study of our Identity; and was, after three months, fully satisfied of its truth. In January, 1877, he wrote two papers in support of it, which were published in the BANNER (vol. i.). Next year (May to November, 1878) he followed up the subject by publishing in the same journal twenty-six well-argued, elaborate letters, addressed to the present Premier, Mr. Gladstone, to try and convince him that our views were true. Finally, in 1879, at the earnest request of the Editor of the BANNER, he published a treatise, called, "Are We Israelites?" which is quite a standard work in its own department of the subject, proving that the British Anglo-Saxon races are indeed Israel of the Ten Tribes.

This all, however, was "delusion," "infatuation," and mistake on Mr. Savile's part. For reasons never satisfactorily explained, the Rev. Anglo-Israelite "turned his coat," sharply changed sides, and suddenly became as violent an opponent of our great truth as once he was its true supporter. Surely such an one should be tender of venial faults, of mistakes in computation, and of errors in arithmetic, with which science and its cognates admittedly Mr. Savile is perfectly acquainted. Far from that. Our reverend mentor, forgetful of his own "infatuation," and of his own long "delusion," oblivious, too, of the learned treatises he wrote, and his vain efforts to convince that able, much admired statesman, whom he struggled so long and so hard to convert from the error of his ways (as regards unbelief in our Identity), turns sharply now on Mr. Horner, because his guesses as to the Census have, he supposes, turned out wrong, to the tune of over one and-a-quarter million of souls. He cannot avoid, too, shouting with derision at unfortunate men like Philo-Israel and Robert Lamb, because the former once in banter "poked fun" at the Editor of the *Rock*; and the latter, speaking for himself (a humble, but self-taught son of toil) expressed his own expectation (nothing more) that the Queen would, early next year, be proclaimed Empress of Turkey. All this is very sad; but we must take the Rev. Mr. Savile as we find him, and as he publishes himself to be. We are bound, too, to notice him. We had hoped, indeed, to have drawn a veil over his past doings, and to let the reverend opponent pass out of the pages of the BANNER. But he will not suffer us; he compels us again and again to return to him.

To be fair and candid to our late friend we now republish his letter, and leave our readers to judge of the *animus* of the divine who could wilfully and unprovoked send such a production to the papers. It is as follows:—

THE ANGLO-ISRAEL DELUSION.

To the Editor of the "Daily Western Times."

Sir,—Some months ago I called the attention of the readers of the *Daily Western Times* to some of the curious theories put forth at the present time by a certain class of speculators commonly known by the

name of "Anglo-Israelites," who affirm that the inhabitants of the British Isles and Ten of the Twelve Tribes of Israel are one and the same people, which anyone who is acquainted with British history —*e.g.*, with such an authoritative work as Freeman's "History of the Norman Conquest of England"—knows to be as opposed to fact as the predictions of that noted servant girl, Joanna Southcott, who was living in Exeter at the beginning of this present century, and who is said to have succeeded in persuading some of the English clergy to believe in her alleged "divine mission"; or as the violent assertions of Mr. John Hampden, of our time, that the Copernican system is entirely false, and that the earth we inhabit is as flat as a pancake.

I mentioned three instances where our Anglo-Israelites had been venturesome enough to put down in black and white what they predicted would prove true when the time arrived; and inasmuch as time has now shown that they were not true prophets, it may be hoped that the party will give up their creed, which has hitherto proved one of the most extraordinary delusions that have ever led astray inquisitive Englishmen. The three specimens of hermeneutics to which I refer may be stated as follows:—

1st—That by July 31, 1880, the British Government were "perhaps" to have possession of "Constantinople and all Asia" as well! But as this has not been accomplished, Mr. Robert Lamb has cautiously prolonged the period when annexation would take place by stating, "I quite expect in January, 1882 (five months hence) to see our glorious Queen proclaimed Empress of Turkey, as she is now Empress of India"!!

2nd—It has been frequently asserted by the Anglo-Israelite believers in the Great Pyramid myth that as the Grand Gallery in its interior contains 33,950,000 cubic inches of space, and every cubic inch is said to symbolise an inhabitant of the British Isles at the census of April, 1881, the population of the British Isles, as representing the Ten Tribes of Israel, would amount exactly to that number of souls. The announcement of the Registrar-General has at length been made public of the population at the Census of April, 1881, which amounts to 35,246,562 souls, or, in other words, 1,296,562 more than it ought to have done, according to our Great Pyramid!!!

3rd—The time for testing the truth of the third instance has not yet arrived, so I must content myself with reminding your readers that the BANNER OF ISRAEL of April 7, 1881, has candidly stated that "The true length of the Grand Gallery of the Great Pyramid, so wonderfully important *now* as touching the approaching end of the age . . . absolutely fixes the epoch as not later than August 6, 1882, for the terrible events we anticipate." Some of those terrible events being named as "the sudden close of this dispensation of grace," the "date of our Lord's return," and "the public manifestation of the sons of God." Surely these things must have the effect of opening the eyes of some of our infatuated friends to the delusion under which they have been so long labouring.

I remain, yours faithfully,

BOURCHIER WREY SAVILE
(*Rector of Shillingford*).

July 8, 1881.

Our comments on the above shall be short.

1. If "Freeman's" work makes it impossible for those learned in British history to believe in our Identity, how, in the name of science, came Mr. Savile to believe in it for three and a-half years?

2. How came Mr. Savile not to think of the Joanna Southcott case, and of the "pancake" theory (of which he has told us so often) when he was a firm believer in our Hebrew origin himself?

3. "Would he be surprised to learn" that, whereas he has quoted Mr. Horner's tentative and palpably erroneous views published on November 13, 1878 (in No. 98, vol. ii. of the BANNER), and re-published in Philo-Israel's "Digest," we believe Mr. Savile must have read, and must be presumed to have been well aware of Mr. Horner's correction of himself, published at page 137, vol. iv. of the BANNER (April 7, 1880), since he (Mr. S.) quotes Philo-Israel's words taken from the *same* number of the BANNER (171), page 145. Verily, Mr. Savile is taken in his own toils, and "hoist with his own petard," for,

4. The Great Pyramid, as interpreted by Mr. Horner, has been exactly corroborated by facts, and the Census and Great Pyramid perfectly agree.

In regard to Mr. Savile's repetition of the stale charge of false prophecy against the Editor of this journal, that matter has been already disposed of at pages 43 and 54 of the BANNER, January 26 and February 2, 1881, and need not be repeated. Mr. Lamb's forecast of future events may or may not turn out true. If untrue, the fact will affect no one but himself, certainly will not harm our Identity.

Even if Philo-Israel and Mr. Lamb are both guilty of entertaining mistaken notions of prophetic dates, *what then?* Does the fact make it certain the great earthquake will never occur? that this dispensation will never end? that the Lord will never return? and that He is not at hand? In a similar case did St. Paul's argument against the erroneous computations of his own day, regarding "the end of the age," go to prove that the events themselves would not take place? (2 Thess ii.). Surely not. We say, then, that Mr. Savile's public denunciations of our views are unbecoming in a clergyman, and particularly out of place in one who has once ably and vigorously defended the Identity in the press, on the platform, in private and in public discussions; also, that so far from injuring the cause of God's truth, as he is striving hard to do, there are only two matters he is really damaging by his present course, and that is his own reputation and himself. He is indeed greatly injuring both.

CONFIRMATION FROM MELBOURNE.

WE have received from our friend, "Bookworm," of Melbourne, the sum of £3, for the benefit of the Metropolitan Anglo-Israel Association, to be employed, if possible, in the furtherance of their lecturing operations. We have handed the amount, as requested, to the proper officer of the London Association, with thanks to the distant donor. "Bookworm" also sends us the following extract from the writings of the poet Rogers, written in 1834, which our readers will see is pretty full of blind testimony of our Hebrew origin. Of course our poet knew nothing about that. But he sung of British characteristics even as he saw them himself in 1834 (forty-seven years ago), and involuntarily, but truly, drew the picture of the Ten Tribes as God's Word previously sketched them for us in the grand old Book. The following is the quotation which comes to us all the way from the colony of Victoria, and Melbourne, its capital:—

"WRITTEN IN 1834.

"Well, when her day is over, be it said
That, though a speck on the terrestrial globe,
Found with long search and in a moment lost,
She made herself a name—a name to live
While science, eloquence, and song divine,
And wisdom, in self-government displayed,
And valour, such as only in the Free,
Shall among men be honoured.

"Every sea
Was covered with her sails; in every port
Her language spoken; and, where'er you went,
Exploring, to the East or to the West,
Even to the rising or the setting day,
Her arts and laws and institutes were there,
Moving with silent and majestic march,
Onward and onward, where no pathway was;
There her adventurous sons, like those of old,
Founding vast empires*—empires in their turn
Destined to shine thro' many a distant age
With sun-like splendour.

"Wondrous was her wealth,
The world itself her willing tributary;
Yet, to accomplish what her soul desired,
All was as nothing; and the mightiest kings,
Each in his hour of strife exhausted, fallen,

* North America speaks for itself; and so indeed may we say of India, when such a territory is ours in a region so remote; when a company of merchants, from such small beginnings, have established a dominion so absolute—a dominion over a people for ages civilised and cultivated, while we were yet in the woods.

Digitized by Google

Drew strength from her, their coffers from her own
Filled to o'erflowing. When her fleets of war
Had swept the main—had swept it and were gone,
Gone from the eyes and from the minds of men,
Their dreadful errands so entirely done—
Up rose her armies; on the land they stood,
Fearless, erect; and in an instant smote
Him with his legions. *
"Yet ere long 'twas hers,
Great as her triumphs, to eclipse them all,
To do what none had done, none had conceived,
An act how glorious, making joy in heaven;
When, such her prodigality, condemned
To toil and toil, alas, how hopelessly,
Herself in bonds, for ages unredeemed—
As with a god-like energy she sprung,
All else forgot, and, burdened as she was,
Ransomed the African." †

Rogers, in his first line, proves his ignorance of our Identity, for he commences by anticipating an impossibility—namely, that the time would come when "Britain's day would be over." That will never be! Being Israel, her continuance as a nation is guaranteed to her by the covenant of the God of Abraham for ever (Gen. xvii. 7, 8; Luke i. 55).

What are the "identifications" Rogers records in these few lines regarding the British people? They are these:—

1. That she was a tiny speck upon the globe, but being a free people became great. But such was Israel to be. "A stone," yet "a mountain to fill the world" (Dan. ii. 35, 44). A "great" nation and a mighty (Gen. xii. 2, 3, xviii. 18).

2. That her ships were everywhere, her arts, and laws, and institutes were everywhere, and always supreme. But this was Israel's destiny (Gen. xxii. 17; Deut. xxviii. 1, 13; Isa. xxvii. 6).

3. That her sons have founded empires. Again Israel's allotted function, since "a nation and a company of nations" were promised to the patriarch, and a heathen empire too, to his conquering race (Psa. ii. 8; Gen. xxxv. 11).

4. That her's is "wondrous wealth." God's special gift to Israel; the one means by which He engaged to carry out all His covenants and His promises He made to the Hebrew race (Deut. viii. 18).

5. That "the world was her tributary." No doubt. For her's is to be "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," as well as the heirship of the world, "as the people of the saints of the Most High"—that is, "as the children of Israel" (Dan. vii. 27; Psa. cxlviii. 14; Rom. iv. 13).

6. That by sea and by land as well she is victorious. Israel's history and God-promised destiny as connected with the Gates (Gen. xxii. 17; Isa. xvii. 13, 14; xli. 10—15, liv. 17; Micah v. 8).

7. That she is the liberator of the African slave. But this was Israel's *rôle* in reference to all the oppressed everywhere (Isa. lviii. 6).

Surely Rogers was an Israelite in disguise. At any rate he drew the picture of Lost Israel accurately in painting the portrait of the British, little suspecting that the two were one race after all, nay, absolutely identical; the one being "the remnant," or descendants of the other; not a haberdasher's remnant, a little chipping cut off, but a gigantic, mighty nation, more numerous than the ancient Hebrew mother; more multitudinous and rapidly multiplying than any other nation upon earth, but a Scriptural "remnant" after all (Micah v. 7, 8).

* Alluding to the battle of Waterloo. The illustrious man who commanded there on our side, and who, in his anxiety to do justice to others, never fails to forget himself, said many years afterwards to the author, with some agitation, when relating an occurrence of that day, "It was a battle of giants!"

† Parliament had only to register the edict of the people.—*Channing.*

"THE SAME YESTERDAY, TO-DAY, AND FOR EVER."

We have had quite recently to do battle for the fixity of purpose the God of Israel has ever manifested in regard to His people Israel, and to contend against the views of a truly godly, pious, evangelical clergyman, one of the very salt of the earth, who holds to the effect that "God's purposes have changed with the coming of Christ." He declared that "till the Lord came the types continued; flesh and blood and the shadowy racial preferences lasted; but that after that event all earthly differences ceased; no privileges belong now to the carnal, earthly Israelitic descent, but all nations, languages, races, and peoples, are on the dead level of the same or similar favour, all equally recipients of God's kindness and pitying mercy, through Christ Jesus the Saviour and Redeemer of all mankind."

This, of course, is a very common form of opposition to our Identity; and we allude to it now to bring out a point or two on which much has not yet been said on our side, but regarding which our friends ought to be informed to enable them to meet a very specious kind of argument pressed against us strongly by the very "salt of the earth."

In our contention with our friend, a clergyman of the Church of England, we freely used as a forcible argument the Psalmist's words, that "He showeth 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" (Psa. cxlvii. 19, 20). Our friendly opponent's reply to this—a reply another Church of England clergyman once gave us—was this, "Yes, that was in truth God's way of dealing by preference with Israel up to the date of that Psalm—that is, till David's days—but it was not so afterwards. The words apply with truth up to that epoch, but cannot hold good to subsequent periods, much less to the Christian dispensation, or our times." We have thus thrown on us now the onus of proving that our God is the same "yesterday, to-day, and for ever." Our Lord Jesus Christ was declared by inspiration to answer to that description, and he was the Lord Jehovah (Heb. xiii. 8).

We accept, however, the task which our opponents put upon us to show by Scriptural evidence that the preference God once showed towards Israel (the seed of Abraham according to the flesh), described in Psa. cxlvii. 19, 20, He consistently maintained right through from that time forward; nay, from Abraham's epoch till the canon of Scripture closed; therefore, the same preference must be in force now and prevail, unless our opponent can rebut the presumption that exists, by proof to the contrary. First, then, what are the Abrahamic covenants? Were they on the face of them meant for time only, or for everlasting duration? therefore, even for present Christian dispensational days? There is no ambiguity here. Scripture speaks plainly. God's covenant with Abraham is described in Gen. xvii. 7, as an "established," "everlasting covenant," and the land which was inseparable from it an "everlasting possession." Again, in Gen. xxii. 17, 18, the scope and sweep of the blessings promised embraced all time right down to our days, and also beyond them, since the unconditional covenant attached to the Abrahamic seed (Christ and His covenant people), the privilege of blessing all nations, "all kindreds and all families of the earth." Who does this? "ISRAEL shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6). Not to the Church is this glory assigned independently of Israel. We find, then, that the everlasting covenant, made 1,870 years before Christ, was recognised as in full force during the Psalmist's days (B.C. 1015), and the distinguishing, special, Gospel, world-evangelising mercies were recognised by Isaiah in B.C. 712 (or 303 years after David's death) as still tied up to that race; also, as a matter of prophecy, reserved for active operation in a distant day and generation, even in

our "*last days*" (Gen. xlix. 1; Heb. i. 2). Jeremiah takes us to B.C. 629, later than Isaiah, and 386 years after David slept. He is not silent regarding God's preference for Israel over all the other nations; nay, even of His special love to the Ten as contrasted with the Two Tribes of Hebrews. "I am married to you" is one expression (Jer. iii. 14). "I am a Father to Ephraim, and Israel is My first-born" (Jer. xxxi. 9), is another. Jer. xxxi. 33, quoted by St. Paul in Heb. viii. 10, as still future in his (A.D. 64) day, is another instance in point of Old Testament blessings tied up to Israel as a specially favoured nation, and of such a blessing recognised in its abiding continuity by a Christian apostle. It might be possible, perhaps, for perversity to wrest St. Paul's words in Heb. viii., by declaring he referred to "the Christian Church." But how could "the Christian Church" be said to be existing in Jeremiah's days under the names of the Houses of Israel and Judah, whom God took by the hand and led out of Egypt? (Jer. xxxi. 31, 33). Would the Hebrews of Jeremiah's days have so understood that prophet? If so, then the Lord must have intended to speak of His Church as "a nation" existing always before Him, and that Church was to be the literal "seed of Israel" (Jer. xxxi. 36). Do our opponents agree to that view? After Jeremiah, the prophet Ezekiel, in B.C. 587, recognised the fact that at a then future date Israel and Judah, *two nations* under Divine and special favour, were to be re-united, return to their land together, and be the subjects of their Prince David for eternity (chap. xxxvii. 22—28). Amos, in B.C. 787, declared that God only has known the children of Israel "of all the families of the earth," and, therefore, He would punish them for their iniquities" (chap. iii. 2). Micah, in B.C. 710, recorded God's purpose "to perform the truth to Jacob and the mercy to Abraham, which He had sworn unto the (Hebrew) fathers from the days of old" (chap. vii. 20). Haggai, in B.C. 520, referring to God's covenant with this same people recorded in Exod. xxix. 45, 46, declares it was in force then, and "so My Spirit remaineth among you: fear ye not."

This was a promise like that to the Psalmist, plainly showing that our friendly opponent was wrong in declaring God's dealing in a special manner with Israel referred to then past days, for here we have Him 492 years after David's death reiterating special favours to His people, and pledging Himself to carry out an unconditional promise which Exod. xxix. 45 records, and Jehovah Himself confirmed to David for ever and ever in 2 Sam. vii. 13, 23, 24, 29. Zechariah, in B.C. 487, repeats God's promise of then future mercy towards Israel of the Ten Tribes (chap. x. 6—12); and, finally, Malachi, in B.C. 397, or 618 years after David passed away, affirmed plainly that Israel was never to cease being God's favoured ones, when He declared (chap. iii. 6), "For I am the Lord: I CHANGE NOT: therefore ye sons of Jacob are not consumed." The Old Testament thus knows nothing of God's change of purposes towards His ancient people and the substitution in His favour of another people (men and women) called "the Christian Church."

But what is the light the New Testament sheds upon this question? There is no change. The Lord is "the same yesterday, and to-day, and for ever." His love was set on Israel, and on Israel it abides (Deut. iv. 37, vii. 8, x. 15, xxx. 6; Heb. xiii. 5—8). What says Matthew? "Thou shalt call His Name Jesus: for He shall save HIS PEOPLE from their sins" (chap. i. 21); a plain allusion to Israel, but not to any Gentile races or persons whatsoever apart from the ingrafts into Israel's body politic. Chap. ii. 6 is to the same effect. Jesus came to "rule (or feed) My people Israel," not a Church *apart from Israel*.

Zacharias the priest, in Luke i. 68, recognised Christ's mission as having for its object "to visit and redeem His people," that He came to raise up the horn of salvation in David's House, in conformity with (1) God's oath to Abraham (2) in fulfilment of the prophecies of the holy prophets of the Hebrews "since the world began'.' Here was no forgetfulness of Israel, no substitution for them of another people called "the Church." St. Paul knew nothing of this rejection of Israel; for in Heb. viii. 10 he solemnly repeated Jeremiah's prophecy, as we have already stated; and in Rom. xi. 17—24, he clearly pointed out in figure that the Gentiles are to be grafted into the Israelite Hebrew stock during the Christian dispensation, but even thus only for a time, "since they also shall be cut off." Judah's rejection for a time, but their final re-incorporation into the tree of Christian Israel, is distinctly taught in ver. 23, for "they shall be graffed in, for God is able to graff them in AGAIN."

The same apostle, further, in Rom. xv. 8, declares what ought to conclude the case, that "Jesus Christ was a minister of the circumcision, for the truth of God to confirm the promises made to the fathers," and that "the gifts and callings of God are without repentance" (Rom. xi. 29). St. Peter (in his first epistle, i. and ii.) gave ample evidence that God's care and love to the people of the Ten Tribes, *then addressed*, had never ceased, but that what He had promised to Israel by the mouth of Hosea (i. and ii.), He was beginning faithfully to perform (1 Peter ii. 5—12); and, lastly, the revelation of St. John distinctly proves, by the tribal enumeration and sealing of chap. vii., that Israel was not forgotten by the Lord, and that the hallelujah Hebrew shout of Rev. xix. 1—6 will be found to conclude the dispensation as it began it.

We claim now to have advanced a vast mass of Scriptural proof, fully and clearly showing that our opponent's argument regarding the substitution of the Church for Israel cannot, in the light of God's Word, be maintained for a single moment; and that so far from our blessed Lord being represented in the Word as the Redeemer of the world, we find that while He is indeed the Saviour of all men who believe on, and trust in, Him, He is exclusively the Redeemer of His people Israel; and that with reference to His promises, oaths, covenants, and dealings with them, He has been "the same yesterday, to-day, and for ever." Israel must, therefore, be existing in the world now under the sunshine of God's favouring mercies; and unless she be here in the British Empire we know not where to find her. Israel, let us thank and praise the Lord for these stupendous mercies.

In conclusion, the reader should refer to the following passages of Scripture, which prove that the Lord has redeemed ISRAEL. The Redeemer being everlasting, the redemption being for ever, the people redeemed must be a continuing race also. There can be no breach of continuity, no transfer of the benefits of the redemption bodily from the people to whom it was originally promised to another to whom no such promise was ever made. A substituted Israel is certainly unknown to God's Word. But if the Christian Church be Israel *redivivus*, we have nothing to say against such a proposition. That is Scripturally *true*. (Deut. ix. 26; 2 Sam. vii. 23; Psa. lxxvii. 14, 15, cxi. 9, cxxx. 7, 8; Isa. xli. 14, xliii. 1, xliv. 6, 21—23, xlvii. 4, xlviii. 20, xlix. 7, 26, li. 11, lx. 16, lxii. 12, lxiii. 9—16; Jer. l. 33, 34; Hosea xiii. 14; Zech. x. 8; Matt. i. 21; Luke i. 68, 75, ii. 38, xxiv. 21; Rom. iii. 24; 1 Cor. i. 30; Gal. iii. 13, iv. 5; Eph. i. 7; Col. i. 14; 1 Pet. i. 18, 19; Heb. ix. 12; Rev. xiv. 3).

"THE ENEMY COMING IN LIKE A FLOOD."—The following appeared in the *Times*, of May 3, 1881:—"*Socialist Congress in London.*—It is stated that arrangements are being made for collecting the socialists and revolutionists of the whole world for an international congress to be held in London. The object of the congress is to unite and organise there volutionary movement throughout the world."

BANNER SUPPLEMENTS.—Received with thanks, towards November Supplement: Mrs. Collins, per Mr. Guest, 10s. 6d.; Mr. J. T. W. Goodman, £2 2s. There is still wanted 7s. on account of the November No., and £4 for December; after which it is not proposed to ask for more help on account of the Supplements.

Digitized by Google

Review.

The Chain of Ages, Traced in its Prominent Links by Holy Scripture, from the Creation of Adam to the Close of the First Century of the Christian Era. By the Rev. W. B. Galloway, M.A., Vicar of St. Mark's, Regent's Park, and Chaplain to Viscount Hawarden. London, 1881. Price 16s.

BY THE REV. A. J. J. CACHEMAILLE, M.A.

ONE of the most valuable portions of this work is that which deals with "*The Christian Era and the True Date of the Lord's Nativity*," to which two chapters (xiii. and xiv., extending from page 524 to 626) are devoted under the following sections, namely:—

Chapter xiii., Sec. I.—*Question of the true year of the nativity.*
Sec. II.—*Question of the time of year. Patristic grounds. Roman missal and breviary.*

Chapter xiv.—Additional Facts Bearing on the Date of Christ's Nativity:—
Sec. I.—*Date of the Death of Herod the Great.*
Sec. II.—*On Certain Coins of Herod the Tetrarch.*
Sec. III.—*On the Mission of Cyrenius to Syria.*
Sec. IV.—*On the Years of the Reign of Archilaus.*
Sec. V.—*On the Star Observed by the Magi.*

In a former work, "Egypt's Record of Time," the author has dealt with this question; he however, here, not only confirms his previous conclusions, but brings forward a large amount of additional matter, and many details, which redeem the promise given in a letter to the BANNER OF ISRAEL, vol. iv., No. 192: "I pledge myself to prove the falsity of Petavius' date of Herod's death, and of Christ's nativity, in which he has been so generally followed by the subsequent writers." Accordingly, he opens chapter xiii. with the statement of Petavius, "that there is no one of all the ancients who has not put Christ's birth at least three years before the commonly received era; the majority four years;" and this he proves, on the testimony of Irenæus, Tertullian, Clement of Alexandria, Eusebius, and others, to be a false statement; these fathers giving the date of the nativity as undoubtedly B.C. 1. An additional source of error is shown to have been introduced by the idea which had found currency even before the time of Irenæus, and which is censured by Irenæus as an error of the Gnostics, that the Baptist's preaching, Christ's baptism, teaching and crucifixion, all occurred in the fifteenth year of Tiberius Cæsar. In remarking upon this error, much valuable evidence is given as to the date of the commencement and the duration of our Lord's ministry; which, in its turn, assists in establishing the date of the nativity as B.C. 1. The time of year at which the nativity occurred is ably argued out, and the various festivals and days of commemoration in the Roman Church brought in as evidence that September 29, the Feast of St. Michael, as the Prince of the Jews is designated in quality of Lord of Angels, is the true time of year of the nativity.

"An important element in the consideration of the question of the date of Christ's nativity, is the date of the death of Herod the Great"—so important, in fact, that Mr. Galloway has taken considerable pains to establish it with great precision. He first deals with the passage in Josephus (Ant. xiv. 14) which Whiston has "incorrectly and ungrammatically" rendered, "Antony also feasted Herod *the first day of his reign*;" and which ought to be rendered, "On the first day, Antony also feasted Herod, in honour of the kingship"—a small matter apparently, but making a difference of more than three years in the date of the commencement of Herod's reign. For Herod was designated by the Senate of Rome to be king of Judæa in the 184th Olympiad, and in the Consulship of C. Domitius, Calvinus II., and C. Asinius Pollio—equivalent to B.C. 40. "But Herod was not actually in possession as king of Judæa till rather more than three years later, after the taking of Jerusalem; and Josephus never dates the years of Herod's reign from his titular designation to the throne, but only from his actual investiture by Antony, soon after the capture of Jerusalem by Herod and Sossius." This is illustrated by the date of the battle of Actium, B.C. 31, in the seventh current year of Herod.

Petavius affirmed that the death of Herod took place four years before the common Christian era, and this is proved by an eclipse of the moon. Petavius says the lunar eclipse was one which occurred on March 13, B.C. 4; and in this he has been followed somewhat meekly by Dr. Hales, Mr. Clinton, and others. Mr. Galloway shews that the events which we are compelled by history to recognise as having taken place between the eclipse and the actual death of Herod, preclude the possibility of this having been the eclipse to which Josephus refers. He further notes that Eusebius places Herod's death in the second or third year of the 195th Olympiad, A.D. 2 or 3; and the *Chronicon Paschale* in the first year of the 196th Olympiad, and the forty-fourth year of Augustus, A.D. 5. "These probably err on the other side."

But Mr. Galloway brings forward Scaliger as having fixed upon a much more likely eclipse—namely, Jan. 10, B.C. 1; and Mr. Galloway also proposes another on Dec. 29, B.C. 1, as entered in the tables of *L'Art de Verifier les Dates.* With regard to this latter date, Mr. Galloway says that it deserves consideration, as being nearer to the time of Herod's death. "For Herod was at Jerusalem at the time of the visit of the Magi; and cannot probably have left it till after Pentecost, A.D. 1, as we shall see."

We are not, however left, so Mr. Galloway shews, at the mercy of an eclipse; for we know that Herod reigned thirty-seven years, counted, according to Josephus, from the capture of Jerusalem by Herod and Sossius. "Now the capture of the city by Sossius and Herod was, according to Josephus, in the Consulship of Marcus Agrippa and Caninius Gallus, in the 185th Olympiad, on the fast, in the third month (equivalent to June, B.C. 37). Twenty-seven years (that is, by current time, in the 27th year) after the taking of the city by Pompey, which was on the same day in the year B.C. 63. . . . . If we place the beginning of Herod's reign about the middle of August, B.C. 37. . . . . this would fix the expiring of the thirty-seven years of his reign before September, A.D. 1."

The question of the two coins of Herod the Tetrarch, adduced by Mr. Clinton, is well disposed of against the latter. The heliacal rising of the star of the nativity, the star seen by the Magi, is produced by Mr. Galloway as corresponding with the time required by the date already arrived at for the nativity—and this being at the close of September, "at that time the resplendent star SPICA (στάχυς), also called AL AZAL, in the constellation VIRGO, was near the colure of the autumnal equinox. . . . . It may be noticed that there is a singular appropriateness in the name of the star, 'the ear of wheat,' which our Lord Himself recognises as a fit symbol of Himself, ... as well as in that of the celestial constellation VIRGO (John vi. 51, xii. 24)."

Mr. Galloway draws three practical corollaries from the evidence adduced:—

1. Lady-day, or the 25th of March, which is not the true day of the Annunciation, should be struck out of the Christian Calendar, as being simply an error.

2. The feast of the 25th of December is the Feast of the Incarnation of the Son of God by His conception in the womb, and corresponds approximately to the time of the Annunciation made by the angel to the Virgin Mary.

3. The Feast of St. Michael nearly, if not altogether, corresponds to the true birthday of the Lord, and to the true day of the Epiphany, which, as Scaliger remarks, was considered by the early Church the same with the nativity.

The whole question is ably and exhaustively examined, and ought to satisfy the unprejudiced as to the accuracy of our common era within the narrow limits of some three months.

[This handsome volume of over 700 pages will be sent post free on sending a post office order for 16s. payable to Robert Banks.]

PROGRESS IN CUMBERLAND.

OUR readers will be glad to see the following, which we take from the *Carlisle Patriot*, of January 7, 1881:—

"BRAMPTON.—On Sunday last the anniversary sermons in connection with the Wesleyan body were preached by Mr. Peart, of Alston. The chapel was crowded. On Monday a public tea-meeting was given, presided over by the ladies of the congregation, when upwards of sixty partook of an excellent tea. In the evening Mr. Peart gave his popular lecture, entitled 'The Great Pyramid.'

Mr. Peart, we understand, is one of the most popular of the lay preachers of the Wesleyan Methodists in the North of England, and, we are glad to know, a successful lecturer also on the Great Pyramid. He was lately lecturing on the subject, we believe, in Newcastle-upon-Tyne.

We are glad to be informed that at Alston, in Cumberland, there are BANNER readers, and "many more who believe in the truths of the Identity." We wish the latter were readers also. It is a great pleasure to us to know that the Rev. B. Wild, who resides at Alston, is a brother of our Brooklyn champion, whose portrait we published in our double number for January, 1881.

In view to the extension of our circulation, which we desire to see greatly increased this year, we cannot do better than draw our readers' attention to a letter from Mr. L. Biden, just to hand, in

which he tells us that it has been his invariable rule to dispose of a few copies of the BANNER each week, since he became acquainted with the publication two years ago. He says, "I always send one to my son, who, after perusal, transmits it to different persons, strangers to myself. Others are disposed of in what you will probably consider eccentric ways—viz., some are given for hospital reading, others are put into letter-boxes passed on the road, or left in railway carriages, waiting, or refreshment rooms; occasionally they are offered to business acquaintances, &c., purposely to vary, as much as practicable, the quarter to which the paper thereby gains access, and where otherwise it might continue invisible, as for so long it had been to me."

We suggest to our friends that they should follow Mr. Biden's example, and so help to circulate the BANNER, and with it the knowledge of our glorious Identity. Our readers are well aware (or should be so) that we do not make these suggestions in a sordid spirit, to increase the revenue the enlarged circulation would bring to the owners of the paper. Personally, the increased sale of the paper could make no difference to the editor of it, for he works for the love of the cause, with no desire to derive pecuniary benefit therefrom. But he does earnestly wish the paper were in the hands of each one of the thirty-five millions of our race in these islands of the West, and that each week every Briton throughout the Empire could be got to read it. Thus only, or by some such means, will Israel awake, it seems to us, to her glorious privileges and pedigree, and realise that hers is a splendid future, even the position of God's first-born, "the heir and benefactor of the world."

Correspondence.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—Having frequently noticed in Identity publications that, while acknowledging the Anglo-Saxons in our own country increase in population more rapidly than the native inhabitants of any foreign nations, our colonies and the American States receive credit for a much faster stride in the augmentation of their numbers; leaving it to be inferred that this is by means of direct natural descent, which certainly appears to be an oversight arising from the fact that the constant drain by emigration from this land, and the consequent acquisition by immigration to the homes of our settlers abroad is, to a considerable extent, ignored; and that, allowing for the vast continuous overflow from these isles, the figures would probably shew under a totally different aspect, more especially having regard to the hordes of foreigners who crowd into these regions and become British and American subjects.

Would it not prove, taking these modifying causes into consideration, that the national offspring practically doubles more quickly here than anywhere else on earth? resulting in a strong confirmation of one's expectations. Yours truly,

L. BIDEN, F.R.H.S.

28, Lion-terrace, Portsea, May 17, 1881.

To the Editor of the "Banner of Israel."

DEAR SIR,—Who invented the plough? The Israelites were called Aryans from *ar*, a plough, it has been stated. A former BANNER contained an admirable article on Moses and the prophets, claiming equal reverence and fair study of the Old Testament as well as the New. May not the density of our clergy regarding our Identity be largely owing to their utter ignorance of Hebrew, as a body? The Jews sneer at them for not being able to study Scripture in its original.

Bishop Ellicott said of Greek: "No one who is really in earnest, and to whom God has given a fair measure of ability, can for one moment plead that an accurate knowledge of the Greek Testament is beyond his grasp." (I quote from memory.)

What he says of the New Testament I venture, from experience, to say of the Hebrew Scriptures. Why should women find Hebrew more difficult than German?

A recent traveller from the Euphrates Valley states, in speaking of Tudmur (once a city, and in the middle of the 17th century numbering two thousand Jews besides its other inhabitants, but now only a village), a belief is prevalent all over that part of Arabia that the English built that city, and had possession of the country long before the days of Solomon. Both there and in Mesopatamia they were constantly questioned on this point of history; and could not account for this prevalent belief, which is strong enough to prepare the way for any new occupation or annexation. Is this an Identity link of evidence? FROM MEMBER 221—"PHILO-HEBREW."

To the Editor of the "Banner of Israel."

DEAR SIR,—The following is from the *Christian Herald*, January 26, 1881:—

"A mango-tree was quoted by a Brahmin as a type of a missionary. He said: 'Behold that mango-tree. Its fruit is approaching ripeness. Bears it that fruit for itself? From the moment the fruit is ripe till the last mango is pelted off, it is assailed with sticks and stones by every passer-by, till it stands bereft of leaves, and bleeding from its broken branches. Is it discouraged? Does it say, If I am barren no one will pelt me? Not at all. Next season the buds and fruit appear again. That is a type of these missionaries. I have watched them well. What do they come here for? Not for gain; some of our clerks get more than they. Not for an easy life; see how they work! No; they seek, like the mango-tree, to bear fruit for others; and this, too, though treated with much abuse. Now what makes them do all this for us? It is their Bible. Do what we will, it is the Christian Bible that will sooner or later work the regeneration of this land.'"

"The Rev. Narayan Sheshadri lately addressed a large audience in the Free Assembly Hall, Edinburgh. He appeared in his native attire, and attracted a good deal of attention. His remarks were devoted to a description of a Christian settlement which he had been instrumental in forming in the Mahomedan State of Hyderabad, and to which the name of Bethel had been given. Mr. Sheshadri contended that Christian missions had not been a failure in India. There were now over 500,000 Christians in that country, and twenty translations of the Scriptures into cultured languages. Converts had been made from all classes of the community; and millions were now able to read in their own tongue 'the wonderful works of God.'"

G. W.

Tunbridge-wells, January 26, 1881.

To the Editor of the "Banner of Israel."

DEAR SIR,—Dr. R. Brown's Hebrew Bible, printed this year, translates Psa. lxviii. 11 thus: "The Lord gave the word, saying, The female proclaimers are a numerous host."

A CONSTANT READER OF THE "BANNER."

Bridge-street, Ferncliffe, Bengley.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is now 727. During the past month 13 have been enrolled. One writes:—"I am truly thankful to have had the subject brought under my notice, for now I can read my Bible and understand what before was quite unintelligible to me." Another, referring to the *Comments* and the daily reading, says:—"I never enjoyed Isaiah so much before; reading the Bible with Identity light makes it so much clearer."

Our readings for August take us from Ezek. xl. to Hosea x. We beg to remind some of our members who commenced taking the *Comments* from the first number (August, 1880), that their subscriptions are again due.

One copy of the *Comments* will be sent, post-free monthly, for 1s. per annum; two copies, 1s. 6d.; three copies, 2s. The first twelve numbers may be had for seven stamps, or 3s. 6d. per hundred. The "Prayers for Daily Use" are one penny each, or ninepence per dozen, postage extra. Address: Miss Lawrence, Stoneleigh, New Wimbledon.

We give below a statement of the accounts from June 1, 1880, to June 30, 1881.

J. LAWRENCE,
Hon. Sec. I. S. & P. U.

STATEMENT OF ACCOUNTS TO JUNE 30, 1881.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
To Members' Subscriptions and Donations	42	6	4	By *Comments*, Aug., 1880, to July, 1881.....	13	8	0
				„ 1,000 Cards of Membership	1	14	0
				„ 1,000 envelopes	0	11	0
				„ 3,000 circulars.....	2	5	0
				„ 1,000 "Prayers".....	2	10	0
				„ Literature for distribution	3	0	0
				„ Postage	11	3	5
				„ Balance in hand.....	7	14	11
	£42	6	4		£42	6	4

We have examined the above accounts with vouchers, and find them correct, this 12th day of July, 1881.

Signed, JOSHUA J. CASSWELL. CALEB QUINTON.

Digitized by Google

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£ s. d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0 1 0
Each additional line	0 0 4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0 2 0
Each additional line	0 0 6
Births, Marriages, and Deaths—four lines	0 2 6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

All Communications intended for the Editor, to be addressed:—"Philo-Israel," 13, Montpelier-terrace, Ilfracombe, North Devon, till Aug. 31st.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 12 4
Three " " " "	0 18 8
Four " " " "	1 6 2
Six " " " "	1 17 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL.
In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.
London: Robert Banks, Racquet-court, Fleet-street.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

PHILO-ISRAEL'S BOOK FOR CHILDREN.
THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.
London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 1s., post free 1s. 1d.
THE EGYPTIAN ENIGMA. A Plea for the British Yard; Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.
London: Robert Banks, Racquet-court, Fleet-street.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes.
By the same Author.
"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.
"CHRONOLOGICAL CHART." Price 3d., post free 3½d.
"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.
London: Robert Banks, Racquet-court, Fleet-street.

PUBLISHED BY ROBERT BANKS,
RACQUET COURT, FLEET STREET, E.C.
A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 2s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d. 64 Demy 8vo. pages in wrapper. One dozen copies sent free for a post-office order for 6s. The best Pamphlet to place in the hands of a person unacquainted with the subject.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages, price 4s.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

The Bible Atlas. To Illustrate the Old and New Testaments. Price 1s., post free 1s. 1d.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d.

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gates," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d. by post 3d. extra.

The Banner of Israel. Edited by PHILO-ISRAEL. Monthly parts in stitched wrapper, 7d., by post 8d. Vols. I. and II., 7s. each; Vols. III. and IV., 8s. each.

Israel's Hope and Destiny. A Monthly Magazine for Advocating the Identity of the Lost Ten Tribes with the Anglo-Saxon Race. Editor: D. A. ONSLOW, J.P. Price 2d. monthly. Vol. I., 3s. 6d.

Now ready, demy 8vo., over 700 pages, price 16s.
THE CHAIN OF AGES,
Traced in its Prominent Links by Holy Scripture, from the Creation of Adam to the Close of the First Century of the Christian Era.
With Notices of Contemporary Gentile Chronology and Careful Investigation of the Evidence from Original Sources.
BY THE REV. WILLIAM BROWN GALLOWAY, M.A.,
Vicar of St. Mark's, Regent's Park, and Chaplain to Viscount Hawarden.
London: SAMPSON LOW, MARSTON, SEARLE & RIVINGTON, Crown-buildings, 188, Fleet-street, E.C.

Now Ready. Price 2d., post free 2½d.
IS ANGLO-ISRAEL TEACHING UNSCRIPTURAL?
AN ENQUIRY ADDRESSED ESPECIALLY TO THE CLERGY.
By J. M. GRANT, M.D., Surgeon-General.
SYNOPSIS.—Have the Ten Tribes been Lost?—Promises to Abraham, Temporal and Spiritual—Importance of former too much overlooked—Spiritual blessings bestowed through the intervention of human agency—Abraham's Seed God's appointed Messengers of Salvation for ever—Outcast condition of Israel not inconsistent with National Greatness—Israel to be gathered as a Nation during the Christian Dispensation—Concluding Remarks.
London: W. H. GUEST, 20, Warwick Lane, Paternoster Row, E.C.

JOHN T. W. GOODMAN,
High-Class Tailor,
47, ALBEMARLE STREET, LONDON, W.
MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

SPECIAL OFFER.
NEW
Feather Beds at Half-price
Over 5,000 Beds sold in Two Years.

The cost of any sized Bed is 1s. only per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper, and carriage to any station.

	£ s. d.
The "ROYAL" Double Bed, 6ft. 6in. long by 5ft. wide, 65lbs. in weight; two pillows, one bolster	3
The "WINDSOR" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 55lbs. in weight; two pillows, one bolster	2 15 0
The "PALACE" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster	2 10 0
The "COTTAGE" Single Bed, 6ft. 6in. long by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster	2 0 0

Feathers only, 1s. per lb. Price list and samples of Ticks only post free.

THOUSANDS OF TESTIMONIALS.
Theatre Plain, Yarmouth, Feb. 4, 1881.
DEAR SIR,—I had six beds from you last summer, and I have great pleasure in testifying to their excellence. I am recommending them to my friends, for the feathers are the cleanest, and the ticks the best made, I have ever seen, while each bed weighed more than the advertised weight.
Yours truly, GEORGE ISAAC.

SPECIAL COUPON TO *BANNER OF ISRAEL* ONLY. 3.8.81.
Entitles the holder to 5 lbs. Extra Feathers or 1 Down Sofa Cushion on ordering Bed before August 30.

All Orders must be payable to Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds or Quilts may be seen. P.O.O.'s payable at Ludgate Circus, may be post-dated ten days if desired. Cheques crossed City Bank.

EXTRAORDINARY OFFER FOR 28 DAYS.

THE SHEFFIELD MANUFACTURING COMPANY have just appointed Mr. THOS. SMITH their London Agent for Sale (through advertisements only) of their Special Articles on cash terms. No shop rent or bad debts being incurred, the Agent is able to sell all goods at a small profit over cost prices. Mr. SMITH begs to inform his old and new customers that he is now prepared to offer a very handsome, full size, strong, well-made Tea and Coffee Service complete, consisting of four pieces—viz., Tea-pot, Coffee-pot, Sugar Basin, and Cream Jug, plated with Pure Silver (Sugar and Cream lined with Gold), and brilliantly burnished, for 25s.; and to every Purchaser will be PRESENT, without any extra charge whatever,
One dozen Silver-plated Teaspoons.

BANNER OF ISRAEL COUPON. 3.8.81.
On receipt of this Coupon, together with P.O.O. for 25s., I agree to send one complete Tea and Coffee Service, together with a Free Gift of One Dozen Spoons.

HUNDREDS OF TESTIMONIALS.
All Orders must be accompanied by Cheque or P.O.O. and Coupon, payable to London Agent, Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, E.C., where Specimens of the Goods may be seen. P.O.O. payable at Ludgate Circus; Cheques crossed City Bank.

GREAT and INCREASING SUCCESS of the Rev. E. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS and ILL-HEALTH.

SINCE the Rev. E. J. SILVERTON removed from Nottingham to Hackney, London, in November last, he has been obliged to find more commodious premises; He may now be seen daily (Saturdays excepted) from 11 a.m. to 7 p.m., in the City (free of charge); but his son, Mr. Jesse C. Silverton, may be seen any day from 11 to 7; Saturdays 9 to 1. He will be happy to send his Book of Health and Treatise on Diseases of the Ear and Affections of the Eye, price 1s. each, or free to the readers of this paper.

Persons who cannot pay Mr. Silverton a visit should not fail to send for his books, of which 250,000 are in circulation—valuable to all persons not in health. For testimony to Rev. E. J. Silverton's remedy see *Medical Review* for May, *Christian Age* June 30, *Daily News*, &c. &c.

Note the Address—17, St. Bride Street, Ludgate Circus, London, E.C.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY AUG. 3, 1881. [*All rights reserved.*

Digitized by Google

"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. V. No. 241. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 10, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
British-Israelite Supremacy in the Earth	333
The English Language—A Testimony from New York	334
Israel in Media.—Part II. By Robert Lamb	334
The Stones in the Breast-plate, to be Found in the West. By A Looker-on	335
The Identity and the Catholic Church. By Rev. Denis Hanan, M.A.	336
The *Christian* Gives Blind Evidence	337
An Israelite in New Zealand on "The Elect." By H. W. Farnall, New Zealand	338
Correspondence	339
Amounts Received by the Metropolitan Anglo-Israel Association	339

BRITISH-ISRAELITE SUPREMACY IN THE EARTH.

WE mean to submit to our readers three lines of proof, all converging in and pointing to the fact that the British, being Israel, are pre-eminent in many ways among the nations of the earth, and that to us God has given national supremacy, and superiority, also all those other things that come of His blessing promised to our forefather Abraham and his seed for ever. The first fact which points in this direction is contained in the following extract from the *St. James's Gazette*, of December 21, 1880, and relates to the high appreciation the Druses of the Holy Land seem to entertain for the British people and their Queen. The reviewer of Mr. Lawrence Oliphant's recent work, said then, regarding his late tour:—

But as there Mr. Oliphant traversed ground that is comparatively familiar, we can the better resist the temptation of accompanying him. His remarks on manners, customs, and superstitions are singularly interesting. We shall only note as important and significant the extraordinary devotion and even affection which the warriors of the Druses seem to entertain for England. Their spiritual chief said that they could send 25,000 fighting-men into the field, and that the Queen of England had only to give the signal if she desired to see a Druse levy *en masse*. The book, in short, is as spirited as it is instructive; it is interspersed with admirably humorous social sketches; and it should be welcomed now with special interest, seeing that the committee of the Palestine Exploration Fund have determined upon undertaking the survey of the country it so charmingly describes.

We now invite our readers to accompany us to the neighbouring land of Egypt, and see there what an Englishman, because an Israelite, has been able to do as a "saviour" of Egyptian credit and for resuscitation of its fiscal prosperity (Isa. xix. 20). The *Times*, of December 20, 1880, tells us regarding the matter what follows, and its correspondent at Alexandria gives the facts:—

Major Baring, our late Controller-General, now Finance Minister for India, leaves to-night by the Indian mail steamer from Suez. He has lingered a few days in the country where he received his first experience in administration and the readjustment of disordered finance. He has received all the honour due to the most distinct success which has been achieved by all the foreign officials who have been called in to aid Egypt in her regeneration. The Khedive has feasted him and treated him with the greatest distinction. The ministers, without exception, have each waited upon him to thank him for the part he took in what may be almost called the salvation of the country. Foreigners, as well as natives, have united in doing him honour. Nor is this triumphant reception without reason. When Major Baring first came to the country Egypt was *in extremis*. Her funds were low and her credit bad. The people were suffering and no relief seemed at hand. Little by little the aspect of things has changed, until now not only can Egypt claim respect on the Exchanges of Europe, but there seems really a fair chance of genuine reforms in the whole administration of the country. In this beneficent revolution *Major Baring, among all the foreigners, has played the most prominent part*. It is a good omen for his future work.

The foremost figure in the regeneration of Egypt, financially and commercially, therefore, is an Israelite of the Ten Tribes.

Will our readers now accompany us to Central China, and see there the Gospel brought home without offence, nay, with acceptance to Chinamen and their zealous rulers, by bands of Israelite witnesses, or missionaries? Their operations are thus detailed in *St. James's Gazette*, of December 18, 1880, quoting from the *Daily Telegraph*:—

TRAVELLING IN CHINA.

The *Daily Telegraph*, quoting the statement of the British Consul at Hankow, that travelling in the interior of China is now "as easy and safe as in Europe," considers it only fair to say that the better treatment which travellers in the Mongol Empire now receive is greatly due to the efforts of the China Inland Mission, who have discovered the real way to win Chinamen not only to a toleration of foreigners, but even to an appreciation of Christianity. The devoted members of this Mission go everywhere, and without forcing themselves anywhere, and settle down among and make friends of the people. They claim no kind of authority, but are content to teach the doctrines they hold, and do not domineer over either their own converts or those of the heathen community. The consequence is that they are reconciling the excessively patriotic Celestial to the presence of foreigners in a way which could never be accomplished by the missionaries who were content to rest "under the shadow of a consular flag, and within range of a gun-boat's guns," and to make the adoption of Christianity equivalent to the acceptance of foreign masters.

All honour to these British China inland missionaries! They are benefactors of their country, also of the heathen; their

conduct brings honour to their calling. We rejoice to know these men thus distinguished are British-Israelites also.

Here, then, we see that amongst Druses of the Bible lands there is extraordinary devotion, and even affection felt for England and her Queen by the hardy tribes who clearly are calling for Israel to govern them, and have in plain words declared that at the signal they will fight also for our race.

In Egypt, it is an Englishman who succeeds in bringing back to that down-trodden, long-mismanaged land the faint gleams of prosperity and hope.

In China, as elsewhere, they are the successful missionaries opening out the land to foreign travellers, as none others have ever succeeded yet in doing. And why is all this? How comes it that the British are thus supreme except it be, that being God's people Israel, they are fulfilling the prophecies of the living God, and witnessing that He is God indeed? (Isa. xliii. 12). The devotion of the Druses truly is but the premonition of the events which will ere long give to British-Israel and the House of Judah the sovereignty of the Holy Land, according to the promise so often repeated in God's Word (Jer. iii. 18, xxx. 1, 3; Ezek. xxxvii. 22; Amos ix. 15; Isa. lxvi. 13, &c.). Major Baring's success as a financialist, building up once more the prosperity of Egypt, is but the fulfilment of the divine promises to that land in a chapter which points to Israel and to these latter days (Isa. xix.). And finally, the doings of our missionaries in Central China are proofs positive that we are Israel, for to no other race did God ever promise universal success in missionary work among "all nations," "all families," "all kindreds of the earth," from one end of it to the other (Gen. xxii. 17, xviii. 18; Acts iii. 25). Israel, praise ye the Lord.

THE ENGLISH LANGUAGE—A TESTIMONY FROM NEW YORK.

The *Christian Union*, a paper published in New York on January 12, 1881, contains the following extract from a sermon therein reported as preached by the Rev. Henry Ward Beecher. In regard to the languages of the earth, honoured by God, he said:—

> Look at how God has been raising up four great languages on the globe which ultimately, I think, will result in one. Look at what treasure is stored up in the French, in the German, in the English, and in the Latin. Shall I add the Greek—the language of science? The language of men, the language that contains the doctrines of independence, of liberty, of, I trust, man in man, is the English tongue. It is spoken more widely over the globe than any other. I do not know of another language which, carried abroad, has such treasures of literature, teaching humanity. It does not, perhaps, as some others do, teach science pure and simple; but of the more humane and Gospel disclosures of truth in respect to the welfare of men, what other language contains such treasures concerning human nature as the English tongue? It is not because it is my tongue, and my mother's, that I love it; it is not because it has in it such capacity for eloquence, or such interpretive power in the direction of metaphysics, that I love it; I love it, and bless it, and send it forth, because there is in it more of the Gospel, more of God, more of man, and more of the influences that bring God and man together, than any other language upon the globe; and as it flies from island to island and from continent to continent, and makes its way over the savage tribes, and over the semi-civilised tribes, I rejoice with exceeding great joy, because the English tongue is a charter of liberty to the human race.

We don't think comment on our part is needed in reference to the above. A language which even now prevails more than any other over the whole globe, which is richer than all others in treasures of literature and Gospel truth, of blessings from God to man, and of praise from man to God, must be the language of Israel, since it is the "charter of liberty to the human race." Israel is to "blossom and bud, and fill the face of the world with fruit" (Isa. xxvi. 7), and possessing, as the vehicle of international beneficence, a language which contains the "treasures of Gospel truth," the British answer exactly to the picture of the Lost People. We call on our readers therefore to rejoice in God's good gift to us of a vernacular which is spreading fast over the whole earth, for this is in truth a sign to the nations that this race will follow where the language is so rapidly advancing. The language is to fill the globe, and surely as that is the fact, the House of Israel, the British, will possess the earth, since they are the "heirs of the world," and "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," "even to the children of Israel, a people near unto Jehovah." Praise ye the Lord (Rom. iv. 13; Dan. vii. 27; Psa. cxlviii. 14).

ISRAEL IN MEDIA.

By Robert Lamb.

(*Concluded from page* 322.)

PART II.

"As to the Reubenites, Gadites, and the half-tribe of Manasseh, they were carried away to a different region from that to which the Syrians were transported. Tiglath-Pileser brought them, says Scripture (1 Chron. v. 26), to 'Halah, and Habor, and Hara, and the river of Gozan unto this day.' Respecting the seven-and-a-half Tribes which Shalmaneser carried away, we are told (2 Kings xvii. 6) that he 'placed them in Halah and Habor, and by the river of Gozan, and in the cities of the Medes.' Little or no satisfaction is to be gleaned from Josephus, who merely says that the two-and-a-half Tribes were carried away by Tiglath-Pileser into his own kingdom; by which, accurately speaking, Assyria only should be meant; and as to the transportation of the rest by Shalmaneser, he says that they were carried away into Media and Persia, and that they were replaced by other people out of Cuthah, a country in Persia watered by a river of the same name. As the Scripture account is far more satisfactory and particular, we shall abide by it.

"Now, where are these places situated? In order to understand it more fully three things must be distinctly observed—namely, Halah and Habor, and Hara, the river of Gozan; and, thirdly, the cities of the Medes. Therefore there were three distinct, though connected districts or regions to which the Israelites were carried captive, and consequently provinces of the Assyrian Empire. Recourse must be next had to the Hebrew orthography of the cities and river mentioned as distinguished from the cities of the Medes. These are denominated Chalach-Chalacho by Usher, and the Vulgate Chabor and Hara, and Nahar Gozan. Now, to settle the position of these cities—or, perhaps, more properly, districts—we must, if possible, fix that of the Nahar Gozan, or river Gozan.

"We also read of Gozan as a district along with Haran, and Rezeph, and Telassar (2 Kings xix. 12). Therefore we have both the river and district of Gozan, therefore it must be a distinct province both from those of Halah, and Habor, and Hara, and from the cities of the Medes, lying between them. The Nahar Gozan is clearly recognizable in a large river in the North of Persia, larger than the Araxes, or Kur, or even than both combined, called by the modern appellation of Kizil-ozan. Ozan is the name of the river, Kizil is a mere appellative in the Turkish language to denote the colour of its waters, which have a reddish tinge.

"As a further proof that the river of Gozan and the Kizil-ozan are identical, and the same with the Armadus, of Ptolemy, this geographer has a district in the N.W. of Media, called Gauzania, or the district of Gauzan, evidently the Gozan of Scripture.

Digitized by Google

"We now come to the last thing in the order of description, the cities of the Medes. What particular cities these were, and where situated in that extensive region, Scripture does not say. All the additional information we obtain is that the Israelites were not only placed to the North of the river of Gozan, in the cities there specified, and along its Northern banks, but that they were also dispersed over Media and in its cities. We learn from the book of Tobit, which, though not of Divine authority, yet discloses some historical facts respecting the Ten Tribes carried away by Shalmaneser, that a number of his captive countrymen dwelt at Rages, or Ragau (the modern Rey, now in complete ruins), to the East of Ecbatana, situated in the extensive plain called the plain of Ragau, or Rey, a very few miles to the South of Teheran, the present capital of the Persian Empire.

"In the same book we are also told that a number of them resided in Ecbatana. We have, therefore, found the Ten Tribes scattered by Tiglath-Pileser and Shalmaneser over the whole region, from the North of the river of Gozan, or Kizil-ozan, to the city of Ispahan; and from Ecbatana, or Hamadan, to Ragisor Rey.

"Respecting the Jews carried away by Nebuchadnezzar, they were settled in the countries West of the Tigris, in Babylonia and *Mesopotamia*, as the countries East of the Zagros and North of the Koordistaun ranges belonged to the independent and contemporaneous Empire of the Medes."

In the face of the above extract, how can anyone say that "several whole Tribes, Manasseh being one, were located in Mesopotamia?" thus in the coolest possible manner confounding the two captivities—that of the Israelitish nation with the latter one of the Jews.

NOTE.—The following important omission occurs in the above extract, important as showing the source of existing errors. It occurs after the words, "evidently the Gozan of Scripture." "It is true indeed that Ptolemy has also a district named Gausanitis, in Mesopotamia, and calls its capital Gausania; and that Pliny also has a district in the N.W. part of Mesopotamia, named Elon Gozine, or the valley of Gozine, reaching up to what he terms the source of the Tigris. But these are quite out of the way to answer to the river and district of Gozan, whither the Israelites went. Something more than the mere similarity of name is required to identify these with the Gozan in question, which is in Media, *not in Mesopotamia*" (vol. i., p. 134).

Durham.

THE STONES IN THE BREAST-PLATE, TO BE FOUND IN THE WEST.

BY A LOOKER-ON.

IT appears to me that the attention of your readers has not been directed to a remarkable discrepancy which appears between the enumeration of the precious stones of the breast-plate in Ezek. xxviii. and their enumeration in other parts of sacred Scripture.

In Num. ii. we have the marching orders of the Tribes, before, behind, and on either side of the Central Ark and Tabernacle.

On the North were Dan, Asher, and Naphtali; on the South were Reuben, Simeon, and Gad; on the East were Judah, Issachar, and Zebulun; on the West, Ephraim, Manasseh, and Benjamin. When the camp was pitched, the Tribes took up their positions in accordance with these orders, and the arrangement was in the form of a Maltese cross—

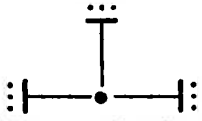


In Exodus xxviii. we find the minute directions for the High Priest's breast-plate, and the order of the pearls of which it was composed. Thus:—

North—Beryl, onyx, and jasper; South—Emerald, sapphire, and diamond; East—Sardius, topaz, and carbuncle; West—Ligure, agate, and amethyst.

The last mentioned stones are, therefore, the three which stand for the Tribes of Benjamin-Ephraim and Manasseh. Now observe the description of the heavenly city in Rev. xxi. It is four-square, and has four gates; the foundations are on twelve precious stones.

Turn next to Ezek. xxviii. King Hiram (the ally and assistant of King Solomon) is scornfully and sarcastically addressed as one who has boastfully arrogated to himself some *knowledge and pretension* which he cannot justly claim, and in his illegal appropriation of which he has made an *error*. Notice that the whole tone of the address is in the highest degree contemptuous. Hiram has apparently appropriated to himself even the mysteries of the temple worship, and has plagiarised the breast-plate. *But* he has only adopted an ornament of nine stones, thus:—



On examination it will be seen that the stones omitted are precisely those which belong to Ephraim, Manasseh, and Benjamin, on the *West* side of the camp.

The Psalmist, in Psa. lxxx., calls on God to shine forth and appear for salvation "before Ephraim, Benjamin, and Manasseh," an evident appeal for deliverance from the *West*; an appeal for the completion of something—God's purpose—*i.e.*, the restoration of His people; and the restitution of the *truth*. In Psa. lx. 4, 7, the Psalmist alludes to the same idea; for Gilead read Benjamin. In Zech. ix. we have a prophecy which accords remarkably with these mysterious allusions in the Psalms. [Remember, it is *one and the same* Spirit that inspired *continually* and *continuously* all the holy men of old, whose recorded utterances form the Canon of Holy Scripture]. In language whose minute significancy we do not yet understand, the prophet vividly portrays (see Judges xxi.) the restoration of his nation, the advent of the Messiah in glory, and the consummation of God's dealings with His people (which is identical with what we call "history;" for the history of the chosen race is the key, the alpha and omega of and to all "profane history," so-called). The figure, or symbol used by the prophet in this chapter is the bow, the "battle-bow," always the sign of a "covenant" (from Gen. ix., throughout Scripture).

Now, if the bow be bent (ver. 9) from Judah (whose seat was in Jerusalem, and whose portion was *Eastward*), the "filling" of the bow with Ephraim (ver. 13) points to the *West*, and is another link in the chain of presumptions that lead the thoughtful student to expect the fulfilment of God's promises—the restoration of the "lost treasure," the finding of the "ark of the covenant," the restitution of the "sign," or "token," or "banner," the elucidation of many mysteries, the recognition of the missing link from the veiled *West*.

Leamington, September, 1880.

RELIGIOUS FESTIVALS.—Among the Hebrews every one is aware that there were *three* festivals of the greatest importance, to which the people resorted by Divine appointment from all quarters. It was the same among our Scandinavian and Saxon forefathers. The first was *Jul*, from which our word *Yule* is derived, and which exactly corresponds with Christmas. The second was held at the first quarter of the second moon in the year; the only point of similarity with Israelitish custom being, that it was regulated by the moon. The third was held in the beginning of spring; exactly corresponding with the time of the Feast of the Passover. Indeed we derive our own title of "Easter" (Saxon, "*Eastra*," Teutonic of "*Aster*") from this very festival.—*Bishop Titcomb.*

THE IDENTITY AND THE CATHOLIC CHURCH.

By the Rev. Denis Hanan, M.A.

The opponents of the Identity fall into two distinct lines of attack, although themselves frequently unconscious of the fact. This confuses their arguments, and sometimes confuses the reply. It is necessary when meeting an opponent, either in print or in person, to find out whether he denies that Ephraim and the Tribes, his fellows, exist as a separate people; or, whether, admitting their existence, he denies that they have been identified in one particular place.

I now desire to consider one important statement made by the latter class of objectors—viz., *That the Identity of the Anglo-Saxon race with the Lost Ten Tribes, ignores and is opposed to the position and claims, hopes and objects of the Catholic Church.* This idea is easily found in the many pamphlets published to refute the Identity. It has been frequently urged upon the writer, and is worthy of grave consideration, for it explains much of the opposition met with, perhaps, in a sense, excuses its character, and, if true, makes a *prima facie* case against us. We shall consider firstly, what is meant by the position, &c., of the Church; and secondly, what is the true aspect of the Anglo-Israel contention with respect to it.

A full reply to the first question might well occupy a volume. The space at my disposal must be my excuse for giving a very summary statement, and grouping many phases of belief under but two heads—viz., the Roman and the Protestant. The Roman idea of the position, &c., of the Church is, that she is to progress until all yield to the supremacy of the chair of Peter, she is to have temporal power, to become the kingdom of *the Stone*, the powers of this world are to become the states of the Church; she has perceived that promises of territorial greatness and blessing are made and prophesied of, and she has appropriated them. All spiritual and temporal glories centre in her; the wild olive graft has become the stem, Jew and Gentile are to be united in union with her. Now manifestly in this conception there is no place for the fulfilment of the promises to Israel as a nation, the existence of the original stock would be an inconvenient fact, and the identification of any people, and especially the British with the Tribes, must be opposed by Rome.

Secondly. The Protestant idea. Here we meet with more divergence of opinion. Some (*a*), while rejecting utterly the claims made by the Bishop of Rome, yet place the Church in a similar position. All promises, spiritual and temporal, are hers. The latter must be spiritualised to suit her case, all utterances concerning Israel and Judah, Jerusalem and Babylon, &c., are to be understood to refer to the Church and her opponents. The God of Abraham, Isaac, and Jacob has ceased to know Israel as a nation, all the national promises made to her have become the spiritualised inheritance of that great heavenly kingdom which is ultimately to prevail. The assumed existence of flesh and blood inheritors of the Abrahamic promises, and of the blessings promised to Joseph, clashes with this view of the purposes of God. Some (*b*) having their minds less occupied with the grand idea of the Church Catholic, and more occupied with the status and hope of each unit, conceive that God has no present purposes beyond the salvation of these individuals, no room for any manifestation of His truthfulness and power to bodies collectively, whether spiritual or national. The unit for whom Christ died is to be ready to meet Him, and then for all they know, the world, the nations, and the Church, may be involved in a common wrack and ruin. The view that God has a purpose of blessing in Christ, for His Church as a body, or for the nations as nations, or for Israel as the covenant people, is in the minds of these "opposed to the Gospel," thus, though on different grounds, both unite in the cry, that the identification of the British with Israel is opposed to the hope and objects, &c., of the Church.

Now, what is the true position of those who believe in the Identity? We maintain that it is not in any way opposed to what is true in the foregoing conceptions, and that being truth it clashes with what is false. It recognises that temporal power is foretold, but in maintaining that it is the birthright portion of Ephraim, it witnesses against Rome. It recognises fully God's great purposes in and towards the Church Catholic, that great and glorious body, born from above, and one with her Lord, the spotless bride. It rejoices in the joy of each son redeemed with the precious blood, for whom to depart and be with Christ when He comes or calls, will be very far better; and it thanks God that He has made use, and does make use of the English-speaking race to proclaim His great salvation. But it adds that in the development of the plan laid before times eternal, the promises made and added to from age to age have never clashed; that the latter have not abrogated the former; that while Abraham and the heirs with Him of the same promise, Isaac and Jacob, sojourned in the land of promise as in a land not their own, and looked for the city which hath the foundation, their faith was exercised upon the temporal promises too; that because by faith they looked for the possession of Canaan, they did not lose sight of the heavenly city; and that because by faith they looked for that city, they did not spiritualise away the promise of the land; and rightly, as the event proved, for to their seed was given the incobate but literal fulfilment. It claims that the birthright, which was and is Ephraim's, does not clash with the inheritance of Him who is "the firstborn among many brethren," that the covenants run in parallel lines, and develop one another. The national and temporal blessings promised to Abraham have been the means of developing the spiritual, and the higher faith, when truly grasped, has been the cause of national prosperity. So it ever was in the history of Israel; and thus, also, the security of our island home fostered the Reformation, and our Protestant character has been acknowledged in the advancement of our national power. It thanks God for both; does it thereby ignore the true position of either? It says that God has never lost sight of the "lost sheep of the House of Israel," but that He has preserved and blessed them, made them His witnesess and the keepers of His Word, given to them the pure faith, and made them the true evangelisers of the world; and in the nation that has thus blossomed and budded, and filled the world with fruit, it identifies the people to whom that very promise was made. Does it, therefore, lose sight of the high and heavenly calling of that body, whose home is the better country, because it acknowledges the earthly work and inheritance of God's witnesses? or does it place the land of promise and kindred promises in opposition to, or in lieu of the inheritance incorruptible, undefiled, and that passeth not away? are the two incompatable? Surely not; let the faith of Abraham be the witness, it will condemn those who say that the promises cannot be harmonised and embraced together.

In conclusion, let us try the statement, that the identification of Israel (possible according to the hypothesis of the opponents mentioned above) is opposed to the position, &c., of the Catholic Church, by ordinary practical tests.

Suppose that an Eastern nation is Israel—say the Afghans. How would this Identity affect the Church? Her work would yet be to proclaim Christ, that from amongst them might be chosen a people for her Lord; and whilst the savages were being prepared to fulfil their prophetic destiny, to become the possessors of their enemies' Gates, of wealth, of power, to become God's "witnesses that He is God," to "blossom and bud, and to fill the face of the world with fruit;" she would go on her way as hitherto, but beset by the clamour of the infidel host shouting in her ears, "Behold in this people the value of the promises made by the God of Abraham! Thus has the Christian's God kept covenant!"

Suppose a Western nation to be the heir of the Abrahamic promises—say Russia—how would the position, &c., of the

Church Catholic be affected thereby? Her duties, her true hopes would be unchanged, but the infidel would soon see his advantage, and say to the "witness and keeper of Holy Writ," "A far different position was sworn to Israel, a far different destiny was foretold for Gog. Are all the statements of the Book as misleading?"

Suppose a people to be found possessing all those marks by which Lost Israel is to be known, both national and spiritual, in whom each and every promise is exemplified—say England, or any other people—is the Church to see in her a rival or an ally? The answer depends upon what I may be permitted to call the coalescing power of truth, for as an error and a truth cannot coalesce, so two truths cannot be opposed; and by their union the truth of each is established. Anglo-Israelites recognise the complete accord between the Identity and God's purposes in the Church, and they praise Him. Their opponents' views are opposed to any literal fulfilment of the promises to Israel; any such fulfilment would clash with what they conceive to be the position, &c., of the Church Catholic; this is their own contention, which we combat. It must, therefore, be a question for them whether their incapability to reconcile the promises to Israel with God's purposes in the Church, does not present a *prima facie* case *against themselves?*

THE *CHRISTIAN* GIVES BLIND EVIDENCE.

IN its issue of May 5, 1881, *The Christian* published the following:—

The position of England among the nations of the earth is in some respects strikingly analogous to that of Israel in old time. That elect people was much advantaged every way, but chiefly that to them were committed the oracles of God. Our present Sovereign has declared, in words that will never be forgotten, that the Bible is the foundation of England's greatness. But Israel fell because she did "not observe to do all the words of this law that are written in this Book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD." Will England fall from a similar cause?

We are part of the last of those four kingdoms whose history was symbolised and prophesied in the vision of the mighty autocrat in whom the "times of the Gentiles" began. Nebuchadnezzar, because he boasted of his own power and majesty, and forgot God, was driven from among men, and became a beast, until he had learned that the Most High ruleth among the children of men. England is hurrying down the same inclined plane, and will soon, in all probability, affirm the principle that the very existence of the Most High may be denied by those who govern her.

The Christian, in the first extract, sees clearly the following four points:—

1. That the position of England, meaning the British people, among the nations of Europe, is exceedingly like that of Israel of old among the Gentiles who surrounded *them*.

2. That this singularity, in each case, consists in the unique fact that to each nationality, Israel first and to the British in modern times, chiefly, the oracles of God are committed (Rom. iii. 2).

3. That these same oracles are the foundation of our national greatness.

4. That disobedience to the Divine Word caused Israel to fall, and is likely to cause the British to fall, too.

We ask *The Christian*, holding these views, forthwith to admit that the British must be Israel; because:—

1. God never promised to any but "the seed of Abraham" that they should occupy the position of favour destined for that race for ever; also that, since Israel has disappeared, and the British occupy and enjoy all their favours and privileges, they must, therefore, be "lost," but destined-to-be-found Israel.

2. Because the oracles of God were never destined to be the charge of any race but of His people Israel only; and since God has said that "He showeth His words unto Jacob, His statutes and His judgments unto Israel; and He hath not dealt so with ANY nation, and as for His judgments *they* have not known them" (Psa. cxlvii. 19, 20), the British people, and they alone, having those oracles, must be Lost Israel of the Ten Tribes.

3. Because, even in the matter of national declension, since "Israel sinning" and punished never were, and never can be, finally forsaken and cast off of her God (Isa. xli. 9, &c.), so British-Israel, being—as established and admitted—God's lost, now found, Ten-Tribed people, are nearest to their final recovery when "the enemy" shall be seen to be coming in "like a flood" (Isa. lix. 19).

We beg our readers to notice the miserably uncomfortable creed our opponent, *The Christian*, entertains! Here is an Englishman who, recognising his nation to be the very counterpart of Israel of old, ought to know the fact of her Identity from her appointment as custodian of God's Word, yet reads that Word to such little effect that he fails to see that his people must be very Israel indeed! On the contrary, he trusts God's promises to His chosen people so little that, knowing, as common sense should teach him, that this nation *is* Israel, he fails to see that her darkest night is just before her final restoration to the light of God's full favour; also that just when all hope seems lost, and Satan has almost seized his prey, the Deliverer out of Zion will appear, and the nation will be rescued! Cannot *The Christian* read Isa. lix. 19—21, and lx. 1, 2? Surely those verses should teach him a lesson that would cure his faithless melancholy? If *The Christian's* doleful anticipations be fulfilled, and this nation does indeed succeed the four monarchies in the downward course (being, as he supposes, a part of the last of them), whence, in his imagination, is the "kingdom of the stone" to arise? It has to appear on *earth*; and here to establish a monarchy among men, having for its Christian Head and King the Son of God. Among what race or races will he establish it? Among the powers of continental Christendom? Nay! They form, without doubt, parts of the four kingdoms; and are doomed, as *The Christian* will admit, to destruction! Will America suit *The Christian?* The standard the Americans have attained in Christian walk and conversation appears no higher than that of "England;" and both appear "going down" the "*facilis descensus Averni!*" Asiatic and African, Polynesian and Hyperborean races seem utterly out of the question. Where, then, is Christ's kingdom of the Stone to be found? and where are the people of the saints of the Most High, being A NATION (Matt. xxi. 43), going to be discovered, in *The Christian's* point of view? The Lord, "whose delights were and are with the sons of men" (Prov. viii. 31; John iii. 16) is to have His people here on earth—the House of Joseph and the Tribes that are his fellows, and the solitary House of Judah for His Church, His body-guard and nation. Whence are these to come, if not mainly from *The Christian's* despised —Israel's likeness—"England"?

The opposition of the opponents is nearly played out. Merely to repeat stale arguments, long since refuted and shown to be invalid, is not the path of wisdom. We trust soon to find *The Christian* and other opposing journals will take a more reasonable, faithful view of "England's" position; and seeing that this last is analogous to Israel's—that she is the custodian of the "oracles of God," and "great," as Abraham's seed was to become (Gen. xii. 3), because of her close following of God's commands, as recorded in His Word—that they will admit the British and Lost Israel are one, *to God's glory.*

In conclusion we would observe:—

1. That the British resemble Israel.

2. That they possess the oracles of God (that is, the Bible).

3. That they are "great" as a nation—simply, and solely, and wholly because they are Israel, but not otherwise. The resemblance is not fortuitous. The Bible is not the cause of this "greatness" of the British Empire; and the "greatness" of the nation, as well as her Bible and her likeness to Israel, come from God's promises to Abraham, his friend, but from no other source or origin whatsoever.

Digitized by Google

AN ISRAELITE IN NEW ZEALAND ON "THE ELECT."

By H. W. Farnall, New Zealand.

"The Lord had a delight in thy (Israel's) fathers to love them, and He chose their seed after them, you above all people, as it is this day."—Deut. x. 15.

"The Lord hath chosen thee (Israel) to be a peculiar people unto Himself, above all the nations that are upon the earth."—Deut. xiv. 2.

"Thou (Israel) art an holy people unto the Lord thy God."—Deut. xiv. 2.

"For Jacob My servant's sake, and Israel Mine elect."—Isa. xlv. 4.

"But ye (Israel) are a chosen generation, and a royal priesthood, an holy nation, a peculiar people."—1 Peter ii. 9.

Who Are the Elect?

Not long since I heard an eloquent sermon on the "elect;" and the preacher wound up by stating that the whole question of "election" was a deep mystery, and one that would not be cleared up on this side of the grave. Now those who hold Anglo-Israelite views see no mystery whatever in the matter. If a plain common-sense meaning is applied to the passages of Scripture where "election" is taught, it will be seen that there is no such thing as personal election mentioned, except in one solitary instance (that of Abraham), but that the term is only used in a national signification to Israel.

Out of all the families of all the nations of the earth, Abraham was elected by God, that through him and his posterity all the nations of the earth should be blessed. The promises to Abraham in consequence of this election were made again by God to Isaac, and again to Jacob, and ultimately to Jacob's sons and their posterity.

The question of "election," as we take it, does not imply individual holiness. The Israelites of old were called the "elect," "holy," "chosen," "sanctified," "saints," "redeemed;" but sacred and profane history prove to us that they were neither nationally or individually holy. Precisely in the same sense we say that the British and American nations of to-day are "the elect," "holy," "chosen," "sanctified," "redeemed," and "saints," because they are Israel, and not because of personal or national righteousness, for they have very little of either.

St. Paul, in Romans ix., is very clear on this point. He says he wishes he were accursed from Christ for his brethren, his kinsmen, according to the flesh. These people of whom Paul speaks, and to save whom he was willing to be accursed from Christ, could not have been a very "holy" people as we understand the word "holy." He distinctly defines who those "kinsmen" of his, "according to the flesh," were, for he says, "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law and the services of God, and the promises." These people then who evidently had no individual holiness, or St. Paul would not have expressed himself as he did, were the inheritors of "the covenants," and the "glory," and "the promises"—they were, in fact, the "elect."

In Isaiah lxv. 9 it is written, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains; and Mine 'elect' shall inherit it, and My servants shall dwell there." The seed out of Jacob, here termed the elect, can only mean the literal and lineal descendants of Jacob—that is, the Israelites.

In Isaiah xlv. it is written, "For Jacob, My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me." Here, the elect, still Israel, so far from being personally holy, are spoken of as not knowing God.

St. Paul, in 2 Timothy ii. 10, says, "Therefore I endure all things for the elect's sakes, but they may also obtain the salvation which is in Christ Jesus with eternal glory." St. Paul here says he endures all things that the elect may obtain salvation; according to modern teachings, the elect must, from the very fact of their being the elect, have already obtained salvation.

In his 11th chapter of his epistle to the Romans, St. Paul says to them, "As concerning the Gospel they (the Jews) are enemies for your sakes; but as touching the election, they (the Jews) are beloved for the Father's sake." So that the Jews, in St. Paul's estimation, were still of the elect though refusing the Gospel.

In the 24th chapter of St. Matthew's Gospel we are told that Christ's disciples came to Him to inquire about the end of the world. Our Saviour tells them of the horrors and the great tribulation that will immediately precede His second coming; and He says, "Except those days shall be shortened, there should no flesh be saved;" but for the "elect's sake those days shall be shortened." The days here spoken of are, doubtless, the same period as that referred to in Isaiah lxi., as "the day of vengeance of our God"—a period which immediately follows "the acceptable year of the Lord" (or the Christian dispensation). The Christian—*i.e.*, this present—dispensation will apparently end some time in 1882; then follows "the day of vengeance of our God." In another place it says, "The day of vengeance is in Mine heart (evidently the same period of vengeance as that spoken above), and the year of My redeemed is come." The redeemed here are clearly the same as the elect for whose sake the day of vengeance is to be shortened. We have no difficulty in finding out what people are referred to as the redeemed, for Isaiah, in his 51st chapter, says, "The redeemed of the Lord shall return and come with singing unto Zion." In his 35th chapter he alludes to the same event; he says, "The ransomed of the Lord shall return and come to Zion with songs." Zion is, of course, Jerusalem; and the people alluded to are returning to it; the word return proves that the people must be Israel, for of no other people could it be said that they were returning to Jerusalem, seeing that to return to a place you must have already been there; and Jerusalem and the Holy Land belong to Israel by special gift from God; and it was from there that they were taken into captivity, from which they have never yet returned. This word return is also a convincing argument against that teaching that turns "Zion," in the above quotation, into heaven. No one has ever yet entered and left heaven, therefore no one can be said to return there.

God says by the mouth of the prophet Jeremiah (chap. xxxiii.), "I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first, and it shall be to Me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them."

In "the day of vengeance"—which is now rapidly approaching, with all its fearful horrors—God, in His infinite mercy, has prepared a way of escape for our nation, who are His people Israel. "Come, My people," He says, "enter thou into thy chambers and shut thy doors about thee." [This cannot possibly refer to individual Christians of all nations, for how could they escape, for instance, the horrors of war, and all the troubles about to be poured out on the Gentile world?] "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."

And, again, "Wait ye (Israel) upon Me, saith the Lord, until the day that I rise up to the prey, for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger."

And, again, "Come near, ye nations, to hear, and hearken, ye people, let the earth hear and all that is therein, for the indignation of the Lord is upon all nations, and His fury upon all their armies. . . . . For it is the day of the Lord's vengeance and the year of recompense for the controversy of Zion."

Digitized by Google

Those who are watching the signs of the times from an

Anglo-Israel standpoint can see in the Eastern Question—more especially the present complicated phase of it—the beginning of the end. We remember we are told that "when these things begin to come to pass, we are to look up and lift up our heads, for our redemption draweth nigh." These things have begun to come to pass, and we therefore know that not only is the day of vengeance close at hand, but that—thanks to our covenant-keeping God—Israel's year of recompense will then commence; and not for our sakes, but for the oath that God swore to our fathers, our nation will escape the awful horrors that will fall on the Gentile world.

[From the *New Zealand Free Press*, Dec. 18, 1881.]

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Adverting to my recent letter on the length of the profane cubit, as deduced from the measurement of the tunnel which connects the pool of the Virgin, with that of Siloam at Jerusalem, it will be recollected that, according to Colonel Warren's measurement, it is 1,708 feet, which makes the cubit 20·5 inches, or half-an-inch too short for our wishes.

Since writing that letter, I have received the Quarterly Statement of the Palestine Exploration Fund for July, which contains an article by the Rev. A. H. Sayce, upon the newly discovered inscription in the pool of Siloam. Mr. Sayce mentions that Dr. Robinson, who was the first to explore the tunnel, upwards of thirty years ago, made it 1,758 feet, which would make the cubit 21·096 inches, or one-tenth of an inch too long for our wishes.

Both Dr. Robinson and Colonel Warren, however, made their measurements in ignorance of the inscription just discovered, which states that the tunnel was 1,000 cubits. They therefore had no object before them of preserving minute accuracy so as to determine the length of the cubit, their object would only be the general one of ascertaining approximately, or fairly, the length of the tunnel by English measurement. The points especially between which they measured would not have been selected with that due consideration and care which they would have observed had the cubit question been before them.

The difference of 50 feet (in nearly 600 yards of a sort of drain) in the measurement by these two eminent explorers is therefore scarcely to be wondered at, and the results obtained afford reasonable grounds for still retaining our faith in the 21-inch cubit, but render it all the more desirable that a third measurement should now be attempted with the *special object* of determining the length of the cubit.

Yours, &c.,

J. C. GAWLER.

Tower of London, July 23, 1881.

To the Editor of the "Banner of Israel."

DEAR SIR,—I enclose with this an extract from the third volume of "Faber's Sacred Calendar of Prophecy," which, though not published till 1843, was written early in the century. Though no doubt you will not agree (any more than I do myself) in all points with Mr. Faber, yet I thought you would feel interested in seeing that he understood the Lamb's bride to mean the ancient Levitical Church.

I am, &c.,

EDMOND P. PRICE.

London, E.C., March 28, 1881.

[EXTRACT.]

"It is said of the Lamb's mystical consort that she hath made herself *ready*; and it is added, that *as soon as* she hath made herself ready, the time of the marriage is come. From this statement, we learn two very important particulars: that the destined consort will not be prepared for her Lord until the days of the seventh vial, or until the time of the end, or until the close of the latter 1,260 years. . . . . If, then, the destined consort will not be prepared for her Lord until the arrival of that epoch, she must plainly be unprepared at this present moment, because that epoch has not yet arrived. In other words, she must be a community which hitherto has not been converted to Christianity, but which will be converted at the close of the latter 1,260 years. . . . . Now to this description the ancient Israel of God alone corresponds, and that long-repudiated, but not finally rejected Church, answers to it in every particular.

"The Jews . . . . . became alienated from the Lord, while the Gentiles were called in to supply their place. . . . . But we are assured that they will not remain in such a condition for ever. A set time is fixed to the re-espousal of the Levitical Church, for we are taught that, contrary to the universal practice among men who never take back a once repudiated wife, Jehovah will at length receive again His dismissed consort. And this set time of re-espousal is explicitly determined to be at the close of the latter 1,260 years, ... and it is always described as synchronising with some remarkable overthrow of God's enemies.

Such are the destinies, past and future, of the Levitical Church, and they plainly answer, with the utmost degree of minuteness, to those of the Lamb's consort in the Apocalypse, while the condition of the Lamb's consort will answer to that of no other community than the Levitical Church."—Vol. iii., p. 297.

To the Editor of the "Banner of Israel."

SIR,—Observing the notice in this day's BANNER concerning the adoption by conscious Israelites of a distinguishing badge, I wish, with your kind permission, to draw further attention to the proposition, because it may prove a valuable means of recognition of each other as we go from place to place.

I would suggest that the adoption of the badge should be general, or the real value of the idea in wearing one will not be attained; and in order to induce all of us to make use of them they should be made at once in bronze, so that they may be purchased by those who have but small means, as well as those of larger property.

I think it would not be inappropriate if, for common use, we all wore the same (a light medallion in bronze), and for dress occasions, each person could provide him, or herself with a badge of silver or gold, plain or illuminated, in appropriate colours with enamel.

Perhaps Mr Cockburn-Muir and Major Nickle would settle for us the correct illumination.

Faithfully yours,

THE AUTHOR OF THE NEW OLD STORY.

Derby, July 27, 1884.

AMOUNTS RECEIVED BY THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

From June 17 to July 16, 1881.

	£	s.	d.		£	s.	d.
Lady Campbell, Southwell Gardens	0	10	0	"Bookworm," Melbo'rne	3	0	0
"Absolute Certainty"	5	0	0	"Delta"	1	0	0
Sir Archibald Campbell, Bart., Mayfair	3	0	0	Mrs. J. Lovell Robinson	1	0	0
				Three of 5s.	0	15	0
				Three of 2s. 6d.	0	7	6

LONDON IDENTITY CHURCH FUND.

	£	s.	d.		£	s.	d.
W. W. Ince	1	0	0	One of 4s. 4d....	0	4	4
Mrs. Thos. Payley ...	1	0	0	Two of 1s.	0	2	0
Two of 5s.	0	10	0				

JOHN S. ANDERSON, Hon. Sec., Woodstock, Camden-hill, Upper Norwood, S.E., where subscriptions are requested to be sent by Cheque or Post-Office Order.

"At a council meeting lately held, it was announced that the Manchester and Salford Association had affiliated with the Metropolitan. Major-General E. S. Burnaby, M.P., was elected a member of the Association, and nominated to the council. Sir Archibald Campbell, Bart., and the Rev. Richard Hill were also elected members. Several of the members of the council living at a distance, and finding it inconvenient to attend the meetings, have consented to have their names moved to the list of vice-presidents. The report which was presented at the last annual meeting, on May 20, and which is in course of publication, will contain a full list of the vice-presidents and members of the council. Members will be pleased to know that the Association is about to remove its head-quarters from the Strand to Westminster, as more commodious and better accommodation has been secured in the Westminster Palace Chambers, and this without any increase of rental. The position of the new rooms is much pleasanter and quieter, which will be appreciated by those who attend the meetings, and they are within half-a-minute's walk of the Westminster-bridge station of the Underground Railway. Efforts will be made, directly the holidays are over, to organise some meetings at the new rooms for instruction on different points of our subject, and also for the commencement of a vigorous campaign of lectures throughout the provinces, and the environs of London, under the auspices of the Association and its affiliated branches. Members will be duly notified when the new rooms are ready for their reception."—*Israel's Hope and Destiny for August.*

Google

DOING GOOD.

REV. E. J. SILVERTON has been before the public for twenty five years as a preacher of the Gospel: and although he has just given up a large pastorate at Nottingham, he is still preaching in various parts of London every Lord's-day. During the last fourteen years Mr. Silverton has been studying diseases of the human ear, and in thousands of cases he has been enabled to give most valuable assistance to persons afflicted with the malady of deafness, noises in the ear, &c. It has fallen to the lot of Mr. Silverton, in his pastoral work, to see great numbers of sick people, and to be associated with their medical advisers, and he has, therefore, had great experience. To remove pain and disease he has from time to time prepared remedies of great value, and received from patients the most satisfactory testimonials concerning their recovery and cure. Such testimonials may be examined at Mr. Silverton's consulting rooms by any persons desiring to do so. The study of deafness brought Mr. Silverton into connection with persons suffering from diseases of the eye, and, indeed numerous bodily ailments, which he has endeavoured to ameliorate. The wonderful success attending his preparations induced him to place them before the public; and he assures all afflicted persons that the remedies have proved signally successful in the treatment of the various complaints for which they were prepared. The remedies have not been introduced all at once, but remedy by remedy as suffering and pain have seemed to demand. The Rev. E. J. SILVERTON (assisted by a physician) sits for examination of patients daily in his consulting rooms from 11 to 2 Saturdays excepted. No charge is made for consultation at those hours. For consultation at other hours, or at patients' own residences, arrangements should be made by letter, either for town or country. Cases of deafness, defective hearing, and general ill-health are treated. Country patients should embrace Monday and Tuesday mornings, if possible, and they should endeavour to be at the consulting rooms by 11 o'clock. Sufferers should not fail to pay a visit, as so much more can be done in most cases by a personal interview; but if this cannot be, Mr. Silverton will send his BOOK OF HEALTH, and TREATISE ON DISEASES of the EARS and EYES, price 1s., free to readers of the BANNER OF ISRAEL, which contains a list of questions for the guidance of the patients.

Mr. Jesse J. Silverton is in attendance each day from 9 till 7, Saturdays 9 till 1 when any of the remedies may be obtained, and arrangements made for consultation, if required.

The following remedies are earnestly recommended to sufferers generally, and may be obtained of all chemists and wholesale houses:—

MEDICAL AURAL REMEDY, cure for deafness noises and offensive discharge in the ears. In boxes, 2s. 9d. each.

THE CELEBRATED EAR TRUMPET, over 12 000 sold. 10s. 6d. each.

NUTRIENT FOOD OF FOOD cures indigestion, constipation sick headache, wind, and all the attendant ills of dyspepsia: makes flesh, bone blood, &c. Highly recommended for all invalids, young children, as well as to persons in health. A great cure and preventive of disease. In boxes 2s. 9d. each.

MEDICAL ENERGISER AND COUGH CURER, for consumption asthma, chronic bronchitis, and general broken down health. In bottles. 2s. 9d. each.

PEARL APERIENT PILLS, a safe and gentle laxative. Persons using aperient medicine should be extremely careful that it is safe and harmless. These pills are recommended with the greatest confidence. In boxes, 2s. 9d. each.

GOLDEN CERATUM cures sore eyes. Persons afflicted with inflamed eyelids and want of eye lash styes, &c., should use this ointment. In boxes, 2s. 9d. each.

OCULAR REMEDY. All persons suffering from defective eyesight, weak eyes, &c., should ask for this remedy. In boxes. 2s. 9d. each.

CRYSTAL LOTION. For watery eyes and inflammation under the lids gritty, hot and dry feeling as if something were under the eye. With eye-cup per bottle, 2s. 9d.

ORCHARD DRY MIXTURE. A non-intoxicating, refreshing, and healthgiving beverage. Made from fruit mixtures: very delicious reviving. Saline drinks will never be used after this is tried. In bottles, 2s. 3d. each.

LIVER COMPLAINT CURE. Persons suffering with a dead, dull, heavy feeling, biliousness, &c., with yellow complexion, should try the remedy. In boxes 2s. 9d. each.

BLOOD DISEASES. Eruptions of all kinds and skin irritations sores, wounds, ulcers, &c., may be cured with this remedy. In boxes, 2s. 9d. each.

READY RELIEF OINTMENT, for chapped hands and lips roughness of the skin and the safest and most useful remedy in cases where ointment has to be used. In pots, 2s. 9d. each.

Of all chemists and wholesale houses, or direct from Rev. E. J. Silverton. Persons requiring medicine with letters of advice should enclose stamped addressed envelope for reply.

All communications should be addressed to Rev. E. J. Silverton, at his consulting rooms, 17, St. Bride-street, Ludgate-circus, E.C.

PUBLISHED BY ROBERT BANKS,
RACQUET COURT, FLEET STREET, E.C.
A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 2s., post free 2s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d, post free 2½d.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d. 64 Demy 8vo. pages in wrapper. One dozen copies sent free for a post-office order for 6s. The best Pamphlet to place in the hands of a person unacquainted with the subject.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages. price 4s.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

The Bible Atlas. To Illustrate the Old and New Testaments. Price 1s., post free 1s. 1d.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d.

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gate-," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d. by post 3d. extra

The Banner of Israel. Edited by PHILO-ISRAEL. Monthly parts in stitched wrapper, 7d., by post 8d. Vols I. and II., 7s. each; Vols. III. and IV., 8s. each.

Israel's Hope and Destiny. A Monthly Magazine for Advocating the Identity of the Lost Ten Tribes with the Anglo-Saxon Race. Editor: D. A. ONSLOW, J.P. Price 2d monthly. Vol. I., 3s. 6d.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£ s. d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0 1 0
Each additional line	0 0 6
Books, Lecture Announcements, Public Companies, Institutions—four lines	0 2 0
Each additional line	0 0 6
Births, Marriages, and Deaths—four lines	0 2 6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

All Communications intended for the Editor, to be addressed:—"Philo-Israel," 13, Montpelier-terrace, Ilfracombe, North Devon, till Aug. 31st.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 12 4
Three " " " "	0 18 2
Four " " " "	1 0 2
Six " " " "	1 17 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

THE GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.
In handsome cloth, gilt, with Coloured Map, and seven Illustrations, price 3s. 6d., by post 3s. 10d.
London: Robert Banks, Racquet-court, Fleet-street.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

PHILO-ISRAEL'S BOOK FOR CHILDREN.
THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.
London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 1s., post free 1s. 1d.
THE EGYPTIAN ENIGMA. A Plea for the British Yard: Its Antiquity and High Authority Proved by the Great Pyramid. By H. E. SHAW.
London: Robert Banks, Racquet-court, Fleet-street.

ISRAEL! AN EARNEST APPEAL FROM THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL: Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes
By the same Author.
"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.
"CHRONOLOGICAL CHART." Price 3d., post free 3½d.
"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.
London: Robert Banks, Racquet-court, Fleet-street.

Now ready, demy 8vo., over 700 pages, price 16s.
THE CHAIN OF AGES,
Traced in its Prominent Links by Holy Scripture, from the Creation of Adam to the Close of the First Century of the Christian Era.
With Notices of Contemporary Gentile Chronology and Careful Investigation of the Evidence from Original Sources.
BY THE REV. WILLIAM BROWN GALLOWAY, M.A.,
Vicar of St. Mark's, Regent's Park, and Chaplain to Viscount Hawarden.
London: SAMPSON LOW, MARSTON, SEARLE & RIVINGTON, Crown-buildings, 188, Fleet-street, E.C.

Now Ready. Price 2d., post free 2½d.
IS ANGLO-ISRAEL TEACHING UNSCRIPTURAL?
AN ENQUIRY ADDRESSED ESPECIALLY TO THE CLERGY.
By J. M. GRANT, M.D., Surgeon-General.
SYNOPSIS.—Have the Ten Tribes been Lost?—Promises to Abraham. Temporal and Spiritual—Importance of former too much overlooked—Spiritual blessings bestowed through the intervention of human agency—Abraham's Seed God's appointed Messengers of Salvation for ever—Outcast condition of Israel not inconsistent with National Greatness—Israel to be gathered as a Nation during the Christian Dispensation—Concluding Remarks.
London: W. H. GUEST, 20, Warwick Lane, Paternoster Row, E.C.

JOHN T. W. GOODMAN,
High-Class Tailor,
47, ALBEMARLE STREET, LONDON, W.
MILITARY AND NAVAL UNIFORMS, LADIES' RIDING HABITS, HIGHLAND JACKETS, DEERSTALKERS AND KILTS.

Gentlemen paying cash, and wishing to be dressed in the best materials and with good taste, will find all they need at this establishment, with the prices based upon the "Stores" system for cash payments.

Patterns and Prices sent free by Post.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY AUG. 10, 1881. [*All rights reserved.*

"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. V. No. 242. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 17, 1881. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
"Three Against Two, and Two Against Three" (Luke xii. 25)	341
The Afghan Complication	342
Wealth in Melbourne and in the "Isles"	342
The Syrophœnician Woman	343
Science *versus* the Great Pyramid, For the Sun's Distance. By Piazzi Smyth	343
The Revised Version	344
Progress in London, the Cape, Scotland, and Cheltenham	344
"Octogenarius Evangelicus" on Deut. xxviii. 14	345
A Reply to Our Opponents. By Ephratah	346
A Californian Opponent	346
Why Should England Fear?	348
Testimony From China and Evidence from America that the British are Israel	348
Ten-Tribed Israel's Return. The *Terminus a Quo*	349
"The Travail of the Soul of Jesus"	349
Stumbling on the Truth. By L. P.	350
Correspondence	351
New South Wales and Progress	351

"THREE AGAINST TWO, AND TWO AGAINST THREE."

(LUKE XII. 52).

WE have always been of opinion that the great political earthquake which is to devastate the earth and destroy it, will be produced by the shock of the five great Continental Powers meeting in internecine war, "three against two, and two against three." We thought, and others do the same, that the two powers in confederation, or alliance, will be Russia and France, and that their object will be the destruction of the two great German-speaking nations, Germany and Austria. The fifth empire is of course Italy, the next in power, and it has been a question whether in the coming troubles Italy will take part with Russia and France against Germany and Austria, or will side with the latter against the former. Late occurrences in Tunis seem to have decided the matter, and from all one can see there seems no doubt but that at present there is a strong feeling against the French, and a desire to take part in future with Austria and Germany against France. The following has appeared lately in *St. James's Gazette*, of June, 1881, and we publish it as throwing light upon the present crisis:—

La Rassegna Settimanale, a weekly paper of some reputation in Rome, observes that the *coup de main* effected by France in Tunis has created more excitement in Italy than any other political event since the accomplishment of Italian unity. A policy tending to make France predominant in Northern Africa, presents a twofold danger to Italy; it would afford France a very convenient basis of operations against Sicily in the event of a war between the two countries, and, by attracting to France the whole of the African trade, would inflict upon Italy incalculable injury from a commercial point of view. Under these circumstances, says the *Rassegna*, it should be the chief care of Italian diplomatists to remove all suspicion of secret designs against Austria, and the Italian government must with this object utterly repudiate any connection with or sympathy for the *Italia Irredenta*; for to have Austria as a friend would mean that Italy's whole strength would be at her disposal in the event of her being attacked by France. Further, Italy should seek a *rapprochement* with England; for although at present the British Government is disposed to make concessions to France, it is too much the interest of England to have her hands free in the Mediterranean that she should tolerate the exclusive rule of France in that quarter. Finally, the object of Italy should be to resume her intimate relations with Germany; and for this she must afford material guarantees in the shape of an efficient army and fleet, and a moral guarantee in the shape of an internal and external policy directed by fixed principles.

The above speaks for itself, and plainly indicates that Italy will, with Germany and Austria (if present facts may guide the judgment), form the three against the two powerful empires, Russia and France, which, we suppose, will become their adversaries in the coming crisis. Meanwhile, what is to become of Israel? Her Empire is large enough to count for something. What will be the part she will play in the approaching earthquake? Surely our readers know that Israel is to take no part at all in these convulsions! Her's will be a policy of "isolation;" nay, God Himself will shut her into her "chambers," and "her Gates," and hide her as it were for a little moment, "till the indignation" be overpast (Isa. xxvi. 20, 21). The facts of the day point clearly in the same direction. Our continental friends see the matter in this light too, and are counting on Israel's effacement, and the certainty that in the coming *mêlée* she will not be a factor which will need to be considered. "She is paralysed," is their verdict on our national condition to-day. The following from *St. James's Gazette* of June 11, 1881, puts the matter very clearly:—

A few days ago we pointed out that the condition into which Ireland has been brought is not only serious in itself, but that the country has been nursed into revolt at a most inopportune time. We have turned our faces from the fact of late; but the truth still is that Europe is in a very restless state. As we said on Thursday, "there is no single Power in Europe which does not feel that there can be no peace and no security in the present state of things; and nothing can be more reasonable than that certain of them should see in our embarrassments with Ireland—embarrassments that have only to be increased a little to force us to keep forty thousand men in the country—a very pretty opportunity of re-ordering the conditions of power in the world to their mutual advantage." And now we see that the *Neue Freie Presse* of Vienna says much the same thing. "As we are not English party men, we shall not say, with Lord Salisbury and Sir Stafford Northcote, that the Gladstone Ministry has rendered England incapable of self-defence against a foreign foe. Still it is a fact that England can no longer take pa

in continental questions, as the situation in Ireland utterly paralyses her." Of course it does. All we can hope is that no advantage will be taken of the grand opportunity which the wisdom of Mr. Gladstone's Cabinet has supplied.

Making some allowance for party feeling and political animosity here, no doubt truth is at the bottom of the above conclusion. The right arm of England, or Israel, is "paralysed" by the necessity she labours under of keeping 30,000 of her best troops or "power" (Dan. xii. 7) in Ireland, 12,000 in the neighbourhood of the Transvaal, and a huge force in India, waiting the results of civil war there, provoked, nay, invited and fomented by the "policy of surrender," which our Ministry have triumphantly carried out there, as well as in Africa, in reversal of what the late Lord Beaconsfield had done. We recognise the Lord's hand, however, in these operations, no matter how sinister they may look to our finite gaze at present. For the policy in question, while it weakens the Empire and destroys her prestige, raises against the central authority such a spirit of opposition, that the "Power" of Israel is scattered to the four winds, and thus a sign is given us that the Lord, having accomplished His purposes as they affect the "power" of His people, is about to "finish" the work; to restore the people to their land; and to reinstate them in the full blaze of love, favour and prosperity, which He promised them "by the mouth of all His holy prophets since the world began" (Acts iii. 21).

THE AFGHAN COMPLICATION.

OUR words in the leader of BANNER No. 240 will appear startlingly true. We anticipated a decisive conflict soon in Afghanistan between our nominee, the Ameer Abdalrahman, and the pretender, Ayoob Khan. In the London papers of July 29 we had the announcement that the Ameer's troops were utterly defeated, and our late adversary, Ayoob Khan, was the victor, and therefore master of Candahar, where Sir Frederick Roberts gave him lately such a decisive blow. Candahar, which we recently abandoned to its fate, after faithful assurances "it should never fall under the rule of Cabul," is once more in danger of military insult and plunder, for Ayoob Khan will no doubt look on the place as a fit object for punishment, seeing he was once disgraced before its walls, and it now lies open to his troops with no British regiments to offer him resistance. Our prestige throughout India will suffer a severe blow in consequence of this untoward event, for it will be seen that our promises are worthless, and that "with a light heart," we can leave a city and its people, who were content with our protection, to the tender mercies of a victorious enemy, who fled defeated from the place some months since, but now returns to exact revenge. It was a curious comment on the present state of affairs to read Mr. Gladstone's uncalled for remark, when announcing the event in Parliament, that "he would only add that the Anglo-Indian force in the neighbourhood of that country (Candahar) is very considerable." Did the Premier regret the fact? He must, we think, for their presence may tempt Ayoob Khan to attack the Anglo-Indian force, considerable though it is; and now that Sir F. Roberts is away, the orders doubtless are that the troops must not fight, but seek instructions from Downing-street. If Ayoob Khan forces the British to defend themselves before orders can arrive, there will be the sheer blood-guiltiness of a pitched battle.

We think the Government of the day must deeply deplore that the orders were not sent out in time for the surrender of Quetta, and all the other military posts we hold right down to the frontiers of Scinde. Had the troops been withdrawn at once, the present troubles need have occasioned no qualms of conscience, and the blood that must flow like water on Afghan soil would have been not the direct consequence of British procedure, but only an indirect effect of the policy of surrender, for which we suppose, in God's sight, no one in particular can be held to be responsible. It is true such surrender of military outposts would have caused a revolution throughout the Khan of Khelat's territory and Beluchistan. But a masterly retreat would save our own blood and treasure even there. As to those of the black races, let them look to that. No. 1 is our future motto. We must spare *ourselves*, and leave the natives to provide for themselves in the evil days as best they may. A policy of "scuttle," as it has been called, may be, however, pushed too far. It may show the warlike races in Central India, in Oude, and the Mahratta country, that since the hands of the British troops are tied, they have now only to show a bold front and they may drive us out of India altogether. It is to be hoped that Ayoob Khan may dread to follow up his advantage, and to strive to force our "considerable" army to abandon the ground (alas! too) near Candahar. Resistance on the part of the British will certainly lead to bloodshed, and will, we suppose, be avoided by a treaty with our late foe, or preferably, by a clean surrender, which will constitute Ayoob Khan the new Ameer, with British cash, British guns and implements of war, paid as ransom money to keep the peace, while he may find it convenient so to do, or at any rate to spare us the humiliation of an invasion of British territory, which under present circumstances it would be impossible for us to resent, and out of the question to repel. It is very provoking that the Ameer, our puppet, did not defeat our enemy, Ayoob Khan. But as matters stand, unless we give up India, we shall have the "very considerable force" of Mr. Gladstone speedily augmented to a very considerable army of British troops in India, thus "scattering" Israel's "power" even more widely than it is scattered—to fulfil the prophecies (Dan. xii. 7).

WEALTH IN MELBOURNE AND IN THE "ISLES."

GOD promised Israel "the power to get wealth, in order that He might establish His covenant which He sware to our fathers, as it is this day" (Deut. viii. 18). It is our delight and our profit to note how wonderfully God has fulfilled this promise to the British nation, not only in these islands of the West, but in other parts of the Empire. We have before us information as to the results of the recent census in Melbourne, and some statements regarding the wealth of that colony which we think our readers will be pleased to hear. Our correspondent wrote as follows:—

"The census has just been announced, and it results in the fact that Melbourne and its suburbs have reached 281,000, but the rural population has only increased 9 per cent. in ten years. We have in round numbers now 880,000, whereas thirty years ago, in 1851, the population of the colony was only 97,000. But our wealth is enormous, and money is so plentiful that bankers and others scarcely know what to do with it. Sir Samuel Wilson, one of our men, is going home shortly, and has property bringing him about £150,000 per annum. Our 'rich Clarke,' as he is called, has double that sum."

So far the report of Australian wealth. Our own, in these islands, was the subject of a paper which appeared in the BANNER, vol. iv., p. 477, to which we hope our readers will refer again. Therein we saw that it was estimated the income of this nation was at present 2,000 millions sterling a year; its capitalised savings, 200 millions per annum; a stupendous sum, not matched by any nation or any time. The *Times*, of June 25, 1881, put our country's case very neatly and clearly, when dealing with the fact that our nation imports far more than it exports, and regarded that as a sign of great prosperity. For in fact it is such a sign, when we reflect that commerce is only barter, and that what this nation sends abroad is paid for by goods sent from abroad to the British islands. We send out little and are paid for that little by our customers abroad, who

send us as imports very much larger quantities of goods. But there is another fact which our pessimists forget, but which accounts for these strange results. This country of ours (being Israel) is, as the *Times* tells us, and we know, a tribute-receiving land. She has capital invested all over the world yielding its returns of profit. "We may thus expect not only that her imports shall be more valuable than her exports, but that they shall be very much more valuable, more than can be accounted for on trade principles alone." The fact remains then, that while our imports greatly exceed our exports, this country is rapidly making money by foreign trade. But, *per contra*, the tribute-paying lands, such as India and Egypt, find to their cost and impoverishment that their exports are very large, but their imports very small. Wealth, then, in all ways remains with this country, being Israel. And it is the foundation of all our greatness, and of our blessings too. It is also the very means God uses, and we can easily see, must use (miracles being out of the question), "in order to establish the covenant which He sware to our fathers, as it is this day." Wealth gives us even our spiritual blessings, nationally considered. For while the masses are enlightened by the Word of God, the multiplication of the Scriptures can only be effected by money. The masses can only be reached (humanly speaking) by the living agent. But the missionary requires money to enable him to live. He cannot subsist on air. Churches are a means of grace. But churches cost money to build. They don't spring out of the ground at our desire. Wealth gives us our war ships, and also our steam ships of commerce. Money enables us to fight for, and obtain our Gates, and then to maintain them in security. By our wealth we carry on our emigration, which has given us our colonial and heathen empires, and those again very largely feed our wealth. Wealth, then, nationally considered, is the very root and foundation of Israel's dominion, and God gave us the power to get it, that He may do for her what He promised He would work out for her in fulfilment of His covenant to our Hebrew fathers, as it is this day.

THE SYROPHŒNICIAN WOMAN.

Let the reader carefully compare the two accounts of our Lord's miraculous cure of the "little daughter of the Greek woman," the "Syrophœnician by race," as the Revised Version describes her in Mark vii. 26, *et. seq.*, and Matt. xv. 21. It will be found that the little history will repay investigation. It is suggested to us by Commander Roberts, that this faithful foreigner was an Israelite, a true type of Lo-Ammi Israel, a Gentile "dog," since she is described as a Greek, or Gentile Hellene, and a Syrophœnician byrace. What were the Hebrews originally? Let Deut. xxvi. 5, and Ezek. xvi. 3 and 45, tell us. "A Syrian ready to perish was my father, and he went down into Egypt," is to be Israel's confession to the Lord their God. In Ezek. xvi., the prophet tells Jerusalem, "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite," which is another way of saying Israel's origin certainly was Syrophœnician. Matthew (xv. 23) informs us that when this Greek woman besought the Lord to have mercy on her little daughter, "He answered her not a word;" but when His disciples came and begged Him to send her away, He answered them (not to the woman), "I am not sent but to the lost sheep of the House of Israel." The Lord thus hinted to the disciples that there was then present one of the very race He came to save, and that it was not seemly or right to send *her* away. "One of the lost sheep of the House of Israel," He seemed to say, "is now crying for help, and I cannot, and must not, send her empty away." On that the woman herself came forward and "worshipped Him, saying, Lord, help me" (Matt. xv. 25, Revised Version). To her Jesus did not say she was not a lost sheep of the House of Israel, and that He was sent only to such. His answer was calculated to try her faith. "Let the children first be filled, for it is not meet to take the children's bread and cast it to the dogs." The House of Israel was at the date our Lord spoke "lost," they were Gentilised, Paganised, outcast, but sheep of Israel's House still, though lost and straying. They were not uncovenanted by God. His covenant with them He cannot break. But theirs with Him they had broken. Consequently they were "lost," "outcast" sheep. He was, on the contrary, "Father to Israel, and Ephraim was His firstborn" still (Jer. xxxi. 9). Jesus, in short, went in search of His straying ones, and recognised in this humble daughter of the House of Israel one of His true sheep, who was willing to accept His grace even as a Gentile dog, and to eat the very crumbs from Judah's table, if the Lord would spare her but one. Her faith saved her, and her little daughter (Mark vii. 25) was cured.

In this case, says Commander Roberts, we have a striking picture of British-Israel. We British are ignorant of our Hebrew origin, nationally, and we, like this Greek, Canaanitish woman, are quite willing, as Gentiles, to come to Christ for cure of our spiritual diseases. When reminded we are "Gentile dogs," "Lo-Ammi outcasts," we accept the lowly position, and plead that even as such the blood of Jesus may be made available for "outcast dogs." And the Lord regards our national faith, smiles upon it, and says to us as a race, "O Israel, great is thy faith, be it unto thee even as thou wilt."

Such is our friend's view of an episode in our Lord's life which closely concerns the British-Israelite nation. It teaches us many lessons, among the rest these:—That our Lord's mission to this earth was to seek and to save Lost Israel. That seeking He found her (Isa. lxv. 1); that He gave her repentance and remission of sins (Acts v. 31), and that He restored to her all the privileges she lost by her backsliding and wayward sinfulness (Luke xv. 22—24), being made the chief of nations (Amos vi. 1; Jer. xxxi. 7), the Christian nation (Hosea i. 10), the possessor of the Gates (Gen. xxii. 17), the multitudinous, prosperous, wealthy (Deut. viii. 18), mistress of the seas (Psa. lxxxix. 25), the Sabbath-keeping, law-abiding people (Exod. xxxi. 13, 17), blessed with the outpouring of the Spirit in measure already (Acts iii. 19), and expecting it in vast showers soon (Heb. viii. 10), the people of God's choice in fact (Isa. xli. 9), with Jehovah for their God and King (Jer. xxxi. 33), their Saviour and their glorious Redeemer (Luke i. 68). Israel, praise ye the Lord (Psa. cxlvii. 20).

SCIENCE *VERSUS* THE GREAT PYRAMID, FOR THE SUN'S DISTANCE.

By Piazzi Smyth.

There have been several publications during the present year, both at home and abroad, of further calculations of the Venus transit observed in 1874, as well as of various observations made on the planet Mars, all for the purpose of obtaining the sun's mean distance from the earth with the utmost correctness available in these scientific days, and none of them have agreed exactly with any other, or indeed with the Great Pyramid quantity either, some of them indicating it less, and others more.

At last, however, a long-looked-for contribution of a new kind has been published by the Nautical Ephemeris Office, of Washington, in the United States, North America. It is a discussion of the whole 213 photographs of the transit, taken by several American expeditions in 1874, with certain enormous instruments specially prepared for the purpose, most highly estimated for their powers of extreme accuracy, and their long-looked-for result is now given fully as a parallex 8″·88, which duly computed out, gives a sun distance practically the same as the Great Pyramid.

Digitized by Google

THE REVISED VERSION.

ONE who wishes us no good, but rather the reverse, asks us to consider certain readings of the New Testament which, he says, are "dead against" our Identity views.

1. In Rom. xi. 8, he says, the translators note that "Israel" would not hear "to that very day," and that verses 2—7 do not apparently relate to Judah. We observe in reply, that while Rom. xi. 1—5 clearly speak of "Israel" as the Ten Tribes, the Israel of verse 7 seems to us to apply to the ostensible "Israel" of St. Paul's day, or to the House of "Judah-Israel," since the quotation of Isa. xxix. 10 was distinctly written concerning "Ariel" and "Mount Zion," or the House of Judah of the prophets' times. To "that very day," or A.D. 60, Judah refused to listen to the Gospel; and, therefore, the difficulty our opponent conjured up, disappears.

2. The next point raised is, that in Rom. ix. 27 it is not said in the Revision, that "Israel was to be as the sand of the sea," but "If the number of the children of Israel be as the sand of the sea," &c., not "*though* the children of Israel be as the sand of the sea," &c. The argument is that the Revision does not put the multitudes of Israel as a fact, but only as an hypothesis, "If." To this we reply that St. Paul was quoting Isa. x. 22, 23, and there the word is decidedly "though thy people Israel be as the sand of the sea, a remnant of (or in, or among) them shall RETURN." The Revision merely gives to the conjunction ἐαν the correct signification, "If, haply;" but does not deny, as our opponent thinks it does, the innumerable numbers of Israel. If that were the case, then St. Paul would contradict Hosea i. 10, and even God Himself (Gen. xxii. 17). Hosea ix. 13—17 is thought by our perverse opponent to deny that Israel was to become multitudinous! But he fails to see that while that passage applies to "Israel disobedient," and "wandering" (ver. 17), the multitudes of Ephraim were to develop under Christ, in the Christian dispensation, when the nation and company of nations, or multitude of nations, were to appear out of the seed of Ephraim, Joseph's son (Gen. xlviii. 19; xxxv. 11).

3. Our opponent finds a great triumph in the fact that the Revision quotes Hos. i. 10 in Rom. ix. 26 thus: "And it shall be, *that* in the place where IT WAS SAID to them, Ye are not My people, there shall they be called sons of the living God," thus showing, he maintains, that Hosea's correct *meaning* was given by St. Paul. It is quite true, we reply, that St. Paul did so quote Hosea, putting an aorist where Hosea used a future verb. But what then? We contend, and we are correct in contending, that God said by Hosea that "in the place where it shall be said unto them, Ye are not My people, there it shall be said unto them, the sons of the living God" (Hos. i. 10). New Testament translations of Old Testament passages are often a free paraphrase, but not a literal translation; and Rom. ix. 26 is just such a passage and case in point. Verse 27 is another; for whereas Isa. x. 22 declares "the remnant shall return," St. Paul quotes Isaiah as saying (what he did not) that "the remnant shall be saved." Besides, the Revision and the Greek are not as our opponent maintains; for it is obvious that the first future verb in the sentence, καὶ ἔσται, "and it shall be," governs the whole following sentence, and makes the allegation and locality where the denial of the people takes place *future*, as well as the admission that they will then be found to be "the sons of the living God." We have referred to Luke ii. 36; Acts ii. 5, vi. 1; Ezra vii. 13, ii. 70, x. 25—44; 1 Chron. ix. 2, 3, in connection with John vii. 35, but fail to see what our opponent does in the Revision—namely, that the dispersion among the Greeks must, if Hebrew in race, have been *Jews*, not Ten-Tribed Israelites of Joseph's House. For if our friends reflect (to ask our opponent "to reflect" is useless), they will find that the *Jews* said among themselves (John vii. 35) that if Christ "went to the dispersion among the Greeks," it would be where they, as Jews, could not find Him. It is idle to say that the Lord going among Jews in the dispersion would have been lost to their own knowledge, but it is quite imaginable that if He went to Gentilised Hebrews of the dispersion, undistinguishable from Gentile Greeks, then the Jews would have been unable to find the Lord thus assimilated and ministering to Gentile men, among whom they, as Hebrews of the House of Judah, were forbidden to mingle by law.

We don't think our opponent has made much of his objections, or turned the tables against our Identity on the ground he takes in regard to the Revised Version. We have noticed every point he brings against us, and are obliged to friends, and foes too, for their suggestion of difficulties. We flinch from none; because we believe our views are God's truth, founded on His Holy Word. We fear not to expose them, therefore, to the most scathing criticism in the light of that Word, and believe they will fully endure the test.

PROGRESS IN LONDON, THE CAPE, SCOTLAND, AND CHELTENHAM.

WE are happy to report that General Burnaby, M.P., Captain Alymer, M.P., and Sir Archibald Campbell, Bart., have joined the Council of the Metropolitan Anglo-Israel Association, being introduced by Lord Folkestone, M.P., the President; and that Colonel Campbell, of Blytheswood, has become a member of the same association. We have it further, on good authority, that some of our great societies in London are finding, to their surprise (and consternation, too, as respects certain of the members), that Anglo-Israelism has so infected their committee men, that efforts made to put the views out of consideration and repress them are opposed at their meetings, and negatived. This is a remarkable fact, which has come to our knowledge from several sources, and which, therefore, we believe to be perfectly true. The leaven is working unseen by man, and we argue, therefrom, that it is God's hand, not man's, which is thus advancing His own truth to His own glory.

While associations publish the Identity and form a good instrumentality for its dissemination, we have not the slightest expectation that they will be able to persuade any great numbers or masses of our people that the views we hold are true. The BANNER OF ISRAEL and other Identity papers are, doubtless, each contributing a little to the great object we all have at heart; but we are quite sure God will not give to journals or to journalists the glory He means to keep for Himself in finally persuading His people that they are Israel and He their God (Ezek. xxxiv. 11, 13, 14, 16, &c.). We are content, however, with the honour God puts upon us, in using us to effect, however infinitessimally, a portion of the great work; and we advise all our friends to regard the matter in that light. Man will not be the agent God employs to discover Israel; He will do this stupendous thing Himself, and the glory shall be wholly His. To man He is pleased to give a humble part in the great result; and, like children playing on the sands, pretending that with infantine spades, and liliputian trenches, they are hastening the incoming of the tide, God allows us, we believe, to do the little we are capable of doing, to carry out His mighty objects respecting Israel, and is pleased to see His children's willing and faithful, but really trifling, co-operation. The work, in fact, is superhuman, and requires, and will find, the Divine arm needed to give it success. The Lord Himself will discover Lost Israel, and bring forth the British people in such a fashion that not one doubter shall be left to cry against her, "Lo-Ammi."

But these considerations do not discourage us, nor make us less anxious that "progress should be reported." We are glad to hear of General Burnaby's adhesion, of Col. Campbell's, also; of divers clergymen; and men and women in many grades of

Digitized by Google

life, who constantly write to tell us they believe this glorious truth. We wait, however, for the masses; and looking up, cry to the Father who rules in heaven, and say, "O Lord, how long? how long?"

We have just received from our Cape correspondent, Mr. J. Bowers Janion, of East London, South Africa, a cheering account of progress there. "I, with you," he says, "am determined to stick to the good work though all others should become cold and indifferent. About a fortnight ago, I lectured on the History and Origin of Freemasonry, to the Scotch lodge, in King William's Town, having condensed the three lectures I gave to the lodge here into one. I took my large diagram of the Great Pyramid with me; also two others on a larger scale, to illustrate my remarks on the Ante-Chamber and King's Chamber. I lectured for over two hours, and the B. B. took up half-an-hour in thanking me. It was a surprise to them all, and took well. I hope to give it in the English lodge in King William's town, and also to the B. B. in Queenstown. I have been scattering pamphlets about of late, and I believe the work is quietly but surely spreading out here. A few days ago I sent Dr. Poole's 'Fifty Reasons' to Bishop Merriman, of Graham's Town, with a note asking him to read it. There is an allusion in it to the Rev. Dr. Margoliouth's paper, or lecture, on the Hebraism of Welsh, at which Bishop M. presided. That was my opportunity. I have just received 'Phoster,' 'Seed of Isaac,' the volume on the Gates, and several other things I had not seen; also the leaflet on 'The Power of Israel Scattered.' I like the suggestion."

So far Mr. Janion. Our readers will see that the cause is not flagging wherever our friend can exert an interest. Col. M. Beresford is doing a good work in North Britain; Dr. Evatt is not idle in Selkirk; and a strong controversy is rising in Cheltenham, where Surgeon-General J. M. Grant's persistent advocacy of the Identity has drawn out two nameless opponents; and the Rev. C. W. Hickson's sermons in St. Luke's have caused Canon Bell, the vicar of Cheltenham, to preach against our views. We hope they will also induce him to appear in print, as a fresh adversary. We shall be glad to have the honour of defending our cause against a Reverend Canon, and one so greatly in earnest as to feel that he is bound, in the face of the present serious advance of our Identity, to come forward and try to put it down. Nothing will serve our cause better than this, and compel the clergy to look into the merits of a case which cannot be stifled by the contempt of the ministers of religion, but will, sooner or later, compel them to adopt it, or, in rejecting it, to give the world the grounds of their refusal to believe God's Word and His purposes respecting His chosen people, the House of Joseph.

"OCTOGENARIUS EVANGELICUS" ON DEUT. XXVIII. 1—14.

BRISTOL is favoured by an unknown writer with some doggerel versification, the work of an "Octogenarian Evangelical;" whose leaflet, ridiculing our "lending but not borrowing" identification with "Israel obedient," is the subject of fifty sarcastic lines that are meant to be withering and clever, but seem to us to be just the reverse—poor and very feeble. We give a specimen of the poem (?), that our readers may judge of the merits of this last effort to damage our cause. Our opponent, to comfort us, warns us at the head of his handbill that "there is more in the background;" more, he means, of the same sort of stuff. If we can parry all his thrusts as easily as we do the one now in question, we shall not fear what our aged antagonist can do, "Evangelicus" though he be.

After asking if,—

> "*Our* Stock Exchange is that holy place
> Where Abraham's seed their heritage may trace?"

he launches forth in the following style:—

> "But, oh! these depths of Anglo shallowness!
> Beyond all fathoming, one must confess.
> What means that holy promise, '*lend, not borrow*'?
> *I lend* to-day; and *you shall pay* to-morrow?
> If not; at compound interest, to your sorrow?
> Alas! the Master's words are clear and plain,
> 'Love—give and lend, looking for nought again.'*
> This is God's lending: Anglo's you may find
> In Goldsmith's page—the lady—ah! so kind,
> 'Who freely lent to all—*that left a pledge behind.*'
> "So much for 'lending'—not quite square, it seems,
> With Anglo-Israel's self-exalting dreams.
> And *this* one-half the text; what of the other?
> Mind, truth will out: you can't one feature smother.
> So then, if must be must, there's but one end—
> We more do not borrow than we lend.
> Disguise it as you may; and blink'em, blink'em;
> We've borrowed just ten times our annual income.
> You ask of whom? well, then, in verity,
> That misty little chap some call Posterity.
> I won't descant, nor hurry Time's postillions:
> But '*debt*' means *borrowed*—tune, eight hundred millions.
> So shut we up one more identi'cation;
> Or we shall soil the fair face of our nation.
> "No doubt, our Anglo's clever with his Bible. Be it:
> But with one caution—'Don't let Bradlaugh see it.'
>
> "OCTOGENARIUS EVANGELICUS.

"*P.S.*—

> "One more soft hint—but no! I hold my beckoning,
> For Anglo hates *per contras* in the reckoning.
> Else I had said, Paul just inverts the order,
> And places lending t'other side the border.
> 'Parents' for 'children' are the words I read:
> Not children to lay up for parents' need.
> Still less that awkward item in the Docket,
> Children not asked—parent's fingers in their pocket,†
> This by the way; there's more to follow after—
> But for a better end than idle laughter."

In reply to our poetaster we have to say that when God stated in Deut. xxviii. 12 and xv. 6 that His chosen people should be, from superabundant wealth, in a position to lend to many foreign nations (not to all, however), but under no need to borrow ever from them, there was no prohibition involved regarding the lawful usufruct or return of loaned money. The word "lend" is not synonymous with "give." God did not say Israel was "to give" her wealth to Gentiles; but that, being in the commanding position of the wealthy money-owner, was to be able "to lend," with a view to the legal return of the same with interest, but not otherwise. To exact lawful usury from the alien was not an illegal act in Israel, as our Lord's own words in Matt. xxv. 27 show.

Our Lord's sermon on the mount, wherein occur the words quoted by our aged "Evangelicus" regarding "lending, hoping for nothing again" (Luke vi. 34, 35; Matt. v. 42), we do not think serve our opponent's argument. They were addressed to His disciples, and were not intended to control the international commercial operations of the Christian world. They must, like the precept that "goods taken away by men may not be asked for again," be received as applicable to the private intercourse of men one with another as professing Christians; but cannot be of universal international application, since then all trade and all commerce must cease; then the lawful traffic of the money-changer would be at an end; and a state of things introduced of which the world has had yet no experience.

Our opponent further thinks our Government, having borrowed money from our British selves, the national debt has pledged or robbed British posterity, and that, therefore, the Identification in question, being opposed to 2 Cor. xii. 14, has been falsified in our case. Not so! God's Word never said "Israel obedient" should fail as a Government to raise money for its own needs from her own children or subject races. The promise clearly was that, such should be the inherent wealth of the Israelite people when "obedient," that whereas many

* Luke vi. 34, 35.

† *Vide* page 32, Appendix to Philo-Israel's "Inquiry," 1875. Compare 2 Cor. xii. 14.

Digitized by Google

other nations, being "non-Israelites," should, when needing money, be unable to raise it from their own subjects, but be forced to come to Israel for help, we British (being Israel) should in like circumstances have no cause to seek help from foreigners, as they would from us—but should be capable of obtaining from home, as distinguished from foreign capitalists, all we wanted.

In regard to the final thrust our opponent gives us respecting the Christian duty of parents to lay up for their children—but not *vice versâ*—and the patent fact that we have, as parents, pledged the credit of our posterity to pay ours and our fathers' national debts, we answer that the national debt is a mere *bagatelle* compared with this nation's "wealth;" that we could, in four years, if we chose, extinguish that debt by the capitalised or funded savings of this nation, as realised to-day; and that the national debt is, in many respects, a gigantic blessing, and no curse to ourselves and children. We have, and our fathers have before us, provided—by the means of this very national debt—an Empire, and such abounding wealth with that Empire, as the world never saw before; and we deny, *in toto*, therefore, that our scoffing poet has hurt our cause in the very least by his jeers and jests, as it was in his heart to do by his foolish verses.

We are glad, however, to see them published; as it proves to us that our cause is becoming more widely known and more largely embraced in many quarters; but we grieve that an aged Christian can find it in his heart to be merry on so sacred a theme, one which his brethren in the Lord have in many thousands accepted as God's truth, and therefore glorify Him therein.

A REPLY TO OUR OPPONENTS.

By Ephratah.

We take the following from the *Waterloo Times*, a Liverpool paper, of Nov. 27, 1880. It was a reply to the objections to our Identity mooted at a meeting of the "Waterloo Literary Society" by a Mr. Cavan and others:—

"IS THE ENGLISH NATION IDENTICAL WITH THE LOST TEN TRIBES OF ISRAEL?"

With your kind permission I wish to make a few remarks on the above subject, debated at the Waterloo Literary Society on the 2nd ult.

Mr. Cavan, who took the negative side of the question, is said to have "denied the existence of anything like conclusive proofs in the arguments advanced by the upholders of the 'Identity' theory, and declared his belief that the prophecies referred to had already been fulfilled, not in a literal, but in a spiritual sense." It would not be difficult to show that many prophetic utterances are absolutely incapable of a spiritual fulfilment, and *must* therefore have a literal one. Let one or two passages suffice. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock," &c. (Jer. xxxi. 10).

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit *to My people of Israel*; for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, *all the House of Israel, even all of it.* And the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bring fruit, and I will settle you after your old estates, and will do better unto you than at your beginnings" (Ezek. xxxvi. 8—11; read also Jer. xxxi. 35, 36).

It will require a good deal of sophistry on Mr. Cavan's part to get rid of the literal meaning of these texts, and to foist upon them a spiritual one. If this literal use of the words be granted, it follows that Israel (as distinct from the Jews) has still a veritable existence, and there is no need to substitute for her a spiritual Israel. She has a separate history mapped out for her in the prophecies of the Old Testament, clearly distinguishable from the history of Judah (*i.e.*, the Jews. See Hosea i.).

For the sake of brevity I may be permitted to summarise the prophetic forecast of Israel's history after her deportation to Media.

1. She could not have been re-united to Judah at the restoration from Babylon (Ezra ii. 1, iv. 1; 1 Chron. v. 26).
2. She did not remain in Assyria, but was dispersed among the nations (Hosea ii. 23, viii. 8, ix. 17; John viii. 35, xi. 52).
3. She became lost, yet not absorbed among the Gentiles (Amos ix. 9; Hosea ii. 6).
4. She must re-appear (Hosea vi. 1—3, xiii. 14).

If your readers will carefully examine the above passages, they will admit the force of the following quotation from a leader in the *Jewish Chronicle* of May 2, 1879:—

"The problem 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." *How* and *where*, then, must we find her? Let prophecy guide us.

1. We may expect to find her uncovenanted (?), Gentilised, and in alliance with the Gomeric branch of the human race (Hosea i. 3—9). This considerably narrows the region of search, and limits us to one quarter of the globe—namely, Europe. This is in perfect harmony with the geographical position indicated in the following passages—Jer. iii. 18, xxiii. 8, xxxi. 8; Hosea xi. 10.
2. We shall find her a multitudinous people (Hosea i. 10).
3. We shall find her converted to Christianity (Hosea i. 10). Her re-appearing will be "the manifestation of the sons of God" (Rom. viii. 19). As such they will fulfil literally God's covenant with Abraham. They become the *channel* or *instrumental means* through which all the families of mankind will be blessed. "They shall be called the priests of the Lord, and the ministers of our God" (Isa. lxi. 6). "A chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Peter ii. 9).
4. They are not only a blessing to others, but "The seed which God hath blessed" (Isa. lxi. 11). We may well ask with the poet Cowper:—

> "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?"

With him we turn instinctively to our own highly-favoured country, and exclaim:—

> "Has He not hid thee, and thy favoured land,
> For ages safe beneath His sheltering hand,
> Given thee His blessing on the clearest proof?"

Or we may, with Dr. Young, speak of our island-home as—

> "That land which Heaven seemed diligent to bless,
> Once called Britannia."

Mr. Spurgeon, who denies our Identity with Lost Israel, has nevertheless frankly confessed that "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." I leave your readers to decide whether this is the case of the reversion of a special heritage from one people to another, or a proof of their Identity and a confirmation of the unchanging love and purpose of Jehovah. "Yea, I have loved thee with an everlasting love" (Jer. xxxi. 3).

Liverpool, October 12, 1880.

A CALIFORNIAN OPPONENT.

We mean to reply to a series of arguments against our Identity, which have come to us all the way from Oakland, California, U.S. Not that there is anything very new in the arguments, or in the way they are put before us; but because of the distant locality from which they come, and to show our friends everywhere how far and widely spread is the knowledge of our Identity, and how much there must be of it in Oakland, California, to make it needful for the editor of the *Signs of the Times* there to devote a column of his apparently valuable journal to the discussion of our views, even though he has had utterly to condemn them.

The notice (an editorial) appeared on "fifth-day, May 12, 1881," which, we suppose, meant Thursday. Why it should be called "*fifth-day*," instead of Thursday, we are unable to conjecture. We propose to place before our readers the whole of the article in small type, commenting as we proceed, and

answering the objections ourselves, paragraph by paragraph. The editor commences thus :—

THE LOST TRIBES.

We have received several publications with a request to notice, in which the writers endeavour to prove the "Identity of the British Race with the Lost Ten Tribes of Israel."

Some years ago we spent considerable time in studying about "the Lost Tribes," and came to the conclusion that these Identity theories are fallacious, and useless if they were not fallacious. And we have never seen reason to change from that conclusion. That they are useless is easily shown.

John the Baptist began his preaching by warning his hearers against attaching any importance to their descent from Abraham. Paul, to the Romans, said he is not a Jew who is one outwardly, but who is one inwardly ; that there is no difference between the Jew and the Gentile as to privileges ; that the Gentiles are fellow-heirs of the same promises (Eph. iii. 6) ; and that they are truly Abraham's seed who are Christ's (Gal. iii. 28, 29). Also the new covenant was made with the House of Israel and the House of Judah (Heb. viii. 8—10). In the latter verse Israel alone is specified. And in chapter ix. we learn that this covenant was ratified by the death of Christ. By comparing Acts iii. 25, 26, and xiii. 44—46, with the prophecies of Jer. xxxi., and Dan. ix., we learn that this promise to Judah and Israel has been fulfilled ; the covenant was ratified and confirmed to both Houses before the apostles turned to the Gentiles.

In reply to the above we have to say that John the Baptist warned his hearers not to *depend for salvation* on their Hebrew origin, an error against which we warn our readers ourselves repeatedly. Israelism does not save souls. Israelites in our Lord's time were lost (witness Judas Iscariot's case), and out of Christ they can be lost now. We deny that the Baptist's words meant no importance was to be attached to descent from Abraham ; for did they do so, St. Paul's writings (Rom. xi. 1) would have contradicted the words of John Baptist. What the former said to the Romans (ii. 28, 29), to the Galatians (iii. 28, 29), and to the Ephesians (iii. 6), did not contradict our belief ; for to the former the apostle pointed out that a change of heart was needed to constitute a true Christian—our own firm persuasion ; to the Galatians, that those in Christ are *ipso facto* the true seed of Abraham, therefore Hebrews by birth *or adoption* ; and to the Ephesians, that Christ came not to cast away Israel, but to incorporate Gentiles into the Hebrew body or stock, thus constituting all the seed of Abraham, a part, in fact, of the original olive tree of the Isaac stock, which was never rooted up or destroyed (Rom. xi. 17—24).

We have compared Acts iii. 25, 26, xiii. 44—46, with Jer. xxxi. and Dan. ix., but we cannot learn therefrom that the new covenant promised to Israel and Judah has yet been fulfilled. We wish it were ! for then would all the British and the Jewish people "know the Lord, from the least of them to the greatest of them." It is far from being that case yet. The apostles, we believe, turned from the Jewish unbelievers to the Lo-Ammi Gentilised Israelites of the Ten Tribes, but not otherwise. The editor proceeds :—

The Saviour Himself taught the same thing. He said they are children of Abraham who do the works of Abraham. He also said to a Gentile that He was sent only to the lost sheep of the House of Israel ; and when He first sent out His apostles He told them not to go to the Gentiles, nor to the Samaritans, but to the lost sheep of the House of Israel. We believe they fulfilled their commission, and that the Ten Tribes were lost in the same sense that all mankind were lost, and in no other.

It is of no manner of interest to us to find that we are of Israelitish origin. The Gentiles have equal privileges ; are made of the same body ; are partakers of the same promises ; the Israelites and Gentiles are constituted heirs of the promises by the same process ; for in the Gospel there is neither Jew nor Greek, or Gentile, barbarian, Scythian, bond, nor free. Our sole interest is to have assurance that we are Abraham's seed and partaker of the promises in Christ. All efforts to prove that we are Abraham's seed by birth, or natural descent, are time and strength wasted on us. And we think the writers, who show so great zeal to prove natural identity, would show a zeal more according to knowledge if they spent their time in leading their readers *to become the children of Abraham* through faith in Christ. If they value such heirship, or know how to obtain it, we would scarcely learn the fact from their writings.

In regard to the above we observe that certainly the Lord never taught us that the new covenant had already been fully granted or given at all in His day to Israel and Judah. The children of Abraham are Hebrews, and He was speaking of Hebrews when He spoke the words quoted from John viii. 39. These are only counted for the Hebrew seed who are in Christ (Gal. iii. 16). Christ's mission to the lost sheep of the House of Israel only, and His disciples' journeyings to seek them only, did not exhaust His mercies to that race ; else where would be the remnant of whom Paul wrote in Heb. viii. 10, to whom such blessings were yet future in A.D. 64 ?

The editor's avowed unconcern for God's glory in the matter of the discovery of the lost sons of God (His firstborn Ephraim) is on a par with the selfish satisfaction he expresses that he himself is a son of Abraham and partaker of the promises in Christ. But the promises in Christ are those God gave "to Abraham and his seed for ever," and we opine that if our editor is not one of Abraham's seed, a Hebrew by birth, or, at least, by adoption, he is not yet one with the Hebrew God-man.

To make sure even of his adoption, the Hebrew root-tree must be found and identified. But this is just the thing he declares he cares nothing for ! though the Saviour he says he loves tells us "*His* whole heart and *His* whole soul" is set upon the inquiry, the discovery, and the restoration to honour and glory of His chosen people, Twelve-Tribed Israel. Our editor's mind and his Saviour's are thus clearly divergent in this respect.

In regard to our writings, we think he cannot be fully conversant with them, or he would not say we are indifferent to heirship with Christ, and know not how it is to be obtained. The article continues :—

About the future gathering of Israel we have our views clearly defined in our own mind, in harmony with the truths which we have here so briefly presented. The subject admits of a clear Scriptural solution, without resorting to conjectures or even proofs of natural descent.

In looking over a *résumé* of the arguments for that theory, we were sorry to find an expression for which there can be no possible excuse. It is as follows:—

"6. St. Peter and St. James in their epistles speak of the Ten Tribes as 'scattered and dispersed' in their day (1 Peter i. 1; James i. 1)."

Peter, in the text cited, addresses "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." But he says nothing at all about the Ten Tribes, or the Lost Tribes. He speaks to these strangers as then known—not lost; and speaks of them as having obtained mercy through faith in Christ. This term, "strangers," is applied in the Scriptures to those who were "afar off"—that is, those who were Gentiles, not descended from Israel. See Eph. ii. 11—22. There is not the least shadow of a reason for saying that Peter speaks of the Ten Tribes.

And the error is still more marked in the case of James; for the assertion in this *résumé* is a direct contradiction of the words which James wrote. His text cited says, "James, a servant of God and of the Lord Jesus Christ, to the Twelve Tribes which are scattered abroad." Are there Twelve Lost Tribes ? Are we not right in saying there is no excuse for such statements as are put forth by the teachers of this Identity theory ? It looks like mere recklessness —a determination to make a case, though the utility of the case, if it were made, we are unable to discover. If ever we are made to change our faith on this subject it will be by different arguments and methods from any which we have yet seen.

On the return of Israel, and the promises to Israel in general, we may present an argument in the SIGNS when we find more time than we have at present for its preparation.

Thus far the editor; and in regard to his concluding statements, our readers are quite competent to answer him themselves. Have we indeed no possible excuse for what we said on page 4 of our "*Résumé* of the Scriptural Argument" regarding

St. Peter and St. James's words about the dispersion? It is clear that the editor of the Californian paper, and Bishops Wordsworth and Titcomb differ regarding the "strangers" St. Peter addresses in his 1 Epistle i. 1. These, said the two bishops, were the sheep of the House of Israel (BANNER, vol. i., p. 265), and they were also, said Bishop Wordsworth, "the Ten Tribes" in captivity or dispersion. We prefer the reading of the two bishops to the editor's. In regard to the term "lost," it is a mere conventionality, meaning "hidden," "lost to sight," and it is also strictly a scriptural term applicable to "wandering Israel," as Ezek. xxxiv. 4, 16; Jer. l. 6, testify. We deny that the term "afar off" is applied synonymously with "strangers" to "Gentiles not descended from Israel," as our editor alleged; for Dan. ix. 7, and Eph. ii. 11, 17, prove in one case distinctly by name, and in the other by implication, as these pages have often proved, that Israel Gentilised were alluded to by Daniel, and were addressed by St. Paul. St. James spoke of the Twelve Tribes as under dispersion in his day. If so, the Ten (included in the Twelve) were part of the *diaspora*, and we were right, therefore, in so describing them as mentioned by St. James. There are eleven lost, or hidden Tribes, and we believe a quota of Judah, too, were dispersed with them (Jer. xxiv.), making ours in truth a microcosm of Twelve Tribes in Britain, lost or Gentilised. We think we have sufficiently answered our Californian opponent, and we hope our fellow-believers in the States will not fail to take note of that fact, and will follow up our arguments by pressing on the worthy editor how wrong he is, till he sees our Identity (and his own) in its true and proper light.

In regard to the *Cui Bono* argument contained in the penultimate paragraph of our opponent, all we can say is, that the *bonum* of the discovery, or Identity, of "Israel in Britain" is God's glory, since He requires Israel to be found to prove the stupendous fact that He is God (Isa. xliii. 12).

WHY SHOULD ENGLAND FEAR?

(From "The National Magazine," June 1, 1878.)

If England does what's just and right
To foe as well as friend;
Tho' nations come to try her might,
And envy legions send—
What matters it? Her sons are brave,
And home is very dear;
We trust that God alone will save,
Then why should England fear?

Our little isle has wealth's content,
Fair laws for rich and poor,
And no man now to prison's sent,
Who's not an evildoer.
E'en virtue grows upon the land
Like a flower sweet and dear,
And wealth takes merit by the hand,
Then why should England fear!

One coward heart may fly the foe,
But thousands yet will stand.
Who knows?—joys may spring out of woe,
And flourish on the land.
Our ships are strong, and sailors brave,
Our guns shoot far and near;
And, more than all, our God can save;
Then why should England fear?

Are not our daughters fair and true,
Sweet friends to man indeed?
Is there not work for me and you,
And joys for all who need?
Does not great Freedom tread the land,
And pity dry each tear?
Then, while all trust a God so grand,
Why—why should England fear?

Forwarded by G. W.

TESTIMONY FROM CHINA AND EVIDENCE FROM AMERICA THAT THE BRITISH ARE ISRAEL.

It seems to us that we have no need now to write Identity articles. Our secular blind contemporaries, who have no wish to support our belief, are busy, nevertheless, preparing evidence to suit our case, which we have only to copy, and the proof is ready to our hand, that we are "the Lost Ten Tribes." What do our readers think of the following notice, which being published in a Shanghai paper, we find quoted in the *Belfast Newsletter*, of June 15, 1881: –

THE BRITISH EMPIRE.—A Shanghai paper (the *Celestial Empire*) points out that the British Empire extends over a far larger territory than that which was governed by ancient Rome, the superficies of the latter being 1,500,000 square leagues, the British nearly 3,000,000 square leagues. No English-speaking people is under foreign rule, whilst England governs 300,000,000 individuals belonging to all nations and speaking all the languages of the world; as, for instance, Germans (Heligoland), Spanish (Gibraltar), Greeks, Italians, and Turks (Cyprus), Arabs (Aden), Dutch (Africa). French (the Mauritius), Chinese, Indians, and Persians (Asia), &c.

Surely the editor of the paper, or the author of the above sentences is an Anglo-Israelite. He declares distinctly what we so often reiterate, that the Roman empire was a dwarf and pigmy to the British; that the English-speaking people reign over many nations, but no Gentile race reigns over them; and he instances what we have noticed in proof of our Israelitish origin, that Deut. xv. 6 is fulfilled in the British, since the Queen reigns over Germans, Spaniards, Greeks, Italians, Turks, Arabs, Dutch, French, Chinese, Indians, and Persians, and he might have added Jews, Africans, Malays, Australian Blacks, and Russians. Surely the *Celestial Empire* must be edited by an Anglo-Israelite, or at least by a reader of our literature, for in the above few lines he has noticed and proclaimed that the British Empire is the Empire of the Stone (Dan. ii. 35—44) destined to fill the earth, and that since we fulfil God's promises made to "Israel obedient," and to them alone, as stated in Deut. xv. 6, we must be "Israel obedient" ourselves, or God's Word is untrue? To the latter hypothesis we can only reply, "God forbid!" and come therefore to the conclusion, that the British, being Israel, respond to the prophecies, and that the Shanghai writer is witness of the fact!

Turn we now to an American, and he shall be one we some of us have heard of before, Mr. Cyrus W. Field, "one of the shrewdest men of business in the States." The *Pall Mall Gazette* writes as follows:—

A VOYAGE ROUND THE WORLD.—Mr. Cyrus W. Field, one of the shrewdest men of business in America, has just returned to New York from a journey of 30,000 miles round our planet. He has brought back with him certain convictions which are interesting, as those of a keen observer on his first tour round the world. Naturally his first thought was the completion of the missing link in the electric circle of the globe—the laying of a cable between San Francisco and Yokohama; but his observations were by no means confined to matters of business. The influence of England in the East startled him, and he records his conviction that the renovation of Asia will be accomplished by the English-speaking people, who will rule the world and make English "the world's language of the future." Egypt interested him most, not so much for its ancient associations as for its future prospects. He is full of faith in the future of Japan; in a century, he thinks, it will be known as a Christian country. China pleased him less than Japan; but "if the Chinese would stop the use of opium, eat something besides rice, and keep their houses and their bodies clean," there might be hope even for them. The Chinese Civil Service he regards as superior to that of the States, and he thinks Chinese missionaries might do good if they were to undertake the enlightenment of the citizens of New York as to the nature and object of civil government. Mr. Field concludes his *impressions de voyage* by expressing a belief that the United States is to be "the greatest nation of the future, because of the excellence as well as the vastness of its popu-

lation," and by recording the fact that the streets of New York are filthier than any he saw in his journey round the world.

Mr. Field, we see, is startled at "England's" influence in the East, and declares "we shall rule the world." We are sure we shall, for two reasons. 1st. Because God Himself first, and afterwards the Spirit of God, speaking by St. Paul, declared Israel should be the heir of the world (Gen. xvii. 4—8; Rom. iv. 13). 2nd. Because the British nation and races are the children or House of Israel, and consequently will, as Mr. Field sees, fulfil that prophecy. Mr. Field, too, finds that the English-speaking people will make English "the world's language of the future." Of course they will; for they are Israel! And to Israel, as the people of the saints of the Most High, is given by God Himself "the kingdom and dominion, and greatness of the kingdom under the whole heaven." The race must follow the language; and clearly, if "the English" rule the world, and spread their language over the whole world, they will be themselves everywhere, and then fulfil their destiny as heirs of the world, *q.e.d.*

We thank our Chinese (English) friend, and our American man of business and traveller, Mr. Cyrus W. Field, for timely help. We beg all BANNER readers to make a note of the above testimony and spread it far and wide, especially among opponents.

TEN-TRIBED ISRAEL'S RETURN. THE *TERMINUS A QUO.*

AT a meeting of the "Israel's Identification Association," held at Bristol on April 29, 1881, the Rev. C. W. Hickson made some observations regarding the localities from which the Twelve Tribes are destined to return in their last final triumphal march to the "land of the inheritance," as described in God's Word written.

The localities from which Israel of the Two Houses are to be gathered, he said, were frequently described in Scripture in general terms, it is true, but in such wise as to give us distinctly to comprehend generally what quarters of the earth each will be found to occupy when the time arrives. The first text he mentioned was Psa. cvii. 3, where "the gathering" is stated to be from the East and the West, and the North and the South, showing that the Jews—as so many other texts prove—will be dispersed and discovered in all quarters of the world, and in all climates; and as regards the Ten Tribes, too, to whom, certainly, the passage also refers, that they, too, will be found in all climates, all regions, all parts of the earth at the last, without negativing the idea of the concentration of the chief body in one spot. Connected with this Psalm is Isa. xliii. 5, 6, which is a parallel passage, showing in this case a sort of dualism; for Israel is said here to be "brought from the East and also gathered from the West; and summoned from the North as well as from the South," showing apparently that some part of Israel (the Two Tribes?) will be found chiefly in the East, the other part of the chosen race (the Ten Tribes) in the West for the most part. Again, that the latter will be in the North, as the nucleus of the nation, the Jews mostly in the South (of Europe). The gathering place seems, however, indicated as THE WEST.

Two other passages in the New Testament were next pointed out as indicating the cardinal points of the compass as Israel's *habitat*. In Luke xiii. 29, it seemed to be implied of the *Hebrew* race that they should come to sit down in the kingdom of God at last, from the East and the West, from the North and the South. Here, again, said Mr. Hickson, was the dualism apparent. If the Jews come from the East as the chief place of their last resort, the Ten Tribes will be in the West; if the latter be in the North, the former will be in their masses in the South. This view was strengthened by reference to the parallel passage in Matt. viii. 11, where the East and the West only are named, pointing, it seems, to the fact that Judah will be found mostly in the East, the Ten Tribes largely in the West, and the North and South are omitted altogether.

Another remarkable passage was noticed in Isa. xlix. 12, showing the return of the Tribes will be (1) from far—probably from America; (2) the Ten Tribes from the North and the West; (3) from the "bush lands" or *Sinim* (Australia—see The Vulgate); and this passage appeared there to refer only to the return of the Ten Tribes, not to that of Judah at all.

Reference was made then to Jeremiah xvi. 15, and Jeremiah xxiii. 8, where the North, or North country alone, was described as the habitation of the Ten Tribes; but in contrast with their occupancy of that part of the earth, the locality of Judah in those days is mentioned as "all countries whither God had driven them." Jeremiah xxxii. 37, Mr. Hickson considered to refer only to Judah's residence at the time of the Return, since mention was made in the text of their being "gathered from all those countries whither God in His anger had driven them;" and the context, he showed, supported that view. In reference to Isa. xi. 11, a leading text on the point, it was shown that there seemed a difference between the last clause of the verse, "from the islands of the sea"—Israel's habitation—and all the other localities which precede it, such being the places whither Judah was driven out. These localities were not necessarily those where they would finally be found, but those into which they were originally dispersed or scattered—viz., Assyria, Egypt, Ethiopia (Cush, Patmos), Persia (Elam), Babylonia (Shinar), and the country North of Palestine (Hamath).

In Zech. viii. 7, Mr. Hickson observed only two quarters were named—viz., the East country and the West country, the former being literally the direction where the Jews are now chiefly congregated, and the latter where Ten-Tribed Israel are known to be *en masse*—viz., the British islands and in America.

In Hosea xi. 10, Mr. Hickson pointed out that the West was again clearly indicated as the direction where in the last days Ephraim-Israel was to hear the Lord's "roar" and to "tremble"; and in Jer. iii. 18, he noted that the North country was described as the position where the House of Israel would (as a strong nation) be located, and whither Judah would have to travel to join them before the Two Houses TOGETHER commenced their grand march to "the land of their inheritance."

Mr. Hickson, in conclusion, stated that there were some indications in the prophecy of Ezekiel showing in what directions of the earth God's ancient people Israel and Judah were destined to be found before the restoration; and added as his comment on the whole subject, that the British Israelites were chiefly discovered in these the last days in parts to the NORTH-WEST of Palestine.

"THE TRAVAIL OF THE SOUL OF JESUS."

HAVE our readers ever thought over these wondrous words and realised what they mean? They are taken, as all well know, from Isa. liii. 11, the great charter of the Christian's salvation, nay, the charter of the saved nation of His people when the House of Israel, and the House of Judah too, shall both be blessed with the "new covenant" of His grace, and realise what those words imply recorded in Jer. xxxi. 31 and Heb. viii. 8.

The language is the language of maternal sorrows, and it pictures the Lord Jesus in a figure, labouring in the mighty anguish of the price which Israel's redemption cost Him, when the nation's new birth, no less than that of every sinful soul of saved man who is regenerated by the will and word of God, is gifted by Him with "the Life" which never dies. "The soul of Jesus" is the mighty womb that bears the saved Church.

Digitized by Google

"He sees the travail of His soul" and "is satisfied" when that Church enters on that possession which His agonies have bought for it, even with His precious blood.

The ark of Noah was another figure of the same wondrous truth; and 1 Peter iii. 20, 21 describes the facts. The ark enclosed (as in the soul of Jesus) the eight saved ones. Water, usually the type of the Holy Spirit's operations, is now used to picture the avenging desolating agent to the world, outside Christ. But it buoys up at the same time, and raises the ark, the vessel of merciful refuge, above the destroying waters. Noah and his family are enclosed by the great circumference of the ark. The waters beneath, and the floods of vengeance from above, meanwhile pour down on and beat around that suffering vessel of refuge which bears all the desolating blows. But the raging waters cannot reach those within. Only one access to light is provided for the inmates; and that points upwards to the skies. So the Lord Jesus, the Antitype of that glorious ark, bears in His own great soul those He saves; He incurs the vengeance in Himself due to them; He travails in His own sinless self for them; and, giving them new life, "is satisfied."

The application is usually made in all this to the souls of saved men. But is there none to the nation which is Christ's redeemed? Surely there is! He came down from heaven, "despised and rejected of men, to bear our griefs, and carry our sorrows." And He did that to redeem His people Israel (Isa. liii. 8). "For the transgression of MY people was He stricken." "His people" were and are Israel; and also all who, giving themselves to Israel, become by adoption "the children of Abraham, and heirs according to the promise" (Jer. vii. 12, xxxi. 1, 9, 33; Gal. iii. 7—29; Isa. lvi. 6—8; Matt. i. 21; Luke ii. 68). He redeemed Israel, and He promises also to cause Israel to be nationally "born again" (Jer. xxxi. 33, 34).

The very change needed to make any sinful soul of man repent, accept of Christ's finished work, and live a life of righteousness to God's glory by the operation of the Holy Spirit, is promised and guaranteed to the entire nation of God's choice in Isa. liii. and Jer. xxxi. 33. He made His soul a ransom for Israel's sin; "He shall see His seed, shall prolong His days, and the pleasure of the Lord shall prosper in His hands." For "He shall see (in that day of Israel's resurrection and sanctification by the outpouring of His Spirit) of the travail of His soul, and be satisfied." The righteous One indeed shall justify the many. He bears their iniquities; "He poured out His soul unto death" for them; "was numbered with the transgressors" for them; and He makes intercession for the transgressors, who are His Ten-Tribed people Israel, the subjects of the very next words of Isa. liv. 1—17, where she is described as the barren, yet joyous mother of the many children, the desolate yet singing wife of the Lord Jehovah; as her who is destined to inherit the Gentiles, to enlarge the place of her tent, to stretch forth the curtains of her habitations, and to make the desolate cities to be inhabited, because she has for her Husband, her Maker, the Lord of hosts; for her Redeemer, the Holy One of Israel, the God of the whole earth, Jesus Christ, our Saviour, Daysman, Advocate and Friend (Isa. liv. 1—10).

[N.B.—The above thoughts were suggested by a sermon preached in Clifton Memorial Church, during a Mission held there by the Rev. Marcus Rainsford, M.A., of the Belgrave Episcopal Chapel, London, on April 27, 1881.]

ERRATA.—No. 238, page 305, 1st column, lines 2 and 45, for "Matt. xxv. 23, 27," read "Matt. xxiv. 23, 27;" No. 240, page 321, 1st column, line 40, for "sailor's bravery than of the fact," read "sailor's bravery than is the fact;" No. 240, page 324, 1st column, line 52, for "that is, be removed," read "that is, be received."

THERE is good reason for believing that our Long Measure *barleycorn* is historically identical with the Hebrew scale. For, according to the ordnance survey of Jerusalem, the setting out of the rock scarps, width of piers, and other original work of the Sanctuary has been found *exactly commensurate with English inches.*—BISHOP TITCOMB.

STUMBLING ON THE TRUTH.

By L. P.

AT a meeting of the "Women's Temperance Prayer Union," *The Christian* states that Mr. Tritton said:—

We are face to face with one of the greatest evils of the day. Our country has not always been oppressed with this evil, for an historian of 300 years ago speaks of it as then the soberest country in the world. This detestable vice was brought back from the Netherlands in the reign of Queen Elizabeth. I like to think of our country being once the soberest, and there is no reason why it should not be so in the future. We thankfully acknowledge the improvement now manifest in the attitude of medical men and clergymen to the temperance cause. Another cheering sign is the rapidity with which the proposal to license the sale of drink in railway-carriages was defeated. Has there been any instance in history, asked the speaker, of a drunken nation becoming sober? Yes—Israel. We find, from the prophets, that drink was one of their national crimes, and they certainly came back from captivity purged from this crime. But at what cost! It was not one of their besetting sins in our Lord's time, which accounts for there being little mention of it in the New Testament.

In the above quotation we remark two points which, in our opinion, involve self-contradiction in the one case, and an Anglo-Israelite Identity confirmation in another. Mr. Tritton asks if there has been any instance of a drunken nation becoming sober, and he answers himself, "Yes—Israel;" meaning thereby, we presume from his concluding remarks, that the Tribes who returned from Babylon were all the Tribes of Israel; who, according to him, by their captivity were cured of their drunkenness.

It is scarcely necessary for us now to point out that he is utterly wrong in his supposition of Judah and all Israel's restoration to the Holy Land after the Babylonish captivity; but we would draw attention to the fact that, by his reasoning, he contradicts himself; as in the commencement of his speech he shews that three hundred years ago England was the soberest country in the world! and that the vice was brought back "in the reign of Queen Elizabeth;" thereby implying that this nation is one that had been drunken, but had returned afterwards to her wallowing in the mire; thus being "an instance" of a drunken nation becoming sober; which, nevertheless, Mr. Tritton does not believe to be Israel.

That England had been awfully drunken, no one acquainted with its early history can doubt, when ecclesiastical laws had to be enacted for the punishment of priests drunk when administering the Sacrament in Saxon times; while the arrival of the Benjamite Normans in this island did not tend afterwards to encourage sobriety.

Therefore, by Mr. Tritton's own shewing, if we are not Israel, there have been two nations who are instances of a once drunken people becoming a sober one.

But if, as we know to be the case, Israel as a whole did not return from Babylon, save as represented by Benjamin, Judah, and Levi, where is Mr. Tritton's proof that Israel was cured of drunkenness, by the punishment of captivity? Where does he find that, in the long wanderings of the Ten Tribes, they became sober? We believe, on the contrary, that gathering by degrees in hither, which was their God-appointed refuge, and to be their possession for ever, they brought with them their dreadful propensity of indulgence in strong drink, and have earned for themselves the bitter woe pronounced against Ephraim in Isa. xxviii.

It has been lately stated that the Jews are a very sober people, and thereby a remarkable contrast to the masses in Great Britain, and their brothers in our far-away possessions. We would desire to observe to Mr. Tritton that Isaiah pointedly refers to Ephraim as being given up, people and priests, to drunkenness; and in this we have reason to discover a mournful likeness to ourselves, amounting to an identity between us

Digitized by Google

and that representative Tribe. We copy a paragraph from a weekly of this year, which implies that our drinking customs go back to an early date, and have not yet ceased to be honoured by their observance:—

Truth, in its issue of June 30, says:—"During the recent hearing of a case before the Clitheroe magistrates, it transpired that the villagers of Chipping go through the edifying ceremony of electing, as imaginary Mayor, the man who has distinguished himself by getting 'most drunk,' and this sot is then carried round in a procession. The police very properly summoned two men for taking part in this 'Old English' orgie; but the case was dismissed, one of the magistrates sapiently remarking that 'he approved of these old customs.' This is one of the class to which the licensing of public-houses is exclusively entrusted!"

We do not know if any of the Clitheroe magistrates are rev. gentlemen, but we think the above bears out the belief that education and a good social position has not eradicated our Ephraimic propensity.

Mr. Tritton, in spite of himself, is right. If there was a period when England was "the soberest country in the world," we echo his reply to his own question—"Has there been any instance in history of a drunken nation becoming sober? Yes—Israel!" And it may well be the earnest prayer of our people that, in this as in many other cases, "history will repeat itself," and Israel become again the soberest nation of the earth.

July, 1881.

Correspondence.

THE REV. J. C. GOODHART.

To the Editor of the "Banner of Israel."

SIR,—Perhaps there is no better way of establishing the strength of the position which Anglo-Israelites occupy in regard to the prophetic Word, than by exposing the mistakes of our opponents, and the sad contradictions into which their various theories lead them, to the plainly stated scheme of Divine truth.

In dealing with the views lately set forth in Clifton by the Rev. J. C. Goodhart, to whom all praise is due, under God, for his zeal in extending the light of the glorious Gospel of Jesus Christ to our brethren of the Tribe of Judah, the first thing that strikes the mind of the student of prophecy is that his scheme depends upon a few isolated passages, detached from their historical and prophetical contexts.

As to his view of the man of sin, it has been so often and so ably shown that he is none other than the little horn of Dan. vii., and our great guide in the exposition of the book of Revelation, Elliott, has so clearly and incontrovertibly proved the identity of the anti-Christ with the harlot, the eighth head of the beast, the Papal little horn, and the man of sin, that time would be wasted in recurring to that well-established fact. I need only refer to Elliott's vol. iii., pp. 73—87.

With regard to his second point—viz., that the Tribe of Judah will buy Palestine, I am quite surprised that one who knows so much of the Jewish controversy could for a moment suppose such an impossible result. To buy the Tribeship of Judah *might* occur to the Jewish mind; but certainly the purchase of the tribal portions, to which that Tribe possesses no right of inheritance, would be the farthest thing in the world from ever entering their heads. I just point out this glaring misconception in order to show how cautious we ought to be in dealing with the prophetic Word, which declares a very different thing from Mr. Goodhart, as may be at once seen by placing the statements parallel:—

MR. GOODHART.	THE SCRIPTURE OF TRUTH.
"Judah may buy Palestine against the Divine will."	"I will settle you after your old estates" (Ezek. xxxvi. 11).
	"By the border of Reuben, from the East side even to the West side, a portion for Judah" (Ezek. xlviii. 7).
	"The captivity of Jerusalem, which is in Sepharad, shall possess the cities of the South" (Obad. 20).

How is this Scripture corroborative of Judah possessing *all* the land? and how is it *opposed* to the Divine will when we remember that Jehovah has declared, "I will rejoice over them to do them good, and *I* (not they themselves) will plant them in this land assuredly with My whole heart, and with My whole soul" (Jer. xxxiii. 41). O that men would take Scripture as their sole guide, instead of laying down their first, second, and third points of speculation!

But Mr. Goodhart's third point is that all the nations may agree to put the Jews in possession of Palestine. Now, *all the nations* are Roman, Greek, Mohammedan, as may be clearly seen by Dan. vii. and viii., into an exposition of which there is no need to enter, because they are universally accepted as containing the delineations of *all* the succession of the insane Gentile monarchies. But concerning this clique, who now hold Palestine in possession,

1. Moses declares, "He shall thrust out the enemy from before thee, and shall say, Destroy them. Israel shall then dwell in safety alone."
2. Isaiah declares, "The multitude of all the nations which fight against Ariel, even all which fight against her and her munition, and which distress her, shall be as a dream of a night vision."
3. David writes, "Wait on Jehovah, and keep His way, and He shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it."
4. Hosea agrees, saying, "I will break the bow and the sword out of the land, and will make them to lie down safely."
5. Zephaniah writes, "At that time I will undo all that afflict thee . . . and I will gather her who was driven out."
6. Malachi, "I will rebuke the devourer for your sakes . . . and all nations shall call you blessed; for ye shall be a delightsome land."

Where is there a word of *purchase*, except in human brains? Destruction of the existing anti-Christian occupants, and Divine restoration, is the divinely-revealed order of events.

The last point of all (4), that anti-Christ may put the Jews in possession of Palestine, is inferentially utterly disproved by the preceding answer.

There is one foundation error underlying the whole scheme adopted by Mr. Goodhart, and *that* is that he takes Zechariah as his chief guide, ignoring the fact that this divinely-inspired writing is not consecutive, and chapters ix., x., and xi., written by Jeremiah, have gotten mixed up with Zechariah's own very brief writings.

The answer which was given by yourself to Mr. Goodhart, at the time of his lecture, from Jer. iii. 18; Ezek. xxxvii. 1—28; Hosea i. 11, was so completely subversive of his entire scheme that there can be no question as to the reason for your own quotation of this as the divinely-ordained scheme having been passed over in silence by the lecturer.

I remain, with Christian esteem, yours faithfully,

HERBERT MARRIOTT.

Beirut, July 7, 1881.

NEW SOUTH WALES AND PROGRESS.—We take the following from the *Clarence and Richmond Examiner*, published in Grafton, New South Wales, February 19, 1881:—"*Copmanhurst*, February 14.—Lecture.—On the 12th instant, Mrs. Glenny delivered a very able and interesting lecture in the Protestant Hall, the subject being "The Lost Tribes of Israel." The lady lecturer handled her subject in a very masterly manner, showing that she is very proficient in Biblical and other histories. Whether the audience took the same view of the many passages of Scripture and the authors that she quoted I am not prepared to say; but this much I believe, that the Scriptures for some time to come will be more diligently perused than they have hitherto been. So the lecture will possibly not be without fruit, even if we cannot bring ourselves to believe that we are really part of the Lost Tribes of Israel. Many, I believe, in this community would much prefer residing on the Clarence than going to either banks of the Jordan. Mrs. Glenny also addressed a large assembly on Sunday evening in the Protestant Hall. The subject of her address was chiefly God's promises to Israel, and she addressed those assembled as Israelites. The service was listened to attentively throughout, and many passages of Scripture were read in proof of the theory held forth. The lady must have studied much, for she handles her subject in such a style as a clever thinker and elocutionist. Mrs. Glenny is a credit to her sex, and would fairly put in the back-ground many of the sterner sex, who look to fame and living by their powers of elocution: while she does it as a duty, I believe, without any pecuniary reward

J. THEOBALD & CO.'S
SPECIAL ANNOUNCEMENT.

THE ACME FIELD GLASS.

FOR a long time we have been speculating on the advisability of in some way producing a Field Glass of intense power at a popular price, and we have now produced in large quantities the

ACME FIELD GLASS,

relying on a rapid and extensive sale to pay us for bringing out and selling an instrument at little more than half its usual price. The Glass will give a splendid view of 25 miles, show clearly the moving of birds that are but mere specks of dirt against the sky to the naked eye, the flags of a ship when only its topmasts can be seen on the horizon, a church clock three to four miles distant; and, in fact, for tourists, pleasure parties, sea voyages, &c., it is an indispensable instrument—one which they cannot afford to be without. The object glasses measure over 1½ inches across, and, with the other lenses, are of the clearest definition. To persons who cannot stand the fatigue of holding a Telescope we especially recommend it. Each one has adjustable rackwork tube, so that it can be used to any eyesight; morocco covered body, black leather case, handle, and a patent leather strap, so that it can be slung across the shoulders. This wonderfully powerful instrument we offer for 15s. 6d., carriage free.

THE MINIATURE ACME.

This is a much smaller Field Glass, but far more powerful, having twelve best lens (double the number of the 15s. 6d.). The object glasses measure 1⅛ inches across, and the entire instrument is only 2½ inches high when closed, combining the greatest power in the smallest compass. This glass is sold by opticians at 50s., but is offered at the wholesale price of 29s., carriage free, each in silk and velvet lined case, with strap, &c., as above. The reason we can sell them so ridiculously cheap is because where an ordinary optician disposes of one we sell 500.

THE MINIATURE ACME, No. 2.

Specially made in answer to many inquiries. The same size as the 15s. 6d. glass, but with 12 lens. Gives a much larger view, and far greater magnifying power, than the 29s. size. Intensely powerful and clear. Price 37s. carriage free. Carriage to India on any of these glasses, 2s. extra; all other foreign places, 5s.

As only an immense sale for these glasses will pay us at these prices, all orders must be sent within 28 days (except from abroad), as if we do not sell a sufficient quantity this offer will be withdrawn. All orders to be accompanied by Coupon.

BANNER OF ISRAEL COUPON.
Entitles holder to One Acme Field Glass on receipt of P.O.O. by us, if sent within 28 days. (Signed.)
J. THEOBALD & COMPANY.

EXTRACTS FROM THE PRESS.

Exceedingly cheap.—*Christian World.*

A thoroughly well made and powerful glass.—*The Baptist.*

Gave us every satisfaction. Wonderfully cheap,—*Church Times.*

J. THEOBALD & COMPANY,
Wholesale Opticians,
20, CHURCH STREET, KENSINGTON, LONDON, W.

GREAT and INCREASING SUCCESS of the Rev. E. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS ILL-HEALTH.

SINCE the Rev. E. J. SILVERTON removed from Nottingham to Hackney, London, in November last, he has been obliged to find more commodious premises. He may now be seen daily (Saturdays excepted) from 11 a.m. to 4 p.m., in the City (free of charge), but his son, Mr. Jesse J. Silverton, may be seen daily from 11 to 7, Saturdays 9 to 1. He will be happy to send his Book of Health and Treatise on Diseases of the Ear and Affections of the Eye, price 1s. each, or free to the readers of this paper.

For further information of above see *Christian Age*, June 29, 1881, *Medical Review*, May No., *Daily News*, &c., &c.

Note the address: 17, St. Bride-street, Ludgate-circus, London, E.C.

PUBLISHED BY ROBERT BANKS,
RACQUET COURT, FLEET STREET, E.C.
A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt, price 18s., post free 18s. 6d.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages, price 4s.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

The Bible Atlas. To Illustrate the Old and New Testaments. Price 1s., post free 1s. 1d.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d.

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gates," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d. by post 3d. extra.

The Banner of Israel. Edited by PHILO-ISRAEL. Monthly parts in stitched wrapper, 7d., by post 8d. Vols. I. and II., 7s. each; Vols. III. and IV., 8s. each.

Israel's Hope and Destiny. A Monthly Magazine for Advocating the Identity of the Lost Ten Tribes with the Anglo-Saxon Race. Editor: D. A. ONSLOW, J.P. Price 2d. monthly. Vol. I., 3s. 6d.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£ s. d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0 1 0
Each additional line	0 0 6
Books, Lecture Announcements, Public Companies, Institutions—four lines	0 2 0
Each additional line	0 0 6
Births, Marriages, and Deaths—four lines	0 2 6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

All Communications intended for the Editor, to be addressed:—"Philo-Israel," 13, Montpelier-terrace, Ilfracombe, North Devon, till Aug. 31st.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 12 6
Three " " " "	0 18 0
Four " " " "	1 3 0
Six " " " "	1 17 6

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages. Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

PHILO-ISRAEL'S BOOK FOR CHILDREN.
THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.
London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 1s., post free 1s. 1d.
THE EGYPTIAN ENIGMA. A Plea for the British Yard; Its Antiquity and High Authority Proved by the Great Pyramid. By H. R. SHAW.
London: Robert Banks, Racquet-court, Fleet-street.

Just out, 8d., post free 9d.
ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

By the same Author.
"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.
"CHRONOLOGICAL CHART." Price 3d., post free 3½d
"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.
London: Robert Banks, Racquet-court, Fleet-street.

Now Ready. Price 2d., post free 2½d.
IS ANGLO-ISRAEL TEACHING UNSCRIPTURAL?
AN ENQUIRY ADDRESSED ESPECIALLY TO THE CLERGY.
By J. M. GRANT, M.D., Surgeon-General.

SYNOPSIS.—Have the Ten Tribes been Lost?—Promises to Abraham, Temporal and Spiritual—Importance of former too much overlooked—Spiritual blessings bestowed through the intervention of human agency—Abraham's Seed God's appointed Messengers of Salvation for ever—Outcast condition of Israel not inconsistent with National Greatness—Israel to be gathered as a Nation during the Christian Dispensation—Concluding Remarks.
London: W. H. GUEST, 20, Warwick Lane, Paternoster Row, E.C.

Now ready, in handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d.
THE
GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.
LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS
WHY THE ANGLO-SAXONS ARE ISRAELITES
OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.
BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*
LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY AUG. 17, 1881.
[All rights reserved.

"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. V. No. 243. Entered at Stationere' Hall.] WEDNESDAY, AUGUST 24, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Israel's Isolation	353
A Voice from Sydney. By "Hope"	354
The Anglo-Saxon Race	355
The Second Coming of the Lord	356
Teutonic Christianity. By Piazzi Smyth	357
The Census of the House of Judah	357
Above Only, Not Beneath, Even in Respect to the Trade by Germans with the Samoan Islands	357
M. Simon Gives Blind Foreign Evidence that the British are Israel	357
Reviews, Correspondence	358
Double Acrostic. By T. J.	359

ISRAEL'S ISOLATION.

THE patent fact in respect to the Foreign Policy of this country is, that that of non-intervention, and of the isolation of England, is being carried into full effect by the Government of the day. We are not on cordial terms with France, by reason of her late doings in Tunis and her suspected intentions regarding Tripoli and Egypt. Austria is cold and suspicious, not being able to forget the "hands off" threats of the Midlothian oratory. Germany has been no lukewarm spectator of French proceedings in North Africa; and, naturally, is glad to help France to waste her strength there, even though these proceedings are displeasing to the British. Turkey is moribund and useless as an ally to Israel. Would, however, Turkey, if strong and powerful, be an object of sympathy to the Government which desires a "bag-and-baggage" treatment to be applied to a State which has been the ally of the British for hundreds of years? Could Turkey feel particularly happy in the alliance of a nation whose chief Minister has openly expressed of her the sentiments with which we are all so familiar? Then there remains Italy, regarding which Power the *Morning Post* wrote on July 27, 1881, in this wise:—

"Italian journals vie with the newspapers of the other nations of the Continent in proclaiming the worthlessness of an English alliance, and recommending their readers to look to more sure and more powerful friends than the vacillating and unstable gentry who now govern the policy of Great Britain. In a remarkable article, the *Diritto* declares that it has now come to recognise the expediency of Italy at once joining herself to the alliance of Germany and Austria-Hungary, even though as late as last year the *Diritto* was opposed to such a connection. "England is isolated and impotent. She has given up her position as a European Power, and may soon be threatened in her most vital interests as an African and an Asiatic Power." Such is the universal interpretation put by the Continent upon the apathy and feebleness with which British policy is conducted. The conviction that the British Government have only one expedient, retreat, and that the peace-at-any-price party have effectually paralysed the old spirit of the country, is at the root of the whole business.

Whatever may be the reason of it, the fact is certain. The British are without a real ally in Europe. The nation is isolated, and, as the Italian papers also add, "impotent." It is suspected by some that her interests are being ignored in a European coalition now forming for the division of the spoils of fallen Turkey, and Israel is thus, by no act of her own, but by the indirect consequences of the policy of her Government, being shut out of Europe. Her doors are being closed about her, and herself isolated, self-secluded from the Powers of Europe, who, it is thought, are intent on helping themselves to the estate of the "sick man," without regard to the interests of the party chiefly concerned in the matter—namely, British-Israel.

Our readers will be possibly surprised at the paradox we enunciate; but we must express our great satisfaction that matters are as they are, and that God is employing the agency of the Government of the day to humiliate our country, to isolate her in Europe, to cause the nations of the Continent to despise and deride her, and to take action for their own selfish ends, in total disregard of British interests, nay, in studied contempt of a Power which, at the present crisis, *must* suffer eclipse and self-effacement, if indeed she be God's people Israel.

The time of the end has approached; and we see God using, to effect His purposes, a Government, with our Premier at its head, which is admirably suited by its acts to bring the nation into European contempt and isolation. The ministry of the late Lord Beaconsfield would have consolidated and built up the power and prestige of this country abroad, contrary to the will of God. It was needful, therefore, to fulfil the prophecies, that the late respected Earl should make way for his great rival, and that the latter should at once reverse every act, every part and portion of his predecessor's policy abroad, in order that the isolation of Israel, her hiding, and concealment within her Gates and chambers, might be accomplished at the proper time (Isa. xxvi. 20, 21).

The Government of the day, therefore, succeeded to power, and we saw at once what took place. Afghanistan, North and South, was abandoned; civil war and bloodshed consequently ensued there. Israel suffered, and still suffers, in her *prestige* in Asia and in India. The Transvaal was abandoned, too, just at the very moment when self-effacement in South Africa would be most dangerous to the nation's reputation. The defeat of the troops, and death, at the supreme moment of

disgrace, of the British Commander-in-chief on the field of battle, was chosen for self-surrender and retreat. The result has been that the power of the British name has been shaken to its base throughout the South African colonies. The neighbouring native races, in Zululand and elsewhere, begin to show signs of restlessness, in proof of the fact that they deem the British supremacy has collapsed, and the time to assert their own has come.

But how will all this miserable failure and apparent degradation of national power and reputation end? It will result, we believe, just as God meant it always to result and end—in Israel's complete but temporary isolation during the terrific events of "the great earthquake woe," about to devastate "yonder ill-consolidated Europe," the object being to save "His people" from meddling in those affairs which will lead to the destruction of the European nations. Left to themselves, nothing is more certain than that the British would interfere to prevent the conflict now imminent, if they could. But the nations having resolved to isolate them, and having reason, as they suppose, to conclude that under no provocation will they interfere to defend even their own interests, we can see that God's purposes will be carried out. For, like Noah, shut in by the Lord Himself within the ark, while the flood was doing its dire work upon the wicked inhabitants of the earth outside, so will the House of Israel be forced "to enter into their chambers, to shut their Gates about them," and to hide themselves, as it were, "for a little moment," what time the "indignation" is being spent, and the Lord has "come out of His place to punish the inhabitants of the earth for their iniquities." We do not, therefore, regret Mr. Gladstone's proceedings. We see now that he is only acting as a tool in the Great Jehovah's hands; but that when the policy he represents has had its effect, "the little moment, as it were," will be succeeded by a very different epoch, which will have no end, but will place this presently eclipsed, suffering, disgraced, and seemingly undone nation at the very pinnacle of power, as the ruler of the world, the holder of a sceptre which is guided by the Son of God Himself, and which has for its boundaries "the kingdom and dominion and the greatness of the kingdom, under the whole heaven." It is the unrivalled domination, in fact, of the King of Israel which is at hand—the King who is coming to rule His people, the British nation. So Noah, too, emerged from his prison to rule and occupy the cleansed earth, where once the wicked defied their Maker. There is, in short, a parallelism here we do well to note.

A VOICE FROM SYDNEY.

By "Hope."

I beg to introduce myself to you as one who, for the last 25 years, has been a wanderer from the fold of the Church of England, during which time I have sought comfort, without avail, from ministers of various denominations, including even those of Rome; and I had arrived at the conclusion of the Grecian sage, that the summit of human knowledge was to know that "nothing could be known." Existence itself often fell heavy upon me, as I thought, long and often, over what seemed to me this fleeting, fevered dream—*life*. I thought I was something by comparison; and again, by the same rule, I felt I was as nothing. I studied myself as an individual, and all seemed dark and strange, I may also add, terrible. I felt I was a perfect anomaly, a singular mixture of good and ill, light and darkness; but also felt, I cannot state how fully, that even at my best I was but a mere worm.

I studied men collectively, in a political sense, and found much of fraud and foolery. I studied them theologically, in a religious or dogmatic sense, and found much the same—knaves in the pulpit and hypocrites as listeners. In fact, I have often thought that, in this lone corner of the world, theological hypocrites and pharisaical idiots help to swell the ranks of doubt more than anything else. And I think so still; for men are much prone to confound theoretical principles with the teachers and preachers of the same. Such was the heavy weight of soul I carried for so many years; and often in the pathless wanderings of my mind have I wondered whether the great Creator of all would ever vouchsafe to throw a ray of light to cheer the Cimmerian gloom under which I laboured. And so I remained until a short time since, when a Mr. Salkeld (a railway station-master, at Redmyne, near Sydney, New South Wales) one day placed in my hands a small work, called "The Forty-seven Identifications." I read on, and a strange light seemed to burst upon me. Was this indeed the key for which I had been so hopelessly yearning? Hope almost ventured to whisper, "Yes." I read on, and found that which I think no one in reason can deny, that it was a marvellous reconciliation of ancient prophecy with modern history, and England was and must be the nation by which all nations of the earth should be blessed; for her laws, with all her faults, are at least based upon justice and mercy; and all races, from the frozen to the torrid zone, from the Esquimaux to the Negro, must and would feel their beneficent influences, and seek the shelter of that brave old flag, which can only wave above the free. And could this be said of any other nation, or community of nations? I feel that truth must answer, "No!"

I was gratified to think that, although an Australian, I was of this favoured nation, and God had perhaps deigned that I should have a glimpse of light from this great but unexpected source; and as I read, my mind seemed to rush, comet-like, over the history of England. I thought of the ruthless, iron-handed Henry, strangely and truthfully dubbed by the Pontiff, "Defender of the Faith," sweeping Popery from its rule (or misrule) in England. I thought of his lion-hearted daughter, Elizabeth, and the Papal-blest Armada sailing upon the heaving main to crush the cursed of Rome, the home of dawning liberty, when lo! the God of battles breathed upon the waters, and the power of a thousand fleets rose in its mighty waves to save the sea-girt isle.

I thought of that matchless Joshua of his day, the brewer's son, Cromwell, whose voice alone could make the Pontiff in the Vatican tremble and stay his cruel persecution of those who dared to worship God in truthfulness and spirit. I thought of the dark and sanguinary James, who skulked off like a baffled and wounded wolf, to mope and die at the Court of France, foiled in his foul and fell attempt to drag the soul of Britain to the feet of that Power, which hung as a moral and mental incubus upon the larger and fairer portions of the world, while William of Orange, strong in glory and in good, seized the throne of the island of the free.

I turned my mind's eye to Pagan India, torn and distracted by internal strife, with its teeming millions and untold wealth, and then beheld Clive, as the eagle of victory, accomplishing more, in less time, with less means, than ever fell to the lot of son of man before. But so it was, and is; and pardonable indeed, I think it may be for the soul of a Briton to thrill with pride as he thinks over this: and, better than all, to think that it is only done under the protection and guiding influence of the God of Israel, whose armies only seek to protect and elevate, to cheer and soothe, and to hold the beacon light of hope to all. How different to the hosts of Alexander, Cæsar, Attilla, Alaric, Tammerlane, and Napoleon! Their iron heels desolated and destroyed, but whose influence or might was but as a bubble on the human world—"a moment there, then gone for ever." How different is the history of our own isle! Compare to-day with what it was at the commencement of the reign of Henry VIII., and say, has it not gone on from great to greater, without one serious check, until it now stands alone in its solitary grandeur

and sublimity, a marvel to all, a glory to God? And then what can the most sceptical say, but that it is indeed "the hand of God in history"?

Sydney, New South Wales, June 8, 1881.

THE ANGLO-SAXON RACE.

THE following is the report of a speech by the Rev. Llewelyn D. Bevan, D.D., a Welsh divine, now domiciled in America, made at the annual meeting of the Colonial Missionary Society during the recent May Meetings in London. Without adopting all the speaker's views, there is much in what he said pointing to our Identity; and for that reason we ask our readers to peruse it. The report is taken from the Supplement to the *Christian Age*, of May 25, 1881, and is as follows:—

THE ENGLISH-SPEAKING RACE, AND OUR DUTY TO OUR COLONISTS.

What has been the special work, what is to-day the special work of the English-speaking race upon the face of the earth? I do not think, unless we look at the matter particularly, that we sufficiently regard the extraordinary significance and importance of the people who to-day speak English. I suppose there are thirty-five millions of people in the British islands, and ten millions in the colonies and dependencies of the British Empire. There are more than fifty millions in the United States of America—the greatest civilised nation upon the face of this earth, with the exception of Russia; but who will compare Russia for an instant with the United States? Russia, a great seething mass of slaves struggling into liberty, and crushed down by autocracy—and 100 millions of men, and women, and children, who speak the English language, every one of them free as the air they breathe—free before God to worship Him as they please, and free even to refuse to worship Him as they please, and so to use the most dread prerogative of man or angel; free in the sight of each other, free politically, free socially—100 millions of English-speaking men and women, speaking the language as their native language and their mother tongue, and ruling over 250 or 300 millions more—400 millions of human beings upon this earth, not all recognising the supremacy of the Queen of England, but most of them; but all feeling the impulse of, and drawing their inspirations from, the power of this old English speech. There is nothing so wonderful as this upon the face of the earth, and never has been. Rome never wielded an empire like this. The Latin tongue has never been so mighty as this, for Latin rapidly moved on to be simply the language of the learned and the ecclesiastic, and a language that is only the language of the learned and the ecclesiastic is hurrying to its death; but English is the language of the peasant and the little child, and is the living language to-day of the greatest nations of the globe.

Now, friends, I wish to kindle in your minds a sense of

THE IMPORTANCE OF THIS GREAT EMPIRE

in which you are concerned. After all, there is a little tendency in this England of ours to be insular; and some of the most learned men I know are the most insular and the most ignorant. They forget, therefore, the significance of this great English race, of which they are a part, and think it is concerned chiefly with the homestead, with this city of London, with the home counties, or with the British islands, and forget that great outlying mass of people speaking this common speech, and influenced by the moral forces that belong to this Anglo-Saxon people.

I believe very strongly in the factor of human life which is to be found in

THE ELEMENT OF RACE.

You cannot ignore it. There is a passage in the Book of Revelation where we are told that 144,000 were sealed. Commentators have vexed themselves, and certainly vexed their readers, by showing how this has relation especially to the Jew, or especially to the elect. My reading of it is this—that, in that general picture that is given of God's providential government in the Book of Revelation, you have in the sealing of the 144,000 the setting forth of the great race element—of the influence of race, and of the permanence of race, of the place the peculiar and special race will take in the building up of the entire human family and the development of the Divine, redemptive purpose along the line of the Christian Church.

Looking back across the history of the last 2,000 years, see how it has been illustrated. I venture to say that there is no race in the history of those 2,000 years which has disappeared, and is not to-day a great potency among the influences of civilisation and the development of mankind.

Take the Jewish people; you Christians have done what you can in the history of the past to crush out the Jewish race, but they live to-day, and are more powerful to-day than they have ever been in the history of the world. One of the great political and social difficulties of the Continent is, undoubtedly, the prominence and strength of the Jewish people. No more respectable, no more successful, no more honoured class of men are to be found on the broad continent of America than the Jewish community—so strong, so swift, so pertinacious, so learned, so ready to grasp every advantage, and so strong to uphold it, that I am not sure that even there it may not become a great social difficulty yet.

Take the Sclavs—for example, Bohemians, Hungarians—who would have said those untrained savage followers of Attila, even when settled down and left there, would not have been absorbed into the great forces around them? But they have not been; they are there to-day, a serious item to be dealt with, complicating all the Eastern Question, and confusing, and sometimes overcoming, the best schemes of politicians.

Take my own despised and forgotten race. I should have been untrue to my Welsh descent if I did not point out the extraordinary permanence of the Welsh nature. You cannot destroy it; you may catch your Welshman young and bring him up here to London; you may teach him in the most advanced, and free, and English of your schools; you may baptize him with all the English influences that have been in this city; and then you may transport him over the ocean, and let him live away there in America, and he comes back a Welshman, every inch of him still, and being such, he must tell it upon every possible occasion. I say, take the Welsh people, a small people, their old customs destroyed, their old laws passing into desuetude, conformed to the social, the political, and the legal customs and rules of the conquering people; and yet to-day that little people, strong and vigorous, with all its race elements intact, with its own literature, largely its own faith, with its own Christian life, and, as far as I can see, even when transported to America, as permanent there as it is upon the Western shores of the British isles. And so it is with

THE ANGLO-SAXON PEOPLE.

The Jew has his work to do, the Greek has his work to do; and, by the way, the Greek race is an illustration of the same great truth; no capital in the world to-day is so living and progressive as Athens. It is for you English people, in the purpose of God, to carry out some grand purpose and to arrive at some mighty issue for the moral and spiritual good of men.

One characteristic of the English race is its love of gain. The Englishman is emphatically a having-man; he has a lust for land, for gold, and for all the material objects of human welfare and delight. You are sending out your busy men. The German, I am told, is thrusting the young man even out of the City of London. He will come here and work for less than the Englishman can work for. This is a part of the plan of Divine Providence, that the Anglo-Saxon, more pushing.

Digitized by Google

more colonising, more able to gain and conquer the material forces of the world, may be driven out from his own city into that wider Britain which is being opened up for this great English-speaking race. If you let this man go out only for gain, if there be nothing in his heart but the greed of gold, and the lust for land, and the desire to obtain the material forces of the world for his welfare and his delight, he goes forth as one of the destroying elements of the human family, not to bless it, but to curse it; and, though behind him may come commerce, and round about him may spring up art; though he may make great empires for the merchant, and for the painter, and for the man of letters, unless he builds up this mighty empire in the faith of God, and by the power of the Church of Christ, better for him to stay at home and narrow down the British Empire to the limits of the British Islands, than to spread so secular, so diabolical an empire as that far and wide throughout our world. For the sake of these men that are going out I would have you take care of the religious life that shall go before them and with them. Wherever your young men go, let them find the Church waiting for them with a word of welcome, and a word of salvation, too.

This love of rule, this greed of empire is magnificent. You have it; even the Colonies have it. But there is a rule which is nobler than the dominion won by bayonet and sword; there is an empire far greater and nobler than that empire which to-day unites the English people, and that is the imperial dignity and glory of our blessed Lord. We are all democrats and republicans in America; but we are, everyone of us, monarchists in regard to Christ. Whence has come this great strength of the English people? It has come from a simple faith in Christ and Him crucified. It is this that has made the natural virtues of Englishmen strong as granite, to be the foundation of their great empire; it is this that has gilded the height and glory of their moral nature as it lifts itself up into the sunlight of heaven.

THE SECOND COMING OF THE LORD.

We take the following from the *Richmond and Twickenham Times*, of March 26, and April 16, 1881, respectively. Our readers will see that the Rev. E. H. Brown and our friend Mr. Charles Horner, have had a passage of arms regarding our Identity, and also concerning the testimony of the Great Pyramid on the subject. We think the latter gentleman shines in the encounter, and accordingly desire others also to peruse the articles, and to come to a decision on the subject for themselves. Before March 26 last there appeared the following in the *Richmond Times* :—

THE SECOND COMING OF THE LORD.

The BANNER OF ISRAEL, of Wednesday last, quotes at length from our report of Mr. E. H. Brown's address delivered at a recent conference on the above subject, held at the Twickenham Baptist Chapel, in connection with the Surrey and Middlesex Baptist Association, and adds :—" We are very rejoiced to recognise that Mr. Brown appreciates the marvellous teachings of the Great Pyramid, which are now so actively developing. We would, indeed, that more shepherds in Israel were up and doing, and making known its wondrous truths. They are, without exception, the most extraordinary revelations which the Spirit is making known to the Anglo-Saxon race, and this very fact ought to be sufficiently phenomenal to cause inquiry as to the origin of a people so mightily privileged."

The following week Mr. Brown caused a reply to appear, to this effect :—

THE SECOND COMING OF THE LORD.

Mr. E. H. Brown, Baptist minister, of Twickenham, writes as follows from Torquay :—" I note in your last week's issue a paragraph headed 'The Second Coming of the Lord,' and a quotation from the BANNER OF ISRAEL. Please kindly allow me to publicly state that though, as I wrote in my paper, 'I am not prepared to despise the mystery of the Great Pyramid,' yet I entirely repudiate, with contempt, the Anglo-Israel theory, which I consider to be as foolish as it is mischievous."

We have ourselves elsewhere commented on the Rev. E. H. Brown's *dictum* that "the Anglo-Israel theory is worthy of repudiation on account of its being as foolish as it is mischievous." We allow that, strictly speaking, it *is* that! For this truth certainly is not "mischievous," and it is not "foolish." Therefore it may be truly said to be "*as* foolish as it is mischievous," since it is neither the one nor the other.

The attack, unjust and uncalled for as it was, brought Mr. Horner to the front, and what he said in our defence may be gathered from the annexed, published on April 16, 1881:—

THE GREAT PYRAMID OF EGYPT AND ISRAELISM.

Mr. Charles Horner sends us the following :—" In your issue of the 26th ult. I noticed a letter from the Rev. E. H. Brown, in which he states that while not despising the mystery of the Great Pyramid, he disavows, 'with contempt,' the Anglo-Israel theory as both 'foolish and mischievous.' The question now rapidly becoming one of super-eminently national importance, I must, on behalf of a large and growing number of Israelites, of all denominations, residing in this neighbourhood, equally and publicly remark that the entire superstructure of Great Pyramid interpretation, theological, chronological, and scientific, is founded exclusively on the hereditary weights and measures of Great Britain. Through our national measures the accurate knowledge of time, past, present, and to come, is being rendered perfectly clear, while the architectural features of this ancient monument demonstrate the fundamental events of Christianity as happening at the epoch assigned. Not only so, but all the mensuration facts, from Genesis to Revelation, hitherto considered of little value, are now proved to be of the greatest scientific consequence, showing that not only is the Bible abreast, but far in advance of the best modern science. Thus the Great Pyramid is the witness to the Lord God in these latter days as set forth by the prophet Isaiah (xix. 19), &c., a monumental testimony to the absolute truth of the Bible, even to the jot and tittle. The question then naturally arises, Why is it that the Anglo-Saxons are thus privileged to be the first recipients of such stupendously grand revelations? Why is it these choice gifts are being liberally showered into the hearts and minds of the people of this most highly favoured nation? To answer this question here at length would occupy too much space; but it has, nevertheless, been answered already; and there is only one hypothesis which completely accounts for all the facts, and it is that the British folk must be an important part of the Twelve-Tribed Hebrew people—or the House of Israel of the Ten Tribes, 'a nation and a company of nations'—in contradistinction to the House of Judah—the Jews—at present scattered throughout the world without any political head. Again, everybody knows the Scriptures, and all new revelations, were primarily committed to the Hebrews, and it follows, in the nature of the case, that any future revelations would, in like manner, be confided to the same people. As may be easily gathered from the Scriptures, this has been, and is, the plain purpose of God. Hence it also follows that if any people are now engaged in promulgating such wondrous truths as those embodied in the Great Pyramid, and alike confirmatory of the Bible, those people must be of Israel. Let me conclude by showing what the doctrine of Israelism is effecting. Everybody knows that infidelity, as preached by Mr. Bradlaugh and his adherents, or as propagated by secular societies, is making a certain way amongst us. How then is this rising tide of atheism here, and abounding on the continent, to be met? Clearly by something like a new revelation from God, or a corroborative testimony of the Book now in the hands of mankind. But this is just what the discovery of Israel in Britain, and the development of Great Pyramid discoveries is doing. The history of Great Britain is the history of what Israel was to become in the latter days, according to the patriarchs, Moses, the prophets, and Christ. In this way the Scripture is demonstrated 'to mean what it says.' By prophecy, number, weight, and measure, are the Scriptures fulfilled; the infidel sees this and is confounded! I and others can *prove* that Israelism has led many to declare their strong faith in the Lord Jesus Christ, and to hold the Bible in extreme reverence, who had before succumbed to Mr. Bradlaugh's dangerous teachings. Hence a doctrine which exerts this marvellous power is not a lie, and is neither to be repudiated with 'contempt,' nor denounced as either 'foolish' or 'mischievous.'"

Mr. Horner deserves our thanks. His are grave and wise words, and Mr. Brown's are hasty and unbecoming. Who is

he that he should condemn such men as Piazzi Smyth, Bishops Bond and Titcomb, the rev. Messrs. Hickson, Cachemaille, Blake Brownrigg, F. Glover, and many a pious and learned layman besides, who one and all believe, and firmly hold the Anglo-Israel teaching?

We are not aware of Mr. E. H. Brown's claims to be heard as a judge where matters of this kind are in question; and we have no higher opinion of his mental fitness for the task when we find him ready—without assigning just, or, indeed, any cause at all—to condemn, as foolish and mischievous, and worthy of "repudiation with contempt," what thousands of Christian men and women, of learning, piety, and repute, at home and abroad, conscientiously believe to be true, on grounds they have publicly maintained, in the press and on the platform, without adequate refutation from their numerous opponents.

We trust Mr. Brown may be led to investigate the subject he so hastily dismisses from contemplation; and, giving it due consideration, be induced at last to embrace our Identity like some of his fellow Baptists (the Rev. James Billington, and others, to wit) as being nothing else than God's own revealed truth.

TEUTONIC CHRISTIANITY.

By Piazzi Smyth.

When the craze of English travellers for running over to Ober-Ammergau, to see the performance of the Passion Play there, was at its height, it was useless to argue that it was more against than for the character of true, revealed religion, or to ask, "Do you think God will be pleased at seeing a man undertake to perform the part of His divine Son on the stage?" But now the progress of worldly success has brought out the real nature of the exhibition and the actors therein, enabling all Israelites versed in the Bible, to see for themselves whether it is of God or not, for the following is the notification, pure and simple, of what is going on there now, as printed on p. 3 of the *Weekly Scotsman* newspaper for July 2, 1881:—"The Ober-Ammergau Passion Play performers are about to give several Sunday performances of the comedy, *Philippine Welser*, by Redwitz, in their new building, being their first attempt in secular theatricals. Mayer, who represented Christ, will take the character of Welser."

THE CENSUS OF THE HOUSE OF JUDAH.

We take the following from the Bristol *Times and Mirror* of October 16, 1880, being some statistical information useful to our purposes, which has been lately going the "round of the papers." The information seems authentic, comes from the *Journal of Commerce* published in America, and should be noted:—

"The Jews.—According to an estimate of the New York *Journal of Commerce*, the number of Jews in the world slightly exceeds seven millions, distributed as follows:—Russia, 2,621,000; Austria, 1,475,000; Germany, 512,000; Turkey, 100,000; the Netherlands, 70,000; Great Britain, 60,000; France, 50,000; Italy, 35,000; Spain and Portugal, 4,000; Sweden and Norway, 2,000. There are half a million in the United States, of whom about 70,000 live in New York. In Asia there are about 200,000, of whom 20,000 are in India and 25,000 are in Palestine. Nearly 100,000 reside in Africa, the bulk of whom are to be found in Algiers."

Let our readers note that there are but just over 7,000,000 Jews now in the world, and if there were 3,000,000 dispersed by Titus in A.D. 70, this shows a doubling rate of only once in about 1,800 years. The British-Israelites, 35,000,000 to-day, double *their* population once in half a century, or thereabouts. Which House enjoys the Abrahamic promise of enormous fecundity and increase? The distribution of the Jews in the various lands is noteworthy. They congregate where they are oppressed; and avoid lands where they are most honoured!

Banner Supplement Fund.—Mrs. Norris, Llanrwst (per Mr. Guest) 10s.

ABOVE ONLY, AND NOT BENEATH, EVEN IN RESPECT TO THE TRADE BY GERMANS WITH THE SAMOAN ISLANDS.

We take the following from the *Times* of July 29, 1881. It speaks for itself:—"According to a report from the German Consul at Apia, the commerce of the Samoan Islands is mostly in the hands of Germans—240,000 pesos of a total imported value of 340,000 pesos falling to them. Nevertheless Germany manufactures but a small proportion of the imported articles which are mainly drawn, direct or *viâ* Hamburg, from England. Of German origin only, as a rule, are the finer kind of wares, ready-made clothes, drinks (especially beer), fire-arms, and coals. Wood and provisions are invariably taken from America or the British colonies, from their greater cheapness there. The total value of imported native German wares in 1880 only amounted to 70,000 pesos, or a fifth of the whole. As for the export trade, about a sixth of the total, 255,000 pesos, fell to Germany. But as a peso is only equal to about four marks, or as many shillings, it will be seen that the Samoan trade has not yet assumed very large dimensions, and that in any case, as far as importation is concerned, Germany mainly acts as the carrier to English production and supply."

M. SIMON GIVES BLIND FOREIGN EVIDENCE THAT THE BRITISH ARE ISRAEL.

A friend at Macclesfield, calling himself "Correspondent," in sending us what follows, judges rightly that the quotation taken from the *Manchester Courier*, of February 1, 1881, will interest us. It does so, since it shows the goodness and mercy of Ten-Tribed Ephraim's Father in heaven (Jer. xxxi. 9), who, making a gigantic change in the carrying trade of the world, threw the whole of it, or nearly the whole of it, into British-Israel's hands. He thus made us (being Israel obedient) the "head and not the tail, above only and not beneath all the other nations of the earth" in the sea-borne trade of the world, according to the promise (Deut. xxviii. 1—13).

Of course, we expect these results, knowing who this nation is. But we value the evidence as it is presented to us, and none more than French or foreign "self-disserving" testimony that we are Israel. What we present below is of this character, and will, we hope, make a great impression on our readers, as it did on us. It is as follows:—

Our Paris correspondent writes:—The result of the debate on the Merchant Shipping Bill in the French Senate is a surprise to everyone who followed the progress of the measure in the Chamber of Deputies. Speeches on both sides of the question were delivered by the direct representatives of universal suffrage, and on that occasion I was able to give you a summary of the statistics and arguments advanced in opposition to a measure which, because of its ultra-protectionist character, was declared likely to prove unsatisfactory to protectionists in other branches of industry whose "modest claims" have been so immoderately paraded before the country. Now that shipbuilders and shipowners are to receive substantial bounties from the State the jealousy of manufacturers is sure to be aroused, and the present reaction may be regarded as a signal for more clamourous demands in the same direction. In a spirited article in the *France*, M. L. Simon ridicules the absurd explanation in the text of the Bill that the bounties are accorded "in compensation for the charges which the Customs Tariff imposes on shipbuilders," and "for the charges imposed on the merchant navy for furnishing recruits and the service of the military marine." "If," says M. Simon, "your Customs tariff is defective, you should amend it. Otherwise, now that you have granted bounties to shipbuilders, you must accord the same favour to cotton-spinners, forge-masters, and everybody else. As to the alleged charges imposed in the year of grace 1881, by the recruiting of the military marine, the pleasantry is refreshing. The Minister of Marine, who allowed the statement to pass, evidently imagines himself still in the times of a Jean Bart, a Surcouf, a Duquesne, and a Suffren. Our forefathers' majestic sailing vessels have been replaced by ironclads, and all that we require to defend us on the high seas are hardy gunners, and active and attentive stokers and engineers. You wish to improve your merchant service, O conscript fathers, and you

don't know what must be done to that end. You must immediately finish your ports, and you must endow them, as in England, with the most complete and perfect machinery. You must finish your canals and your railways, and everywhere reduce the rates of carriage. You must lighten every burden which in any manner oppresses the merchant service. You must allow, on acceptable terms, a mortgage on shipping and create a real *credit maritime*. And if, after all these efforts, our merchant service still suffered, you might console yourself with the thought that the evil, Great Britain alone excepted, is universal, and that bounties will nowhere bring about the slightest remedy. Italy, which formerly built ships representing an annual tonnage of 100,000, did not, perhaps, add more than 20,000 tons to her home-built shipping a year ago. The United States, which at one time carried by sea 90 per cent. of their own merchandise, were only represented last year by 15 per cent. A fatal revolution has occurred. Steam has swept away sails, and iron and steel have taken the place of wood. And with what result? That vessels are now mostly built where iron, steel, machinery, and coal are obtainable at the lowest rates, or, in other words, at Glasgow on the Clyde, Newcastle on the Tyne, and Sunderland on the Wear. The shipbuilding yards of London and Liverpool have, themselves, had to give way."

Review.

Is Anglo-Israel Teaching Unscriptural? An Inquiry addressed especially to the Clergy. By Surgeon-General J. M. Grant, M.D. Price 2d. W. H. Guest, 20, Warwick-lane, Paternoster-row, London.

WE welcome another of Dr. Grant's short and incisive, well argued and able pamphlets just issued with the above title. It is an inquiry chiefly addressed to the clergy, appealing to them to be reasonable and to see the truth of the Identity, as set forth in certain questions the author propounds and answers in his own vigorous style. The questions are these :—

1. Is it unscriptural to say that the Ten Tribes are or have been lost?

2. Is it unscriptural to assert that God made the promises to Abraham conveyed in Gen. xviii. 18, xxii. 18, xxi. 12, xlix. 22—26, and other Scriptures, and confirmed them by an oath?

3. Is it not most unscriptural to ignore and set aside altogether, as our clergy so universally do, the temporal blessings which are so prominently noticed in the Old Testament, and occasionally referred to in the New, such as Acts i. 6; Matt. xix. 27, &c.?

4. With regard to spiritual blessings, is it not unscriptural to assert that Christ *alone* was to be the "seed" in which all the nations of the earth should be blessed?

5. Is it unscriptural to say, that Israel might exist as a mighty and powerful nation, and be 'outcast' still?

6. Is it unscriptural to assert, as we do, that Israel of the Ten Tribes was to be restored in God's providence as a Christian nation during the Christian dispensation? and what scriptural authority is there for saying that they will not be restored till the millennium?

These and many other questions the reader will find answered by Dr. Grant in a very clear and precise manner in these pages; questions the clergy are always raising and refusing to consider, but which lie at the very root of our subject.

We cannot quite agree with Dr. Grant's interpretation of Gen. xlix. 10 (page 8), because the sceptre *did* depart from the Tribe, or House, of Judah, 588 years before the Lord, or Shiloh, came; and "the gathering," even of the Ten Tribes, did not occur then, but centuries afterwards. Our own view of the passage has been lately recorded (BANNER. p. 319), and we need not recur to it now. Dr. Grant deals in his pamphlet with the errors of Mr. Swinden of Hull, and of the Rev. C. R. N. Lyne of Cheltenham, and, we think, fairly overcomes them by sound reasoning. His view regarding the true meaning of the scriptural expression, "a remnant" (p. 13), is particularly good. The note at the close of Dr. Grant's pamphlet is not, we think, quite in accord with our own views of the meaning of the passages quoted (Rom. xi. 26 and Isa. lix. 20). With Isaiah we believe the Redeemer or Deliverer (the Lord Jesus) has come to Zion, and to them that turn from transgression in Jacob, when He came to suffer at Calvary; and we hold with St. Paul's inspired adaptation of these words, that he *will* "come out of Zion as the Redeemer still, and shall turn away ungodliness from Jacob, when the new covenant outpouring of the Holy Spirit is given to the Ten Tribes first, and then to the Two to convert every man, woman, and child of the chosen race of Christ. Rom. xi. 26 speaks of "all Israel being saved." Israel's salvation appears to us to be a synonym for "Israel's return," as a comparison of Rom. ix. 27 with Isa. x. 20—21 will prove. These few points, on which a difference of opinion among Israelites may fairly be expected, constitute the only matters on which we feel any hesitation in endorsing our author's arguments as contained in this excellent pamphlet. We trust it will secure, like Dr. Grant's other writings, a large circulation, and be instrumental in convincing many of our clergy that the Identity is a scripturally supported truth, and one which, as the ministers of Christ, they are bound to investigate, and also to accept and teach.

Notes on the Visions of Zechariah. By J. A. H. W. H. Guest, 20, Warwick-lane, London, E.C. Price 1s.

THE above little work, published about three years ago, should have received earlier notice in the BANNER OF ISRAEL. It is the work of an Israelite, one who believes in our Identity, and who has written these comments on a very difficult and much neglected portion of God's Word to help his fellow believers. The text of the prophecy dealt with, is printed chapter by chapter in this book, and our author follows them with an explanation of each vision, many of which expositions are original, and commend themselves to our judgment. The red horse of chap. i. 8, J. A. H. connects with Judah (p. 24), the horse itself standing as the symbol of "Israel as a nation of warriors." The white horse he identifies with the House of Israel, or Ephraim, under their Saxon disguise in modern times (pp. 29, 30, 32, &c.), and furnishes many reasons for deeming the "horses" of chap. vi. 1—8 to be emblematic of Israel after their captivity (p. 24). Our author holds that the Afghans are of Jewish origin (p. 25), and that the outcast Ten Tribes re-appeared in history as a people destined to go out "conquering and to conquer," as stated in Rev. vi. 2, armed with the Saxon bow, and having on their heads the crown of victory (p. 32). We do not concur with our author in his view respecting the black horse of Rev. vi. 5 (p 33), rather inclining to the view thereof taken by L. G. A. R. in recently published papers in the BANNER. The whole of J. A. H.'s work, whatever we may think of his conclusions, is written in a careful, painstaking manner, having for its object Christ's glory and honour, and the elucidation of the mystery of Israel as developed in the British nation. We commend J. A. H.'s comment on chap. ix. to our readers' particular attention, especially with reference to ver. 12—14. There he connects "Ivan" with Russia, and the *sons of Zion* with British-Israel, as well as with their brethren of Judah. We are sure our readers will find J. A. H.'s work worthy of study, and that they will receive much light therefrom.

Correspondence.

ALBANY.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reference to the point raised by your correspondent "L. P.," in his letter which appeared in your impression of June 29, I would say there is no doubt that the above word, **Albany**, is derived from *alban*. *Alban* is at present the Welsh name for, and used by Welshmen to denote Scotland. It is probably derived from old British words, *al*, high, and *ban*, place or country. Those words, *Al* and *ban*, are frequently met with in the Triads, and ancient Welsh poetry, and *ban* is also often used in modern Welsh poetry. In the Triads *al* is applied to some of the Welsh or British tribes, to denote either their nobleness, or their being the earliest and original arrivals to this country, or, perhaps, both. It is most likely that Albion, as well as Albany, is derived from *alban*.

From *al* is derived the Welsh word, "allt," signifying a steep, or precipitous place. We see the word *al* in Alps, and it has crept into the English "altitude," "altigrade," "altiloquent," "altimeter," "altivolant," and may also be found in the Italian "alto," and "altissimo." It is not at all improbable that the word *al* is very old indeed, and that the ancient Britons obtained or brought it with them from the East. I think it is a prefix to many words of Arabic origin, and in that language it is sometimes used to denote eminence, or superiority, as "Alkoran," *the* Book.

Philologist and linguist readers of the BANNER might give further instances of words and the languages where it is found. *Ban* is retained to this day in Bangor in Ireland and in Wales. Bantry in Ireland, and Banbury in England. Most of the names of places in this kingdom beginning with *ban* are derived from this old word.

Yours faithfully, W. H. W.

16, Hill-street, Wrexham, July 1, 1881.

Digitized by Google

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER for June 29, there is some correspondence upon which I should like to make a few remarks. I quite agree with "L. P." about "searching into the origin of many Scotch names of persons, places, and things," and although I cannot help the writer with reference to "Albany," I can perhaps give a hint as to the "connection of the inhabitants in widely separated parts of this island." For instance, I was lately reading that the town of Thurso, which is in the extreme North of Scotland, is really "Thorstown," the old Norsemen having so named it after their old war-god. Now, if you will come down into the Eastern counties, you will find in Suffolk a place called Thurston. This also is "Thorstown." Clearly then you have the same race landing on the utmost shores of Scotland, and also hundreds of miles further South on the English coast. As to names, in reading one of Black's stories, I came across the Scotch name "*Imrie*." Now is not this the Hebrew "*Imri*"? And in another work I met with a Scotch name, "Mackrimmon;" here is the Celic *Mack*, and Hebrew *Rimmon*. It is very useful to keep a note-book in which you can make a memorandum of strange names that seem to have a Hebrew "ring" about them, and also of any facts or instances that may be useful for Identity work. There is one Irish name which has struck me as having an especially Hebrew turn about it, and I should much like to know the philological facts concerning it, that is the word "Maccabe," for when you talk about the family of "Maccabes," you think at once of the "Maccabees." I am not putting any stress upon what may be merely a coincidence, but the similarity is striking and peculiar. I hope "L. P." will not take much notice of Dr. Bonar's thoughtless assertions with reference to our British names. We all know his assertion to be incorrect, but I may say, and I hope to show another time, that if we could not find *one single original Hebrew name* amongst our people it would not necessarily tell against the Identity.

I hope "Lazarus" has not been awed by the great "F.R.G.S.," Mr. Bonwick. I have read this gentleman's late volumes, "Who are the English?" &c., and I must compliment Mr. Bonwick on having read a good many books, and taken a vast number of notes, which latter he has lumped together and thrown into book form; the only originality fairly visible being the manner of patching quotations together. He certainly is not original when he writes about the "Jewish origin of the Anglo-Saxons," but is in a most hopeless muddle with reference to Anglo-Israelism, although in each of his series of "amalgamated and bound quotations," he has tried to poke fun at us, for you see he fancies we want to make out that we are *Jews*! And yet there is plenty of favourable evidence to be found in his works. In supplementing, the quotation of "Lazarus," with reference to the *Jewish* cast of the Welsh physiognomy, I find in "Who are the English?" Mr. Bonwick quotes a Mr. Park Harrison as to the "Semitic or Phœnician cast of countenance" belonging to the Danes. I remember, also, reading a work on ethnology some years ago (I forget the author, and the book has passed out of my possession), wherein the author stated that the faces of many of the female inhabitants of Cambridgeshire were peculiarly like the countenances of the Hebrew women round about Nazareth. I hope our readers will buy the very cheap series of history primers, issued by Mr. Bonwick, for after all they will find much that will interest them.

EAST ANGLIAN.

N.B.—In re-opening "Who are the English?" I find something that may be useful to "L. P." "*Albion* is a name which has been applied to Scotland as well as England. Arienus makes the Carthaginians call the people Albiones, of the broad island of Albion. Albanact, says one, was brother of King Humber, of the Huns; Albion is also written Alouion. Aristotle is made to refer to Albion as one of the isles of the blessed. *Alb* may be *high*, and *I*, or *im*, *island*. Welsford tracks it to the Hebrew for white."

THE WORD "GENTILE," AS USED IN ROMANS.

To the Editor of the "Banner of Israel."

SIR,—The Revised Version of the New Testament seems to me to make clear the meaning of the word Gentile, as used by the apostle Paul in Rom. ix. 23—25, and to support the Rev. C. W. Hickson's contention that by Gentiles is meant Israelites.

The substitution of the word *from* for *of* in the 24th verse makes a very material difference in the sense; and if we turn to chapter xi. 30, the substitution of the word *disobedience* for *unbelief* makes a still greater difference, because it is evident that Gentiles, in the sense of heathens who had never known God, could not have been spoken of as having been *disobedient* to Him "in times past;" and the apostle's argument clearly is, that the salvation through Christ which the Jews had rejected, had been offered to the other House of Israel, and had been accepted by them.

Note also the marked distinction that is made in ver. 12 between "the world" in general, or the heathen world, and "the Gentiles," as both being recipients of mercy through the fall of Judah, or the Jews, who appear to be clearly indicated as Israel in this chapter. The reference in Rom. x. 21 to Isa. lxv. 2 seems to establish this.

Yours truly,
J. M. GRANT, M.D., *Surgeon-General.*

To the Editor of the "Banner of Israel."

SIR,—Your periodical finds its way even into this remote corner of Queensland, and Identity believers, though not in great numbers, may be found. I am not writing, however, to give an account of the progress of the cause, but to draw your attention to one of the battles of Israel that deserves special notice at your hands, by reason of the very extraordinary circumstance to which our victory was due.

You will recollect that Havelock fought several actions in his advance for the relief of Lucknow. In one of these, I cannot give you the name, he was almost overpowered by the mutineers. The whole of his infantry was engaged, and was suffering greatly from the fire of a rebel battery. To silence this battery was a matter of the most urgent importance, and, having no bayonets disposable, as a last resource, and contrary to the accepted rules of warfare, he ordered Maude, who commanded the only battery that accompanied his force, to turn his guns on the mutineer artillery. The result was truly astounding. The very first round of the British battery cut in half five of the enemy's sponge-staves. They were unprovided with spare ones, and consequently had to limber up and retire—that is, five shots out of six struck the sponge-staves. Maude had the old-fashioned smooth bores, with which it was absolutely impossible to make the practice attainable with the modern rifled cannon.

To me it would appear folly to attribute those shots either to skill or accident. It must have been the Lord Himself who fought that day for His people.

I do not think that this was ever published in the newspapers; it is, however, given in detail in Maude's report of the fort taken by his battery in the march up. This report is published in the "Proceedings of the Royal Artillery Institution," Woolwich. I cannot recollect the date of the number in which it appeared; but it must have been about the year 1860. There are, doubtless, Identity believers among the officers of the Royal Artillery, some of whom would gladly furnish you with full particulars.

I am, dear Sir,
Yours faithfully,
Aramac, Queensland. April 17, 1881. F. H. DODGSON.

To the Editor of the "Banner of Israel."

DEAR SIR,—As some doubt whether England was ever united with the Continent has been frequently expressed, I send you a copy of a quotation I have recently met with, from vol. vii. of the "Quarterly Journal of the Geological Society," in which the late Sir R. Murchison says:—

"Prior to the origin of that glacial time, and, according to my view, before England was severed from the Continent. . . ."

Yours very truly,
28, Lion-terrace, Portsea, June 11, 1881. L. BIDEN.

DOUBLE ACROSTIC.

BY T. J.

For the truth's sake, display on tow'r and steeple,
The ensign giv'n to God's chosen people.

* * * *

This was thy name, giv'n by a dying mother;
Thy father will'd that thou should'st bear another.

A perjured hypocrite, whose daring lie
E'en as he spake was punished suddenly.

Man may be little known to fame—but, mark!
He's great if brother to a patriarch.

Her son a king—how sad for her to be
With king and court led to captivity!

The fruit was tempting to the eye—but, oh!
Through her it brought to all both death and woe.

Sweet parent of the favoured race, thy name,
Loved and revered, will ne'er be lost to fame.

Digitized by Google

SPECIAL OFFER.
NEW
Feather Beds at Half-price
Over 5,000 Beds sold in Two Years.

The cost of any sized Bed is 1s. only per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper, and carriage to any station.

	£	s.	d.
The "ROYAL" Double Bed, 6ft. 6in. long by 5ft. wide, 65lbs. in weight; two pillows, one bolster	3	5	0
The "WINDSOR" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 55lbs. in weight; two pillows, one bolster	2	15	0
The "PALACE" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster	2	10	0
The "COTTAGE" Single Bed, 6ft. 6in. long by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster.	2	0	0

Feathers only, 1s. per lb. Price list and samples of Ticks only post free.

THOUSANDS OF TESTIMONIALS.

SPECIAL COUPON TO *BANNER OF ISRAEL* ONLY. 24.8.81.
Entitles the holder to 5 lbs. Extra Feathers or 1 Down Sofa Cushion on ordering Bed before September 4.

All Orders must be payable to Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds or Quilts may be seen. P.O.O.'s payable at Ludgate Circus, may bepost-dated ten days if desired. Cheques crossed City Bank.

EXTRAORDINARY OFFER FOR 28 DAYS.

THE SHEFFIELD MANUFACTURING COMPANY have just appointed Mr. THOS. SMITH their London Agent for Sale (through advertisements only) of their Special Articles on cash terms. No shop rent or bad debts being incurred, the Agent is able to sell all goods at a small profit over cost prices. Mr. SMITH begs to inform his old and new customers that he is now prepared to offer a very handsome, full size, strong, well-made Tea and Coffee Service complete, consisting of four pieces—viz., Tea-pot, Coffee-pot, Sugar Basin, and Cream Jug, plated with Pure Silver (Sugar and Cream lined with Gold), and brilliantly burnished, for 25s.; and to every Purchaser will be PRESENT, without any extra charge whatever,

One dozen Silver-plated Teaspoons.

BANNER OF ISRAEL COUPON. 24.8.81.
On receipt of this Coupon, together with P.O.O. for 25s. I agree to send one complete Tea and Coffee Service, together with a Free Gift of One Dozen Spoons, if ordered before September 4.

All Orders must be accompanied by Cheque or P.O.O. and Coupon, payable to London Agent, Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, E.C., where Specimens of the Goods may be seen. P.O.O. payable at Ludgate Circus; Cheques crossed City Bank.

GREAT and INCREASING SUCCESS of the Rev. E. J. SILVERTON'S READY RELIEF REMEDIES for DEAFNESS and ILL-HEALTH.

SINCE the Rev. E. J. SILVERTON removed from Nottingham to Hackney, London, in November last, he has been obliged to find more commodious premises. He may now be seen daily (Saturdays excepted) from 11 a.m. to 4 p.m., in the City (free of charge), but his son, Mr. Jesse J. Silverton, may be seen daily from 11 to 7, Saturdays 9 to 1. He will be happy to send his Book of Health and Treatise on Diseases of the Ear and Affections of the Eye, price 1s. each, or free to the readers of the *Banner of Israel*.

Persons who cannot pay visit to Mr. Silverton should not fail to send for his books, of which 250,000 are in circulation.

Note the Address—17, ST. BRIDE STREET, LUDGATE CIRCUS, LONDON, E.C.

Lace Curtains! Lace Curtains!
DIRECT FROM THE LOOMS.

SAMUEL PEACH & SON, Castle Gate, Nottingham, are still forwarding to all parts their Special Parcels of Lace Curtains etc., as previously advertised in this paper. Send for Descriptive Price List of all new patterns and list of Special Parcels sent free per post. The following is a sample parcel:

Lot 21 (25s.).—New Artizan's Parcel.
Contains Four Pairs of Curtains, &c.
1 pair elegant Drawing-room Curtains, floral stripe pattern, 4 yards long. 1 large Antimacassar for easy chair.
1 pair fine Sitting-room Curtains, ferns and stripes, 3 yards long. 1 pair Antimacassars for Mirrors.
1 pair pretty Bedroom Curtains, floral pattern, 3 yards long.
1 pair Upper Bedroom Curtains. 1 Stand Cover and 1 pair D'Oylies. 1 Antique Lace Jersey Collarette (new design).

PUBLISHED BY ROBERT BANKS,
RACQUET COURT, FLEET STREET, E.C.
A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., PASTOR of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt, price 18s., post free 18s. 6d.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages, price 4s.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

The Bible Atlas. To Illustrate the Old and New Testaments. Price 1s., post free 1s. 1d.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d.

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gates," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d. by post 3d. extra.

The Banner of Israel. Edited by PHILO-ISRAEL. Monthly parts in stitched wrapper, 7d., by post 8d. Vols. I. and II., 7s. each; Vols. III. and IV., 8s. each.

Israel's Hope and Destiny. A Monthly Magazine for Advocating the Identity of the Lost Ten Tribes with the Anglo-Saxon Race. Editor: D. A. ONSLOW, J.P. Price 2d. monthly. Vol. I., 3s. 6d.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines		0	1
Each additional line		0	0
Books, Lecture Announcements, Public Companies, Institutions—four lines		0	2
Each additional line		0	0
Births, Marriages, and Deaths—four lines		0	2
		0	0

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

All Communications intended for the Editor, to be addressed:—"Philo-Israel," 13, Montpelier-terrace, Ilfracombe, North Devon, till Aug. 31st.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.

	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free		0	7
Two Copies (including Double Numbers)		0	12
Three " " " "		0	18
Four " " " "		1	4
Six " " " "		1	17

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

PHILO-ISRAEL'S BOOK FOR CHILDREN.
THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.
London: Robert Banks, Racquet-court, Fleet-street.

Now ready, price 6d.

THE CHRONOLOGY OF THE BIBLE IDENTIFIED WITH THAT OF THE GREAT PYRAMID OF EGYPT.
FROM ADAM TO A.D. 1881.
BY DONALD STUART.
London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.
London: Robert Banks, Racquet-court, Fleet-street.

Now publishing. Price 1s., post free 1s. 1d.

SYMBOLICAL TREE OF THE BRITISH EMPIRE.
By HARRY W. FARNALL, of New Zealand.

"The chart is in the form of an ancient oak-tree, on the stem of which are the words Abraham, Isaac, and Jacob, and further up the trunk the Twelve Tribes, with their presumed modern national descendants. The Jews are shown us, diverging from the Ten Tribes, on the two lower branches, leading to Palestine and Cyprus, but intermingling with other boughs of the tree. The kingdom of Israel passes further up the trunk to the British Isles, and thence spreads out to all the British dominions, which are represented on separate branches and boughs. Suitable quotations from Scripture upon which the Anglo-Israel theory is based are marked on separate parts of the Chart."—*Evening Star (Auckland).*

The Editor of the *Banner of Israel* says:—
"We have had our copy carefully mounted and framed. The framed picture is now exposed in one of the busiest thoroughfares of Bristol in the window of the artist who framed it, and great is the wondering notice it receives from the passers by. We hope our friends will get copies for themselves and let the public obtain a view of it in the way we indicate, if even only for a few days. Identity knowledge is thus taken in by the eye, and produces there a great impression. We trust that throughout England, too, this chart will be valued by Israelites, and help them to teach others that 'Lost Israel is found' in the mighty British Empire of to-day."

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS
WHY THE ANGLO-SAXONS ARE ISRAELITES
OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.
BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY AUG. 24, 1881.
[All rights reserved.

"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. V. No. 244. Entered at Stationere' Hall.] WEDNESDAY, AUGUST 31, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
"And he Set Ephraim Before Manasseh" (Gen. xlviii. 20.)	361
Cyprus	362
Correct Answer to Double Acrostic. By J. T.	362
Connection Between the Great Pyramid Measures and the Diameters and Distances of the Sun, Earth, and Moon. By Joseph Baxendell, F.R.A.S.	363
A Question of Numbers. By East Anglian	363
The Anglo-Saxon Nations	364
Progress in Ireland	365
What the *Woolwich Gazette* says of Our Identity	365
How the Empire Grows	366
A New Zealand Israelite Defends the Cause in Verse	366
Correspondence	367

"AND HE SET EPHRAIM BEFORE MANASSEH."

(GEN. XLVIII. 20.)

JACOB'S prophetic decision was that Ephraim should excel Manasseh. The Right Hon. W. E. Gladstone, and thousands of His fellow countrymen are decidedly of opinion that Manasseh "will pass by" Ephraim "as in a canter," in all respects. This divergence of opinion is accounted for, of course, by the circumstance that neither the Premier nor his admirers believe in British identity with Israel, and they all fail to give any weight to an old obsolete prophecy (as they deem it) 4,000 years old, which, applied to a people long since "lost" to history, and whose Jewish descendants are a miserable remnant, without nationality, without prosperity, or whatever constitutes a great nation, has, they consider, no relevancy whatever. The British nation, however, being Israel, and its offshoot being the great and independent Manassite-American United States, the prophecy becomes vital and active in our own modern times, and has to find its fulfilment. We must discover, then, that Mr. Gladstone is wrong, and Ephraim is in truth passing Manasseh by as in a canter, or we are in error in holding that the British are the Lost Ten Tribes. In respect to the mercantile navy of the two countries, there is, as we showed at p. 253, vol. v., no comparison; and we have proof supplied to us by the journals of the day that the mercantile greatness of the British is rapidly growing, while that of the United States is being annihilated. An article on the subject published in the *Yorkshire Post* of June last, gives a clear statement of the case, which our readers will find interesting, as proving once more that "Israel is the head and not the tail, above only and not beneath," also that Ephraim is, in regard to her mercantile navy, far before Manasseh. Its account of the matter was as follows:—

The relations of the American mercantile navy to those of other nations, especially our own, have undergone a vast change of late years. From Chinese waters, from the passenger route between Brazil and the United States, American vessels have almost entirely disappeared, and British vessels taken their place. The tonnage of American vessels has decreased from five and a half millions in 1861 to four millions last year; and measured by tonnage, almost as much shipbuilding was carried on in the States in 1815 as in 1880. Not a single States' steamer was employed last year in the grain traffic, and very few of their sailing vessels; more British tonnage entered New York last year by one-ninth than the total tonnage of all kinds which entered Liverpool during the same period. . . . . With so many dependencies in all parts of the world, the constant development of our mercantile navy is a matter of paramount importance to us, and that to a degree enormously exceeding what affects other nations. Speaking in a rough way, it may almost be said that Asia, as far as anything maritime can affect it, is ours only; and that everything of value in Africa, South of the Equator, is, in the same sense, ours also. And we need feel no misgivings about this position. All nations with which we have dealings, and, most of all those who are under our sway, are unmistakably the better for that fact. Wherever our governors or our consuls are found, our influence is exercised in favour of civilisation, tranquillity, prosperity, and religion. Tyranny we neither exercise nor sanction. The loss to everything of value in the world which would be involved, if this country were suddenly to collapse, it is impossible to estimate. We may well, therefore, rejoice to find that our mercantile navy is securing more and more of the carrying trade of the world, on cosmopolitan as well as on national grounds—quite apart from all desire to exult over the diminution of the shipping power of the United States, which may, after all, be due to causes which will shortly pass away.

The writer of the above has evidently, without knowing it, drawn the picture of Israel. He declares of the British what we have often reiterated, but are considered boastful and presumptuous for declaring—namely, that the power and dominion of the British nation are becoming world-wide (like Israel's). "Asia is ours," "half Africa is ours," says the journalist. "We deal righteously with all nations," and our influence is "in favour of civilisation, tranquillity, prosperity, and religion." "We neither exercise nor permit tyranny." Our influence is therefore only for good in the world, and with this moral influence, God has given us also, nationally, more and more of "the carrying trade" of the earth, which trade brings wealth. Our instructed readers well know how these points bear on our Identity, and how God's Word promises just these very blessings that we enjoy to Israel, and to her alone. A reference to the following passages will convince the uninstructed reader that we are right:—Dan. vii. 22, 27; Rom. iv. 13, promise the seed of Abraham—(that is, to Israel), world-wide dominion. Isa. xxvi. 2, and lx. 21, show that righteousness is to be a marked characteristic of Israel in the last days. Isa. lxi. 9 tells us that

our influence is to be for good, and not for evil, in the earth, like Israel; and lastly, Deut. viii. 18 declares to us plainly that God gives Israel, and to her alone, "the power to get wealth." All men know that to secure that she must have commerce, the Gates, a Colonial and a Heathen Empire, all which unitedly minister it. The journalists of the day are forward to impress upon us all that these are the very characteristics of the Anglo-Saxon British nation whose home is in these islands. They do not let us forget, too, that as compared with the Anglo-Saxon American nation, the British, as facts teach us, must be "set" before the United States. And why? Because the British being Ephraim, and the Americans being Manasseh, God Himself, 4,000 years ago, set Ephraim before Manasseh, by a decree, which, being irrevocable, neither Mr. W. E. Gladstone nor anyone else in these, our latter days, can alter.

If the reader will, apart from foregone conclusions and prejudice, calmly consider the matter, he will see that the circumstances of the case necessarily give the superiority in all ways to the British over the American nation. For, as our journalist points out, this insignificant British Power is already owner of Asia, "as far as anything maritime can affect it." Africa, South of the Equator, is ours, a large share of North America is ours, all India is ours, all Australia is ours, New Zealand, Tasmania, and the Fiji islands are ours; the trade routes of the world are, as respects the ocean highways, ours, by virtue of our hold of the maritime Gates; and we have such preponderating influence in South America, the Mediterranean, the Turkish Empire, China, and Egypt, that it is only a question of time when these nations and regions will acknowledge the supremacy of British-Israel, or at least submit willingly to her prosperity-bringing, righteous guidance. We have no desire, in writing as we do, to stir up race rivalries between ourselves and our brother Jonathan, of the States. He has a great and splendid future before him in union and brotherly co-operation with Ephraim-Britain. But God's truth demands, and facts prove, that "He set Ephraim before Manasseh," and that the former, by reason of His far greater multiplicity, should be "greater than he" (Gen. xlviii. 19). It is right then that we admit patent proofs of the truth of God's Word, and point out to men what we can do without jealous, angry feelings, that so far from Manasseh ever "passing Ephraim by in a canter," the latter is always destined to be "set" before the former, and must be greater than his elder brother, because of him—that is, of Ephraim—"the fulness of the Gentile Lo-Ammi nation," "*to pleroma tôn ethnôn*," is destined to appear, nay, has already appeared to the glory of God, and in proof "that He is God" (Isa. xliii. 12; Rom. xi. 25; Gen. xlviii. 19).

CYPRUS.

THE Government of the day having abandoned Candahar because of the pecuniary loss it was likely to entail, and the political responsibilities it might bring on the nation; having surrendered the Transvaal, and shown intense anxiety to do so when three victories of the Boer farmers over handfuls of unsupported British troops proved that the Boers were in earnest, now, we fear, contemplate the surrender also of Cyprus, because financially it is found to cost this country £77,000 in one year. The same reason would also, of course, justify the surrender of Ireland to the Land League, to save the cost of the troops now employed to keep the peace there; and we suppose, if the Isle of Wight is found to be expensive, or its sale to France will be a good stroke of business, it will be discovered to be best to let the French have it to save the national exchequer or replenish it. The ominous leading article in the *Times* of August 12, 1881, is plainly a hint showing in which direction the wind is blowing, and that before long Mr. Gladstone will come to the country with a proposal to undo the last shreds of the policy of his predecessor, and with the Turkish Convention gone, to undo the cession of Cyprus, and thus bring back the state of things which existed before Lord Beaconsfield came into power. The language of the *Times* is cautious but peculiar. It says that "to hand the population of Cyprus back to the exactions and misrule of the Pashas is not to be thought of. The discovery of some third course, which will neither ruin the political future of the natives, nor compromise our own interests, ought not to be beyond the power of Liberal statesmanship." What can this third course be, which will be neither the retrocession of Cyprus to the Turks, nor the retention of it ourselves? Surely it must be the transfer of the island to the favourites of the Premier, the Greeks? This, we imagine, is in the editorial brain, if not in the intention of the Government, and we suggest to the readers of the BANNER whether the bare proposal to surrender one of Israel's chief Gates does not prove that the enemy of our race has come in like a flood, and that we are therefore close to the period when the standard of the Lord shall be lifted up against him? There is no doubt that the tenure under which we hold Cyprus as the tenant of the Turks is highly unsatisfactory. It is unjust to the Cypriots and unjust to our own interests. It would be sound policy to purchase the island outright, or to come to an understanding with the Sultan's Government, by which the cession should be confirmed for ever. The action of the Government with respect to the Transvaal, Afghanistan, and Ireland, shows that the policy of retrenchment and surrender of territory and influence is in the ascendant. We therefore suspect that some similar plan with respect to Cyprus is under consideration, and that the article in the *Times* is a feeler put forward under Government inspiration to warn the public what is in contemplation, or at any rate to see what would be thought of the plan by the nation if it were, ere long, to be proposed. The *Times* asks in triumph whether we are "more able to defend the road to India with Cyprus than without it?" adding, "no one for a moment would maintain that we are."

The *Times*, no doubt, does not contemplate the possibility of Cyprus constituting an outpost whereby the Twelve Tribes of Israel will be able finally to secure possession of their inheritance, the Holy Land, more easily. This is a contingency which clearly is not within "the domain of practical politics," as far as the *Times* is concerned, but the matter belongs to the politics in which the Lord God of Israel is interested, and we may depend on it that He will take due precaution that all matters in respect thereto shall be so arranged that the result shall be carried out according to the prophecies (Jer. xxxii. 41). Whether the annexation of Cyprus, and its continued retention, may be a part of the Divine plan, we cannot say. But the Gate has been once in our possession, and is still admirably administered by our nation. We cannot conceive it possible that the Divine gift once bestowed and enjoyed by Israel will be snatched from our grasp because Mr. Gladstone is bent on upsetting every part and portion of Lord Beaconsfield's policy, root and branch, and because he finds that ere anything has been done to make Cyprus a remunerative possession it is found to cost us £77,000 in a year more than its revenue brings into our exchequer.

CORRECT ANSWER TO DOUBLE ACROSTIC.

BY T. J.

B E N O N I
A N A N I A S
N A H O R
N E H U S H T A
R E V E
R A C H E L

Digitized by Google

CONNECTION BETWEEN THE GREAT PYRAMID MEASURES AND THE DIAMETERS AND DISTANCES OF THE SUN, EARTH, AND MOON.

By Joseph Baxendell, F.R.A.S.

[We beg the earnest attention of all our readers to this most important paper by one noted as a learned scientist, and who, we are glad to know, is also an Anglo-Israelite.—Editor.]

The interest excited by a perusal of the fourth edition of Professor C. Piazzi Smyth's very important work, "Our Inheritance in the Great Pyramid," induced me recently to enter upon a formal discussion of the author's careful and very valuable measures of the Pyramid. At first the work did not proceed very satisfactorily, but ultimately, the results I obtained impressed upon my mind a strong conviction that the data which had formed the basis of the design for the Pyramid were the magnitudes and distances of the sun, earth, and moon. The adoption of this hypothesis evidently implied that the architect of the Pyramid possessed a knowledge of astronomical data, which it has been hitherto commonly supposed could not possibly have existed among men in the early age of the world when the Pyramid was built, and that, therefore, by a careful discussion and analysis of the Pyramid measures, these data, so far, at least, as the sun, earth, and moon are concerned, might possibly be determined with an accuracy equal to, if not exceeding that of the results of modern science. The hypothesis also implied the adoption and employment by the architect of a scale by which to reduce the results of the combinations of astronomical data to magnitudes suitable for the design and construction of the Pyramid.

It is unnecessary to enter here into the details of the steps by which I proceeded in the investigation, and found ultimately that a scale one-thousandth part greater than the English mile, and consisting, in fact, of 63,360 Pyramid, instead of English, inches, would bring the distances and diameters of the sun, earth, and moon into strict harmony with Professor Smyth's Pyramid measures. Nor is it necessary to state the difficulties which arose in consequence of finding that scarcely any two astronomical works agreed in giving precisely the same values for the diameters and distances of the sun, earth, and moon, and which rendered it necessary to attempt the solution of the following problem:—Given approximate values of the diameters and distances of the sun, earth, and moon (in the case of the sun very rudely approximate), to find the values which in simple and easily understood combinations will give, with *strict exactness*, the various Pyramid measures and numbers, the scale for the reductions being one Pyramid inch for a Pyramid mile of 63,360 Pyramid inches. For some time I was unable to form the requisite number of suitable equations for the complete solution of this problem without introducing assumptions to which objections might fairly be made, but ultimately I succeeded in making up the number without the aid of any assumption, and the final solution gave the following values for the diameters of the sun, earth, and moon:—

	Pyramid Miles.
Sun	855938·0
Earth	7917·7
Moon	2157·2

The connection between these results and the Pyramid measures is shown as follows, the quantity represented by the Greek letter π (*pi*) being, as all Pyramid readers and students will know, the ratio of the circumference of a circle to its diameter:—

1. The diameter of the sun multiplied by the diameter of the earth, and the product divided by the diameter of the moon, gives 1,000,000 times π. In this remarkable and interesting result we see at once why the quantity π enters so largely into Pyramid relations and formulæ.

2. The square root of the diameter of the sun multiplied by the square of π=9131·055=the length of one side of the base of the Pyramid.

3. The square root of the diameter of the sun multiplied by twice π=5813·010=the height of the Pyramid.

4. The diameter of the sun multiplied by the square of π, π, and the square root of π, and the product divided by 25,000 =1881·5983=the length of the Grand Gallery.

5. Twice the square root of the sun's diameter multiplied by π and the square root of π, and the product divided by 25= 412·13168=the length of the King's Chamber.

6. The square root of the sun's diameter multiplied by π and the square root of π, and the product divided by 1,000 = 5·151646, or the number which has been described as the key to the dimensions of the King's Chamber, and of the Pyramid generally.

The simple character of these formulæ, and the exact agreement of the results with the Pyramid measures, leave no doubt, I think, that the diameters of the sun, earth, and moon were the principal data employed in planning the Pyramid. The distances are, however, so related to the diameters that I have been able to form expressions in which the distances enter as factors, and which yield precisely the same results.

So far as I am aware it has not been known or even suspected, in modern times, that a measure corresponding to our English mile existed in the remote age when the Pyramid was built, but the above results appear to leave no doubt that such a measure did then exist and was used by the architect of the Pyramid. This fact is one of considerable interest and importance, as it strongly supports the view that the British are directly descended from the people who built the Pyramid, and who afterwards built Jerusalem.

The Observatory, Birkdale, Southport, August 19, 1881.

A QUESTION OF NUMBERS.

By East Anglian.

Mr. James Bonwick, F.R.G.S., Fellow of the Anthropological Institute, London, and author of "———," &c., in a little work entitled, "Who are the Welsh?" has stated, with reference to the Ten Tribes and their wanderings, that "The Bible gives a very plain statement, but one too simple to be generally received. It tells of the part to which the portions of the Ten Tribes were removed. This may be recognised as the land of Semitic people, of kindred races, of descendants of Abraham's Chaldean relatives, with whom, though under another government, they readily commingled, *and among whom their children are still to be found*" (the italics are ours).

I wonder whether this sentence is an outcome of the joint inspiration of the Anthropological Institute and the Royal Geographical Society. The Bible reference is certainly out of place; it has rather a shamefaced appearance, as though it didn't care to be just where it is. But of course Mr. Bonwick made this *crushing* statement in order that he might inform the world at large in the next paragraph how "The Apocrypha, and not the Bible, has been cited as containing a reference to a rambling forth of the Ten Tribes, though Josephus acknowledged they were, in his day, where they had been ever since their exile."

When Mr. Bonwick wrote "not the Bible," he must have known, if he had studied the writings of Anglo-Israelites, as we suppose he has, seeing that he pretends to criticise them, that this was a most deliberate mis-statement, the very antipodes of truth. But, not wishing to insult him, I put it down to his ignorance of our arguments.

With reference to Josephus, I have never read in his works that "the Ten Tribes were in his day where they had been ever since their exile." Josephus says nothing of the sort. He says

(book x., chap. v. 2), "The Ten Tribes are beyond Euphrates till now." But, I submit, if we are to place any particular reliance on the statements of Josephus, that this is, to say the least of it, a very vague location; for, with the map before me, "beyond Euphrates" might mean Afghanistan, Persia, Armenia, Asia Minor, or Europe. Again, why did Mr. Bonwick not quote, or misquote, the rest of Josephus on the Ten Tribes? Here it is—"And (the Ten Tribes) are an immense multitude, and not to be estimated by numbers." If Josephus is to be relied on, I ask Mr. Bonwick to point out the multitudinous descendants of this "immense multitude;" they must be a mighty nation by this time, for history, analogy, and common sense join in asserting that if the Hebrew race multiplied under the curses of Egypt—if the Jews have so multiplied that they (the Two Tribes) are still over 7,000,000, and yet under the curse—it is certain that the Ten-Tribed portion of the Hebrew race "beyond Euphrates" must have multiplied to a still more astonishing number.

Now, here is the kernel of my argument. The Society for Promoting Christianity amongst the Jews in its report states, that the Hebrews in Asia number 200,000 only; while the Jews in the other portions of the world are more than 7,000,000 strong. Here, then, is a little sum for Mr. Bonwick. If the Two Tribes, under Divine displeasure, have so multiplied that they are now over 7,000,000, what should be the number of the Ten Tribes? The answer is, that they ought to be at least 35,000,000 in number; for, remember, Josephus dwells upon the "immense multitude" of the Ten, as though to contrast them with the "Two Tribes in Europe and Asia, subject to the Romans." As Mr. Bonwick says they are still in Asia; as we say, by analogy, they should be 35,000,000 strong; and as Josephus states that there were also some of the Two Tribes there; we should certainly expect to find a goodly number of Hebrews in that continent; but no, there are only 200,000. Then, I say, Mr. Bonwick's contention falls to the ground, unless he can find a multitudinous people of Hebrew descent in the place where he asserts they are. This, of course, he cannot do.

I hope our friends will put this little sum to their opponents, remembering this—that the Ten Tribes cannot be found amongst and known as the Jews, in Europe; for, if they were, the prophecy that God will make Judah and Israel one nation upon the mountains of Israel will be null and void, as well as scores of passages where it is clearly shown that the division of the two portions must be absolute until after the Return. For my part, I believe that the 200,000 Hebrews still in Asia are Jews, are of the Two Tribes; or, perhaps, descendants of Israelites who traded in those parts before the curse fell upon the two kingdoms in Palestine; for those of the Two Tribes who stayed behind in Babylon have to be accounted for; and it is certain that the Hebrew kings traded with India, and may have established colonies in that direction; so that the balance in favour of the Ten Tribes must be small indeed, if there are only 200,000 Hebrews altogether in Asia. But you can give your opponents the benefit of the doubt, and ask them, If the Jews, Two Tribes, are at the present time over 7,000,000, explain how it is that the Ten Tribes which, according to Josephus, were an "immense multitude" in the first century, are now only 200,000.

It is certain that the "struggle for existence" (to speak scientifically) of the Ten Tribes cannot have been so hard as the Jews', for the life difficulties of the Jews have been, and are still the greatest of any people's—not taking into account the dying-out races.

I hope to say a little more, in another article, on the charge that "the Apocrypha, and not the Bible, has been cited as containing a reference to a rambling forth of the Ten Tribes."

THE Census of the Ten-Tribed British folk, just made, finds them to be 35,246,562.—ED.

THE ANGLO-SAXON NATIONS.

Chamber's Journal, No. 906, of May 7, 1881, had a remarkable leading article entitled, "Our Competing Cousins," in which the astonishing progress of America, of Canada, and of Australia in multitudes and wealth was the subject of comment. The article contains much blind evidence, pointing clearly and distinctly to our Israelite origin. The 50 millions of the English-speaking race in the United States, their wonderful and rapid increase in wealth and prosperity, are described by the writer, who dilates on the limitless territory on which "our cousins" will be able in the future to spread "with the rush of a conflagration, or the sweep of the sea over all barriers." It is estimated that by the end of the century the Census of the United States will show that a population of 80 millions, at least, has possession of that land. The writer is not appalled with the prospect, for he considers the rapid increase of the race in America "will help British prosperity; their progress will compel ours; and their grandeur will throw a halo of splendour round ourselves." In regard to the Canadian and Australian Colonies our author is jubilant; and in describing their condition points out various circumstances, which distinctly (but blindly) indicate our Israelite origin. He wrote as follows:—

Our Canadian cousins pursue a career differing little from that of their fellow-Americans. Work is the rule, and independence the goal to which all strive. The splendid cities of Montreal, Ottawa, Quebec, show how high is the ambition of the people, and how considerable their wealth. The great railways traversing its immense territory are evidence of the confidence of capitalists in the future. Already the railways are planting the seeds of what may be one of the mightiest peoples of the earth. The fertility of the dominion is almost incredible. Were its great wheat-growing capabilities fully availed of, it could furnish food for the majority of the human race. We all know what magnificent cattle are raised in its pastures. The choicest British herds improve by transplantation into its keen and invigorating atmosphere, and attain to a stature, massiveness, and quality of flesh that closely competes with the choicest beef of Old England. So with men and women. British America brings out in our kindred a vigour and breadth of life little known in the old country. Competent observers from the United States have frequently commented upon the strong and tireless farmers of the Dominion, to the prejudice of their own countrymen. A shrewd traveller, upon his return from a tour through Canada, said, that a race of giants was up-springing there, who would some day descend upon the weaklings of the States and subjugate them, as the Goths did the Italians.

The young nations which owe their origin to Britain, differ in their genesis from the nations of the old world. They are planted upon regions remote from the influence of military empires. They are based upon self-organised industry. The social systems rest upon civic equality. European states were founded by conquerors; the conquered became slaves. The subsequent history is an endless conflict between rulers and ruled for an equalisation of rights. When Britons had almost ended their conflict, the colonies were founded, and by men who demanded still loftier rights. Hence the development of the colonies tends towards an ever radiating liberty.

Our Australian cousins are displaying the same traits as their kindred in America. Distant as they are from us by the breadth of the world, we nevertheless begin to feel the approaching might of their young strength. In the brief space of a generation they have increased from thousands to millions. They have reared great cities, and made railways on a vaster scale, population being considered, than has been done in England. The deserts, which dismayed the early settlers, have been explored, and now are covered with countless flocks and herds. These and its incalculable mineral wealth have brought the great Southern world into startling conspicuousness. The adventurous and the cupidous of all nations have been drawn thither by a power strong as Fate. These people have helped to make the rough places plain, to erase savagery, and to plant a civilisation that must become one of the most wonderful in the history of our race. As in America, our Southern cousins are free from hostile neighbours. There is no power to stay their march across the island-continent. The aborigines melt before their appalling energy as unable to breathe the same air, vanishing and

Digitized by Google

leaving not a trace of their empire behind them. In Tasmania, the natives have died out, and our cousins possess it as absolutely as though they were the primal owners. In New Zealand, the Maoris shrink into thinner volume day by day—a grand race, but doomed to give way to the march of civilisation. On the continent of Australia too, the remnant of the ancient tribes retreats, growing dim and shadowy as it treads the path to extinction. Thus, almost without a struggle, our cousins have won an empire whose possibilities are more magnificent than those attained by Alexander, by the Cæsars, by Charlemagne.

The future of the Australian colonies must be peaceful progress. We cannot conceive any other occupation for its people than that of developing industry, guided by science and the arts. There is reason to believe that the two and a quarter millions will multiply into huge populations, whose energy will increase with the mass. Life promises to be more fervid, more eager, more competitive, than even in America. Australian climates are stimulating, almost to excess; but for the temperate they leave no ill effects. The cost of maintaining animal energy is much less than in Britain, owing to solar wealth. Life is not hampered by hard conditions, as it is here, and mind and muscle have a better chance of extended development. Though but the creatures of yesterday, they are showing a nascent superiority to ourselves. The Australian Eleven have amazed our cricketers by their strength and agility; the Thames has recently witnessed the triumph of a Sydney oarsman. In trade and commerce they show themselves worthy of the race which gave them birth. The exports of wool, corn, cotton, sugar, and wine are truly marvellous for colonies so young. Immense steam fleets are needed to carry on their commerce. Melbourne has been brought within forty days of London; but that does not satisfy the colonists. They wish to be still nearer the mother-land; and so they are going to construct a railway to the North of Australia, which will enable them to reach us in thirty days.

But that is not all; they are preparing to supply us with incredible quantities of beef and mutton in as perfect a state of preservation as that coming from America. They hope to export about one hundred and fifty thousand tons this year; a pretty fair beginning, as our farmers will agree. As the organisation of transport becomes perfected, the food-products of Australia will reach us with as much facility as those of the Western continent.

There are, it will be seen, many points connecting the writer's description of the British Empire with God's portraiture of His people in the latter days, or our times. The Canadian and Australian Colonies are alluded to as "young nations"—whereas the Scriptures speak of Israel, in their final development, as "a nation and a company of nations" (Gen. xxxv. 11). Our readers should ask themselves what other race in modern times answers to the above dual description—that is, God's and the contemporary journalist's? If none other, then the British surely must be Lost Israel—the Ten-Tribed House of Joseph. Again, we have the comparison drawn between the Israelite men of Canada with the Manassites, by some of the latter, much to their own disadvantage; and what is this but a proof that Deut. xxviii. 1, 13 are true? The British thus are "the head and not the tail" even in personal physique, as compared with Manasseh—"He hath set Ephraim before Manasseh" (Gen. xlviii. 20).

Israel's success in making "the rough places plain," and the general blessing from on high that has attended them is noticed, which is a fulfilment of promises to Christian Israel, and to her alone (Isa. xl. 4, xxxv. 1—8). Their march to conquest—none being able to resist or deliver from their hand—is recorded; a clear outcome, this, of their Identity, since God promised that very thing to "Israel obedient" (Deut. xxviii. 7; Micah v. 8).

The melting away of "Aboriginal savagedom" before the appalling energy of the British is commented on and described, without a thought that God declared just that fact should be the consequence of Ephraim-Israel's "pushing" propensities, exerted at and "to the ends of the earth" (Deut. xxxiii. 17; Jer. xxx. 11, xlvi. 28). Lastly, the journalist notices the marvellous wealth of the British Colonial Empire, thus crowning the head of Ephraim with Israel's chief blessing, the special wonder-working gift of God to His people, to whom He tells us He gave power "to get it, in order that He may establish His covenant that He sware unto their fathers, as it is His day" (Deut. viii. 18).

Our readers thus see how busy our public writers are in drawing for us in the lineaments of the British the picture of Lost Israel. We are thankful that this is so, since their testimony thus becomes unconscious, or "blind" evidence of the facts we are openly striving so hard to establish. But it is the more valuable witness of our contention on that very account, and we are glad of it.

PROGRESS IN IRELAND.

We are glad to find that the Rev. D. Hanan has been lately delivering his lecture on "A Modern Craze," in various parts of Ireland, and that it was well received. On one occasion, an opponent was downright angry with him "for disturbing the people's minds so much," and promises to prove that "the distinction between Israel and Judah is hypercriticism." The truth Mr. Hanan teaches is denounced, it seems, because it places "the Catholic Church in an altogether false position." This sentiment, we are informed, was uttered by an ultra low churchman.

Mr. Hanan proposes to lecture in other towns shortly, and he has taken up now the subject of the Great Pyramid also for lecturing purposes. We hope his services may soon be required throughout Ireland, and that he may be made the means of spreading our Identity far and wide. He tells us good news when he assures us that "the BANNER turns up in the most unlikely houses, and that to his own knowledge the journal obtained many new Irish subscribers this year." *Laus Deo!* We are always glad to hear of extended circulation, and rejoice to know the BANNER is gradually securing a recognised position in the land, and among our people, as a witness for God's truth.

We regret that the Identity has not yet developed a larger company of lecturers in England and Scotland, as well as Ireland. We have ourselves been pressed to undertake the duty in Penzance, Cheltenham, Exeter, and other parts; but as editorial avocations make such a *rôle* impossible, we have wondered how it happens there is such a dearth of competent speakers, able and willing to set forth this truth to multitudes ready to listen if only the matter were clearly, simply, and lovingly explained.

WHAT THE "WOOLWICH GAZETTE" SAYS OF OUR IDENTITY.

We found the following in the Hastings *Observer* lately, and give our readers the views of the editor of the *Woolwich Gazette* quoted, which seem to us worthy of note. He said:—

"If we are, as some numbers of thoughtful people say, the 'Lost Ten Tribes of Israel,' what wonderful thoughts must follow. Israel, which took its rise from Abraham, again enfolds its lost brethren, and all the descendants of Isaac and Ishmael unite together for mutual support. The Christian, like Joseph in a far country, receives the homage of his brethren, and accords his help to them to regain and retain their heritages—the Jews to Palestine and the Mahommedan to Syria and Arabia, to await the advent of the great Prince of Peace, who will unite them all once more under one head. We do not say we are the Lost Ten Tribes. Nevertheless, that a union of the nations of the earth must before long take place is maintained as self-evident to thoughtful people. The Queen of England is Empress of the major part of the Asiatic races, and where she is not actually the ruler, her influence is felt; in fact, it is no exaggeration to say that the actions of England govern the East, England, with her dependencies, and the

United States are fast causing the Anglo-Saxon tongue to be the principal commercial language and the widest spread. It absorbs all others, moreover. Emigrants from any country, speaking a different language, lose it entirely in the second generation—except in a few cases, such as French Canadians, who, however, are the French of the times of the Louis's—the foreign admixture becomes as a rule completely assimilated to the Anglo-Saxon. This is a very strange fact. No other nation absorbs another like this. Germans, French, Italians, Spanish, &c., always remain when mixed, the same, never changing; but directly they come in contact with the Anglo-Saxon they are absorbed. The Russian does to an extent get French veneered after a time, and will deny he is a Russian; but if a slight cause of irritation should arise he becomes a Russian again. The cause of this seems to be that foreign nations, not Anglo-Saxons, when mixed consider themselves each superior to the other, but all acknowledge, tacitly if not openly, that the Anglo-Saxon is the first power. Imitation is the sincerest form of flattery—*i.e.*, admiration. The Anglo-Saxon has led the way in all great advancements, in everything that conduces to the well-being of the world at large, morally, socially, and commercially, and her actions are copied by the other Powers. It is this moral force that will do so much in the future, *if we are but true to ourselves.* We are controlling and ruling a large part of the world; we are its greatest teacher, and as the pupils learn the lessons of political and religious liberty, free trade in commerce, and the mutual protection of society, so we shall become more absorbed one nation in the other. And as we become more absorbed or united, the mutual good of all will be the law of life. Armies will cease, there will be no need of them; war will be seen to be so absurd that it could not happen. Before this occurs many, many bloody fields will be fought—for the lesson is only learnt by experience—and many of the nations, although larger than ourselves, are but infants, comparing their experience with our own. Nevertheless, we see the germ of our teaching has become fixed in foreign hearts. Already the people long for real freedom and peace. With the exception of those races that are not increasing—the Latin—all the others are sending vast numbers of emigrants to swell the Anglo-Saxons, where they obtain peace. Amongst themselves the folly of armed nations is felt, but the autocratic despotism of their rulers renders it impossible to disarm, and renders it a certainty that the vast armies must sooner or later come in contact. War is on every nation's tongue, and uttered in the same breath that breathes the prayer for peace, which peace can never come till the despotic rule that now governs the non-Anglo-Saxon world is washed away in a sea of blood; and this event cannot be far off, as the cost of this armed peace is ruining the nations, and to save the indignant uprising of the people the despotic rulers will plunge them into war—a war which will sweep despotism off the face of the earth, make the nations free, and give universal peace."

HOW THE EMPIRE GROWS.

We take the following from the *Western Daily Mercury* of May 11, 1880, and as that is a paper whose politics are those of the present Government, we are glad to announce on so good an authority that eight new islands in the Western Pacific, near Australia, have been annexed to the British Empire.

We hope our readers notice that, while the Empire never decreases, the accretions are constant and uninterrupted, like the incoming tide. Now it is Cyprus, again Zululand, anon the Transvaal; presently it is the Afghan Passes, then Candahar and Cabul; and lastly we find that eight small, but very fertile islands, with a rapidly decreasing population, invite annexation, and are added to the Empire promptly accordingly.

Our quotation, headed "The Annexations in the Pacific," is as follows:—

A few months ago orders were sent to inspect the numerous islands in the Pacific, and to report upon their form of Government, their value as at present governed, and results likely to accrue if annexed to the British Empire. The Osprey was detached from the Pacific Squadron for the duty, and having made a full survey, Capt. the Hon. H. A. Court reports generally that all those inhabited are governed upon the communistic principle, and all the inhabitants are fairly contented and happy. He is decidedly averse to annexation. Not so, however, in the Western Pacific; for the Cormorant, detached from the Australian Fleet upon similar duty, had the Hon. Sir A. H. Gordon, Governor and High Commissioner on board, and with his assistance Murray, Nepean, Dowan, Darnley, York, Stevens, Warrior, and Mabiac Islands have been annexed. They are reported very fertile, producing large quantities of cocoa-nuts, yams, etc., but badly cultivated, and with a rapidly-decreasing population, through drink having been introduced by Queensland fishermen. A number of marauding islanders are also a source of trouble. They prefer plundering to work, and to prevent the islands becoming Alsatian is the pretext for annexation. A bill for £707 18s. 10d. has been sent through to the Colonial Office as the Cormorant's expenditure of coals while conveying the High Commissioner on his requisitioning expedition.

A NEW ZEALAND ISRAELITE DEFENDS THE CAUSE IN VERSE.

We have been favoured by some New Zealand friend with a copy of a pamphlet in verse, being "The Anglo-Israelite's Faith. A Review of a Satire addressed to the New Identities. By Omega, High-street, Auckland, New Zealand." We are not going to trouble our readers with the whole of this pamphlet, which seems to us to be written, in part at least, with questionable taste, but we ask their attention to the following extracts, which are striking. The author states the points his New Zealand opponent makes against our Identity, and then replies to each. The first named is that

"ENGLISH IS NOT HEBREW."

But, "shew of reason," what have you to shew
That English is not Hebrew?—Well, we know
It is not, and, what then? I pray you look
Within the covers of your Sacred Book.
You'll find that at the Pentecostal time
The men of Judah came from many a clime,
In the *same tongue* wherein *each* man *was born*,
Heard of the Saviour on that blissful morn.
If then the Jew so soon could speak the tongue
Of the strange foreign men he dwelt among,
Why not the captive Israel in his turn
The language of his captor likewise learn?
Bury the accents of the race of yore
With twenty centuries of forgotten lore!
The Jew still worshipped God, revered His Book,
The wand'ring Israel His faith forsook,
So with his "Faith" the Jew retained his tongue,
So with his "Faith" away the other flung
His language and traditions. Is it strange
You cannot trace each step of this great change?

"WE MISQUOTE THE PROPHETS."

"So Samson's weapon all at once they draw,
Misquote the prophets, and abuse the law" ("Satire," p. 4.)
'Tis thus you speak, but fail to tender *proof*.
From proof's strong argument you stand aloof.
You brandish lurid wit, make loud assertions,
And bury TRUTH beneath your bold perversions!

"TRUTH, crushed to earth, will surely rise again,
The eternal years of the great God are her's;
But error, stricken, strives to rise in vain,
And dies amidst her stolid worshippers.'

Do we misquote the prophets when we say
That God hath promised, "Till the latest day,
The seed of Jacob shall a nation be?" (Gen. xii. 2.)
"Yea, many nations shall spring forth from thee;
As numerous as earth's dust thy seed shall be,
Spreading abroad, extend from sea to sea;
Yea, to the West and East shall they spread forth,
To the mild South, and to the blustering North." (Gen. xxviii. 14.)

Do we misquote the prophets when we tell
How God addressed the king He loved so well—
Who did in youth so nobly act his part,
That God pronounced him, "After His own heart"? (Acts xiii. 22.)
"To Israel, My people, will I *appoint a place*,
Therein to be afflicted no more by sinful race
(Invaded, nor conquered, nor flying in disgrace).
But there, there I will plant them, and on that peaceful shore,
Shall they securely dwell and be removed no more." (2 Sam. vii. 10.)

A CHALLENGE.

Now here's a problem, all your wits to strain,
To find a system (save that we maintain)
Which does the "appointed, ordained place" explain.
Search the world round, through all its myriad miles,
Where is this "place, if not the British isles?"
Now o'er this place, which God did thus "ordain," (1 Chron. xvii. 9.)
He willed the House of David evermore to reign: (Ibid. 10.)
That when his children, as the Lord foresaw,
Rebelled against Him and forsook His law;
That when of Zedekiah God should say,
"Remove the diadem, and take the crown away, (Ezek. xxi. 26.)
Profane and wicked prince enthroned there again,
No more shall be: but He shall come whose right it is to reign." (v. 27.)
"And yet a *lamp* for David's House shall *evermore* remain." (2 Chron.
Do we misquote the prophets, when carefully we show [xxi 7.)
How God did then "abase the high" and then "exalt the low?" (Ezek.
For in Ezekiel's prophecy, that sacred, wondrous book, [xxi. 26.)
If you'll vouchsafe, most learned sir, intently now to look, (Ezek. xvii.)
Under the striking figure of a tall stately tree,
You'll therein find made plainer than e'er *you'd* wish to see,
How the proud wearer of a right royal crown,
With all his warlike forces, was utterly brought down;
And how the "tender twig," of no honour or renown,
Is reared, by Providential care, to wear the imperial crown. (ver. 22—24.)

The above may not be very good poetry, but it contains a good deal of truth. Coming from the Antipodes we regard the brochure as a curiosity, and send the lines we quote accordingly round the earth.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—The cool way in which the French have occupied, if not virtually annexed part of the Sultan of Turkey's dominions in Africa, setting up their standard in Tunis, suggests the thought that the Powers of Europe have come to some secret understanding in reference to the unopposed appropriation of other portions of them as well. Like the English, though to a much smaller extent, the French money lenders have considerable claims on Turkey. Loans of millions sterling have been practically repudiated for some time past by the Porte, which they may think justifies the French Government in a seizure of a *quid pro quo* as security, though it has not been effected under that pretext. I am no advocate, however, that England should follow the example of France in this respect, or even of "a multitude" of people or nations "to do evil." Yet there are exceptions to rules, and it may be a right expedient in such a time of general perplexity as the present—and that to a great extent caused by the impotency of the Sultan—to dispose of his ill-governed dominions ere a violent disruption, which may involve all Europe in war, take place.

France, then, has taken her guarantee in Tunis. Why not England take hers in Palestine, not so much for herself as security for the millions sterling of her people's money invested in Turkish funds, &c.? The state of the Jews, too, not only in parts of Turkey, in Germany, and Southern Russia, with the persecutions, &c., they have endured, would seem to cry aloud at least for protection, and re-nationalisation, in what is commonly called "their own land." The worst discredit that can be heaped on us would be that "we had robbed those that robbed them," &c. (Ezek. xxxix. 10). All recent accounts report the readiness of the people of Palestine, Jews, or others, to receive British rule, and to be released from their Turkish oppressors. Even the little children are said to inquire when "our Queen" is coming, meaning Queen Victoria.

I make these remarks quite irrespective of what the Scriptures declare concerning the purposes of God toward the land of Palestine and the Hebrew race. There we read, taking for instance Isa. xviii., that a great maritime nation is called to deliver and protect a portion of the Jews in their re-nationalisation in the latter day. "Ho" (as trustworthy critics have rendered the opening of that chapter, and not "Woe"), "to the land shadowing with wings," implying a protecting power, as the figure employed would seem to teach (Isa. xxxi. 45; Matt. xxiii. 35). Since Cyprus also has fallen to England, our protecting character is moreover more manifest, though we have not yet perhaps absolutely, in the language of the prophet, lifted up the ensign on the mountains of Israel, which is to interest "all the inhabitants of the world and dwellers on the earth." "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, trodden under foot, whose land the rivers have spoiled, to a place of the name of the Lord of hosts, the Mount Zion."

Lord Beaconsfield not having been permitted to carry out what many supposed he would if left in office, this honoured work of Israel's restoration, which is to bring such blessing to the world at large, and which, if our present rulers will not do it, clearly the French, another great maritime and protecting power under Gambetta (as well as Bismarck, said to be of Jewish nationality), if we may judge from their proclivities, will not scruple to do. And then what? May be the short reign of the lawless one, "the Anti-Christ," who, coming to the Jews (in part restored) "in his own name, him they will receive" (John v. 43; 2 Thess. ii. 7, &c.,) until England accept her responsibilities.

I am, dear sir, yours truly,

CHARLES J. HATFIELD, *Colonel.*

Lichfield, May 16th.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following is a quotation from "Answers to Correspondents," in a monthly magazine:—"C. L. T.—It is manifestly wrong to speak of Abraham, Isaac, and Jacob as 'Jews.' Judah was the fourth son of Jacob, by Leah; the descendants of *Judah* are Jews. Strictly speaking, the name is appropriate only to the subjects of the kingdom of the Two Tribes, after the separation of the Ten Tribes, 975 B.C. And it is equally wrong to call the descendants of the Ten Tribes Jews. It is important to be exact in these matters."

How correct is the above, and how erroneous the following, quoted from the *Jewish Herald* for June:—"In preaching to the Jews, we must see that we are not credulous, and that in following the guidance of the New Testament we have not bade farewell to good sense. I think that those appear to have done this, who have persuaded themselves that *we are all Jews* ourselves, for there are some with whom that is a quasi religion, that we are the Ten Lost Tribes; in point of fact, first cousins, I should suppose, to those philosophers who have found out that the earth is not round, whatever geographers may say, or circumnavigators may tell us they have seen, but that it is one large flat extended and almost interminable plane."

The writer might as well assert that because we call ourselves Britons we pretend to be Frenchmen, from being which we sincerely thank God that He has delivered us: the only relationship between the two nations is that both descend in common from Adam and Noah.

Yours most truly,

L. BIDEN.

28, Lion-terrace, Portsea, May 31.

To the Editor of the "Banner of Israel."

SIR,—I see in BANNER No. 240, page 320, you interpret Genesis lxix. 10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet till Shiloh come, and to him will the gathering of the people be;" that the coming of Shiloh must mean the second, not the first advent, and the gathering of the people the reunion of the two Houses in their own land, when they will be literally gathered to Christ, who will meet them there as their King.

At page 8 of my last pamphlet, "Is Anglo-Israel Teaching Unscriptural?" I have supposed that the gathering of the Ten Tribes from amongst the Gentiles, and their being formed into a Christian nation ruled over by a descendant of David, was the scope of the prophecy; but I think your interpretation is better; and I would like to say so to all who may read the two.

Yours truly,

J. M. GRANT, M.D., *Surgeon-General.*

Netherleigh, Lansdown-place, Cheltenham,
August 3, 1881.

Digitized by Google

MUSIC IN THE HOUSE MAKES CHEERFUL HAPPY HOMES.

MUSIC! MUSIC!! MUSIC!!!

GOOD NEWS FOR THE MUSIC-LOVING READERS OF THE "BANNER OF ISRAEL."

Grand Presentation Melodeon.

PATENTED 1878.

MESSRS. CAMPBELL AND CO.,
MUSICAL INSTRUMENT MAKERS,
103, TRONGATE, GLASGOW
(ESTABLISHED THIRTY YEARS).

have resolved, as the best means of introducing and making popular their newly improved Musical Instrument, "MELODEON," to present to the Readers of this Paper one of their beautiful Instruments at the bare cost of production. This fine toned Instrument has two full sets of reeds, giving it a combination organ and Celestial Tone, with a drawstop to change to either tone at pleasure. It has also a newly improved bell accompaniment, which is capable of producing the most charming effects, and a double leather bellows, strongly clasped at the corners; also centre clasps to prevent the bellows from twisting. The frame of the Instrument is also handsomely trumpeted and gold ornamented, and is, upon the whole, in many respects vastly superior to the best made Concertina or French Accordion, and so easily learned that anyone with no knowledge of music could, with an hour's practice, play upon it the most popular airs of the day. This fine-toned Instrument, from its portability and elegance, is specially adapted for the Parlour, the Coast, Yachting, and Excursion Parties. No home should be without one. Makes a charming present to old or young.

CUT THIS OUT AS IT MAY NOT BE RE-ISSUED.

"BANNER OF ISRAEL"
PRESENTATION
MELODEON COUPON.

MESSRS. CAMPBELL & CO.,
12s 6d. MUSICAL INSTRUMENT MAKERS, 12s 6d.
103, TRONGATE, GLASGOW.

Hereby bind themselves to redeem this Coupon on receipt of Post-Office Order for the sum of 12s. 6d., payable to Mr. John Campbell, Glasgow, and will send to any address in Great Britain or Ireland, one Combination Organ and Celestial-Toned Melodeon, as advertised in the BANNER OF ISRAEL, of August 31. 1881. Not available after September 24, 1881.

IMPORTANT NOTICE.

This first-class Musical Instrument is not to be confounded with the worthless toys advertised under the following deceptive names—viz.: "Bohemian Musical Box," "Tyrolese Musical Box," "Swiss Fairy Organs," &c. OUR MELODEON is a genuine Musical Instrument, and is honestly and correctly described in this advertisement; and anyone not satisfied on receipt of the Instrument can have their money at once returned on application.

CAUTION.

All Campbell's Genuine Patent Broad-Reed Melodeons have their Trade-mark, a "Boar's Head," on two silver plates, and also a silver plate with their Name and Address on the top of each Instrument, without which none are genuine. As we have no Branch Establishments or Agents anywhere in Great Britain, the readers of this paper should be careful to see that they are not imposed on by various designing parties, who have stolen part of our well-known advertisement and applied the same to the sale of their worthless trash for the purpose of deception.

NO DECEPTION HERE.

TESTIMONIALS.

The Editor of the London *Weekly Times* says:—"The Melodeon.—No instrument invented of late can equal in power and sweetness the Melodeon. In external appearance it is a work of art; and in mechanism—for simplicity of handling, and for purity and variety of note—there is no instrument with which it can be compared. We are, therefore, not surprised to learn that Messrs. Campbell & Co., of 104, Trongate, Glasgow, who first introduced this instrument, have had an enormous sale, and continue to find all their resources taxed to supply the demand made upon them. This is the reward of honestly fulfilling the descriptions advertised of their beautiful instrument. No lover of real music could find fault with the Melodeon."

"School Board for London, Garrett-lane Board School, Wandsworth, S.W., June 20, 1881.

"Gentlemen,—Kindly forward another of your Melodeons to the above school, the last having given so much satisfaction. Enclosed please find P.O.O. for 12s. 6d.—Yours respectfully, M. AUDSLEY.

"Messrs. Campbell & Co., Glasgow."

"Snowdrop-villa, Freshfield, near Liverpool, June 24, 1881.

"Mrs. Wright begs to inform Messrs. Campbell & Co. that she received the Melodeon quite safely this afternoon, and is exceedingly pleased with it. She was able to play the 'Evening Hymn' in two hours' practice, never having learnt music."

N.B.—As the demand for this instrument is expected to be very great, the early return of Coupons will prevent undue delay in delivery, as the Coupons will be taken in rotation as they arrive. No Melodeon will be sent in any case without Coupon, unless our full retail price be sent—namely, 5ls. All letters to be addressed to Messrs. Campbell and Co., Musical Instrument Makers, 103, Trongate, Glasgow.

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.
A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt, price 18s., post free 18s. 6d.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages, price 4s.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

The Bible Atlas. To Illustrate the Old and New Testaments. Price 1s., post free 1s. 1d.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d.

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gates," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d. by post 3d. extra.

The Banner of Israel. Edited by PHILO-ISRAEL. Monthly parts in stitched wrapper, 7d., by post 8d. Vols. I. and II., 7s. each; Vols. III. and IV., 8s. each.

Israel's Hope and Destiny. A Monthly Magazine for Advocating the Identity of the Lost Ten Tribes with the Anglo-Saxon Race. Editor: D. A. ONSLOW, J.P. Price 2d. monthly. Vol. I., 3s. 6d.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines		0	1 0
Each additional line		0	0 4
Books, Lecture Announcements, Public Companies, Institutions—four lines		0	2 0
Each additional line		0	0 6
Births, Marriages, and Deaths—four lines		0	2 6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.

	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two Copies (including Double Numbers)	0	12	4
Three " " " "	0	18	3
Four " " " "	1	6	2
Six " " " "	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 6d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

London: Robert Banks, Racquet-court, Fleet-street.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 3d., post free 3½d.

"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

Now ready, price 6d.

THE CHRONOLOGY OF THE BIBLE IDENTIFIED WITH THAT OF THE GREAT PYRAMID OF EGYPT.

FROM ADAM TO A.D. 1881.

BY DONALD STUART.

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

Now publishing. Price 1s., post free 1s. 1d.

SYMBOLICAL TREE OF THE BRITISH EMPIRE.

By HARRY W. FARNALL, of New Zealand.

"The chart is in the form of an ancient oak-tree, on the stem of which are the words Abraham, Isaac, and Jacob, and further up the trunk the Twelve Tribes, with their presumed modern national descendants. The Jews are shown us, diverging from the Ten Tribes, on the two lower branches, leading to Palestine and Cyprus, but intermingling with other boughs of the tree. The kingdom of Israel passes further up the trunk to the British Isles, and thence spreads out to all the British dominions, which are represented on separate branches and boughs. Suitable quotations from Scripture upon which the Anglo-Israel theory is based are marked on separate parts of the Chart."—*Evening Star (Auckland).*

The Editor of the *Banner of Israel* says:—"We have had our copy carefully mounted and framed. The framed picture is now exposed in one of the busiest thoroughfares of Bristol in the window of the artist who framed it, and great is the wondering notice it receives from the passers by. We hope our friends will get copies for themselves and let the public obtain a view of it in the way we indicate, if even only for a few days. Identity knowledge is thus taken in by the eye, and produces there a great impression. We trust that throughout England, too, this chart will be valued by Israelites, and help them to teach others that 'Lost Israel is found' in the mighty British Empire of to-day."

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

FOR UNIVERSAL CIRCULATION.

The Best Pamphlet to place in the hands of a person unacquainted with the subject.

Price 6d., by post 7d. 64 Demy 8vo. pages, in wrapper. One dozen copies sent free for a post office order for 6s.

FIFTY REASONS
WHY THE ANGLO-SAXONS ARE ISRAELITES

OF THE LOST TRIBES OF THE HOUSE OF ISRAEL.

BY REV. W. H. POOLE, D.D.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—*Dr. Paley.*

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY AUG. 31, 1881.
[All rights reserved.

"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. V. No. 245. Entered at Stationere' Hall.] WEDNESDAY, SEPTEMBER 7, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Israel's Commercial Prosperity	369
Ayoob Khan and Candahar	370
Melchisedec and Abram. By the Rev. Denis Hanan, M.A.	370
"The Comet." By H. W. Oswald, of San Francisco	371
Dr. Horatius Bonar on the Literal Fulfilment of Prophecy. By H. P. Keighly	372
The Great Pyramid Entrance Passage and the Egyptian Cubit. By H. E. D.	373
Death of the Rev. F. R. A. Glover, M.A.	373
Confederation from an American Point of View	374
The Metropolitan Anglo-Israel Association, and Progress in New Zealand, &c.	375
An Identity	375
Mr. Goodhart's View of Anti-Christ. By the Rev. Herbert Marriott	376
Israel, Judah, and the Gentiles Portrayed in the Parables of Our Lord	376
A Scot, of Minnesota, U.S., Testifies we are Israel	377
Israel "The Head and Not the Tail, Above Only and Not Beneath" in Regard to the Beauty of Her Children	378
The Proportions of Romanism to Protestantism in the English-Speaking World	379
A Sheffield-Built Organ in Paris	379
Our Identity at Bangor	380
The Rev. Dr. Bonar Answered by an Israelite at Hastings	380
An Ancient Custom in Hereford and Wales Pointing to Our Hebrew Origin	382
Anglo-Israel Gardening Lesson. By Dr. J. M. Grant	382
Correspondence, &c.	382

ISRAEL'S COMMERCIAL PROSPERITY.

IT is some satisfaction to feel, in the midst of present depressing circumstances, that, after all, commercial prosperity has not left us, by God's good providence and kindness towards us, His chosen people. Tariffs may be against us; the Gentile nations may combine to shut out our manufactures from their markets and their ports by prohibitive duties; the nations of the world may begin to look down on Israel as a people whose prestige is departing; Ireland may be distracted; and the Cape and South Africa generally in confusion and disorder by reason of a mistaken policy of submission under defeat carried out by the Government of the day. In spite of all these disadvantages and drawbacks, Israel's prosperity never halts; but, on the contrary, always advances. And why? Because God has said to His people, "Remember the Lord thy God, for it is He who giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers as it is this day" (Deut. viii. 18).

In this promise we have the certainty that, whatever may occur to our country, however dark may be the political and foreign outlook, there never can and never will be a collapse of British commercial prosperity. The promise in question is unconditional, and let the reader observe God gives His people "power to get wealth," not merely to make *them* rich, but by means of their prosperity to enable Himself to carry out His purposes and promises made "to our forefather Abraham and his seed for ever." These promises included—1. The nation's earthly prosperity. 2. Their nationally increasing multitudes. 3. Their hold on the Gates of their foreign enemies. 4. Their function connected with the evangelisation of the Gentile and Jewish world. 5. Their possession of the great heathen Empire, and (6) also of the colonial dominion Israel was destined to possess. 7. Their rule over "many nations," such nations (or Gentiles) never domineering over them.

To effect all this requires money and commerce, a fact we may be sure God knew when He selected His people and gave them in Abraham the precious promises we have just enumerated. Since, then, God swore to Abraham to give his seed these various magnificent blessings, and from the nature of the case He cannot, under *any* circumstances, fail to fulfil them to them; since, too, He told His people, in Deut. viii. 18, how He intended to carry out His purposes—namely, "by giving *them* the power to get wealth," to enable Him to effect such designs, it follows that the commerce of this nation, on which their acquisition of wealth depends, must, as God is true, be perpetual and increasing, to enable His plans and promises to be fulfilled. Here, then, is national comfort for us. Our commerce cannot fail, since our wealth cannot dry up; because if it did, God would be without the only means He Himself has decided to use "to establish His covenant which He sware to our fathers as it is this day."

Our commerce and wealth being thus secure, the means by which they are brought to us—namely, by our naval supremacy, by our hold of the world's Gates, by the possession of our heathen and colonial Empires of the earth, all these are absolutely guaranteed to us too, since to forfeit them would be to thwart God's plans, and to break His oath and covenant, all which we know to be simply impossible, and therefore say, "God forbid!" thereto.

We have been led into this train of thought by reading a leading article in the *Christian Globe*, of May 26, 1881, which we have much pleasure in asking our fellow-believers also to peruse. Speaking of the great probability that the French Government will refuse now to conclude a favourable Treaty with our nation, when "the Chavalin and Cobden" arrangements shall have come to an end, the writer went on to observe as follows:—

> Should even the worst happen, we believe it will be found that the resources of English industry will prove equal to the strain put upon them; and that it will be no harder trial to us than that which we underwent during the cotton famine which followed the outbreak of the American Civil war. Our commercial prosperity is not a thing of yesterday, but has grown during the last thirty years to its present dimensions. In no country of either ancient or modern times has such wealth been known as that which we now possess. Much of this may be admittedly due to the fortunate and

exceptional position of England, to her abundance of minerals and coals; but more is owing to the enterprise and industry of her workers. Apart from national pride, there is no toiler among the races of men equal in sinew and strength to the working Englishman. He has made the railways of Belgium; he has made, in great part, the railways of France; you find him in Germany, in Switzerland, in Italy—wherever there is a demand for mattock and spade; and in the land where he rests a space he leaves behind him a monument more eloquent than Trajan's pillar or the pyramids of Egyptian kings. For other sources of our wealth, it may be granted that we are indebted to good fortune. After the war with the first Napoleon, England was, perhaps, the only manufacturing Power in existence. Her maritime supremacy had enabled her to sweep the seas of every rival, and to destroy the manufactures of every other country that was likely to stand in her way. Her ships sailed whither they willed, and traded in security with every nation, while France, at the height of her military renown, was forced to make sugar of beetroot, and drink a mixture prepared from roasted beans, instead of her favourite beverage of coffee. No French merchantmen, no French vessel of any kind dare stir from French ports and risk swift capture or annihilation by the English cruisers. Then, again, the French *noblesse*, who had fled from their country at the beginning of the French Revolution, entrusted all their wealth to English bankers, knowing that it was safe in their hands. Thus happily favoured, it is not surprising that the carrying trade of England increased to an extraordinary extent; that her ships were ubiquitous, and her exports limited only by the quantity she was able to supply. It is not in the nature of things that such phenomenal success could last for ever, and when peace came after Waterloo, other nations began to enter into competition with her, and her sometime colony on the other side of the Atlantic soon proved a formidable rival. This was no more than could be expected, yet England still prospers, and will continue to prosper so long as her mineral wealth is unexhausted and her people are as venturesome and energetic as when she boasted the commercial empire of the world.

We shall not comment on the above picture of Israel's prosperity and future destiny. The brilliant colouring speaks for itself, and it tells us the bare truth. God's blessing rests on this nation, because we are Israel; and we call on all the race to take this comfort to themselves; to acknowledge their unworthiness; to recognise why they are so blessed; to ask the Lord for the national "new covenant" that is to regenerate the Empire; and finally, as Israel, to praise the Lord.

AYOOB KHAN AND CANDAHAR.

In our second article in No. 242 (page 342), we expressed an opinion that Ayoob Khan would visit Candahar with military insult, and expose it to plunder and punishment on account of his own disgrace before it at the hands of the British. Whether we were right or wrong in our anticipation let the following testify, sent to the *Times* by its Chaman correspondent on August 14, and published in the *Times* on the 15th:—

Calcutta, August 14.

There has been very little news from Afghanistan during the past week. The report that Ayoob Khan had set out for Cabul turns out to be premature. He is said to be busily engaged in recruiting and searching for arms, and his requisitions appear to be enforced with a strictness which is going far to diminish his popularity.

Reports have reached here that the Southern Ghilzais have declared for Ayoob Khan, and that communication between Ayoob Khan and Cabul is interrupted. He is, therefore, waiting quietly in Candahar organising his army and collecting money by fair means or foul. He has also written to Colonel St. John professing his desire for the friendship of England; but he has begun to persecute and despoil some of our Candahar friends, mostly the Farsiwans. Contributions of money are also being extorted from the principal merchants, and the Hindoos have been obliged to return to the red turban and the black girdle, badges of inferiority, which they had abandoned since our arrival in 1879.

Dr. Poole's "Fifty Reasons" sent post free for 7 penny stamps.

MELCHISEDEC AND ABRAM.

By the Rev. Denis Hanan, M.A.

It will be conceded, I suppose, that Melchisedec and Abram occupied typical positions—the one of the great high priest, the other of the nation of which he was the forefather (Heb. vii. 6). Therefore the way in which they regarded either the other may contain a lesson for Christians and Israelites.

Melchisedec was a priest of the Most High God, with a priesthood not tied to genealogy or race, a continual priesthood, perpetuated in Christ, and shown to be mysteriously connected with it by the bringing forth of bread and wine. He was in possession of spiritual knowledge, and of an office which was far better than Abram's (Heb. vii. 7). Abram was the possessor of temporal promises, the forefather of a great nation, which was to be the dispenser of blessings (Gen. xii. 2, 3), and from among his race was to come the promised seed. Melchisedec blessed Abram, and Abram acknowledged Melchisedec's superiority (Heb. vii. 4). The full development of the Melchisedecian priesthood, and the maintenance of the Melchisedecian knowledge, was evolved and perpetuated through the means of the Abrahamic covenanted blessings. This was God's plan.

What a lesson is here with respect to the question, "*Cui bono?*" so often asked of Anglo-Israelites! From the standpoint of such objectors, Melchisedec would have said to Abram, "My knowledge of the true God is yours; my priesthood is 'better,' my hopes higher; what good is there in your promises of earthly and national blessing? I explain to you the most mysterious truths; you share with me the bread and wine; the value you attach to your covenant shows that you disparage my teachings. *Cui bono?*" And Abram should have replied, "Your statement is true; I shall count it a matter of faith to contemn my promises, and thus to hold to you."

Such a statement will be declared nonsensical when so put, and yet it is repeated to the letter by men who are the inheritors of the Melchisedecian position and of the Abrahamic covenants. It is vain to say, as has been said, "We have the Bible, and Abraham had not," for the history and prophecy of the Bible is but a development of truth which here lay as in a kernel. "What good are temporal promises?" say opponents. We are Christians, sons of God, elect from every nation and kindred and tongue, partakers of the children's food, kings and priests unto God, inheritors of the city which hath the foundation. "Yes," say faint-hearted friends, "we believe that we are descended from the patriarchs, but we value it not, because of our Christian standing." More far-seeing than Melchisedec! More faithful than Abraham! Wiser than God! Oh! slow of heart to believe all that the prophets have spoken; perceiving not that now, as then, the Christian priesthood is to be perpetuated through the means of the Abrahamic blessings, and the Abrahamic nation glorified and blessed through its witness to the Christian faith.

As in that early age the King of Righteousness, recognising the Divine harmony between his own position and Abram's, blessed him that had the promises, as through the pre-Christian age the knowledge of the true God would have disappeared, had not the nation been formed, and trained, and protected. So also during this age, Israel's witnessing (protesting) function has not ceased. Blessed by the true Melchisedec, and partakers in him of heavenly things, the national existence of the witnessing people has been and is sustained by our covenanted temporal blessings; true they are valuable only in so far as they are used to promote the truth. But again, it is only when so used that they have been fully and more fully bestowed. Is it nothing to be so used and enabled? Is it nothing to be the people whom the coming King of Peace has prepared for His future work? Faith in the early age gave and accepted blessing. Faith in these latter days is better instructed, and asks, "*Cui bono?*"

"THE COMET."

By H. W. Oswald, of San Francisco.

On the evening of June 21, and at early morn of the 22nd, a comet made its appearance in the Northern heavens, wholly unannounced and unexpected by even the astronomers, astrologers, or any other of the wise men of this superlatively knowing age; nor has any definite understanding been arrived at as to its recognition. Has it ever visited our sphere before? Can the astronomers name, or place it? No; science, in this case, seems to be all abroad; the comet took even "science" by surprise; and the only conclusion arrived at by the "professors" appears to be that no danger to our earth is to be apprehended from our strange visitor, the comet. True, the comet may not of itself cause danger to the earth, but is it a harbinger of weal or woe, a sign of dire calamity, or of great prosperity to the people of our generation? Allow me to make a few assumptions and remarks on this unexpected "sign" in the heavens.

There are two somewhat remarkable, generally recognised facts in connection with this comet:—(1) That it made its appearance entirely unannounced and unlooked for, and cannot be named; and (2) that it became visible so soon after the time —viz., June 19—when the inhabitants of our earth were sorely exercised over a most rare and phenomenal conjunction of some of the superior planets of our system with the sun.

This conjunction of the planets had been predicted to cause untold of disaster and calamity to our planet, in fact, to cause "the end of the world," the end of all things; and this, it was expected, would occur simultaneously with the very time said conjunctions were taking place. And the generally misunderstood meaning of the 1881·6 inch, or year ending of the Grand Gallery of the Great Pyramid (from the birth of Christ), strengthened the assumption that said 1881·6, or, as the mistaken, misguided, erroneous, calculators claimed, the middle of the year 1881, would see the end of our world. How grievously they erred. The middle of the year 1881 passed away serenely in our latitude, and the Pyramid is consequently voted a false teacher.

But the Great Pyramid does not, or did not teach, that 1881·6 meant, or means, the middle of the year 1881, but rather that 1881 full years and six-tenths of a year plus would have to be accomplished before it would be wise to expect the realisation of whatever events the sudden ending of its Grand Gallery—supposed to denote the time for the duration of our present dispensation—and the entrance thereafter into the lowest and most confined passage in all the building, may possibly signify. 1881·6 means that 1881 years must run their full course, and six-tenths of a year be added thereto, and presumably—if our chronology is correct respecting the birth of Christ—denotes time equivalent, let us assume to say, about August, 1882, instead of the middle of the year 1881. And so "the prophets," ignorant through the sheer mistaking of the meaning of the 1881·6 inch, or year ending of the Grand Gallery of Pyramid, and of all revelation from God's Word, were somewhat premature in their calculations, and the Great Pyramid, as a prophet and teacher, has yet fully 12 months to vindicate itself, always assuming our A.D. chronology to be correct. The only notice as to the length of the visit of the celestial wanderer, and the period for its return—so far as deponent knoweth—appeared in the following telegram, taken from *San Francisco Chronicle* of June 30, 1881:—"Paris, June 29. The comet has been remarkably brilliant for the last few nights. Our astronomers tell us that it attained its apogee last night, that its splendour will diminish, and that in three weeks we shall have seen the last of it for seventy-four years."

Bearing in mind the year-date of the appearance of the comet, and the period of seventy-four years, what time its re-appearance is assumed by the French astronomers to take place, and guided by some Pyramid marks or dates, when, it is assumed, events of the greatest, of the most vital importance to mankind, are liable to occur; and being, furthermore, guided by "the sure word of prophecy," with the help of the Identity's wondrous key to those prophecies, and also from the "signs of the times," the writer desires to point out a singular, although, perhaps, meaningless coincidence in the time of the appearance of the comet, both at its present, and yet future visits, in connection with events expected from Identity teaching to occur shortly after its present, and also shortly after its second predicted visit, seventy-four years from this present time.

In an article styled, "When shall these things be?" forwarded to "Banner of Israel," on June 8, it was assumed the 1881·6 date of August, 1882, denoted by ending of Grand Gallery of Great Pyramid, and the immediately succeeding entry to low, confined passage-way leading to the Ante-Chamber, marked by the impending Southern end wall of Grand Gallery, the end of six years of warning, previous to the beginning of "the great tribulation" of Matt. xxiv. 21, and Dan. xii. 1, which the low passage-way leading to Ante-Chamber, and commencing immediately after the 1881·6 inch ending of Grand Gallery is passed, is supposed to symbolise. This great tribulation, it was shown from Isa. xxxiv. 8, lxi. 2, and lxiii. 4, would presumably last one year, and "immediately after the tribulation of those days" (Matt. xxiv. 29) events would occur that would bring to pass the new creation of Isa. lxv. 17. So that the tribulation starting at the 1881·6 date of Grand Gallery ending, or, say in August, 1882, and lasting one year, would carry the accomplishment of Isa. lxv. 27, "Behold, I create new heavens and a new earth," to a time not sooner than August, 1883.

By some Identity students and writers, the second advent of our Saviour is assumed to be liable to take place seventy-five inches, or years, after the 1881·6 date, or ending of Grand Gallery of Great Pyramid is passed; or, in other words, the second advent may possibly occur in (say) 1957 A.D., before which time all things unfulfilled, that are foretold by the prophets of the Lord to be fulfilled before Christ comes again, especially such events as Israel's and Judah's restoration, the building of Jerusalem—*i.e.*, the temple, profane or commercial city, the old wastes and desolations of many generations, &c., must be accomplished.

Now, if the foregoing assumptions are understandable, let us see how the singularly coincident appearance of the comet to an expected impending time of tribulation, and also to a yet future "time of trouble for Jacob," or Israel, is apparently manifest.

Assumed creation of new heavens and new earth of Isa. lxv. 17, or, "end of our world," or dispensation occurs (say) in	1883 A.D.
Appearance of comet first, or present visit . .	1881 A.D.
Warning given by comet of the "sore destruction" attendant on the coming of our God Jehovah in anger, and with vengeance and fury poured out to settle "the controversy of Zion," &c. . . .	—— 2 yrs.
Second advent of our Saviour as the Messiah, immediately following the destruction of Gog and his bands, and all things that offend, and commencement of millennium occurs (say) in . . .	1957 A.D.
Appearance of comet, second visit, seventy-four years after 1881, say in	1955 A.D.
Warning time given by comet of "the coming of the Son of Man," Jesus, the Messiah, to reign in peace over the House of Jacob for ever on this earth, after the destruction of Gog, &c.	—— 2 yrs.

Of course, our assumptions of the meaning of the notable dates of 1881·6, or ending of Grand Gallery of Great Pyramid, and 1957 A.D., as just South of, or at the back of standard-bar, or boss, in Ante-Chamber, and taken to denote the time for the second advent, and to correspond with the 1335 days or years of Dan. xii. 12, may be erroneous, as may also our assumptions

as to the time for the fulfilment of the predictions of the Bible having reference to the great tribulation, Isaiah's new creation, and the coming of Christ to inaugurate the millennium, &c.

Daniel admits that "blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days" (or years). This period of time would appear to date from the Hegira, in 622 A.D., when "the abomination of desolation" was set up in the form of Mohammed's apostasy. And "Whoso readeth, let him understand," or consider, whether said apostasy of Mohammed is not more reasonably likely to signify "the abomination of desolation" than is the Romish Papal apostasy, which has generally been admitted to be "the abomination" alluded to by Daniel. But should the assumptions advanced, in time be proved to have been well taken, then, possibly, our strange visitor, the comet, is a sign of the coming of "the day of vengeance of our God," Jehovah, at this, its first appearance; and, may be, at its second visit a forerunner, or sign of "the coming of the Son of Man" in glory, when every eye shall behold Him as He descends with the trump of God, amidst shoutings, to take up His abode with immortalised and incorruptible resurrected man on the renewed earth, in the temple that has yet to be built (Ezek. xliii. 2, 4, 7), in the Garden of Eden portion of His land, the land of Israel, where will be established the kingdom of God, the kingdom of heaven, Christ's kingdom, where He will reign over the House of Jacob, and all other true believers in Him, of whatever nationality whatsoever, for ever.

Even so, come quickly, the day of vengeance of our God; and quickly, in due time also, "Jesus, the Saviour of men," "to open the kingdom of heaven (in Palestine) to all believers."

July 11, 1881.

DR. HORATIUS BONAR ON THE LITERAL FULFILMENT OF PROPHECY.

By H. P. Keighly.

It will not be forgotten how, in the October number of *Sunday at Home* of last year, Dr. Bonar took exception to the manner in which those believing in the Identity of the Anglo-Saxon race with Ephraim-Israel supported their arguments by reference to the prophetical books of the Old Testament.

Now, regarding prophecy, our chief contention is that wherever it be possible to do so it must have a literal interpretation; and in support of this we point out how, as regards the Jews, every word spoken by Moses, and by Jeremiah in particular, has had its literal accomplishment.

Again, we point to those Scriptures which foretell the advent of the Messiah, and the manner of His life and death, and showing how literally they had their fulfilment, we ask, and with undoubted show of reason, Why all prophecy which is not clearly, and to everyone's comprehension, allegorical, should not be likewise capable of a literal interpretation? We object to the spiritualising of that which has a clearly literal meaning; and we are at issue with the Church mainly because, while admitting Israel to be a Church, we claim it to be a literal and not a spiritual Church. A Church to which "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;" not because it is the Church of "believing Gentiles," but because it is the "Israel of God," the Church of His "peculiar people," of His "chosen people Israel." We do not deny to the Gentiles the advantages derivable from admission into Israel's Church, but we decline altogether to admit that to the believing Gentiles have been transferred all which St. Paul declared to pertain to the literal Israel. On this subject we are at issue with the Church, but so, too, is Dr. Bonar; and after enumerating the multiplicity of prophecies which have received their literal accomplishment, especially with regard to the Jews, he asks, "And was there one particular of all their wondrous history which prophecy did not foretell? Up to this hour all has been literal fulfilment in their case; and shall the curse pronounced on them be fulfilled to the very letter, but not the blessing?" ("Prophetic Landmarks," page 295).

In remarking on the ambiguity with which spiritual expositors interpret the names Israel, Judah, and such like, Dr. Bonar says, "These words may have three meanings. They may mean the literal Israel, or they may mean the visible Church, or they may mean the real spiritual chosen of Abraham." But what these expositors do, and to which Dr. Bonar, as we do, takes exception, is the mixing up of these three meanings in such a manner as to defy their disintegration. "Prophecy, as he says, "under such a system is a mere mass of confusion and uncertainty. To say, as is often done, that when they refer to the Christian Church they must be spiritually interpreted is such a begging of the question that we wonder how anyone could seriously advance such a statement. *The very point in dispute is, whether they do refer to the Christian Church.*" (The italics are the writer's.) And this is the very point, which is made self-evident if we will but recognise the distinction made between Israel and Judah, and how in the case of both, prophecy is now having its literal fulfilment. Judah under the curse, and Israel in receipt of the temporal blessings promised to Israel obedient—to wit, multiplicity of seed, dominion, wealth, lending to many nations but not borrowing, possessing the Gates of their enemies, but having their own Gates open to all, reigning over many nations, but none reigning over them. And adds Dr. Bonar, "How are we to rid ourselves of the inextricable confusion in which we are involved by not knowing what Israel really means? When we quote some strong passage of the prophets in proof of the restoration of literal Israel, we are met with two explanations. At one time we are told that such a passage does not refer to the restoration, but to the conversion of the Jews; and again, at another time we are told, and often by the same people, that these prophecies do not allude to the Jews at all, but to the Christian Church. In this manner Scripture is recklessly tossed about from one interpretation to another, till the infidel scoffs at men pretending to confute him from prophecy, who yet do not themselves know whether the prediction refers to Jew or Gentile" (*Ibid*, page 296).

Well may Dr. Bonar ask the question he puts in the first sentence of the above extract, for it is the absence of knowledge on this subject on the part of the early commentators and more recent expositors of the Holy Scriptures which has led to so much confusion in the application of prophecy. If, however, we take Israel to mean Israel in its literal sense—as a people and a nation apart and distinct from Judah—there need be neither confusion or difficulty experienced in arriving at the true and perfect sense of any utterance of the prophets.

Dr. Bonar, after remarking upon the contradictions involved in the attempt to read prophecy to meet the views of the expositor, rather than to the sense in which it is written, says, "These prophecies speak of the conversion of those so-called Israel—that is, of the conversion of those already converted! They were entitled to the name of Israel because they were believers, or converted men, and yet of these it is foretold that thay shall be converted in goodly numbers in the latter days. What a maze!" (*Ibid*, page 297).

A maze truly, unless read by the light our Identity throws upon the subject, and then how clear the obscure becomes. "These prophecies speak of the conversion of Israel." Yes, of Israel proper, not Judah; of Ephraim-Israel, in fact, the British nation, who we have already seen, by virtue of their conversion and God's faithfulness to His Word, are now in possession of the temporal blessings promised to Israel obedient. "And yet of these it is foretold that they shall be converted in goodly numbers in the latter days." Not so. It is not of these, but of the other House—Judah, the Jews; who, though

Digitized by Google

Jews, are still Israelites, though the Israelites of the House of Israel are not Jews; that it is foretold the conversion has yet to be accomplished.

Dr. Bonar evidently did not appreciate, when he wrote the foregoing, the prophecy of Jeremiah—"In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers" (iii. 18); had he done so he could scarcely have failed to recognise that the two prophecies have relation to the altogether distinct peoples, Israel and Judah; or that, while the former is already converted to Christianity, and, as a missionary people, are fulfilling the promise made to Abraham—"In thy seed shall all the nations of the earth be blessed," carrying the message of the cross to every nation and people under the sun—the latter has yet to be brought within the pale of the Christian Church.

It is this inability, or disinclination, on the part of ministers of the Christian Church, to recognise the distinction between Israel and Judah, as they are at all times willing and ready to do as between Jew and Gentile, that has hitherto led, and does still lead, to so much confusion and diversity in their reading and expositions of the prophetical books of the Old Testament.

No doubt the misleading headings to most of the chapters and pages of these books have much to do with the diversity of teachings we hear from ministers of every shade of Protestantism. It is, therefore, to be hoped that we may see some improvement in this direction when the Revised Version of the Old Testament is in the hands of the public.

THE GREAT PYRAMID ENTRANCE PASSAGE AND THE EGYPTIAN CUBIT.

By H. E. D.

PART I.

BEING deeply interested in the development of Pyramid truths, I hail with sincere pleasure and anticipation the announcement of a correspondent, in a late issue of the BANNER, that Mr. Petrie has taken in hand the task of triangulating the Great Pyramid's Base.

Until a bee-line can be struck between the socket corners, we stand in need of a few more of these measures. It is a pity that Lord Lyndsay should not have thought fit to declare the results of his survey, for which such careful preparations had been made. The prestige of his and his assistants' names in science must have given considerable weight to their determinations. Besides, the facilities that he left for any future measurer, such as Mr. Petrie, to go over the same ground and make use of the same stations, would have afforded an excellent means of checking one result with the other, and perhaps detecting some small constant errors, which might otherwise escape notice.

Some months back I made a few notes, in the form of a letter to Prof. Smyth, on a coincidence which I thought I had traced in the Passage system of the Great Pyramid. By trying to put too much in a small compass I failed to make it intelligible. Having gone over it a second time, I was rather surprised that no notice was taken of it; the more so that he had been uniformly very kind in answering previous queries, some of which were very trivial. However, I am glad to say I found that by some oversight the letter was never posted. I send you the substance of it in case you should think it suitable for your columns.

It arose out of a consideration of the width of the Entrance Passage, which is also substantially the same in the other two primary Passages, the first ascending and the horizontal. It was claimed as a proof of the employment of the Egyptian 20·7 inch cubit, Sir Isaac Newton specially considering it in that light. As, however, one of his principal data has been since found to be utterly without foundation, I think we are justified in assuming that he would have hesitated before pronouncing his emphatic dictum on that point had he had the accurate information we now possess.

Convinced that every finished detail has some significance only brought out by purely Pyramidal tests, I tried to find some explanation for its peculiarly fractional dimension on these grounds. At first I thought it might in some way be connected with a measure of the arc of the circum-polar star included in the field of vision. Realising during these studies that the Passage was commemorative rather than observatorial, and that the segment was a constantly varying quantity, I gave up this view as untenable.

But when I came to regard it in connection with the transverse section of the three passages alluded to, I got a better result, and one which I think is the correct one. It was as follows:—the transverse sectional area appears to me to have been designed to be equal to the area of a circle generated by a radius one Pyramid cubit in length; thus $(25 \times 2)^2 \times \cdot 7854 = 1963 \cdot 5$.

It will be seen that Prof. Smyth's mean dimensions of the height and width of the Entrance Passage are rather below the requirements of this hypothesis, although one or two single measures would substantiate it (vide "Life and Work," ii., page 36). They, however, furnish us with unexceptionable proof that 4,000 years under pressure, combined with the effects of one or two earthquakes, have produced a trifling amount of reduction in some places. But a better criterion is still extant. I mean, of course, the Portcullis blocks; the South end of the last one providing us with what must have been, at any rate, the minimum size of the first Ascending Passage, as Professor Smyth remarks in a marginal note to his measures of the transverse dimension ("Life and Work," ii., page 50). He there records them as 47·3 and 41·6 British inches; after conversion into Pyramid notation the area comes out $47 \cdot 25 \times 41 \cdot 55 = 1963 \cdot 24$, or within a very small fraction. Again, Prof. Smyth has, I think, correctly interpreted the sum of the vertical and transverse heights as = 100 inches, the symbolic day-step of the Base. On a slope of 26° 18′, the transverse height to meet this view should be 47·27 Pyramid inches, and the corresponding width to produce the π reference I have suggested ought to be 41·54 Pyramid inches, or respectively within $\frac{2}{1000}$ths and $\frac{1}{1000}$ths of an inch in each dimension. I take it this is near enough even in a granite gauge to prove the correctness of both the theoretical and practical measurements.

Is it not singularly appropriate that the celestial polar pointer should be defined as to its theoretical bore by the earth-commensurable unit of measure, combined with π in its most essentially Pyramidal formula as a radius?

(To be continued.)

DEATH OF THE REV. F. R. A. GLOVER.

WE deeply regret to announce the death at Brading, Isle of Wight, on August 25, 1881, of a master and father in Israel, the Rev. F. R. A. Glover, M.A. His end, we believe, was peace, and his work was done. The volume on which he was engaged before his death, "England the Remnant," is still, we understand, unfinished; but we trust arrangements may be made for issuing it as a posthumous work. Mr. Glover leaves behind him many friends, who deeply deplore his death.

FREE LECTURES.—From September 30 next for three months, Mr. Fred. W. Phillips, of 25, Speedwell-road, Edgbaston, Birmingham, will be at liberty to make arrangements for lecturing on our Identity. Mr. Phillips will lecture gratis, but will require his expenses paid.

Digitized by Google

CONFEDERATION.

THE following article, from an American point of view, places the subject of British confederation in a novel aspect. Our friend, the Rev. Denis Hanan (who, we are glad to learn, has recently become a member of the Metropolitan Anglo-Israel Association) writes regarding this American expression of opinion:—"Although there is much in this that we cannot endorse, yet the statement is interesting as an evidence that the minds of men are being more and more directed to that confederation of the Empire which Anglo-Israelites foresee and desire from their point of view." The article is as follows:—

AMERICAN PROPOSAL FOR A BRITISH CONSTITUTION.

The *New York Herald* prints another article on the subject of an Imperial Confederation as a settlement of the Irish question. It says the theory of confederation is as follows:—"Let the Crown recognise the fact that the British Empire is composed of islands, archipelagoes, and continents scattered over the world. Some of these are inhabited by dependent races, as in India, and by savages, as on the Gold Coast; some are mere forts, like Gibraltar, Aden, Hong Kong; some are homes of the English-speaking, homogeneous, self-governing race, like England, Ireland, Canada, Tasmania, Natal. Some of these dependencies must grow into rich and prosperous empires. What will be the effect of allowing them to develop without more intimate connection with the Empire? Parliament to-day is not Parliament, but a club representing everything in the Empire but the people—property, land, hereditary right, universities, beer, railways, atheism, Republicanism, the peerage, the turf, newspapers, the Land League, Scotch Presbyterianism, and the Established Church. All these are in Parliament, but the people are not there—only a picked body of persons calling themselves electors, who are what the Americans would call a 'Ring.' The result is that the great interests of the Empire are overlooked; India is remanded to a bureau, Canada to a department of the Colonial Office. The only questions that really excite the attention of this curious, incongruous Parliament are the game laws, the malt tax, and the possibility to fight some other country. If Ireland wishes to be heard she must push her agitation to the verge of revolution. If India desires justice she must mutiny. Let us suppose a Parliament based on the American model. There would be a senate representing the free sovereign and well-defined political divisions of the Empire—Yorkshire, Lancashire, Isle of Wight, Munster, Sutherlandshire, Manitoba, Natal, Ulster, New Brunswick, &c. Each of these divisions would be equal in the Senate, and the senators be chosen by local representative assemblies. The House of Commons would represent the people fairly apportioned, no members having more electoral power than others; there would be no more rotten boroughs like Liskeard, Radnor, and Calne, no more seats for universities. Such a Parliament would in truth as in name be the voice of Great Britain; its will would be respected and felt throughout the Empire, and its first effect would be to pacify Ireland." The *Herald* closes thus: "We are persuaded if the ideas we advance for the settlement of the Irish question had been adopted by Lord North before our revolution, the revolution would never have occurred. To adopt them now may prevent another revolution of a still more disastrous character."

We watch with great interest this constant recurrence of men's minds to the same idea—namely, the federation of the component elements (now disjointed) of the mighty British Empire. First we have a glowing article on the subject from some British writer at home; anon, a voice from Melbourne proclaims the necessity of the measure; next we hear from Canada that it is the fact of the day requiring instant settlement. French writers discuss it; an American alludes to it in tones of gravity; Irishmen want it, as they desire thus to break the cohesion of the United Kingdom at home; and, finally, writers in Bombay advocate it, military and naval men constantly discuss and recommend it, and to all Anglo-Israelites it is, and has long been, obvious that confederation must, sooner or later, be accomplished, to do for Israel's Empire what God told Jacob should be its final development, "a nation and a company" (or confederation) "of nations" (Anglo-Israelite nations) "shall be of thee" (Gen. xxxv. 11). Does anybody doubt that this will yet be an accomplished fact as regards our presently loosely-joined British Empire? Except the extreme party, who regard any interests beyond the four corners of the British islands as elements of danger to our body politic, we suppose there is no other sane person in our midst who, if he reflect at all, can fail to see that the tendency of all this will be ere long to draw the Anglo-Saxon, English-speaking, British peoples together in one vast bond, or confederacy, commercial, national, political, for purposes of defence and mutual protection. This is what French politicians foresaw and predicted some time ago, and did not conceal their dissatisfaction and dread of the prospect. It is what naval men of scientific attainments, such as Captain P. Colomb, and other far-seeing professional men, have long declared to be the pressing necessity of the Empire, one which must be carried into the domain of practical politics soon, if the nation is not to be disintegrated and utterly destroyed forthwith. For, behind the idea of confederation there dimly appears the spectre of the "great earthquake woe," which, throwing into terrible confusion the Gentile nations of Europe and of the world at large, will press with great urgency and force upon the British and American peoples the necessity of political international union against a common danger, and of self-preservation against a cataclysm which will convulse all nations in the Roman earth. It will, in short, produce an effect upon the Anglo-Saxon lookers-on similar to that on Noah and his sons when the wreck of the habitable world was first realised by their minds; and on Lot, his daughters, and his wretched wife, what time they first perceived the horrible fate of the homes of their faithless daughters and of their sons-in-law, engulfed in the terrors of that dreadful morning, when the cities of the plain were destroyed by the fiery deluge of God's wrath. That fiery storm whose horrors we may guess when we look down on the bituminous, poisonous waters of the Dead Sea, even at this immense distance of time from the date of the catastrophe, was but the faint shadow, we may be sure, of the earthquake-woe now impending, one which God's Word tells us, in tones of terror, will be "an earthquake such as there was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18). What mean these dreadful words? Can we think on them or realise their import now without a shudder? They tell of wars, commotions, destructions and revolutions, with bloodshed, death, and political upheavals and convulsions, utterly unknown since men were located on this world of sorrows. A "woe" to which all previous woes, to which Noah's deluge, and Sodom's destruction, to which the French revolution and the massacre of St. Bartholomew were simply incomparable. Can our readers doubt, then, that events so utterly unparalleled and so fearful in their aspect, will drive the Anglo-Saxon nations to combine, and thus form a confederation of nationalities which will enable them to await the result of the European conflicts with composure, and to prepare for their own time of trial—"Jacob's trouble," the one that God's Word emphatically describes as, "alas! for it is great" (Jer. xxx. 7).

In what way confederation will be brought about, what political changes it will call into being in our national life and constitution, we stop not to inquire. Our God will provide for Israel's wants, and at the right time, and in the right way, will effect the thing that is to be. What we want is "the federation of the Anglo-Saxon nations," and that we shall have it without fail, we are sure, because God's Word tells us that from Jacob's seed shall arise "a nation," the nucleus, and "a company of united nations," as its latter day development. We see the embryo states formed and forming before our eyes to day. We look with longing, wearied gaze for the confederation yet to come, because when that great promise is fulfilled, we know that the glorious advent of the Master, Jehovah Jesus, will be near at hand. "Even so, come, Lord Jesus, come quickly" (Rev. xxii. 20).

WHERE ARE THE LOST TEN TRIBES? By W. Greig. Post free 7d.

THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION, AND PROGRESS IN NEW ZEALAND AND BRISBANE.

We are glad to find, by circulars issued by the Metropolitan Anglo-Israel Association, that the business of the Society is now removed from 334, Strand, W.C., to Palace Chambers, 9, Bridge-street, Westminster, S.W. This betokens enlargement, increase of public interest in the work, and advance of the Metropolitan operations which, taken together, constitute signs of prosperity. At the late meeting of the Association held in the new rooms in Palace Chambers (August 16, 1881), plans were adopted for more extended operations after the holidays. The secretary read a letter also from the secretary of the "British-Israel Association of Christchurch, New Zealand," dated June 18, 1881, to the following effect:—

At a meeting of the Association held on May 27 last, the following resolution was unanimously adopted:—"The British-Israel Association of Christchurch, seeing the need of union between Great Britain and the colonies, desire affiliation to the Metropolitan Anglo-Israel Association, London—the Secretary to communicate with that Association on the subject."

In accordance with the foregoing resolution, I have now great pleasure in requesting you to bring the wishes of this Association before the notice of your Committee, for their favourable consideration. An early reply, stating the result, would greatly oblige. This Association was formed on September 16, 1880, and now numbers fifty members.

Great interest in the Identity has lately been awakened here; but we suffer very much from the want of literature, as it is very difficult to obtain any works on the subject at all, and, consequently, we are not able to take as great an advantage of the spirit of inquiry as we should like.

In order to supply this want, we are sending home by this mail for books, through your Association. With best wishes for the success of your Association,

Believe me, yours very truly,
R. G. Filleul, *Hon. Sec.*

This gentleman also forwarded a newspaper cutting, describing the ceremony of laying the foundation-stone of a new Jewish synagogue, to be erected close to the old one at Christchurch; of which their president, Mr. T. S. Lambert, was the architect. The congregation was established in 1864.

Mr. Anderson begs to intimate that he will be happy to lend the interesting account he has received of the proceedings to any *bonâ fide* applicants who may address him by letter.

From Brisbane we have, as editor of the Banner, received satisfactory accounts of the Brisbane (New South Wales) Association. The June number of the *Anglo-Israelite* (vol. ii., No. 4) has been kindly sent us by the editor; and we are (as usual) well satisfied with the literary efforts of these distant friends to advance our cause so far afield.

Two articles from the Banner are transcribed into the *Anglo-Israelite* for June, with adhesion and approval—namely, one on "Progress," and another entitled "Waiting" (Banner, vol. iv., page 342, No. 192). We are glad the latter has found sympathetic readers at the antipodes, for we deem the subject of the article of immense importance nationally, and the very key-stone of our Identity arch. In reference to the subject of quotations from the Banner into other Identity journals, we have noted with satisfaction that the reprint of a Banner article, "Mazzaroth," into a late No. of the *Heir of the World*, without acknowledgment, was an accident. We have felt jealous for those who honour us with valuable literary help that their articles, if quoted by our brethren in distant parts, should be acknowledged as contributions to the Banner. We assure our friends in Brooklyn, New York, and the worthy editor of the *Heir of the World* in particular, that we have felt no *offence* in regard to this matter, but only wish that others should do by us as we make a point of doing by them.

We ourselves are under deep obligations to the writings of others, as our readers are well aware; but we endeavour, as far as we can, always to acknowledge the source of our information and inspiration, as a matter of mere justice. We thank Mr. G. Greenwood for his words of "acknowledgment" at page 238 of his August No., and we beg, in reciprocating his sentiments, to record our deep thankfulness that the papers which see the light in Banner of Israel are regarded, not only in Brooklyn, United States, but in Brisbane, Australia, as helpful to our cause. Praise be to God who sends us this help; and we, for our parts, thank Him, too, for the valuable matter constantly appearing, not only in the *Heir of the World*, in the *Anglo-Israelite*, of Brisbane, and in *Our Rest*, of Chicago, but also in the magazine which is so ably edited in Sydney, and in those which fortnightly and monthly are published in London.

We regret very greatly that our slender Banner space is so urgently wanted for original matter, for which we can find no room, that we are unable to quote in our own issues even one of the many papers which we desire to re-publish for our readers' information and satisfaction from these valuable Identity publications named.

AN IDENTITY.

Although the faculty of perceiving and understanding analogies is inherent in humanity, and consequently co-extensive with the race; it is developed in a higher degree in some persons, and in some communities than in others. The common opinion that the inhabitants of mountainous countries possess this faculty in a higher measure than the inhabitants of the plains, seems to be sustained by facts. Within the borders of our own island it is quite certain that the Scotch and the Welsh employ figures more readily and relish them more intensely than the English. How far the difference may be directly due to the physical configuration of the country cannot, perhaps, be accurately ascertained, but, doubtless, the mountains contribute indirectly to the result, by rendering access more difficult, and so producing a greater measure of isolation.

It is an acknowledged and well-known fact, moreover, that the inhabitants of Eastern countries are more prone to employ figurative language than the peoples of Western Europe, but it is difficult to determine how far this characteristic is due to the meteorological and geographical features of the continent, and how far to hereditary peculiarities of race. Looking merely to the physical features of their country you might expect that the inhabitants of Palestine would possess in a high degree the faculty of suggesting and appreciating analogical conceptions; the peculiar history and jurisprudence of the people must have tended powerfully in the same direction.

Accordingly, as might have been expected from the circumstances of the nation, it appears in point of fact on the whole face of the Scriptures, that as the institutes of the commonwealth were symbolical, the language of the people was figurative. They were at home in metaphor; it was their vernacular. The sudden and bold adoption of physical forms in order to convey spiritual conceptions did not surprise, did not puzzle them. "Ye are the salt of the earth." "Wheresoever the carcase is there will the eagles be gathered together," fell upon their ears, not as a foreign dialect, but as the accents of their native tongue.

[Extract from preface to vol. of "New Testament Lectures," by late Rev. W. Arnot, F.C. (High), Edinburgh.]

Banner Supplement Fund.—Mrs. Nichol, Perthshire, 5s.; Miss Stuart, Rosemount, 5s.

Israel's Hope and Destiny for September contains an article by Alexander MacPhail on the Mystery of the Anti-Christ and the Prophetic Kingdoms Unsealed. The annual subscription is 2s. 6d., post free.

Digitized by Google

MR. GOODHART'S VIEW OF ANTI-CHRIST.

By the Rev. Herbert Marriott.

The strange predictions of fighting Jews, and the exhibition of an individual whose portrait is sketched beforehand by St. Paul in his Second Epistle to the Thessalonians, have not a little surprised many minds. In support of his views, the Rev. C. J. Goodhart referred cursorily to Zech. xiv., Rev. xix., 2 Thess. ii., and Dan. xi. 36—45. In reply to his conclusions, *seriatim*, it is first to be observed that Zech. xiv. forms part of a continuous prophecy. It commences with chap. xii. (the three preceding chapters being an extract from the writings of Jeremiah), and the contents of the three chapters may be thus concisely sketched:—

Chapter xii.—The first restoration; Gentile oppression, and final deliverance of Jerusalem, with the conversion of the Tribe of Judah. (Some detail of the above in the two succeeding chapters.)

Chapter xiii.—The atonement effected by Messiah at the hands of guilty Judah.

Chapter xiv.—The consequent destruction of Jerusalem by Rome. The resuscitation of the rejected Tribe, their true conversion to Messiah, restoration to Judea, and safe deliverance from invading Gog.

There is only one word in the whole of this prophecy which gives any countenance to the notion of fighting; and that word is *lakhem*, in chapter xiv. 14, which our translators render, "Judah shall fight at Jerusalem." But, unfortunately for our version, this translation contradicts all other prophetical references to the same event; in fact, the prophecy is isolated as it stands in the English Bible, and out of harmony with other Scriptures. The tenor of Isaiah, Jeremiah, Ezekiel, Daniel, and the greater part of the minor prophets, is to the effect that, after restoration, Judah will dwell safely, not on account of a large standing army, for our whole nation will dwell safely in unwalled villages, having neither bars nor gates, but on account of the special protecting care of Jehovah, who has said, "Touch not Mine anointed, and do My prophets no harm." Hence we are, as usual, driven back upon the Hebrew root.

The primary meaning of this root, *lakhem*, is *devouring;* and when used in Joshua, Judges, Samuel, &c., generally signifies victorious conflicts or successes; and might be equally well, if not better, translated by the word "conquered." That it does not necessarily involve the idea of *a personal conflict* is set beyond all doubt by Exod. xiv. 14; and to this passage I would refer in support of the meaning which I should attach to the word in Zech. xiv. 14, "Judah shall overcome at Jerusalem;" and this translation is in perfect accordance with Ezek. xxxviii. 19, 20, and all other prophecies, which the Authorised Version is not. No; there will be no trial of arms, no unconverted Jews —such romantic theories are the result of clinging to a partial statement detached from its context, in preference to the accumulated sense and teaching of all our prophets.

Again, in dealing with Rev. xix., Mr. Goodhart wholly misses the mark. We have there the political resuscitation of the remnant of Jacob fulfilling the prediction of Jer. xxxi. 22, restored to the inheritance of our fathers, and rejoicing in anticipation of the glorious appearing of the great God, even our Saviour. Then follows the Russian invasion of the land; this Eastern anti-Christ having united with himself the forces of the Western Papal Anti-Christ; and entering upon his scheme of spoliation and destruction in order to acquire the accumulated wealth of the restored Tribes. Here, again, we have no fighting with carnal weapons, or detached bodies of Jews different from other Jews, according to Mr. Goodhart's view, but an utter, and final, and irretrievable overthrow by the Lamb Himself, in strictest accordance again, as in Zech. xiv. 14, with the plain teaching of Ezek. xxxviii. 19, 20.

Then we come to 2 Thess. ii., in which St. Paul describes the little horn of Dan. vii., being neither more nor less than the dominant Papal Anti-Christ destined to fall, as above, at the coming of Messiah; and, as He comes not twice, but once, at that particular appearance set forth in Ezek. xxxviii. 20—whereby it is to be incontrovertibly discerned that the Papal and Greek Anti-Christs will be leagued together, and perish together, "every one by the sword of his brother," according to Dan. vii. 11, 26, and ii. 44, as well as 1 Cor. iii. 17, and other distinct declarations of our prophets, among which I cannot do better than transcribe the words of Zeph. iii. 8: "Therefore wait ye upon Me, saith Jehovah, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all *the earth* (2 Pet. iii. 7—10) shall be devoured with the fire of My jealousy."

Thus far, then, we have met with only one event, detailed by different prophets, set forth in different terms; but still one only catastrophe—namely, the utter dissolution of the "*malche eretz*" of Psa. ii., who have set up their proud horns on high, in order that Israel may at length obtain, under his own David, the iron sceptre promised to him as himself the inheritance of Messiah and the people of His possession, even as He Himself has applied the promise in Rev. ii. 26, 27; and as to fighting Jews, and other Jews not fighting, there is not a word about them, for Jehovah will fight for us, and we shall hold our peace in the day of our deliverance—not Judah's only, but that of all our Tribes.

But one passage remains of Mr. Goodhart's selection. It is Dan. xi. 36—45, being the prophecy of the career either of the power designated as "arms" in ver. 31, or of the Mohamedan Anti-Christ seated at Constantinople. Whichever is referred to, the prophecy gives no support whatever to Mr. Goodhart's theory of fighting Jews, and other unfighting Jews. If the whole applies to the "arms," then we have the career of the Roman Papal little horn, and if to the Turkish Power, then we have the final catastrophe which awaits this other Eastern development of the many Anti-Christs predicted by St. John. In any case, the neglect of Ezek. xxxvi.—xxxix. as the great outline prophecy, by the aid of which all the others run on in perfect harmony and agreement, must needs cause endless and hopeless confusion; and I do not see that *this* outline of Jehovah is even referred to by Mr. Goodhart, much less did it form the outline and basis of his views as stated at Bristol.

ISRAEL, JUDAH, AND THE GENTILES PORTRAYED IN THE PARABLES OF OUR LORD.

(*Continued from page* 209.)

The True Vine.

The Lord Jesus Christ, before He ascended up on high after His sufferings, gave His disciples, who were Hebrews—and through them to us, His Hebrew Church throughout the world —a beautiful parable, to teach them and us how He proposed to deal with His true, and also with His nominal followers throughout all time. In doing so, He illustrated His teaching by referring to common things within the experience of all His hearers then present, in the vine-bearing land of Palestine.

"I am," He said, "the true Vine, and ye are the branches" (John xv. 1). We recognise here at once St. Paul's instruction to the Church in Rom. xi. 17—24. The root is "Hebrew-Jesse" (Rom. xv. 12), and the branches are the Twelve Tribes of Israel. The Husbandman is God the Father (represented in Matt. xxi. 33—41 as the Lord of the vineyard).

The branches being the Twelve Tribes of God's people Israel, the inquiry at once arises, Do these branches all bear fruit?

Digitized by Google

The object of cultivating the vine, of course, is that the branches (not the stem, mark!) may bear the fruit, or clusters of rich grapes. The answer is, that by the decision recorded in God's Word, two of the branches (or the House of Judah) are barren. They bear no fruit, since the Lord told them that for their terrible crime against the Son of God, "the kingdom of God should be taken from them and given to A NATION" which *should* answer the purpose intended—namely, that it should bring forth fruit (Matt. xxi. 43).

So St. Paul, too, affirms in Rom. xi. 17, when he states that the branches abiding in the good olive-tree "partake of the root and fatness of the Olive Tree" (Christ). There are branches, then, of Christ's vine—Judah—which will bear no fruit. What does He do with them? John xv. 2 tells us: "He taketh every such branch away." He does not destroy these branches, He "taketh them away," puts them on one side, places them in the Queen's Chamber of the Great Pyramid in separation from the ascending path of the House of Israel, and ignores them for a time. But what of the rest—the fruit-bearing, abiding branches of the House of Israel? "He cleanseth them" by the washing of His precious blood, "that they may bear more fruit" (John xv. 2, Rev. Ver.). The word of God cleanses them—that word which Jesus spoke.

But a caution is needed here. These Israelite branches bear gracious fruit to God's glory; Judah bears none. Will not this marked difference tend to puff up the Ten-Tribed House? It may! So the Lord adds this word of counsel: "Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me." "I am the Vine, ye are the branches." Here is the antidote to pride. The branch is nothing! It is the instrument only of the grace and power which resides in the Stem—in the Hebrew-Jesse, David-root of Christ. He produces all the fruit, but He graciously does it through the branches, by virtue of the sap flowing from the vine stem and root. The fruit is Christ's; the branches are only the boughs and channels through which the power extends and brings forth fruit to God's glory.

Mark here the glorious truth that to bear true fruit is proof positive of union with Christ! A true Israelite is one with Jesus! The fruit he bears to God's glory is the evidence that he is Christ's and Christ is his. The fruit shows that He is abiding in the Vine, and that Christ is bearing fruit through him to the praise of the great Husbandman above. But the passage teaches more than this, which St. Paul also, in Rom. xi. 17—24, points out. It is, that there are not only the Hebrew, abiding branches bearing gracious fruit to Christ—not only the other Hebrew branches which bear no fruit, and therefore temporarily are "taken away" (ver. 2) or "broken off" (Rom. xi. 17)—but there is the strange case of branches in the vine of Christ (nominal Christians) "who abide not in Him," are, therefore, only "withered" Churches, alien branches, fit merely to be "gathered," "cast into the fire," and to suffer the terrors of the fiery deluge of God's wrath, reserved for apostate, Christian, Gentile Europe. St. Paul's figure was just the same. In Rom. xi. 22—24, he said to the *Gentile* ingrafts into the good olive-tree: "Behold, therefore, the goodness and severity of God, towards them that fell severity, but towards thee goodness if thou continue in His goodness, otherwise (or since) thou also shalt be cut off" (Rev. Ver.).

The fate, then, of the ingrafted alien Gentile stock, foreign to the true vine and its Hebrew branches, is to endure for a time as ostensible Christian Churches, barren, fruitless, because not consenting to abide in Christ, the true Vine; seeking new mediators, relying on saints' merits, not alone on the finished work of Jesus, the Jesse-root of David. Their destiny, therefore, is what the Lord declares it must be in John xv. 6, and St. Paul also, in Rom. xi. 22. They must be "cut off," "*cast forth as a branch*," "withered," "gathered" for destruction, "cast into the fire and burned."

Let the reader compare these awful words with Zeph. iii. 8, 2 Peter iii. 7—14, and note the consistency and harmony of the Scriptures. Throughout, and especially in this passage of St. John's Gospel we have considered, the same tremendous truth comes out written as if with a sunbeam. It is clear that Christ's Church consists mainly, in this dispensation, of fruit-bearing branches, which are true Hebrew offshoots of the vine; but with them there are Gentile, alien, false branches, which, refusing to abide in Christ, are destined to be burnt up, withered, and without fruit; while certain branches belonging to the true stem, being temporarily removed because of the same barren nature, are yet, by reason of their origin, and for the fathers' sakes, about to be "grafted in again," for "God is able to graft them in AGAIN" (Rom. xi. 23).

Here is the mystery of Israel and the mystery of the Gentiles too, clearly revealed; and that in a passage of Scripture in which no such teaching has hitherto been suspected to reside. We believe the Lord's words in John xv. 1—9 are a glorious parable, revealing the present and the future destinies of the Christian, Ten-Tribed, British-Israelite Churches, that of the presently discarded House of Judah and of the Gentile nations, ostensibly Christian, as well; the latter of whom, failing to abide in Christ (as is manifestly the case), are awaiting their final doom—namely, "the great earthquake woe" and "the fiery deluge of the wrath of God." But ye, O Israel, for God the Father's unmerited mercy, for the loving Saviour's preserving, gracious care, and for the Holy Spirit's constant guidance and teaching, what do you not owe Him? "Abide in Jesus," and bring forth much fruit—much fruit to the glory of God the Father.

A SCOT, OF MINNESOTA, U.S., TESTIFIES WE ARE ISRAEL.

FROM the *Kinross-shire Advertiser*, of March 6, 1880, we take extracts from the letter of a Scots naturalised American Republican, evidently a great admirer of Lord Beaconsfield, one who bears such strong testimony of our Israelite origin that he must be clearly an Israelite in belief himself.

Regarding our present political condition—the general election pending when he wrote—he was of opinion that it mattered little whether Lord Beaconsfield or Mr. Gladstone were in power.

"It cannot materially alter," he said, "the destiny of the British Empire, for a greater than either is at the helm, and as long as she continues to be the first evangelising Power in the earth, so long will she continue to play a prominent part in shaping the affairs of the world. Let us glance briefly at the situation as it stands now. Queen Victoria, as Empress of India (with or without the scientific frontier) stands acknowledged the greatest Mohammedan sovereign in the world—taken in connection with the handful of Englishmen who govern India. This certainly is a literal 'dwelling in the tents of Shem.' She is also the greatest Christian sovereign of the age. Certain it is, when asked by some Pagan or Mohammedan prince the secret of Britain's greatness, she is said to have pointed to a Bible lying near. This, at least, is the avowed principle of the head of that government. When the Russo-Turkish war broke out men in this part of the world were confident that it would result in the total downfall of the Mohammedan power—the drying up of the river Euphrates, mentioned in Revelation—but upon more mature thought were convinced that this was only the beginning of the end. . . . Now let us move a little aside, and take yet another view briefly. 'In thee shall all the nations of the earth be blessed,' cannot, in the light of human reason, refer to the outcasts of Israel; or, rather, to the descendants of the Two Tribes inhabiting Jerusalem, when they spurned and crucified the 'King of kings and Lord of lords.' Where, then, shall we

look for the descendants of the other tribes is a question that has puzzled the Christian world? Let some of your readers, whose delight is to dabble among the musty archives of antiquity, take the Dalrudini of ancient Scottish history, trace them to Ireland, where he will find on some island in some lake an ancient tomb called 'Jeremiah's tomb,' on which is inscribed upwards of a thousand Hebrew words (this is rather vague, but the best start I can give him). Let him trace that people through ancient Gaul to South-Eastern Europe, and perhaps to Samaria. I do not mean to assert that he will be able to prove to the world (or even to himself), but he will probably make out a strong case that a principal factor in the British people are the children of Abraham by lineal descent, as well as by covenant promise. Certainly through her (Britain) have many of the nations been blessed, especially during the present century. She has carried to them the *Gospel of peace* and civilisation. *She carries the Bible in one hand and the sword in the other*, and who will deny, in the face of the events of the present century, that the sword seems to be, under Providence, the most effective means of reaching some of those nations; thus, 'He maketh the wrath of man to praise Him.'"

The Kinross-shire man, now a Republican, is evidently a well-read Israelite, though he does not wish to appear fully to have accepted the new views. He has hold of many of our identifications, and uses them warily upon a hostile editor, and upon an indifferent public. He has hold of—1. The British monarchy; 2. Israel's heathen and Mohammedan Empires; 3. The Christian nation; 4. Israel's reverence for God's Word; 5. Therefore her Protestant character; 6. Israel's evangelising functions; 7. Her possession of the oracles of God. All these he refers to the British people, and argues therefrom that we, therefore, are verily Israel. We look on the worthy Scot's message from the United States as a sign of "progress," and urge our British folk to note it accordingly.

ISRAEL "THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH," IN REGARD TO THE BEAUTY OF HER CHILDREN.

An article, published by the *Daily Telegraph*, of December 1, 1880, regarding "the beauty of English children," must find a place in the Banner of Israel, for it puts before us a point of national excellence which is obvious to everyone who has travelled much, and it thus is a clear Identity. From the time when the early British children, sent as slaves to the banks of the Tiber, prior to A.D. 597, were accosted by Pope Gregory the Great as "*Non Angli sed angeli*," on account of their great beauty, right down to our own present days, the beauty of the British "olive branches" of the good old "olive tree," rooted in this soil, has been quite proverbial.

It is true, the editor of the *Daily Telegraph* added to his eulogy of well-nurtured British youth a sad picture of the contrast our police courts and coroner's inquests constantly furnish and exhibit of the terrible effects on our "gutter children" of parental neglect, drunkenness, and vice. This is only too true. The exceptions, however, prove the rule, and show that but for the fearful woe of Ephraim, and the terrible penalties drunken British parents transmit to their innocent offspring, the children annually starved and neglected, and thus really murdered by their degraded parents, would have lived to be robust and comely children, exhibiting in their own circles the truth of the blessing of God upon the race, making them, even in their poverty, "the head and not the tail" in the matter of personal beauty and appearance.

Our own testimony regarding the children of the honest and labouring poor of Bristol was recorded at page 159, vol. iv., No. 173 of the Banner, and there we stated that the multitudes of children we saw on the day in question in one of the poorest suburbs of Bristol, were for the most part fair to look upon, possessed of "bright red cheeks of healthy childhood," were well fed, well nurtured, and comely withal, if somewhat dirty, by reason of a sunny day's holiday romp in the open streets. To meet the case of the sad exceptions alluded to by the *Daily Telegraph*, our only hope is in the speedy bestowal on our race of God's promised blessing of the outpouring of His Holy Spirit on the masses, with the new covenant spoken of in Jer. xxxi. 33; Heb. viii. 10. Given that, the woe of Ephraim will surely disappear; the infant lives of thousands of our criminal and drunken Israelites will be annually spared; the money cost of vice and profligacy will be saved; young children now sacrificed every day will be thereby fed, clothed, educated, and brought up in the decent love and fear of God, which are quite compatible with poverty and the humblest station of godly life. Then in truth the excellence and superiority of British children, in the matter of personal beauty, as compared with those of the Gentile races, will be more marked than it is even now, and Israel will be allowed by all the world to be the head and not the tail, above only and not beneath, as to the beauty of their little ones *universally*. The extract from the *Daily Telegraph*, to which we desired to draw attention, is as follows:—

> English children enjoy the rarely disputed reputation of being the prettiest, healthiest, and most engaging juveniles in the whole world. An international congress of mothers, doctors, and nurses could come, we should say, to no other conclusion. Our American kinsfolk, notably the good people of New York, Boston, and Philadelphia, dress their olive branches up to our standard, and fancy that they run us hard in the way of charming little boys and girls; but their climate is against them; they spoil their bantlings; they overfeed them, and allow them to sit up too late at night; and their ridiculous practice of allowing very small girls to wear valuable jewellery robs American childhood of half its beautiful simplicity. As for French children, attired in exquisite tastefulness they are so elaborately artificial that it is hard to tell where one of the "petites demoiselles" who trundles her hoop or plies her skipping-rope in the Garden of the Tuileries ends, and where one of the dolls from the toy-shops of the Galerie Vivienne begins. In Italy and Spain the exhausting and enervating heat of the climate brings the young ones to the complexion of English children who have been kept too long in India. Turkish babies are delightful; but the little girls are apt to run too much to fat. Negro babies are, by some, thought charming—but they are black. German children are chubby, but degenerate into "pudginess," and their hair is too frequently of the hue of tow. Excessive heat and cold in Russia, and the over-indulgence of Russian parents, make Muscovite children very like American ones; while Swedish and Danish children, albeit sturdy and ruddy enough, are somewhat rough-skinned. As for Holland and Switzerland, Dutch little boys smoke pipes, and Helvetian little girls wear spectacles; and they are thus altogether out of court. It is all very well to sneer at "Chauvinism" and "Podsnappery," but the claim of British children to supremacy among their kind must be resolutely upheld. Why are they the envy and admiration of surrounding nations? Principally, perhaps, because the Briton comes of an exceptionally mixed stock; because our climate, all abominably disagreeable as it may be, is a temperate one, and continues to verify the contention of King Charles II., that, in the course of every year, more days can be passed in the open air than in any other country; because in the open air our children pass the best portion of their time; because they are sensibly fed, mainly on farinaceous substances; because they are continually and unmercifully, but beneficently, washed and scrubbed; because they go to bed early, and begin to learn to ride almost as soon as they have learned to walk.

The worthy editor of the *Daily Telegraph* was of opinion that the exceptional beauty of our British children was accounted for by the fact alleged, that the race "comes from an exceptionally mixed stock." But there is no mixture of this stock, which is all of one origin, and that the Hebrew. Ancient Britons, Saxons, Angles, Frisians, Danes, and Normans, had all of them the same pedigree, that derived from the Ten Lost Tribes of Israel.

Digitized by Google

The much abused, but really excellent British climate, is also credited with contributing to the beauty of our little ones, and the out-of-door life they lead, the washings and the scrubbings they undergo, horse exercise, and even early going to bed, are all assigned as causes contributing to the same end—namely, our supremacy over all Gentile races in the matter of infantile and childish loveliness.

But all these are secondary causes. What put the British race into this splendid climate? What gave British parents this wisdom to see that early rest, and free use of soap and water, with horse exercise, were good for their children? and why do these things combined make them more comely than continental youths and maidens; nay, even more beautiful than their American youthful brethren? What says the Word of God? Speaking of Christianised *Lo-Ammi* Israel, the Lord said, by the mouth of His prophet Isaiah (chap. lxi. 9), "And their seed (that is, their *children*) shall be known *among the Gentiles*, and their offspring among the people; all that see them shall acknowledge them that they are the seed which the Lord hath blessed."

This must perforce relate to personal appearance and its excellence; for the mere bare sight of Israel's children will satisfy the Gentiles that they are God's blessed ones; "the head and not the tail," therefore, in personal beauty and loveliness. In Isa. xliv. 3, also, the promise seems to be to Israel's children; for the Lord promises "He will pour His Spirit upon their seed, and His blessing upon their offspring" (children), all of whom are "taught by the Lord" (Isa. liv. 13). They must needs be a blessed generation of young people—lovely in character, lovely in disposition, and, as we see by other texts, lovely in person too—"the head and not the tail, above only and not beneath" the children of the Gentiles in personal graces and personal accomplishments. Israelite mothers! Israelite fathers! and ye Israelite children too, praise ye all the Lord together!

A SHEFFIELD-BUILT ORGAN IN PARIS.

The Head and not the Tail, Above Only and not Beneath, Even in Organ-Building.

The new organ built by Messrs. Brindley and Foster, Sheffield, for the English Church in Paris, having reached its destination, M. Guilmant gave a recital last Tuesday. *Galignani's Messenger* contains the following paragraph, from which it will be seen that Messrs. Brindley and Foster's instrument reflects great credit upon their workmanship:—"Yesterday afternoon was given before a very large audience a brilliant recital on the new organ of the English Church, Rue d'Aguesseau, by M. Emile Guilmant. The programme, consisting of the compositions of Handel, Bach, Mendelssohn, Chauvet, and Lecrambault, was specially adapted to test the qualities of the new instrument. The result was a complete and most gratifying success. The instrument is one of great power and beauty, filling the church with the sublime melodies of Christian worship described by the poet as 'the holy baptism of sound.' This beautiful instrument reflects the highest credit upon its builders, Messrs. Brindley and Foster, of Sheffield. They have most honourably and faithfully fulfilled every condition of their contract, and have furnished an instrument of which any manufacturer in the world might be proud. It takes an honourable place among the best organs in Europe. We cordially congratulate the builders upon the perfectly successful manner in which they have executed their work. It will advance their international reputation as reliable and accomplished manufacturers. We commend most heartily the sentiment of national and patriotic pride which led this congregation of the English Church to entrust so important a commission to their own countrymen, *for it has established conclusively that in this branch of artistic manufacture England holds no second rank, and can honourably compete with all other nations.* It is a rank of which every Englishman may be proud, and may point to as an evidence of national skill. We congratulate the popular pastor of the Church, the Rev. Mr. Moran, for the signal success of his indefatigable zeal in the good work of rendering the services more efficient and attractive. In but a few months of pastoral direction he has secured a splendid instrument, worthy of the part assigned to it in the religious services of the church."—*Sheffield Daily Telegraph*, April 23, 1881.

THE PROPORTIONS OF ROMANISM TO PROTESTANTISM IN THE ENGLISH-SPEAKING WORLD.

"The population of the United States for 1880 has been officially returned as 50,152,866. Of this number the Roman Catholics claim 6,000,000. The population of Great Britain and Ireland is estimated at 36,000,000. Of this number 6,000,000 are Roman Catholics. Total population of United Kingdom and United States, 86,152,866. The population of the United Kingdom in 1801 was 16,237,300, of the United States, 5,305,925—total population of the two countries in 1801, 21,543,225. Without including the colonies, the English world has thus quadrupled in eighty years. In 1801 the Roman Catholics in the United Kingdom and the United States were about 6,000,000 to 15,000,000 Protestants; that is, they were a little less than one in three of the population. In 1880 the Roman Catholic population of the two countries is 12,000,000 to 74,000,000 Protestants; that is, in the eighty years, from a third it has come down to barely a seventh of the whole. In other words, while Roman Catholicism has doubled, Protestantism has become five times greater in the eighty years. France, the oldest son of the Roman Catholic Church, in 1801 had a population of 27,349,003; in 1876 it had increased to 36,905,788; that is, it has added a fourth to its population in 76 years. Austria, another chief support of Romanism, does not seem to be increasing much more rapidly than France. The wars of Napoleon made considerable changes upon its extent, so that for the purposes of comparison we cannot well go earlier than 1818, when its population was 28,413,482; it is now 37,700,000, of whom 3,509,013 are Protestants. Protestantism is, therefore, rapidly increasing, whilst its old enemy is doing little more than holding its ground."—*Christian Treasury.*

We find the above quoted in the *St. James's Chronicle*, and think the statement so apposite to our subject that we feel bound to record the facts in the Banner. They are important to our cause when we recollect that the Protestants *par excellence* (or God's witnesses, Israel) are the British folk. It is something for us to know that our British races are increasing, while their spiritual enemies, the followers of Popery, are greatly on the decrease in proportion. And what gives us the advantage? What else but the gift of God to Abraham and his seed for ever—namely, the multitudinous seed? Israel increases according to the promises. The Gentiles, not being Israel, must decrease. They do not multiply as fast, or indeed, anything like it. In short, while the Gentile races in a given time doubled their populations, the British have quintupled theirs! The ratio is five to two in favour of Israel. And surely these facts are too remarkable to be passed over, and they challenge remark.

Why are we, of all the nations, so prolific, unless it be that we are that very race to whom God gave, by oath and promise, this unique gift (one which is peculiarly His to bestow) of rapid reproduction? (Gen. xxii. 17; Hosea i. 10; Zech x. 9; Rom. ix. 27). We see, then, God's hand at work giving Israel (the witnesses) the supremacy in numbers and the heirship of the world. He does it by means of the primeval promises to our forefather, which secures to his seed the wonderful fecundity that gives them the numerical superiority, and which will certainly at last furnish them with the preponderating power that will make them the masters, or heirs, of the world.

We have heard lately that certain missionaries arrived from China consider the heathen there the most rapidly increasing people in the world, because they number four hundred millions already. We answer to this, "Who has censused the Chinese?" What accurate knowledge have we of their actual numbers? It is suspected that the estimate of four hundred millions is a gross exaggeration, and that two hundred and fifty millions would be nearer the mark. To suppose, as some do, that they are the Ten Tribes on account of their marked fecundity, is to

accept one sign and neglect the rest. If they be Israel, do they occupy the desolations of the earth as colonies? Have they Israel's wealth? her Gates? her naval supremacy? her immunity from invasion and conquest? her insular and Western locality; her heathen empire? her Christianity? her world-wide evangelising functions? her Sabbath? her decalogue? her blossoming and budding faculty? her Bible and her tract societies? her love of souls for Christ's sake? her wondrous increase leading her overplus to go out into the earth, like spawning fish, to colonise it, and raise up, in the four quarters of it, "a company of nations," in loving federation with the parent stock?

China has not one of these marks, identifications, or signs—not a single one—and, we may add, she is not God's "witnesses," or Protestants, since she is sunk in degrading idolatry herself; has not known the Gospel, or Christ, or the redeeming love of her Saviour; and thus is totally disqualified from answering to the description of Israel, whose destiny (now under fulfilment by the British) is "to blossom and bud, and FILL the face of the world with fruit" (Isa. xxvii. 6). Fruit of increase, and Gospel fruit as well.

OUR IDENTITY AT BANGOR.

OUR friend Lazarus has, as our readers know, been delivering three lectures in Bangor, under the presidency of three men of station and position—namely, the Dean of Bangor, Archdeacon Evans, and Mr. Price, the Head Master of the Normal College. We have heard the results of these meetings, and they are so satisfactory that we purpose to use the information we have received, and in the words of our informant—the lecturer himself—communicate them to our friends.

The programme of the three lectures had been arranged by the local friends of our cause; and it had been decided that the admission should be by payments. They were fixed at one shilling a seat, and the result was an attendance of between forty and fifty each evening. The room being small it was considered this was very satisfactory.

The Dean of Bangor opened the first meeting, and spoke admirably in favour of the Identity. He said we ought to be thankful to anyone who would come forward to throw light on the Word of God. He had not studied the subject to be brought before the meeting, but he was certain God's chosen people must be "*the chief of the nations.*" He recommended the audience to listen patiently, and with minds prepared to learn; and then go home and search the Scriptures to see if these things were so. He summed up his observations by saying that whether we were Abraham's seed according to the flesh or no, it behoved all to be so spiritually—"For he is not a Jew who is one outwardly"—that is, by mere descent.

We think the above was a remarkable utterance for a divine who has not yet studied the evidence. We predict that the Dean of Bangor will not be long in embracing our Identity; and since he has advanced so far on the road with us that he is convinced that God's chosen people must be "the chief of nations," we give the Dean the choice of Christendom, and ask him to indicate the nation in all Europe which answers to the signs God gives us, and tell us which is the chief? which one holds the Gates? which possesses the Heathen and the Colonial Empires? which the wondrous wealth? which has a home never invaded by the foreign foe? and is mistress of the seas? Let the Dean put his finger on the nation answering to the whole of these particulars, and he has indicated "the chief of nations," and none other, as he will have to confess, than the British race.

Mr. Phillips tells us his first lecture was attended by about eight of the chief clergymen of the neighbourhood; and all seemed attentive and interested. Not one demurred to his statements, or made objections. The Dean had to leave before the meeting was over, when Archdeacon Evans took his place. At the end of the meeting he said that he, too, recommended those present to study the question, and intimated his own opinion that it was not at all "a shallow or improbable matter;" but, on the contrary, reasonable, and, on the face of it, true as well. He also admitted he had not given the question attentive study or investigation. He traced the migrations of the Cymry from Media to Britain, and said the best authorities were of the opinion that "the Khumri and Israel were the same people."

We observe again of Canon Evans that he, too, is ripe to profess Israelism; for with his reported sentiments he is an Anglo-Israelite already, and we shall be glad to announce him to be such, if he will authorise us so to do.

The second lecture was to have had for its chairman Colonel Sackville West; but in his unavoidable absence Archdeacon Evans again presided. Colonel Sackville West, however, wrote to express his personal interest in the subject, and his desire to learn more about it.

Mr. Price, who presided on the third occasion, spoke encouragingly and well. He said that on the second evening Mr. Phillips had *proved* the descent of the Khumri from the Israelites through Omri, the founder of Sâmaria; and he gave a *résumé* of the historical points advanced by the lecturer, and did good service to the latter. Mr. Price asked all present to notice the unique and special blessings showered upon Joseph by his God, and said that a remarkable fulfilment of the same was shown in the history of Britain. "If," said Mr. Price, "Joseph's blessings were peculiar and unique, and Britain's blessings exactly tally with the Biblical descriptions of Joseph's blessings; if, also, the one are not unique in one way, and the other in a perfectly different direction; but if both exactly agree, and both are substantiated by history, as is the fact, then our descent from the Ten Lost Tribes, as maintained by Lazarus, seems a strong case, worthy of serious attention. The speculation may seem wild and impossible, yet there may be truth in it after all."

Such is the satisfactory report of a most satisfactory triad of lectures. Mr. Phillips has been most warmly supported by the clergy of Bangor and its neighbourhood on the three occasions in question. He is quite right to come to the resolution he has arrived at—namely, no longer to consider the shepherds of Israel to be opposed to our Identity. We wish our own experience were like his; but truth compels us to declare that as far as our own advocacy is concerned they oppose, they ridicule, repel, and discountenance our subject, and are beyond all comparison our most uncompromising, persistent adversaries. May God open their eyes soon, and bring them to a better mind, and enable them to see and accept this truth.

THE REV. DR. BONAR ANSWERED BY AN ISRAELITE AT HASTINGS.

WE take the following report of an address delivered by Mr. Sargent, of the Hastings and St. Leonard's Branch of the British-Israel Association, from the *Hastings Observer* of December last. It will be found to contain much valuable information; and well answers the Rev. Dr. Bonar's recent attack upon our belief. We hope the Rev. Doctor will return to the charge, and vindicate his somewhat damaged position:—

THE LOST TEN TRIBES.

The following are the most salient points of the paper read by Mr. Sargent at the last meeting of the Hastings and St. Leonard's Branch of the British-Israel Association, in reply to an article by Dr. Bonar, contending against the "Identity" upon philological, historical, and physiognomical grounds:—

Dr. Bonar commences by altogether denying that there is any, even the most remote, connection between the British people and the Ten Tribes, and, in support of this contention, asserts that there is no affinity whatever between the language of the Saxon, Welsh,

English, Celtic, and Hebrew; but he fails altogether in supporting his assertion by proof; the very fault he finds in the arguments of those who differ from him. Those who believe in the descent of the British nation from the Ten Tribes of Israel, are as firm in their assertion that the languages spoken in the British Isles, whether English, Welsh, or Celtic, have their root in Hebrew, as the Doctor is in his denial. They, however, produce ample grounds in support of their argument, which the rev. Doctor does not. This philological question has been the study of many able men, both believers and non-believers in the Anglo-Israel theory. Tyndale, no mean authority, asserts that "the properties of the Hebrew tongue agree a thousand times more with the English than with the Latin." Dr. Thomas Stratton ("The Affinity between the Hebrew Language and the Celtic") shows that there are at least 1,270 words in the Celtic language of Hebrew origin, a large proportion of them having a similar, or nearly a similar, meaning in Celtic to that they bear in Hebrew. In Davies' "Mythology and Rites of the British Druids" will be found a poem of Taliesin's, the concluding words of which are: "My lore has been declared in Hebrew; in the Hebraic tongue have I sung." If there is no connection between the language of the ancient Briton and Hebrew, will Dr. Bonar account for the knowledge possessed of it by the celebrated British bard? The Rev. M. Margoliouth, LL.D., Ph.D., in his "Vestiges of the Historic Anglo-Hebrews in East Anglia," says: "It would be difficult to adduce a single article or form of construction in the Hebrew grammar, but the same is to be found in Welsh," and that "there are many whole sentences in both languages, exactly the same in the very words." Dr. Bonar says that the philological argument "is made of no account" by Anglo-Israelites. The above will show that the rev. Doctor has written without books, without any knowledge of the authors here quoted, or of the works of the Rev. S. Lysons, Rev. B. Wrey Savile, Dr. George Smith, Mr. Cockburn-Muir, and others, all of whom bear witness to the remarkable affinity existing between the Hebrew and the ancient and modern languages of the British Isles. Another of Dr. Bonar's objections to the Israelitish origin of the British nation is an historical one. He says: "The history of the many tribes of which our nation is composed, whether Teutonic, or Saxon, or Caledonian, or Latin, or Scandinavian, is totally distinct from that of any of the Ten Tribes of Israel; but history is, in this case, quite set aside." The reverend writer here affirms that we Anglo-Israelites set history aside; but in making this assertion, does he not do what he accuses us of doing? Dr. Bonar fails to give the history of any of the people whom he alludes to. We, on the contrary, are careful to trace those whom we claim to be our ancestors through the remotest pages of history and tradition. A reference to the works of Herodotus, Strabo, Diodorus Siculus, Pliny, and other ancient historians and men of letters, and, descending to more recent periods, those of Sharon Turner, Rawlinson, Niebuhr, Prichard, Carpenter, Bishop Titcomb, Rev. B. Wrey Savile, Colonel Gawler, and others—writers on the Anglo-Saxon race—would have convinced him that not only have we not set history aside, but that we have studied it carefully, and to very good purpose. All the writers referred to have shown, either directly or indirectly, that the Saxon, Celtic, and other elements of our race found their way into Europe, and ultimately into the British Isles, from Central Asia. Dr. Bonar, it may be presumed, will not deny that the Israelites of old were essentially nomads, and that even subsequently, in their location in Assyria, Medea, and Persia, they retained their wandering, nomadic habits. It is thus evident, from the testimony afforded by "obelisk," "rock," and "inscription," that the "Sakai" and "Saka" of the Persians, the "Gimiri" of the Babylonians, and the "Khumree" and "Khumri" to the Assyrians, are all words or proper names identical in meaning, and that one and all were applied by Persian, Assyrian, and Chaldee to the Ten Tribes of Israel.

After quoting Rawlinson's "Ancient Monarchies" at some length, the paper continues:—

Herodotus is the first historian who makes any allusion to the British Isles, and he even admits that he knew nothing of them, or of their inhabitants. Herodotus flourished in the fifth century B.C., and the Ten Tribes were taken captive into Medea by their Assyrian conquerors two hundred and thirty-eight years before he saw the light. With a passing reference to Stoddart's "Universal History," the writer goes on to say: It will be of great interest to every student of ancient history to know whence Dr. Bonar derives his information that these people were in Britain "long before the Ten Tribes were carried captive into Assyria," for history, in so far as it is generally known, in no way confirms Dr. Bonar's assertion. It is evident that Dr. Bonar has not sufficiently studied the subject he has not only taken upon himself to denounce, but to deride. He can never have heard of the colony of the Karaites located in the Crimea, of the account given of them by Neubauer, of their direct descent from the Ten Tribes, or of the records of their identity left upon their gravestones, or he would scarcely have asserted that if the Israelite emigration from Samaria into Britain ever took place they had left no traces of their route. Dr. Bonar says the British cannot be Israel because they are unable to trace their pedigree, whereas the Jews can, and the Jew still retains his worship, his language, and manners. Is this so? Except among the priesthood, and the especially learned among the Jews, their ancient tongue is unknown to them. Hebrew is not the language of the modern Jew any more than it is of the Anglo-Saxon, nor has it been since the Babylonish captivity. On their return from Babylon to rebuild Jerusalem, the Jew no longer spoke Hebrew, but had substituted for it Aramaic, and this they abandoned for Greek after the subjection of their country to Greece. The English Jew of to-day is no more capable of conversing with his co-religionist of France, Germany, Spain, or Russia, than is the ordinary Englishman; and their manners have, to a very great extent, assimilated with those of the nations among whom they are located. With regard to the Israelites of the Ten Tribes, they were to be a lost, unrecognisable, "Lo-Ammi," people, to whom the Almighty had declared He would speak in another tongue (Isa. xxviii. 11). If the Jews, in the comparatively short period of their captivity in Babylon, had ceased to speak their mother tongue, and had substituted for it the language of their captors, exercising, as they did, their religious rites, it is scarcely matter for surprise that the Ten Tribes, lapsing into idolatry, and thrown among people speaking divers tongues all foreign to them, should gradually have lost their own, and have adopted those of the nations with whom their lot was cast. It is but eight centuries since the Norman conquest of Britain, and yet what remains to those conquerors of their manners, customs, or language? It is but two centuries since 100,000 Huguenot refugees sought safety in England from religious persecution in France. They settled themselves in Spitalfields—a colony distinct from those among whom they sought shelter—and yet what is left to them to-day of their distinct Frankish origin? Nothing. Language, dress, manners, customs, their traditions even, are lost. If, then, in these two instances, all traces of origin, language, and tradition be gone, what wonder that during twenty-five centuries of wanderings and absence from the land of their fathers, the Ten Tribes should retain none of the peculiarities of their original state?

Dr. Bonar says that the countenance of the Jew is in marked contrast to the Briton's. Unquestionably it is. It was preordained that it should be so. The Jew was to be known by the show of his countenance (Isa. iii. 9). Not so the Israelite of the Ten Tribes. The Anglo-Saxon is, as a rule, "ruddy, and of a fair countenance." So was David (1 Sam. xvii. 42). So were Sarah, Rebekah, and Lot's daughters, all fair. The Jew, on the contrary, is, as a rule, dark of complexion, with features strongly resembling the descendants of Ishmael and Esau; nor is this surprising. Most probably, during their joint occupancy of the Land of Promise, the subjects of the kings of Judah and of Israel were scarcely, if at all, distinguishable the one from the other; but much occurred subsequent to their excision from their respective kingdoms to have a marked effect upon the countenance of the Jew. One hundred and twenty-nine years prior to the advent of our Lord, John Hyrcanus, then ruler, as well as high priest, of Jerusalem, with the Jewish forces under his command, and aided by a large contingent of mercenary troops, overthrew the Idumeans, or Edomites, the descendants of Esau, and incorporated them with the Jews; and so complete did their absorption become, that ere long they lost their distinctive nationality, language, name, and faith, and became "no other than Jews" (Josephus, Ant. lib. xiii., c. ix.). The absorption of these two nationalities, numerous as they were, and far outnumbering the descendants proper of Judah, cannot but have had a very marked effect upon the physiognomy of the succeeding generations—born prior to the Lord's advent. Taking these known facts into consideration, it does not appear surprising that there should be no feature in common appertaining to the Jew and to the Israelite of the present day.

Dr. Bonar objects that our island affords no evidence, either in nomenclature or tradition, of any Israelitish immigration. The rev. Doctor will find that in so far as baptismal prefixes to family names affect the case, from Abraham and Sarah downwards, every Biblical name has been reproduced among us again and again. Dr. Bonar also appears to have overlooked the numerous places, mountains, rivers, cities, and towns in the United Kingdom, the names of which have either their origin in Hebrew, or in the Baal-worship of Israel. The Tribe of Dan has also had something to do with Anglo-Saxon

Digitized by Google

nomenclature, as is clearly shown by Colonel Gawler, in "Dan, the Pioneer of Israel." Dr. Bonar states that, in our Saviour's days, Chorazin and Bethsaida were occupied by the Ten Tribes. As the testimony of Josephus and Jerome is directly opposed to this, the Doctor will, doubtless, give his authority for the statement he has made.

AN ANCIENT CUSTOM IN HEREFORD AND WALES, POINTING TO OUR HEBREW ORIGIN.

An Israelite in Shrewsbury sends us the following curious information, which clearly, it seems to us, points to a depraved copy of the Israelite sacrificial ceremony, purging the people's sins by means of the two goats. It will be a striking confirmation of our Identity if it should be found that the custom connected with the "Sin-eaters" is confined to the British alone, and is not at all known among the Gentile nations of the continent:—

"SIN-EATERS."

"Proud Salopian" asks (January 1, 1879) for proof respecting this practice. If he will refer to *Shreds and Patches* of August 14 last year, he will see what authority I relied on. In Brand's *Popular Antiquities*, vol. ii. pp. 155—6, quarto edition of 1813, he will find all the proof which can be given; and Bagford adds, "How can a man think otherwise of this than that it proceeded from the ancient heathens?" Aubrey further remarks: "In the county of Hereford was an old custome at funeralls to hire poor people who were to take upon them the sinnes of the party deceased. One of them (he was a long, leane, ugly, lamentable, poor raskal), I remember, lived in a cottage on Rosse highway. The manner was, that when the corps was brought out of the house, and layd on the biere, a loafe of bread was brought out and delivered to the 'sinne-eater,' over the corps, as also a mazar bowle of maple, full of beer (which he was to drink up), and sixpence in money; in consideration whereof he took upon him, *ipso facto*, all the sinnes of the defunct, and freed him or her from walking after they were dead. This custome alludes, methinks, something to the scape-goate in the old law—Lev. xvi. 21, 22, 'And Aaron shall lay,' &c. This custome (though rarely used in our dayes) yet by some people was observed even in the strictest time of the Presbyterian Government; as at Dynder (*volens nolens*, the parson of the parish) the kindred of a woman deceased there had this ceremonie punctually performed according to her will; and also the like was done at the city of Hereford in those times, where a woman kept, many yeares before her death, a mazard bowle for the 'sinne-eater;' and the like in other places in this countie; as also in Brecon (*a*). I believe this custome was heretofore used all over Wales (*b*).

"(*a*) *E.g.*, at Llangors, where Mr. Gwin, the minister, about 1640, could not hinder the performance of this ancient custome.

"(*b*) 'M.S. Lands., 226, fol. 116.'"

In another page, Mr. Aubrey says: "A.D. 1686. This custom is used to this day in North Wales, where milk seems to have been the substitute for beer."

In the same book, Brand's *Popular Antiquities*, page 193, I note there is a further account of this custom from Pennant's MS., relative to North Wales. BOILEAU.

ANGLO-ISRAEL GARDENING LESSON.

By Surgeon-General J. M. Grant, M.D.

In an interesting article under the above heading (Banner, No. 238, p. 304), by Rev. Denis Hanan, M.A., the author points out that the effect of grafting a *wild* branch on to a *good* stem, would be that the fruit of the branch would continue bad, and he argues from thence that the Gentile grafts have *sported* and produced a spurious Christianity, the final development of which will be destroyed by the brightness of Christ's coming. This is exactly in accord with the teaching of the Rev. H. Marriott ("Horæ Propheticæ," page 73), who says that Rom. xi. 17 has been mistranslated, that neither the word, "*otherwise*," nor the participle which makes the future of the verb, "*cut off*," *conditional* instead of *positive*, occurs in the original Greek, in which the passage, if *literally* translated, would stand for "thou also shalt be cut off."

I observe that the translators of the Revised Version retain the word "otherwise," and the conditional nature of the apostle's statement, and it therefore becomes important to decide which translation is the correct one. I hope that all Greek scholars amongst us will carefully consider this question, and publish their views in the Banner.

I see that Dean Alford, in his commentary for English readers, gives the same reading as Mr. Marriott, "FOR thou also shalt be cut off," remarking, in a parenthesis, with reference to the word, "FOR" "(We supply OTHERWISE—*i.e.*, assuming that thou dost not continue on that goodness) thou also shalt be cut off." How is it that we have no notice of this word *for*, and the consequent changing of the whole meaning of the sentence, in our Revised Version? and who are the "WE" who thus add to the Word of God by *supplying* words of their own?

Cheltenham, July 20, 1881.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—I think that the following extracts from "The Closing Days of Christendom," by the Rev. B. B. Wale, will interest you:—

"If the reader will but carefully peruse all that God said and promised to Abraham, Isaac, and Jacob, he will see that every promise God makes them is absolutely *unconditional*, and given in unsolicited grace" (page 42).

"The Ten Tribes had, centuries before, grown so utterly incorrigible, that God had permitted the king of Assyria to transport them from their own land to the cities of the Medes; while the Two that were left shewed the extent of their departure from God by the *crucifixion of Christ*" (page 43).

"When God takes up the Jews again—and *Israel and Judah* are restored to their own land—He will take them up purely on the ground of mercy and grace. They must renounce all idea of the law; of having any claim upon God on the ground of relationship, as having Abraham to their father—they must 'forget their father's house.' And when restored, they will be the *executive of God on earth*, His aristocracy, 'princes in all the earth'" (page 236).

"There have been persecutions under Rome Pagan, and Rome Papal; and there will be yet under Rome Infidel, and thus will she complete her sanguinary history" (page 260).

"The Israelitish nation in the future age will constitute a great portion of the redeemed, with great numbers taken out of the nations" (page 270).

Yours truly,

L. Biden.

28, Lion-terrace, Portsea, August 12, 1881.

To the Editor of the "Banner of Israel."

Dear Sir,—I enclose a part of the *Jewish Record* for this month, issued by the London Society for Propagating the Gospel among the Jews, having marked a passage which clearly proves that our persecuted brethren of the House of Judah are already beginning to "walk to the House of Israel" (Jer. iii. 18). I think this should be made known. I take this opportunity of telling you how much I am enjoying the daily chapters, with the help of your valuable *Comments*. So many thanks for them. With kind regards.

Yours truly,

E. S. B.

Southend, Bury-St.-Edmunds, August 23, 1881.

The extract alluded to is as follows:—

"ENCOURAGING MISSIONARY VISITS TO EMIGRANTS.

"The lamentable persecutions which have troubled the Jews lately in Russia and in Austria have made them, I think, more ready to listen to the Word of God. It is remarkable how many Israelites there emigrate now, especially from Russian Poland and Austria. Every week some hundreds pass through Hamburg, going chiefly to *America and England*, and some to other parts of the world; but I have met none yet going back to Palestine. Before the emigrant ships and the steamers for London start, I go on board the ship and talk to the Jews, telling them about the prophecies concerning the Messiah, and their fulfilment in Jesus Christ. Only on Wednesday evening last I went on board the "Ophelia," *going to London, where I met about forty Jews.* I talked to them about the above subject, and distributed twenty-six portions of the Bible, and three tracts, all I had with me that evening, which they gladly accepted."

[May not these facts point to Jer. iii. 18 and xvi. 16 as about to be, or being, fulfilled?—Ed.]

Digitized by Google

COLONEL GAWLER'S TARA FUND.

To the Editor of the "Banner of Israel."

"It is an honour for a man to cease from strife."—Prov. xx. 3.

DEAR SIR,—I see in the BANNER OF ISRAEL of May 23, 1877, that I mention my having been entrusted with £20 towards a Tara fund, whenever a committee should be formed. In that letter I repudiate any connection with a Tara fund advertised in my name in BANNER OF ISRAEL, May 16 of the same year. I know nothing of any subscriptions that may have been received on that account.

It was doubtless an error on my part, after stating in the BANNER that I had such a sum in hand, that I did not also subsequently notify in the BANNER that, not seeing my way to forming a Tara fund, I had devoted the money to other objects, of which the *one* generous donor had given me the choice. You will, therefore, do me a great favour if you will insert this history of our Tara fund, and of the committee which was never formed.

THE COMMITTEE.—Philo-Israel was good enough to join the Committee of the proposed Fund: and Lord Folkestone kindly expressed his willingness to be President thereof, *provided that the exploration of Tara was a practicable undertaking.* His lordship wisely observing that "it would not do to collect some hundreds or more of pounds for a specific object, and then discover that such object was not practicable."

THE HILL OF TARA.—I had, at that time, either just visited Tara, or I did so shortly afterwards; and, observing a number of mounds on the summit of the hill round the "rath," I ascertained that they marked the places where were buried the bodies of those, on the Irish side, who fell in 1798. They are not far from the long oblong space, marked by grass-grown banks, said to be the site of "Tara's halls." On further inquiry, both in Ireland and England, I was assured that it would be utterly useless, not to say dangerous, to attempt an exploration of Tara, unless the project were taken up in the highest quarters, and the co-operation of the Roman Catholic hierarchy secured. So, under the circumstances, Anglo-Israelites had better steer clear of being caught digging about Tara for the present.

THE FUND.—My story may be lengthy, but I should like, for the sake of any friends interested in Tara, to be explicit about money entrusted to me for that purpose by a generous friend, who desired to be called "A Waterford Friend."

1. In 1876-7 I received from my friend £40, in two sums, *of each of which* I was *first* to give half to the Syrian and Palestine Colonisation Society, and the remaining half for Tara, "*when the proper time for doing so arrives.*" In Report No. 3 of the Syrian and Palestine Colonisation Society, June 13, 1877, there will be found entered in 1876-7 two sums of £10 each from "A Waterford Friend, per Colonel Gawler." Consequently, there remained for Tara Fund £20, which is that to which I allude in my letter to the BANNER OF ISRAEL, May 23, 1877.

2. Finding subsequently, as above stated, that Tara was impracticable, probably for some time to come, I devoted £10 out of the £20 to the Colonisation Society (acknowledged in No. 5 Report of the Society, March 31, 1878), thus retaining £10 in hand.

NESTORIANS.—In October, 1878, a Nestorian Chaldean priest and his two sons arrived in London from Urumiah, in Persia, with letters from their Patriarch to the Archbishop of Canterbury, and others, containing a touching appeal on behalf of the Nestorian nation, giving the history and persecutions of the *Chaldean* Church (see Layard's "Nineveh," vol. i., cap. vii. p. 236, and cap. viii. pp. 259—261), their present down-trodden condition, and praying that the two boys might be helped to an English education to become medical missionaries among their people. Finding them in a destitute condition, dependent almost entirely upon the landlady of an hotel near the Minories, who had acted the Samaritan to them with a kindness and patience rarely met with, I endeavoured to rouse sympathy on their behalf by printing the Patriarch's letters and really beautiful appeal (which I shall be happy to send to any friends interested), and endeavoured to put the boys to school.

Helped by a few friends, among whom were Mr. and Mrs. Grattan Guinness, I put the boys to school, in the first instance, with Mr. Edward Duff, the excellent Head-master of Park School, Wisbeach, until April, 1879, where they made good progress in speaking, reading, and writing English, and in arithmetic. I then received a most kind offer from the Rev. R. G. Bryan, M.A., Principal of Monkton Combe School, near Bath, to which they were shortly removed, and they have been there ever since, giving very great satisfaction. The elder—now nearly in his twenty-first year—is about to be removed to King's College, London, to begin his medical training, which the Council have most kindly consented to bestow free of charge (of course, *not including* his board and maintenance, books, instruments, &c.).

After placing the boys at Monkton Combe, Mr. Bryan most generously offered to be entirely responsible for one of them, and for this kind liberality, and for the information of friends who may be interested, I have inserted in this BANNER a prospectus of Monkton Combe, to show what a desirable institution it is for the education of young men and boys.

I expended the £10 (now remaining from what I call the original Tara Fund) on behalf of the boys; duly notifying the same to my generous "Waterford Friend," who in 1880 sent me further sums, with a wider license. To "Colonisation" and "Tara" he now added "*Israel's Identification,*" and "*for the benefit of our common cause,*" and "*to the best of your judgment.*"

Friends may now observe against "Waterford Friend," per Colonel Gawler:—

	£	s.	d.
April 10, 1880.—Furniture account, Metropolitan Anglo-Israel Association	10	0	0
1880-1. — Donation List, Metropolitan Anglo-Israel Association	5	0	0
	£15	0	0

NESTORIAN EXPENSES.—Since I took the boys up in 1878, I have paid, exclusive of their travelling expenses:—

	£	s.	d.
Printing their appeal; their outfits and books; and four months' at Park School, Wisbeach ... ... (During this time they were both at my sole risk).	37	15	0
Board and schooling at Monkton Combe for one boy, from April, 1879, to July, 1881	171	2	5
	£208	17	5
Assistance received from various friends, including sums sent by my "Waterford Friend"	88	6	0
Out of my own pocket in two and a half years... ...	£120	11	5

Such is the history of "Colonel Gawler's Tara Fund." I trust I have proved a faithful steward; but my omission to notify at once the alienation of the £20 to another object was productive of another omission. In evaporating the above lump sum of the Tara Fund, which had been placed in the Post-office Savings' Bank, I overlooked 10s. in stamps—which had been sent to me by the Rev. J. H. Johnson, Donhead St. Mary, Salisbury, and I cannot be too thankful to him for bringing the subject to my notice. On referring to his note of February 7, 1877, I at once knew that the 10s. belonged to him; and, as I had now no Tara Fund in keeping, I suggested that I should return it to him for more urgent calls which he might have, and he has duly acknowledged its receipt.

Trusting you will excuse my thus notifying in this lengthy letter, that which, if done at the proper time, would have occupied only a few lines, and that you will permit me to offer this account of my stewardship,

Believe me, very sincerely yours,

J. C. GAWLER.

Tower of London, August 25, 1881.

P.S.—The Bankers of the "Nestorian Education Fund" are Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street, London, E.C.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

WE regret to say that our Secretary's report, intended for the present number of the BANNER, as usual, has been lost in transmission by post, and cannot therefore appear. We are requested by Miss Lawrence to state that the number of members at present is 737—ten having joined since the last report. We regret the slow rate at which the numbers increase, and only trust that, as the objects of the Union become better known, a larger number of Anglo-Israelites will unite as praying members—willing and anxious to search the Scriptures together daily.—PHILO-ISRAEL.

One copy of the *Comments* will be sent post free monthly for 1s. per annum; two copies, 1s. 6d.; three copies, 2s. The first twelve numbers may be had for seven stamps, or 3s. 6d. per hundred. The "Prayers for Daily Use" are 1d. each, or 9d. per dozen, postage extra. Address: Miss Lawrence, Stoneleigh, New Wimbledon, London.—J. LAWRENCE, *Hon. Sec. I. S. & P. U.*

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

Amounts received from July 17 to August 17, 1881.

	£	s.	d.		£	s.	d.
Surgeon-General Grant .	1	1	0	Miss Quartermaine . .	0	10	6
Mrs. H. Boyce	1	0	0	Mrs. Norris	0	10	0
Miss Emily Harris . .	0	10	0	Mr. T. A. N. Chase . .	0	10	0
Miss L. L. Harris . . .	0	10	0	Mrs. Chase	0	10	0
Leamington Anglo-Israel Association	1	1	0	Three of 5s.	0	15	0
Mrs. Quartermaine . .	0	10	6	Five of 2s. 6d.	0	12	6
				Donations, &c.	0	17	6

LONDON IDENTITY CHURCH FUND.

G. H.	0	10	6	One of 4s. 6d. and one of 4s. 4d.	0	8	10
Lieut.-Col. W. H. Larkins	0	10	6				

JOHN S. ANDERSON, *Hon. Sec.*

Subscriptions are requested to be sent to the Hon. Sec., Woodstock, Camden Hill, Upper Norwood, S.E., by Cheque or Post Office Order.

NOTICE.—We are requested to announce that the address of Charles Horner, Esq., will henceforth be 34, Sheen-park, Richmond, Surrey.

Digitized by Google

THE NEW COMET.

OWING to the appearance of this comet we have determined to once more offer our Combination Telescopes at the reduced price, in order that persons may have an opportunity of seeing the comet clearly.

J. THEOBALD & CO.'S SPECIAL ANNOUNCEMENT!

THE

COMBINATION TELESCOPE

5,000 Sold in Four Months.

TILL we brought out these Instruments no Astronomical Telescopes could be purchased under £2 to £5.

Each telescope is made of brass, with black morocco body, and is exquisitely finished, has six lenses of the very best quality, and such remarkable definition that it will distinguish hills at twenty-five miles, flags at twenty miles, windows at ten miles, and time by a church clock at four and five miles distant. This is developed with the day eye-piece; but, in addition to this, there is a separate powerful astronomical eye-piece, which will enable the owner to examine the stars, Jupiter, with his four moons in attendance, and by adding the sun-glass, also supplied, the spots of the sun. In fine and clear weather the astronomical eye-piece may be used instead of the day power for ordinary purposes, thus giving this further power, as while the day eye-piece magnifies 146 times superficial, the astronomical one magnifies 324 times. The Telescope can be shut up from 17 to 6 inches, is enclosed in two neat cases, carriage free, for 12s. 6d. Larger size, opening to 24 inches, closing to 8¼, object glass 16 lines, giving much more extended view, far clearer and longer definition, and also less trying to the eyes, astronomical eye-glass also half as large again, and much greater power, price 22s. 6d. carriage free; or No. 3 size, having 19 line object glass, shutting to 10 inches, opening to 27 inches, an intensely powerful glass specially recommended, being a new size just made in answer to many requests, price 29s. carriage free. Carriage to India 2s. extra; to all other parts, 5s., except on No. 3 size, which is 8s. extra. Cheap Wooden Tripod Stands: No. 1, 3s.; No. 2, 3s. 6d.; No. 3, 4s., free.

All orders must be accompanied by Coupon and sent within 28 days, except from abroad.

BANNER OF ISRAEL COUPON.

Entitles holder to 1 Combination Telescope on the receipt of P.O.O. by us, if sent within 28 days.

(Signed,) J. THEOBALD & COMPANY.

REVIEWS.

"Equal to any we have seen."—*English Mechanic.*

"Well made and convenient."—*Public Opinion.*

"Far and away better than any that are sold at a considerably higher price."—*The Country.*

J. THEOBALD & COMPANY.

WHOLESALE OPTICIANS, 20, CHURCH STREET, KENSINGTON, LONDON, W.

IMPORTANT.

To the Readers of "the Banner of Israel."

THE REV. E. J. SILVERTON makes the following offer to all who suffer from deafness, Noises and Offensive Discharges in the ears, and ill-health.

Persons sending for his "Book of Health and Treatise on Diseases of the Ears and Eyes," price 1s., will be presented, free of charge with a Box of his Aural Remedy, medical cure for deafness, noises in the ears, &c.

Those who wish to avail themselves of this offer must observe the following conditions:—

1st. Full address, plainly written, of each applicant, with a one-shilling Postal Order, or fourteen stamps, must be forwarded with this advertisement.

2nd. No person can be supplied with the gift of medicine who has previously received one, as the Rev. E. J. Silverton is desirous of doing good to the largest number of sufferers, and wishes to make this offer as widely know as possible.

3rd. Not more than one box can be sent to any one applicant.

To ensure a satisfactory reply, the conditions of this advertisement must be strictly adhered to.

All names and addresses are entered in our books for reference.

NOTE THE ADDRESS: Rev. E. J. SILVERTON, Laboratory and Consulting Rooms, 17, St. Bride-street, Ludgate-circus, London, E.C.

MONKTON COMBE SCHOOL, NEAR BATH.

Principal:
Rev. R. G. BRYAN, M.A.,
Formerly Exhibitioner of Rugby School, and Scholar of Trinity College, Cambridge.

Vice-Principal:
Rev. A. G. GRISTOCK, M.A., Vicar of Monkton Combe,
Of Hertford College, Oxford, late Lusby Scholar.

Masters of the Forms:
R. G. CARR, B.A., formerly Exhibitioner of Tonbridge School, Scholar of Caius Coll., Cambridge, and First Class in Classical Tripos.
W. FRANKLIN, London University.
C. HOWARD, B.A., Corpus Coll., Cambridge.
H. CARPENTER, Trinity Coll., Dublin.

Mathematics—E. THRING.
Music—J. HEWITT.

These Schools are conducted, with the hearty concurrence of all the Masters, upon Protestant and Evangelical principles.—Isa. liii. 6; Luke xi. 13; 2 Tim. iii. 16, 17.

The pupils are prepared for Oxford, Cambridge, the Highbury Divinity College, Woolwich, and the Indian Civil Service.

The Principal is thankful for any friendly criticisms which may help him to advance the interests of his pupils.

TERMS:—
(Payable each half-term in advance.)
£100 per Annum, £80 for boys under eleven,
Reduction to £90 each for brothers.

Reduction for sons of Clergymen and Officers in the Army or Navy to £80—to £75 each for brothers, and to £70 if under eleven.

Reduction to £70 for one year to any boy after passing the Cambridge University local examination, and the same to any boy under eleven passing a good entrance examination in T. K. Arnold's Henry's first Latin book.

No Pupils admitted who have been to other Schools, except with satisfactory assurances as to moral character, nor allowed to remain after their sixteenth birthday, if their influence in the School is not good.

LECTURE SEASON.

MR. F. W. PHILLIPS will be at liberty to accept invitations from any of the Associations in the kingdom during the next few months. Terms:—Expenses covered, lecture gratis. Address: 25, Speedwell-road, Edgbaston, Birmingham.

Price 6d.; post free, 7d.

CARDINAL PROOFS THAT THE BRITISH ARE THE LOST TRIBES OF ISRAEL.

THE ABRAHAMIC COVENANT.

By F. W. PHILLIPS.
With Two Chapters by PHILO-ISRAEL.

By the same Author.

BLESSINGS AND CURSES, AND THEIR RELATION TO ISRAEL AND JUDAH.

In neat coloured cover, price 2d., post free, 2½d.
London: Robert Banks, Racquet-court, Fleet-street.

LIVERPOOL.—"THE BANNER OF ISRAEL" supplied to the Trade by J. CATTERALL, 90, Granby-street, Parliament Fields.

Now ready, price 6d.

THE CHRONOLOGY OF THE BIBLE IDENTIFIED WITH THAT OF THE GREAT PYRAMID OF EGYPT.

FROM ADAM TO A.D. 1881.

By DONALD STUART.

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£ s. d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0 1 6
Each additional line	0 0 4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0 2 0
Each additional line	0 0 6
Births, Marriages, and Deaths—four lines	0 2 6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 12 4
Three " " " "	0 18 3
Four " " " "	1 3 2
Six " " " "	1 17 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

THE GEOGRAPHY OF THE GATES.

By PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.
London: Robert Banks, Racquet-court, Fleet-street.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT.

Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL.

Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children.

Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.
London: Robert Banks, Racquet-court, Fleet-street.

ISRAEL! AN EARNEST APPEAL FROM THE NEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL;

Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes
London: Robert Banks, Racquet-court, Fleet-street.

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, Racquet-court, Fleet-street, who has already been honoured by issuing, amongst others, the following works on the subject:

The Banner of Israel. Weekly 1d.; monthly 7d.
Israel's Hope and Destiny.
The Lost Ten Tribes, and 1882. By Dr. Wild. Price 3s.
The Sisters of Harrowdale Rectory. By Mrs. Searson.
The Future of Israel and Judah. By Dr. Wild. Price 2s.
The Anglo-Israel Post-Bag. By the Right Rev. the Lord Bishop of Rangoon. Paper 1s. 6d.; handsome cloth, 2s. 6d.
The Geography of the Gates. By Philo-Israel. Price 3s. 6d. Illustrated.
The History of the House of Israel. By Philo-Israel. Cloth, 1s; paper 6d.
Cui Bono? A Lecture by Edward Hine. Price 6d.
Dan, the Pioneer of Israel. By Col. J. C. Gawler.
The Promises to Abraham. By W. S. Cavill. Price 6d.
The Origin and History of the British Nation. By Meni." Price 1s.
Simple Diagrams Illustrating the Great Pyramid. Price 1d. For circulation, 6s. per 100.
Japhetic or Semitic: Which Are We? By Miss Caroline Pearse. Price 4d.

Now publishing. Price 1s., post free 1s. 1d.

SYMBOLICAL TREE OF THE BRITISH EMPIRE.

By HARRY W. FARNALL, of New Zealand.

"The chart is in the form of an ancient oak-tree, on the stem of which are the words Abraham, Isaac, and Jacob, and further up the trunk the Twelve Tribes, with their presumed modern national descendants. The Jews are shown us, diverging from the Ten Tribes, on the two lower branches, leading to Palestine and Cyprus, but intermingling with other boughs of the tree. The kingdom of Israel passes further up the trunk to the British Isles, and thence spreads out to all the British dominions, which are represented on separate branches and boughs. Suitable quotations from Scripture upon which the Anglo-Israel theory is based are marked on separate parts of the Chart."—*Evening Star (Auckland).*

The Editor of the *Banner of Israel* says:—

"We have had our copy carefully mounted and framed. The framed picture is now exposed in one of the busiest thoroughfares of Bristol in the window of the artist who framed it, and great is the wondering notice it receives from the passers by. We hope our friends will get copies for themselves and let the public obtain a view of it in the way we indicate, if even only for a few days. Identity knowledge is thus taken in by the eye, and produces there a great impression. We trust that throughout England, too, this chart will be valued by Israelites, and help them to teach others that 'Lost Israel is found' in the mighty British Empire of to-day."

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW, WEDNESDAY SEPT. 7, 1881.
[All rights reserved.

"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. V. No. 246. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 14, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Cui Bono?	385
A Lecture by the Rev. Dr. Cumming, Thirty Years Ago	386
The French Press, on the late Lord Beaconsfield's Policy, Gives Blind Evidence to Our Identity	387
Our Identity and British-Israel's Wickedness	388
The Great Pyramid's Vertical Height and 1881·6. By Charles Horner	389
The Great Pyramid Entrance Passage and the Egyptian Cubit. By H. E. D. Part II.	389
Mr. J. Bowers Janion to the Rescue!	390
Correspondence, &c.	391

CUI BONO?

AGAIN has this now senseless question come before us for reply. It is, apparently to some, as though nothing had yet been written on the subject, and as if the pages of the BANNER had never discussed or mentioned it. Men seem incapable of bearing in memory what has been stated as the replies to the question, but reiterate, as if it were a novelty, "Whose benefit will be secured if it be shown, after all, that we British are Israel?" The precise form in which the question is now put to us is this: "If God says the blessings, described as the promises to Abraham and his seed, shall follow the identification of our race as Israel, no doubt they will; but my believing that we are Israel or Gentiles only will not be any help or preventative. If we, indeed, are Israel, my expressed belief will not expedite the matter. But if we are Gentiles, nothing is gained by my saying I believe we are Israelites?"

Here, then, we have the pure fatalist's argument. "Whatever is to happen will happen, and no effort or belief on my part will influence the issue. It is better, under the circumstances, to do nothing, and neglect the whole thing." There appears to us to be no sense and no safety in such arguments and views as these. "If God says the blessings shall follow," we may depend on it He will insist on the recipients of it appreciating those blessings, and not despising them as worthless boons, undeserving of rational examination and of earnest anticipation.

Do men so appreciate their political blessings and earthly rights as members of this free and glorious Britain of ours? Are not our civil and religious liberties, our Bibles, our Protestant Churches, and our reformed religion worth fighting for, retaining, as well as nationally prizing and appreciating? Not thus indifferently did British citizens regard their noble privileges, their religion and their liberties, when they won them from their reluctant sovereigns, or fought for them as martyrs for the Faith before the glorious Reformation was finally established in this land on Queen Elizabeth's accession to the throne in 1558! Did they then coldly argue that "if God says these blessings shall follow, no doubt they will?" Far from that; they worked hard for their liberties, they died and bled for their Reformation. And so now. Men to whom the blessings of our Identity are offered are unworthy of them, unless they believe they are worth obtaining, and will act in the way prescribed to secure them. For, in truth, God can keep His promises to the nation, and yet cast off recreant members of Israel's body politic, who, by faithless misconduct, unbelief, or perversity, show they are unworthy of these national blessings. So Israel of old were cut off to a man from entering on the Promised Land, *a whole generation of them*, for simple unbelief; and yet God fulfilled His promises to the nation, by admitting those worthier of the privilege than the men "whose carcases fell in the wilderness" by the way.

There is a nobility about the claims we make as the descendants of the House of Israel which those who speak coldly and indifferently of the subject fail to realise, to their own most serious damage. What does it carry in its train? If we be Israel, what then? First of all, we are God's "witnesses" to prove His identity that He is God (Isa. xliii. 8—12). Can such a function and such a privilege be safely neglected, much more despised? Will God allow His own honour, faithfulness, truth, and greatness, as the covenant-keeping God (to prove which to heathen men He appeals to Israel's history and Israel's condition to-day), to be derided, set aside, contemned and despised by mortal men? Nay, hear what He said to one who thus despised his birthright, his double portion, his Israelitish origin. God called him a "profane person," one to whom afterwards, when he sought it carefully with tears, no place for repentance could be found (Heb. xii. 16, 17).

Next, as Israel, we are God's only appointed agents to carry the Gospel of His grace to the ends of the earth—to evangelise the world. What will be the fate of a man who, despising that glorious privilege, refuses to put his hand to the Gospel plough, stands coldly by, when, as His servant, God calls on him to work for Him in the mission-field, and declares that his belief or unbelief of the evidence to prove his sonship will fail to affect the issue in the least? Surely such an one is not wise to reject the purposes of God against himself, and is in danger of the doom of Esau by presuming that in God's sight the birthright privilege of Gospel propagation is not tied up to Israel, and that it will be no matter if he believes the fact of his own Hebrew origin or not?

Digitized by Google

As Israel, further, we are the custodians of the oracles of God, those to whom He has "shown His Word, His statutes, and His judgments, in such wise as He hath not dealt with any nation" (Psa. cxlvii. 19, 20). Is it safe for any man, ignoring such a declaration as is this, to assert that that purpose is of no moment to a British Christian, and such privilege unworthy of his liveliest gratitude, joy, and thanks?

Finally, as the House of Israel, there belong to us nationally not only the Sabbath as a present blessing, and the ten laws of God as our every-day inheritance, but also the glorious anticipation of the outpouring of God's Holy Spirit, and the new covenant destined soon for this race, and this alone of all the nations of the earth. Can it be safe for any man who calls himself a British Christian to despise this gift, and cease day and night to cry aloud for it to the God of Israel, as the promised purchase of the blood of Jesus, who waits "to be inquired of by the House of Israel" before He gives the precious blessing and the splendid boon to the nation which now represents "Lost Israel"?

Surely the spirit of our opponent is not the spirit the Lord will bless, and we urge men, therefore, putting it aside, to accept the Identity as the priceless gift of God to the British nation, and accepting it, to act as men who hope to receive all God's good gifts of grace, past, present, and yet to come (given us because we are Israel) as grateful sons, recognising our worthless condition, but looking unto Jesus, who, having led captivity captive, has ascended up on high and has given, is giving, and will yet give more of such precious gifts to us as His people, for His promise and His covenant's sake, to our forefather Abraham and his seed for ever.

A LECTURE BY THE REV. DR. CUMMING, THIRTY YEARS AGO.

THE Rev. Dr. Cumming, on rising, said, before entering on his subject he wished his audience to understand that he was not a prophet, nor a prophet's son. He did not pretend to predict the future; he tried to foretell what inspired prophets had written; not to foretell what it would need an inspired prophet now to be able to do. He believed that England was not to go down amid the wreck of nations; he believed that she was to be the Israel and Judah of Europe, and that God had too great a design for her to accomplish, and too sublime a mission for her to fulfil, ever to allow that land, described by one now passed away as

> "First flower of the earth,
> First gem of the sea,"

to perish amidst the awful convulsions that now began to agitate and shake terribly the earth. No one can look abroad at this moment, he thought, upon Europe, without seeing that we were rapidly drifting into some new and inexperienced circumstances and situation. The last news about him that once used to shake the nations, whose word made emperors stand in the cold snow doing penance before he would consent to give them audience, was such as was literally fulfilling the prediction of Daniel, "the judgment shall sit;" and the prediction of St. Paul: "He will consume it by the spirit of his mouth, and do it to the end." Rome seemed to be going to ruin; though he did not believe that the Pope was yet to cease, his screams for assistance were piercing, his entreaties to those he used to curse were eloquent. He appealed to their selfishness, to their interest, to religion; but he heard an echo, and rarely received an answer. The Pope was now being consumed, "the judgment sits to the end;" and at the close he will utterly be destroyed by the judgment to come, by the brightness of the Redeemer's personal arrival.

The passage on which he would base the superstructure he would raise was Isaiah xviii., which he read. The chapter first of all alluded to a people whose features were; trodden under foot, meted out, whose land the rivers have spoiled, are to be presented to the Lord of hosts as an offering. Secondly, it stated that some nation described in the second verse was to present this people; and, thirdly, that this was to be done, not now, but at the close and winding-up of this present mundane economy. The people to be presented were described as a people scattered; the Hebrew word meant scattered over area and long ages; it comprehended time and place. The people to be presented were also described as a people "peeled;" a word to which many definitions had been given.

If his audience were asked to glance over Europe, and along the centuries that were lost in the mist of ages past, what people would they lay their hand upon as answering to the description given—a people scattered and peeled? He said the Jews, who were emphatically living alone amidst the nations of the earth. Having found out the people referred to, he would notice that they were to be a present to the Lord of hosts. The whole of Isaiah was a prediction of the sufferings and the glory that should follow in the history of Palestine; whilst it was the prediction of Him, in and through whom all nations were ultimately to be blessed.

To show them that this phrase was not singular, he quoted from Isaiah xlix. 22, where he read: "Thus saith the Lord God, Behold, I will lift up My standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and queens shall be thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet. And thou shalt know I am the Lord; for they shall not be ashamed that wait for Me;" and he found in the last chapter of Isaiah: "And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain, Jerusalem, saith the Lord; as the children of Israel bring an offering in a clean vessel into the house of the Lord."

I, therefore, gather from all this that the Lord will yet bring this people back to their own land; and, taking the words of the prophet literally, they point forward to our modern means of conveyance. The words translated horses, chariots, litters, and mules, had been translated correctly; but the words rendered swift beasts, literally signified a machine turning round and round with great swiftness. A most accomplished linguist had translated the passage "swift carriages." It seemed to him that the steamboat was indicated by the one, and the steam carriage or the railroad by the other. Jeremiah said, "Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman and the hands of the founder; blue and purple is their clothing; they are all the work of cunning men." Ezekiel says, "Tarshish was thy merchant, by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs." What were they to infer? That it was an island in the ocean, having maritime connection with all lands, protecting its allies and its friends with its wings, the people being manufacturing, celebrated for their textile fabrics, their manufactures in silver, iron, tin, and lead, and its traffic with all lands.

This land was to carry God's people home; this Tarshish was called upon by God to accomplish the purpose with the young lions thereof. What did this mean? Every country in the Bible had its distinctive symbol, or mark. The eagle was the symbol of Rome; the honey-bee of Assyria; the crocodile of Egypt; the goat of Macedon; and the three frogs of France. What was the great symbol of England? The lion rampant and passant. Was it straining the passage? He would appeal to the sense and perception of the audience to say that England may be identified with Tarshish.

If this was so, then, at the close of this economy, God's ancient people—the Jews—were to be restored to their own

Digitized by Google

land. Would it not be a magnificent realisation? Where they despised and rejected Him they would glorify and worship Him; where they shouted in their folly and in their infatuation, "Not this man, but Barabbas," they would say, in the words of the unrivalled Liturgy, "Thou art the King of glory, O Christ;" where they shouted, "Away with Him, crucify Him," they would say, "Unto whom can we come, but unto Thee?" and there they would sing:—

"Bring forth the royal diadem,
And crown Him, crown Him,
Crown Him Lord of all."

This would occur in the fulness of the times at the close of the present economy. Now, mark the conspiracy about Syria; France would doubtless claim it. Russia had a great liking for it. There were 300,000 Roman Catholics who looked to the Emperor of the French for protection; and there were 250,000 who looked to the Czar, as their head, for protection. Whoever held Syria had the key to India and the gateway to the East. England would never consent that France or Russia should have it, and she had no desire to have it herself. What was the solution of the difficulty? To hoist a signal for God's ancient people to go home as soon—not yet—as the sick man died, and he was dying fast.

What England wanted was to have an independent nation in the East, in Syria, as they had in the West, in Belgium. He believed the boom of Old England's guns—the signal of punishment to the oppressor, and of deliverance to the oppressed—would be heard to the last hour of the world's history. He believed that England's white sails would be unfurled in every wind, and her anchors would be dropped in every strand; he believed that England's power, greatness, and influence, would be felt throughout Europe and the world to the very last; and that the sun of their national greatness—notwithstanding all their sins, and they were many; and their derelictions from duty, and they were many—would not set until lost in the splendour of millennial days.

In Rome civil freedom was a crime, religious freedom was an error, and the head of the Government was hated. In England they had a Sovereign whom they all loved, law in which there was no tyranny, and liberty in which there was no licence. Their country, at that moment, was the lighthouse of the earth. He believed that England was founded on the Rock of Ages; that the light she held up, like the light of Eddystone lighthouse, was the open Bible in the good old Saxon tongue. The great sea waters might be rolled against this lighthouse, whole shoals of priests, and cardinals, and bishops, in all their gorgeous splendour—though bent upon extinguishing the light held up by our nation, and through which she is destined to bless the world—will only be like the waves of the great sea dashed against the rocks.

THE FRENCH PRESS, ON THE LATE LORD BEACONSFIELD'S POLICY, GIVES BLIND EVIDENCE TO OUR IDENTITY.

THE following has lately appeared in the *Times* as extracts from the French papers on the policy of the late lamented Lord Beaconsfield, as contrasted with that of his great rival. The passages we have italicised will not fail to prove to our instructed readers that the French journalists are blindly and unwittingly bearing testimony to our Hebrew origin, and publishing to the world that we are Israel. The extracts are as follows:—

The Conservative-Republican *Parlement* lays stress on Lord Beaconsfield's tenacity, his fertility of expedients, subtlety, audacity, and unbridled imagination, but expresses deep gratitude for his advocacy of Anglo-Russian intervention with the Czar in warding off the storm which threatened France in 1875. The Presidental *Paix* recognises that his imaginative policy had ultimately wearied the English, but holds that as the least English of Englishmen he was like a foreign ferment, sometimes giving them new ideas. The moderate Republican, *XIXme Siècle*, defines Mr. Gladstone's *policy as England's withdrawal from the world;* Lord Beaconsfield's was just the reverse, with a tendency to rashness. Despite the faults of the latter, he has, perhaps, best served the true British interests, and French Republicans, though in no community of ideas or principles with him, much preferred his foreign policy *to Whig isolation.* His domestic policy, however, was deplorable. Egotism and vanity were his fundamental qualities, and he was more of an orator than a statesman. The Duc de Broglie's *Français* dwells on his versatility, his devotion to his wife, and his fidelity to his friends. The Legitimist *Union* speaks of his unbridled imagination, coupled with an ardent, almost mystical patriotism, of the legacy of embarrassment he bequeathed, *but of his lofty idea of a British greatness absorbing the whole world.* The Bonapartist *Ordre* lays stress on his firm friendship for France, and his vain attempt in 1870 to infuse his generous convictions into the *selfish, narrow, superficially Liberal Gladstone.* The Imperialist *Pays* states that he had the supreme consolation of seeing Mr. Gladstone rally to his Conservative policy, and adds that men owing everything to their talents, and whose intelligent prestige resists the fluctuations of public opinion, are ever providential men.

We beg our readers to notice how, even in foreign eyes, the policy of the present Government, being one tending to withdraw England "from the world," and to "isolate" her, is clearly fulfilling the prescribed destiny of Israel, and causing her to maintain a condition of self-effacement "for a little moment," as laid down in Isa. xxvi. 20, 21. Whether the result is desirable or otherwise, praiseworthy or ignoble, is beside the question. We may not, as citizens, be satisfied, but, on the contrary, may naturally greatly deplore and regret our fate. But if it be God's will that Israel should now be humbled, and should humble herself, "as it were," before the nations, so as to render them indifferent to her position as a power in the earth, then it is clearly ours to submit to the decrees of the Master, who knows what is best for us nationally for the moment. With the agent whose acts cause the national depression, and whose policy we may therefore disapprove, we may naturally feel vexed. But whether we like it or not, God's will is sure to be carried out. It is also certain as God's Word can make it, that the present policy of Mr. Gladstone, if suited for a momentary object our God has in view, is not the purpose the Lord means us finally to follow. Since His is what one of the Parisian journalists (the editor of the Legitimist *Union*) declares was Lord Beaconsfield's aim—namely, the "lofty idea of a *British greatness absorbing the whole world.*" "The kingdom, and the dominion, and greatness of the kingdom under the whole heaven" is yet to be ours, as "the people of the saints of the Most High" (Dan vii. 27; Psa. cxlviii. 14), and we may be sure the prince and great man who has just fallen in Israel (2 Sam. iii. 38) was well aware of the Hebrew origin of his adopted people, and ever shaped his foreign policy in such wise as to carry out that prophetic destiny to its divinely assigned end. We conclude our present notice of the great man who has just been called away, to the sorrow of the whole nation he served so well, by quoting for our readers' satisfaction some stanzas to his memory, which have appeared in a Bristol paper, and seem worthy of the occasion. They are as follows:—

THE EARL OF BEACONSFIELD.

All Britain mourns to-day; throughout the land
Bursts the deep sigh of sorrow, echoed back
From teeming cities under Indian skies,
From vast Australian plains and dusky woods
Of Canada, and far-off sunny isles,
And wheresoever that the English name
Is known and loved, or dreaded and revered,
There Beaconsfield was known and there is mourned;
The laurel yet unwithered on his brows,
But we must deck them with the cypress now.
Dead! yet his memory still among us lives—
Gone! yet his life shall speak in history.
He knew his power and genius, and by strength
Inborn and latent raised his head above
His fellows: author, statesman, orator,

He was all these: and mind and merit brought
Him greatness, till he rose to highest place
And ruled beneath his Sovereign, wisely, well,
The Empire which he loved; for unto him
Country was more than party, honour more
Than the applause of men; for England's sake,
Her glory and well-being, he could dare
The baseless censure of the ignorant
And shallow taunts of worldly littleness;
Could face unmoved, with calm and noble scorn,
Misjudgment and the shafts of party spite.
When Europe trembled on the brink of war
'Twas his to lull the tempest and bring back
His England "peace with honour." History
Shall tell his story and inscribe his name
High in the roll of Britain's greatest sons.
Now lay him there within the quiet tomb,
As he desired, by her he loved so well:
His life and deeds his noblest epitaph,
His monument, a sorrowing nation's tears. G.

The following lines, too, by a hand well known to many, deserve a space in the BANNER OF ISRAEL:—

LORD BEACONSFIELD.

Died April 19th, 1881: *Buried April 26th.*

Half mast the pennants—for to-day
Fallen is a mighty man and brave.
Sound sadly out the funeral bell
As now they bear him to his grave.

Britannia, mourn—for thou hast cause
To mourn a son so true to thee.
"No English blood!" What Briton born,
Say, could have been more true than he?

Name, honour, fame—though not despised—
Not these alone he strove to win;
'Twas *England's* honour, *England's* fame
He lived for, and for England's Queen.

Faithful alike to rule or serve
(His fall but only proved him true).
Give him in death what life denied:
All honour now—for it was due.

But did he live for thee in vain?
Nay—hushed the tongue of scorn be now—
Fain would we waken him again
To render him back a grateful "No."

In silent grief, then, lay him down
To rest in hope—* * * *
* * * But who can fill
His vacant place? May He who rules
Raise *faithful* men to do His will.

Bristol, April 25, 1881. S. A. D.

OUR IDENTITY AND BRITISH-ISRAEL'S WICKEDNESS.

AN opponent of our Identity, who has a large following, objects to the claim we make that the British are Israel, on the grounds that we are a thoroughly vile, evil, drunken, debased nation, not at all "blossoming, and budding, and filling the face of the world with fruit," or carrying a blessing with the Gospel, but bringing, on the contrary, "the spirit cask." Such a nation, he argues, cannot be "Israel obedient." "When we blossom, and bud, and fill the face of the world with fruit," we shall be Israel, but not otherwise. Here we have, at last, "the general issue" pleaded, and our whole case, as founded on facts, denied. For, adds our opponent, "We British are not exclusively the missionaries of the Gospel, since Swedes, Danes, Germans, Moravians, and Swiss, with Norwegians also, are *as earnest as the English*, but they do not back their efforts with the same amount of wealth, nor is the sin of drink so often their accompaniment." The charge of horrible wickedness against our race is couched in these words: "The name of Englishman has been, and is, among the heathen, a bye-word for lawlessness, wickedness, and drunkenness. The Hindus have wished to send missionaries to convert our Australian drunkards; and the Chinese have, whilst calling Bibles good books, desired to send them back to England to teach us to amend our ways. The island of Madagascar, whose Queen embraced Christianity, and whose people were hearkening to the Gospel, has become a sink of depravity through those devil's agents, our Israelite (?) vendors of what John Wesley, the meekest of men, truly called 'liquid hell-fire and distilled damnation.' It cannot be Israel obedient that looks on and permits, yea, encourages the infamous sale of strong drink in all classes; that raises an unholy revenue of £50,000,000 annually from the narcotic ruin, temporal and eternal, of her sons and daughters, the price of the blood, in fact, of the slain of drink, which cries aloud from the earth against 'Israel obedient,' if such we are."

Such is the grievous accusation of an Englishman against his own country and countrymen, a thoroughly pessimist view of his nation's condition; an Englishman content to foul his own nest, that he may succeed in the desperate desire to show that the British are Gentiles, but not Israelites, obnoxious to all the terrors, punishments, and destructions God's Word declares is to be the fate of Gentiles, but entirely without hope of obtaining any one of the blessings the Lord has sworn to grant to "Israel obedient." Let us examine the argument and see what it is worth? "The British are excessively vile," says this casuist, "therefore cannot be Israel obedient; nay, cannot be Israel at all." "They must blossom and bud first, and then they will be Israel, but not otherwise." That is, their national entity depends on their actions. God's Word does not say so. It declares that a certain people, being Israel, "shall blossom, and bud, and fill the face of the world with fruit." Find the people, and that shall be their occupation. But, says our opponent, the people claimed to be Israel are not doing the thing predicted. Their missions end in, or begin with, the "spirit cask," and the result of their teaching in Madagascar, for instance, is worse depravity than before.

It is a question, then, of facts. Is the tendency of British missions to make a heathen people drunken? Our own experience in India was of twenty-six years' duration. It brought us in contact with two races, one of fourteen, the other of twelve millions of heathens, and we knew of missionaries, many devoted men and women, some now living, some gone to their rest, such as Robert Noble, Henry Fox, George Raglan, G. English, T. Bilderbeck, Thomas, Sargeant, Guest, Sharkey, Darling, and many another, native and European, who worked with this band of godly missionaries among the Tamil and Telugu races in South India. Our testimony, that of an eye witness, in constant official supervision of the work they did, is that our opponent's words are slanderous, false, and shamefully calumnious of the noble work these British-Israelites and their converts did for the heathen among whom we lived so long. The spirit cask has not followed the labours of the Church missionaries, the Scotch missions, the S. P. G. Society, and the American and German missionaries, neither has it accompanied them. If drunkenness has increased materially among Hindoos (which we doubt), it is not in consequence of Israel's Gospel efforts, but in spite of them, and because of errors of fiscal policy on the part of a truly righteous, paternal Government. What the condition of Madagascar may be to-day we are not prepared to say, but we are certain the Gospel has not caused its alleged degradation, nor have the agents of the London Missionary Society done so. The vendors of strong drink have not been sent there by these societies, nor by the British Government. It is mere recklessness of opposition which leads our opponent to make so foolish a charge. In respect to the sale of "strong drinks" in England, is our opponent not aware that strong drink was allowed by God Himself to be drunk by His people Israel, but only before the Lord? (Deut. xiv. 26). The use of strong drink is not denied to men. It is its abuse which is, and no Government that exists can do more than ours does, or should do, when it properly regulates its sale, and places a heavy burden on its use by

Digitized by Google

way of custom duty and taxation. So far on the questions of fact.

We go further, however, in respect to the character of Israel, and God's dealings with His really sin-defiled people. Let us grant that the British are all the opponent states. She is drunken, vile, inconsistent, a curse to the heathen, and defiling every land she touches. Is this proof positive she is not Israel? Nay, is it not proof positive the British are the remnant of that wicked, stiff-necked, stubborn, drunken Ephraim? "We cannot be Israel," says our opponent, "because we are drunken ourselves, and encourage other races to drink." Isa. xxviii. 1—8, tells us Ephraim's woe was drunkenness, and the vice horribly pervaded both priests and people. "We cannot be Israel," he says, "because we cause other races to become degraded, and are a curse to the heathen." But this is exactly what God said Israel and Judah should both be at one period of their history (Zech. viii. 13). The evil, therefore, is evidence of the identity of the two races, but none of their diversity of origin. Our opponent's argument, if it means anything, means that because we are vile and evil, therefore we cannot be God's favourite people. Let Deut. ix. 1—8 testify to the Twelve Tribes' character in Moses' day. It was abominable throughout, yet they were Israel, God's chosen, then. In Ezekiel's time it was the same, as chap. xxiii. testifies. When Balaam saw them in the early days the tribes were on the verge of apostasy, and shameful national declension in the matter of "the daughters of Moab" (Num. xxv. 1—18). Yet what said the God of Israel? "He hath not beheld iniquity in Jacob, neither hath He seen perversity in Israel. The Lord his God is with him." How is this? Does the Lord tolerate iniquity and wink at sin? God forbid! Nay! Christ's perfect blood-bought righteousness was over Israel, the redeemed ones, even then, and God saw that. He saw the blood, the precious blood, and saw no sin in Israel. Israel's sin, however heinous, does not shut her out from God's favour, because of His oath to Abraham, and because of the redemption. Let us take another case. David, the son of Jesse, the King of Israel, was the chosen of God, and yet—let us plainly state it—he was guilty before God of homicide, murder, theft (of the wife of another man), adultery, deceit and shameful sin and misconduct towards God and man. What said God of him? He was "a man after God's own heart" (Acts xiii. 22). What! does the Lord approve of the heinous sinner? Does He heartily approve of the horrible evil-doer? David was redeemed with the precious blood of Jesus, and God saw him concealed by the blood, hidden in Jesus, protected, covered, sheltered in the mighty soul of the Son of God (Isa. liii. 11). God put away the sinner's sin, caused him to repent, and confess it, to forsake, and hate it, and accounted David, for Jesus' sake, to be "the man after His own heart." So it is with British-Israel. Our national sins are terrible; and though not, humanly speaking, as heinous as our opponent makes them out, they are, in God's sight, utterly abominable. But Jesus' blood covers Israel. He stands between God's justice and their sin-defiled state. God sees nothing of Israel's shortcomings, for they are redeemed, and washed, and have "become the righteousness of God, while Jesus is made sin for them" (2 Cor. v. 21).

Away, then, with the opponent's declaration, that our national character for evil is an argument against our Identity. It becomes, in truth, a reason why we are the true remnant of Israel, when it is shown that such as our ancestors were, we are still in our degeneracy. But is it always to be so? Blessed be God, nay. The time is soon to come (our opponent should hasten, not delay it), when the new covenant outpouring of God's Holy Spirit will cleanse and purify this race till we all, men, women, and children, shall know the Lord, because we are the House of Israel; and then Jer. xxxi. 33, 34, and Heb. viii. 10—12, will be gloriously fulfilled, to the praise and glory of our God. Then the "righteous nation" will enter on her inheritance of the globe, and rule the Gentile nations in Jesus' Name, to the praise of the glory of His sovereign grace (Dan. vii. 27; Rom. iv. 13; Isa. xliii. 7, 21, &c.) Oh, God's people Israel! sin-defiled, wicked Israel! Repent, believe, amend, but always praise the Lord, for He is your God, and you, even in your vileness, are His people (Jer. vii. 12; Matt. i. 20).

THE GREAT PYRAMID'S VERTICAL HEIGHT AND 1881·6.

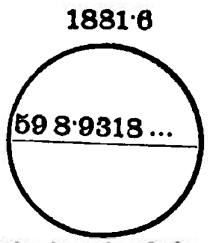
By Charles Horner.

In the course of a long series of investigations, not yet fully completed, I lately discovered a most remarkable, yet simple, relation between the Great Pyramid's height and the mean chronological length of the Grand Gallery. This is the equation:—

$$\frac{5813{\cdot}01 \times 103{\cdot}033}{10^3} = \frac{1881.6}{\pi}$$

or,

$$\frac{5813{\cdot}01 \times 103{\cdot}033}{10^3} = 598{\cdot}9318\ldots =$$



or the height of the Pyramid multiplied by the length of the granite flooring of Ante-chamber, and divided by ten to the third power, is equal to the diameter of a circle whose circumference is 1881·59789, or **1881·6**.

This fact is undoubtedly of immense significance, manifestly pointing to the Gallery's length as a complete cycle, and possibly itself an unit of a yet undiscovered period of vast dimensions.

I thought this brief announcement might well follow Mr. Baxendell's recent fine contribution touching the diameters of sun, earth, and moon, and serve to accentuate Mr. Simpson's wonderful discovery of the Gallery's mean length from the marvellous measures taken by Professor Smyth. In this mighty structure are hidden all the treasures of wisdom and knowledge touching things past, present, and future—the measures of the cosmos and redemption history going hand-in-hand, thus proving in the words of the inspired builder, "That the secrets of wisdom are DOUBLE to that which is!" (Job xi. 6).

34, Sheen-park, Richmond, Surrey.

THE GREAT PYRAMID ENTRANCE PASSAGE AND THE EGYPTIAN CUBIT.

By H. E. D.

(*Concluded from page* 373.)

PART II.

Touching the Egyptian cubit and its hypothetical connection with the Great Pyramid's design, the following thoughts have produced a rather strong impression on my mind, and I have formed the opinion that they who would derive any dimension of that superb edifice from its use (to use a common phrase) put the cart before the horse. The measures relied upon (those by Prof. Greaves) have either been proved not exactly what he states them to be, or accounted for in a far more significant way by a special method of treatment. Take, for example, Mr. Simpson's magnificent conception of the harmonies of the King's Chamber, which disposes of two of the principal ones; while the 100 royal cubit base side dimension of Ibu abd Alkokm, quoted in support of the above theory, is now known to be a palpable error of no less than seventy whole feet, or nearly ten per cent.

Digitized by Google

But to my mind it has yet to be demonstrated that this cubit was then in existence. Standards of measure are the outcome of the necessities of a compact community, largely engaged in the constructive arts or in the interchange of various commodities of commerce. Has Egypt been satisfactorily shown to have attained, before that time, to the amount of cohesion between the various septs or families composing her population which constitutes a nation? I think not. In fact, I do not think I am altogether singular in the belief that the era of the building of the Great Pyramid was rather a prelude to, than a part of, her national career. Egyptologists of every shade agree as to its being the commencement of her history as related by her monuments. Tradition, on the other hand, is fuller of details of information with regard to that period than to any subsequent one before the beginning of history. Everything seems to mark it as an event which has fixed its mementoes indelibly on the national mind, as in parallel cases we have seen a similar effect produced by a disturbance of the placid routine of national life, and the effect to have been more remembered than the cause.

I have not yet seen Mr. Osburn's work, but from critiques and quotations I have met with, I certainly incline to his view of the early settlement of Egypt. First of all, the descendants of Mizraim, who were her first post-diluvian inhabitants, and there led a primitive agricultural life, their numbers being slowly augmented by other descendants of Ham, who were steadily travelling to the continent they subsequently peopled. But it is to none of these that Egypt owed her future grandeur, rather to a different type of people altogether, who came from the scene of the dispersion. Now, one of the curious pieces of information Manetho gives as to the so-called fourth dynasty (of which he makes Suphis—whom we know best, perhaps, as Cheops—the second ruler), and to which epoch Egyptologists assign all the early monuments, is that they were of a "strange race." This strange race it was, then, to whom is due the initiative in monumental architecture. But whence had they derived the taste for such massive work? Had the oldest works in Egypt been of brick, it could be traced back to the Tower of Babel; but the very first structure is not only of stone, but displays such a knowledge of material and skill of manipulation, as to puzzle the most astute. We, however, see a deeper mystery even than this, a far reaching and intimate acquaintance with the very groundwork of Heaven's first laws, which ordered the sun and planets, that the creature has only learnt by slow, painful steps; and we can only find one solution, that the hand that set them, and keeps them in order, deigned to memorialise the rudiments in this pillar of witness. But it was this "strange race" who were selected to perform this work. They probably mustered strong, and retained much of the turbulent nature which prompted the aspiration to build a city and tower which should reach to heaven. The Mizraites probably succumbed without a struggle, having no organisation to stem the current, and were reduced to the condition of vassals.

Before the races had become thoroughly intermingled, Cheops, acting under a superior intelligence, built the Great Pyramid, and this edifice being closed up, finished, and the influence which had controlled it withdrawn, policy demanded that employment should be found for the vast number of labourers who had become habituated to the various processes of construction from the quarries at Syene and Mokattam to the superb finished mason work, such as is now to be seen, and which reached its highest point of excellence in the King's and Queen's Chambers, and the outer casing, and which it is impossible to excel. Hence, probably, the commencement of the second pyramid, Shafre's tomb, or temple, and many of the other undated monuments of unquestionably ancient origin, and probably, too, of the city of Memphis, for the hieroglyphic character of a pyramid could not have been copied before it existed.

Then it was during this rage for building that the standard of measure would become a necessity. During the erection of the Great Pyramid, the plans having been matured without assistance, before hand, this need would not be felt, for the labour required was simply mechanical; and while we can be quite certain as to what the standard used in that was, to within a microscopic fraction of an inch, we can be equally certain that the same standard was not subsequently employed. How, then, did the later architects supply their want? Their first model was the Great Pyramid; and judging by attempts evidently made to reproduce even some of the then hidden features, and the fidelity with which externals were copied in edifices more immediately succeeding, it is quite possible that a vague recollection of some metrological intention prompted them to have recourse to it. The only part to which they had access was the Entrance Passage and Subterranean Chamber; and it is also possible that a tradition hinted at a double standard measure in the Passage.

Having no conception of a curved line, they chose the shortest of the two linear dimensions before their eyes, and thus arose the double cubit of 41½ inches, more or less, which they divided and subdivided as they thought fit, but of which they possessed a *stone reference*, well nigh imperishable, and also which they made it an article of faith to preserve in its entirety.

Hence, the only value to them of this grand compendium of metrological science was to supply them with a standard which it certainly was never meant to commemorate. Thus truth is frequently distorted, and a lying offspring held up to represent it.

MR. J. BOWERS JANION TO THE RESCUE!

In the pages of the *East London Dispatch*, of December 15, 1880, published in East London, Cape Colony, South Africa, we find our friend, Mr. J. B. Janion, doing battle for Israel against a wilful shepherd of the name of the Rev. Cyril H. E. Wyche, who opposed our Identity. Mr. Janion tells his story so well himself that we need not do more now by way of introduction than ask our readers to give their best attention to what he writes. His subject was:—

"ISRAEL: LOST AND FOUND."

To the Editor of the "East London Dispatch."

SIR,—On Wednesday evening last, I went to St. John the Evangelist's Church to hear the Rev. Cyril H. E. Wyche deliver a lecture on "The Ten Tribes of Israel: Not Lost, and Not Found." Although the subject of the lecture had been announced on the previous Sunday, the congregation only numbered from 25 to 30.

The rev. gentleman, after reading, or rather singing, the usual evening service from the beautiful Israelitish Liturgy of our National Protestant Church of England, announced as his text, 2 Kings xvii. 2—6, and then tried to prove the truth of his, to me, astounding proposition. I quite expected to have heard some *arguments* put forth, based on Scripture, or perhaps on history, philology, or ethnology, instead of which mere assertions were made; and, moreover, the Israelites of "the House of Israel," and the Jews of "the House of Judah," with their histories and captivities, were so "mixed," that I could only wonder how any one in the profession could have studied—apparently—to so little purpose, the thrilling history and glorious future destiny of God's elect people, as graphically pourtrayed by Moses and the prophets, and the other inspired writers of the Old and New Testament Scriptures.

I came away from St. John's, after listening very attentively, not knowing whether the lecturer believes that the *Jews* comprise the whole Twelve, or rather Thirteen Tribes (substituting for the Tribe of Joseph the divinely-instituted distinct Tribes of Ephraim and Manasseh), or that the bulk of the people of the House of Israel got so mixed up that they ultimately became amalgamated with the Gentiles, and so are lost! But it is difficult to understand that he *meant* that, for it would entirely upset his proposition, "not lost." However, among other statements to which I take exception, he said that neither the Red Indians nor the Afghans, nor the Japanese, nor the Nestorians, nor the *British*, are the Ten Tribes of Israel. I,

Digitized by Google

of course, go with him here, except in his assertion that the British are not Israelites. Mr. Wyche did not attempt to substantiate his statements on this and other points, nor did he try to answer the many arguments put forth by hundreds of clergymen and laymen in the scores of books and pamphlets and twelve or thirteen periodicals which are now published on the subject of our Identity with the Ten Tribes, and the teachings of the Great Pyramid. The lecturer told us that when he was in London some one gave him a pamphlet, and that two of what he must have thought the most doubtful Identifications had raised a smile as he read them. One of these was that Israel was to lend unto many nations, and not to borrow (Deut. xv. 6; xxviii. 12). Now, said Mr. Wyche, this could not apply to us, for we have a national debt of £800,000,000, all of which we have borrowed. Will Mr. Wyche tell me from what nation or nations we borrowed the large sums which have made up this enormous sum? Does he not know that the Government has only borrowed from our own people, and that no foreign (Gentile) Government or nation ranks in the list of Britain's (Israel's) creditors? And does he not know, too, that, with only a very few exceptions, we figure as the chief creditor of all the nations of the world? If not, let him ask the unfortunate investors in Turkish, Argentine, and other foreign bonds! However, perhaps the smile of incredulity raised by the perusal of the fact that ours is the only nation in whom this and many other promises, made only to Israel, are being fulfilled, may yet be turned into one of adoring gratitude that our God has not forgotten His promises, although, in some instances, thousands of years may have elapsed between the giving of the promise and its literal fulfilment, for "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter iii. 8). As is constantly sung in the services of our National Church: "He remembering His mercy *hath* holpen his servant Israel: as He promised to *our* forefathers, Abraham and his seed, *for ever*." I wish all our ministers *especially* would *study* (not merely scan over a single pamphlet) the proofs of our Identity with the Ten Tribes of Israel; for, I ask, is it fair for those who will not study the scriptural, historical, archæological, philological and ethnic evidences which are now before the world, to ignore established facts as if they had no existence, and treat the subject as though it emanated from the minds of some score of ignorant enthusiasts?

It is certainly strange that the mere promulgation of the indisputable fact that the British people are the legal claimants, as well as the rightful possessors of the most glorious heritage it is possible to conceive of, should lead those who are appointed to be "stewards of the mysteries of God," to set themselves in opposition to those who, "having eyes, see" how wonderfully and faithfully God is, in these "last days," and has been, while leading His chosen people by a way which they knew not, literally fulfilling every "jot and tittle" of His "sure word of prophecy."

To such an extent is dogmatic adhesion to pre-conceived notions carried now-a-days, that a clergyman of the established Church—rather than admit that we are not Gentiles, and that we are the heirs to all the coveted temporal and spiritual blessings promised by Israel's God to His chosen people—has recently chosen to endeavour to prove that we are the descendants of Ham! Since this enlightened (!) divine has put forth this monstrous theory, an atheist has published a pamphlet in order to prove that the Hametic race is to become dominant in the world (a poor look-out for us in this colony!) and that their rise will be the death-knell to Christianity and all other superstitions!

But, to return to the lecture, Mr. Wyche said, "There is nothing in the Bible to warrant the belief that the *literal Israel* will ever be restored to the land of *Judea*" (I suppose he meant Palestine, for Judea is only a small portion of the land which was occupied and will be re-occupied by the descendants of *our* forefathers, Abraham, Isaac, and Jacob), "but it is the spiritual Israel that is to be restored." I would here ask, from whence and to where is the so-called "spiritual Israel" to be *restored?* and has the rev. lecturer any theory about the *spiritual* Jews? because, if we are to interpret the prophecies concerning the House of Israel in a spiritual sense only, we are bound to observe the same rule of interpretation with those pertaining to the Jews, the House of Judah. But as we know that many of the prophecies relating only to the Jews have been literally fulfilled, so I am persuaded that others will be, not only with reference to them, but to Israel; and among those still waiting a literal fulfilment, there are many relative to the restoration of literal Israel *and* Judah to their own land. Among these I would refer to Jer. xxx. 1—24, xxxi. 1—40; Ezek. xxxvi. 16—36, xxxvii. 1—28; Hosea i. 11; Amos ix. 14, 15; &c., &c. Should Mr. Wyche say that these prophecies had their fulfilment in the return of the Jews from the Babylonish captivity, I would ask, was this prophecy concerning Jerusalem then fulfilled, as it must be—"it shall not be plucked up, nor thrown down any more *for ever*;" or this, relating to Israel and Judah, "And they shall dwell in the land that I have given unto Jacob, My servant, wherein your fathers have dwelt; and they shall dwell therein, they and their children, and their children's children for ever." And again, "Behold, I will bring them from the *North* country (the British isles), and gather them from the coasts of the earth (our colonies)." . . . . . "Behold, I will gather them (Israel and Judah) out of all countries whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place (the Holy Land), and I will cause them to dwell safely (did the Jews dwell safely after their return from Babylon? no!); and they shall be My people, and I will be their God; and I will give them one heart and one way, that they may fear Me for ever," &c. Will anyone say that these prophecies have been fulfilled? Surely not. Will anyone say they will not be fulfilled? for if so, then such an one has no faith in God's sure word of prophecy. God *will* "perform the truth to Jacob and the mercy to Abraham which He has sworn to *our* fathers from the days of old," for "Is God a man that He should lie, or the son of man that He should repent?" He will recall His banished ones, and "great shall be the day of Jezreel." See also Isa. xi. 11—16; Jer. iii. 14—18; Ezek. xxxix. 25, 26, &c.

Mr. William Carpenter, the author of many exegetical works, and the editor of the fifth large edition of "Calmet's Dictionary of the Bible," in his work, "The Israelites Found in the Anglo-Saxons," says: "The restoration of Judah and Israel to the land that was promised them for 'an everlasting possession,' does not rest upon any casual expression or ambiguous promise, but upon many expressions and promises that are clear, explicit, and incontestible; and I take it that no one who has read history, which so demonstrably shows the fulfilment of the threatenings of punishment and the dispersion of Israel and Judah, can doubt the ultimate and literal fulfilment of the promises of their restoration to the land of Canaan, and their establishment and glory there."

Yours, &c.,
J. BOWERS JANION.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—As the harvest thanksgiving services are now approaching, I thought it might assist in the furtherance of the knowledge of our Identity with lost Israel, if I brought before the notice of yourself, and your clerical and lay readers, an excellent harvest anthem, by Dr. Stainer, published by Novello & Co., entitled, "Ye shall dwell in the land." It commences with a long bass solo, the words being taken from Ezek. xxxvi. 28, 30, 34, 35; the words of the chorus being those of Psa. cxxxvi. 1. The words of the final portion of the anthem are by Mr. Chatterton Dix, and arranged for quartette and chorus—

"Oh, blessed is that land of God,
Where saints abide for ever,
Where golden fields spread far and wide,
Where flows the crystal river."

This anthem would, I think, form an excellent introduction to an Identity sermon, or open a way for conversation on the subject, and it seems most appropriate at the present time, when Israel seems to be almost on the borders of the Promised land. The price of the anthem is, I think, three half-pence.

Trusting some of our clerical or lay friends may see their way to introduce this anthem into the services at their respective Churches,

I remain, sir, yours sincerely, F. B.

Maidstone, Sept. 2, 1881.

P.S.—Several friends of our cause, here, were glad to see in the BANNER of August 17, the announcement that Captain Aylmer, M.P. for Maidstone, had joined the Metropolitan Council of the Anglo-Israel Association.

MARRIAGE.

September 3, at Emmanuel Church, Clifton, Bristol, by the Rev. J. W. Caldicott, D.D., Walter Montagu, third son of E. W. Bird, Esq., (late) Madras Civil Service (PHILO-ISRAEL), to Edith Maria, third daughter of George Wills, Esq., J.P., of Bristol.

BANNER SUPPLEMENT FUND.—Mrs. Anne Lydia Huyshe, near Exeter (per E. W. Bird,), £4; Miss Nicol (per John S. Anderson), 10s.

Digitized by Google

REMARKABLE RESULTS from the Rev. E. J. SILVERTON'S REMEDIES for DEAFNESS and ILL-HEALTH.

THE REV. E. J. SILVERTON'S celebrated Ear Trumpet literally gives hearing at once to the deaf. During the past twelve years no less than 12,000 of these instruments have been sold, and in every case have given the greatest satisfaction.

But Mr. Silverton has also a medicine which removes deafness, noises, and offensive discharge in the ears. His Aural Remedy goes at once to the root of the disease and removes the cause.

When, however, the tympanum of the ear is broken, an artificial "drum" has to be introduced, and this marvellous surgical operation Mr. Silverton accomplishes repeatedly. The ears are also examined without pain or inconvenience by the Silver Illuminated Speculum.

Mr. Silverton has also been very successful in his manner of treating cases of broken-down health. The idea of supplying a Nutritious Food with his Energeen (or Energiser), is exceedingly happy; the two things going together act splendidly on the delicate constitution. Thousands of sufferers not ill enough to be confined to their room, and not well enough to be out, find in this double remedy the means of health. This has been proved over and over again in cases of the most hopeless character. After a short course the patient begins to improve, and goes on improving until well. It is not too much to say, that in several cases where death seemed inevitable, the patient has been raised, as it were, from the grave. Mr. Silverton holds letters of the most convincing nature from persons who have taken the remedies with unmistakable success. There are few ailments which do not succumb to the power of these remedies. Local complaints frequently disappear as the general health and tone of the system improves. Indigestion, constipation, sick headache, decline, consumption, asthma, coughs, colds, and a thousand other ills are removed by a course of the Food of Foods and Medical Energiser. Indeed, no person out of health should fail giving these marvellous restoratives a fair trial. It is true to say they do not cure all who take them, but it is scarcely possible for anyone to do so without benefit.

THE REV. E. J. SILVERTON,

Assisted by a Physician, sits for the examination of patients daily, at his Consulting Rooms, from 11 to 2, Saturdays excepted. No charge is made for consultation at these hours. For consultation at other hours arrangements should be made by letter. Country patients should embrace Monday and Tuesday mornings, if possible, and they should endeavour to be at the Consulting Rooms by 11 o'clock. Sufferers should not fail to pay a visit, as so much more can be done in most cases by a personal interview; but if this cannot be, Mr. Silverton will send his "Book of Health, and Treatise on Diseases of the Ears and Eyes," price 1s., free to readers of the BANNER OF ISRAEL, which contains a list of questions for the guidance of the patients.

Mr. Jesse J. Silverton is in attendance each day from 9 till 7, Saturdays 9 till 1, when any of the Remedies may be obtained, and arrangements made for consultation if required.

NOTE THE ADDRESS.—All communications should be addressed to the REV. E. J. SILVERTON, at his Consulting Rooms, 17, St. Bride-street, Ludgate Circus, London, E.C.

LIST OF MR. F. W. PHILLIPS' (LAZARUS) LECTURES.

1.—Proofs that the British are the Lost Tribes.
2.—Identifications of Britain with Israel.
3.—Historical Testimony of our Israelitish Origin.
4.—English Colonization—the Company of Nations.
5.—Joseph's Birthright, England's Possession (by a new line of argument.
6.—England's Possession of the "Gates."
7.—England's Greatness.
8.—"The Isles shall Wait upon Me."
9.—Great Britain the Fifth, Last, and Unconquerable Empire.
10.—King David's Throne the English Throne.
11.—The Hebrew Olive Tree (Rom. xi.)
12.—Great Britain the Christian Witness.
13.—England's Missionary Work a blessing to all Mankind.
14.—The Sabbath Sign, and Emancipation of the Slaves.
15.—Old Testament History of Israel and Judah.
16.—Future Events.
17.—A General Lecture upon Anglo-Israelism.

25, Speedwell-road, Edgbaston, Birmingham.

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.

A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt price 18s., post free 18s. 6d.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages, price 4s.

Now ready, price 6d.

THE CHRONOLOGY OF THE BIBLE IDENTIFIED WITH THAT OF THE GREAT PYRAMID OF EGYPT.

FROM ADAM TO A.D. 1881.

BY DONALD STUART.

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,

83, FINSBURY PAVEMENT, LONDON, E.C.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£ s. d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0 1 0
Each additional line	0 0 4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0 2 0
Each additional line	0 0 6
Births, Marriages, and Deaths—four lines	0 2 6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 12 4
Three " " " "	0 18 8
Four " " " "	1 6 2
Six " " " "	1 17 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

ISRAEL! AN EARNEST APPEAL FROM THE JEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes

London: Robert Banks, Racquet-court, Fleet-street.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 3d., post free 3½d.

"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

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, Racquet-court, Fleet-street, who has already been honoured by issuing, amongst others, the following works on the subject:

The Banner of Israel. Weekly 1d.; monthly 7d.
Israel's Hope and Destiny.
The Lost Ten Tribes, and 1882. By Dr. Wild. Price 3s.
The Sisters of Harrowdale Rectory. By Mrs. Searson.
The Future of Israel and Judah. By Dr. Wild. Price 2s.
The Anglo-Israel Post-Bag. By the Right Rev. the Lord Bishop of Rangoon. Paper 1s. 6d.; handsome cloth, 2s. 6d.
The Geography of the Gates. By Philo-Israel. Price 3s. 6d. Illustrated.
The History of the House of Israel. By Philo-Israel. Cloth, 1s; paper 6d.
Cui Bono? A Lecture by Edward Hine. Price 6d.
Dan, the Pioneer of Israel. By Col. J. O. Gawler.
The Promises to Abraham. By W. S. Cavill. Price 6d.
The Origin and History of the British Nation. By Ment." Price 1s.
Simple Diagrams Illustrating the Great Pyramid. Price 1d. For circulation, 6s. per 100.
Japhetic or Semitic: Which Are We? By Miss Caroline Pearse. Price 4d.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

London: Robert Banks, Racquet-court, Fleet-street.

Now publishing. Price 1s., post free 1s. 1d.

SYMBOLICAL TREE OF THE BRITISH EMPIRE.

By HARRY W. FARNALL, of New Zealand.

"The chart is in the form of an ancient oak-tree, on the stem of which are the words Abraham, Isaac, and Jacob, and further up the trunk the Twelve Tribes, with their presumed modern national descendants. The Jews are shown us, diverging from the Ten Tribes, on the two lower branches, leading to Palestine and Cyprus, but intermingling with other boughs of the tree. The kingdom of Israel passes further up the trunk to the British Isles, and thence spreads out to all the British dominions, which are represented on separate branches and boughs. Suitable quotations from Scripture upon which the Anglo-Israel theory is based are marked on separate parts of the Chart."—*Evening Star (Auckland).*

The Editor of the *Banner of Israel* says:—

"We have had our copy carefully mounted and framed. The framed picture is now exposed in one of the busiest thoroughfares of Bristol in the window of the artist who framed it, and great is the wondering notice it receives from the passers by. We hope our friends will get copies for themselves and let the public obtain a view of it in the way we indicate, if even only for a few days. Identity knowledge is thus taken in by the eye, and produces there a great impression. We trust that throughout England, too, this chart will be valued by Israelites, and help them to teach others that 'Lost Israel is found' in the mighty British Empire of to-day."

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY SEPT. 14, 1881. [*All rights reserved.*

"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. V. No. 247. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 21, 1881. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Our Mission	393
The Custody of Jacob's Stone after Edward I. Time. An Objection Answered	394
The Rev. Denis Hanan on the Apocalyptic Seals and Trumpets	394
David's Throne, and Benjamin a Tribe of the House of Israel	395
"The Days of Noah and the Days of Lot"	396
A Few Pickings from "Who Are the Irish?" By L. P.—Part I.	397
Israel's Great Gate Described by a Recent Visitor	398
"I Will Be Like the Most High" (Isa. xiv. 14)	398
The Victorian Commonwealth	399
The Anglo-Israel Argument, as Described by "The Most Distinguished of the Plymouth Clergymen." By the Editor	399
More Blind Evidence. Dr. Bonar on Several Passages of Scripture "Spiritualised." By J. Thomson	400
Is Constantinople the Gate of Israel's Enemies?	401
Jabez's Prayer	401
The Return of the Jews to Palestine, as Man Would Have It	402
The Census	402
Correspondence	402

OUR MISSION.

THOSE who have read the *Times'* sub-leader of July 18, 1881, on the Mansion-house banquet, given to the representatives of the colonies present in England on the 16th of that month, must have been struck with the number of points touching on and illustrating our Identity which the leading journal presented to its readers.

"The gathering was," it said, "perhaps a faint adumbration of some great Imperial Federative Council, to be realised in some remote future. To knit together the loosely connected fabric of the British Empire by a league for purposes of Government, or, at all events, of defence, has long been the dream of a few statesmen and of many enthusiasts."

This "Imperial Federative Council" is the coming Institution of the future we are well convinced; and we confess to be one of the many enthusiasts who believe it will not be long ere such a Council will be needed to meet the wants of a Federated Israelite Empire. In regard to the wonderful Anglo-Saxon race which has given birth to the colonies of this nation, the *Times* said:—

Lord Kimberley dwelt upon the wonderful capacity for colonization shown by the Anglo-Saxon race. Our mission is to overrun the world, not with conquest, but civilization; to fertilize, to subjugate nature, and in well-nigh every quarter to found English-speaking communities. The British Isles are emphatically the mother country; the British nation is also the mother of nations; and we like to think that colonists all the world over point to this as "home." It is well that we should be reminded every now and then of the work of colonization done in the past, and of the dimensions to which some of our children have grown. Sometimes we are apt to forget that they have passed the period of tutelage, and ought to be treated as companions and equals, not as children.

"Our MISSION is to overrun the world," not with conquest, it is true, but with civilisation. But how can we do that unless we be "the chief of nations," blest with the power enabling us to do it? We have further, it seems, "to found English-speaking communities in well-nigh every quarter." This, however, must entail also a so-called grasping, seizing, appropriating faculty, which we wonder the *Times* countenances as a proper national destiny, since foreign nations must needs suffer by our occupying lands belonging to them in every quarter, whereon to establish our English-speaking communities. Then, again, these isles are "the mother country," and this "the mother of nations." All our children call this land "HOME." Surely the *Times* has been studying our Identity, for all these are Identity points. We enumerate them thus. The world-wide blessing and universal civiliser being Britain, we find she but copies Israel, to whom alone God gave that very mission, destiny, and function (Gen. xii. 2, 3, xxii. 18, xviii. 18). God did not speak of Britain as the dispenser of this mission. He spoke of "the seed of Abraham." Then Britain is "Israel," as God is true.

Next, if the British are "the mother of nations," and this "the mother country," we find she exactly copies Israel, who is destined to become "a nation with a company of nations" attached, the nation acting as the mother or parent stem, the "company of nations," her daughters (of Joseph's House) running over the wall (Gen. xlix. 22). The Anglo-Saxons have, Lord Kimberley affirms, a capacity for colonization which is wonderful. But Israel's capacity for that very same thing was predicted by God the Holy Spirit, and therefore, being unique, must be wonderful, since it is distinctly recorded as her grand characteristic in Gen. xxviii. 14; Isa. xlix. 8; liv. 2, 3, xxxv. 1, 2; Dan. ii. 35—44; Num. xxiii. 9.

But this is not all. The *Times* points out what is, in fact, as we lately hinted, a perfectly new Identity. It is one which marks off ours from all the other nations existing, or which have ever existed on the earth. It proves that we, like Israel, "dwell alone" (Num. xxiii. 9). The *Times* declared, regarding the British colonies, what follows:—

One advantage from the connection with the mother country is the peace which hitherto has been uniformly preserved between dependencies contiguous or not far distant. Great colonizers as were the ancient Greeks, their colonists, even in so small a space as the islands and shores of the Mediterranean, were always flying at one another's throats. Croton could not tolerate a Sybaris, nor Syracuse an Egesta. The Spanish colonies in South America are a

by-word for faction and feud. No one is ever surprised that Sydney is not at daggers drawn with Melbourne, or Montreal with Quebec. There is a Queen, it would be said, to whom each owes common allegiance; and people are too sensible to come to blows about trifles in these days. Nevertheless, history affords few other examples of the temper looked upon as a matter of course among our own colonists. Whatever their troubles with Red Indian, Maori, or Caffre, they have kept the peace among themselves. No revolution disjoints their annals. Apart from their relations with their savage neighbours, their history is marked only by the rise of populous cities, sometimes "like mushrooms in a summer night," but more durable, by the perfection of great triumphs of engineering, or the exhibitions of their own and others' industries. If we may argue from the past to the future, we have in this solid Anglo-Saxon temperament the best assurance against any falling away from the wide circle of the empire.

We think we can suggest to the *Times* even a better and a surer guarantee against any dismemberment of the present Empire of Israel. It is this:—This Empire is Israel's, and being founded not on human but on Divine sanctions, it is an unique, *sui generis* thing, which has to conform to prophecy, and not to the probabilities of a case founded on the wild vagaries of past Gentile colonial experiences. God's Word declares of Israel's Empire that it is to be a "federation of states," destined to be united in one vast dominion, always growing, always rising in power, strength, wealth, and influence, till it fills the planet. Such an empire is described in Gen. xxviii. 14; Dan. vii. 22—27, ii. 35—44; Rom. iv. 13; Ezek. xxxvii. 22—28, and throughout the prophecies. This kingdom is to be everlasting, its King is to be divine, its dominion is to include the whole globe, and there is no hint in God's notice of its future development either of decay, of disruption, of dismemberment, or of any falling away of its component parts. This is the guarantee on which our British-Israelite Empire rests to-day, and we say it is a security which amply suffices. We are as sure as God's faithfulness can make us, that the Colonial Empire of this British people will never be destroyed, and the reason for our confidence is this, *that God has promised.* Israel, praise YE the Lord!"

THE CUSTODY OF JACOB'S STONE AFTER EDWARD I. TIME.

AN OBJECTION ANSWERED.

A SINGULAR question comes to us from New Zealand—the very antipodes of Israel's isles of the West. It relates to the Stone of Destiny, called Jacob's Stone, and is to the effect following:—

"This stone is held by us of the Identity to carry with it a perpetual sceptre, and we assert that all Her Majesty's ancestors in this line have been crowned upon it, thereby proving that not only the particular prophecy attached to this stone is true, but also that the Biblical prophecies promising the perpetuity of David's sceptre are absolutely and literally fulfilled. Now, the difficulty is this: James VI. of Scotland, and I. of England, is supposed to have been the monarch who restored to this Israelite Empire the throne of David; but the stone was with us British from the time of Edward I. Therefore the kings who lived between the latter's days and James I.'s time, not being legitimate heirs of David, the legend attached to the stone turns out untrue, since it was *not* found during the time in question, where "the wanderers," or Scuithe dwelt. The verse runs as follows:—

"'Unless the fates have faithless grown,
And prophets' voice be vain,
Where'er is found this Sacred Stone,
The Wanderer's race (Scoti) shall reign.'"

Our interrogator states the case, supposing our Israelite contention to be that "the race to reign" was the seed of the royal House of David, urging that it is obvious another dynasty than that of David was on the throne of England between the reigns of Edward I. and James I., who brought into England the seed of David. Our New Zealand Israelite ends by asking how the difficulty, which he feels a serious one, is to be got over?

To this we reply that the difficulty is one created by the questioner. There is nothing in the legend belonging to the stone to justify the assumption that the ruling monarchs of the land where the stone was to rest were to be always of the seed royal of David. The verse surely predicates that "where the stone be found the Scots, or Scoti, shall monarchs of that realm be found." What is the meaning of the term, "Scoti," in reference to the stone? This is the material point. Colonel Gawler, at page 10 of his excellent pamphlet, "Our Scythian Ancestors," tells us that the terms, "Scots, Scythians, or Skuthai, and *wanderers*, are synonymous terms, meaning in Hebrew, dwellers in booths, Succothites"—that is, *Israelites.* The verse, therefore, merely declares—

"Where'er is found this Sacred Stone,
The *Israelite* race shall reign."

This takes the heart out of our friend's dilemma; and since the stone, by Edward I.'s capture of it in A.D. 1296, was merely transferred from one portion of the wanderer's race to another, from Scotland, that is, to England, the legend prophecy (if such it was) was not broken, but stood to truth. Edward I. and his subjects were, in fact, of the "wanderer's" race, and they reigned in England as the Scottish King and nation who, till A.D. 1296, had the custody of the stone in the Northern kingdom, were also of the same wanderer's lineage, and bore rule in Scotland. Our New Zealand friend was in error only, however, to the extent of insisting that the reigning king of the Scotic race in charge of the stone was always destined to be of the lineage of David. The prophecy attached to the stone certainly did not allege *that*—so much is clear.

Supposing, however, the words to imply that the king or ruler of the land where the stone was found was to be, at some undefined future period, of the Scotic or Scythian race, it is a matter of fact that a few centuries after the stone was removed to England, a Scythian, or Scotic prince (James I.) did rule in our land, and from his day to our own, every prince of that illustrious family has been crowned here upon it. The legend declares "the Scots SHALL govern," not that David's race must always be the kings regnant where the stone is found.

THE REV. DENIS HANAN ON THE APOCALYPTIC SEALS AND TRUMPETS.

THE Rev. Denis Hanan writes to us as follows:—

"You ask my opinion as to the seventh trumpet. I have, in lecturing upon the subject, put forward a view which is, as far as I am aware, original (*i.e.*, as an explanation)—namely, that as a telescope, when closed, presents to view *one end* (*i.e.*, at the eye-glass), so when one joint is pulled out the same *end* remains, and when the second or final joint is pulled out, the *end* remains the end yet; so the seals include the trumps and vials (as the closed glass includes the joints). The seventh seal develops (*i.e.*, is pulled out) into the seven trumps, and the seventh trump develops into the seven vials.

"Thus the 'end' of Rev. vi. 17 *is the end*, only prolonged. Alford's objection is thus met. *The end* of xi. 15 is the same end as before, only prolonged into the details of the vials. And *the end* of xvi. 21 IS THE END, for the telescope won't draw out any more. Try it with a single opera glass. Thus the seventh seal has developed into the trumpets, the seventh trumpet *has sounded, and is sounding, having been developed into the vials.* The sixth vial has undoubtedly been poured out, but whether it has merged into the seventh, or where, I cannot say—for I suspect that the seventh is already *in the air*, and that the 'three frogs' are the connecting link continuing into the seventh vial, and they are at work."

Digitized by Google

DAVID'S THRONE, AND BENJAMIN A TRIBE OF THE HOUSE OF ISRAEL.

We have lately been in correspondence with a clergyman of the Church of England, who, differing greatly from the views we hold, is yet able to write respectfully and with moderation in reference to the controversy. We propose to place before our readers the opinions of our friend, and in a few words to give the replies which occur to us on subjects which are familiar enough to most well-read Anglo-Israelites, but are probably quite new to a large number of our friends who are looking into the matter for the first time. Our clerical opponent says, regarding the continuity of the throne of David :—

"It is quite unintelligible to me that there has been no abeyance or interruption in the kingdom of David when the kingdom ceased in its integrity in the time of Rehoboam; in accordance with which the promise is as plain as can be in Ezek. xxxvii. 22, that at some future time the Lord '*will* make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.' Then come the remarkable words, 'And David, My servant, shall be king over them,' expressly predicting and promising *the ceasing of the abeyance*, and the revival or resuscitation of David's throne, which, after *that, will be for ever*. The strange wresting of God's truth in making Benjamin to be of the Ten Tribes is equally repugnant to honest interpretation. The terms involved in these questions are held by us severally to bear such *different* meanings, that it is entirely useless, and even worse to discuss them."

So far our friend. We mean now to reply categorically to the difficulties raised, and show how, from our Identity point of view, none exist. The points are two-fold :—

1. Was "the kingdom" of Israel in abeyance, and suffered interruption, when it ceased in its integrity, what time Rehoboam was stripped of the Ten Tribes by Jeroboam?

2. Did Benjamin, as a tribe, belong to the Ten Tribes or no?

In regard to the second point, we have stated our views fully and clearly at p. 200, vol. iii. of the Banner, No. 124, May 14, 1879. We shall give an outline of the argument presently, but mean to point out clearly why we believe that the kingdom of Israel never was even for an hour in abeyance, or suffered interruption, from B.C. 975, when the great disruption took place, till now. In the first place, what was "the kingdom of David?" It was the Ten Tribes. Reference to the following passages will prove that :—1 Kings xi. 11, 13, 31, 32, 34, 35, 37, xii. 21—26; 1 Chron. xxviii. 5; Acts i. 6. Here we have the fact that the kingdom was the Ten Tribes, being that over Israel, and that in our Lord's time the expectation (which He did not discountenance) was that it would yet be restored *again* to Israel. The kingdom over Israel was not then interrupted or suffered abeyance from the time of Rehoboam till the time when Jeroboam, being King over Israel, his dominion went by the name of "the kingdom." Its existence in the apostles days can be argued from the fact that they expected it would be restored at that time to Israel, meaning by "Israel" *the Jews*. The bulk of prophecy, as well as our opponent's admissions, presume the present existence of the Ten Tribes somewhere, and their destined union ere long with the Jews to form again one (not two) kingdoms, one (not two) nations, as in time past. The point in Ezek. xxxvii. 22, was clearly that David was finally to rule over the two newly-rejoined Houses; not, as our opponent desires to show, that the kingdom was to be up till then in abeyance and interrupted. David's seed till that time will be king regnant over "the kingdom," properly so-called only. But then, over "the kingdom," and Judah as well; the two being no longer two, but one, united under David himself.

The existence of the kingdom, then, at the present time somewhere in the earth, necessitates the existence over it of a king or queen to constitute it "the kingdom: for a polity without a king cannot properly be designated "a kingdom." And accordingly we find promises to David and others that he should "never want a man to sit upon the throne of Israel during all the days," or for ever. Such will be found recorded in 2 Sam. vii. 13, 16, 19, 23, 24; 1 Kings ii. 4, viii. 25; Psa. lxxxix. 35, 36; Jer. xxxiii. 17—26; Luke i. 32, 33. It follows that the kingdom still existing must be ruled by a king or prince of the House of David; and such dynasty must continue "till He come whose right it is" to take it (Ezek. xxi. 27). These, briefly stated, are reasons for saying that the kingdom of Israel never was in abeyance, or under interruption, from the time when Israel was separated from Judah.

The promise was literally kept to David during the interval, when the Ten Tribes, as "the kingdom," had not a ruler over it of the House of David; for then the heir of that House was regnant over one of the Tribes of Joseph—namely, Benjamin, in temporary union with the House of Judah for the very purpose of saving the promise. When, however, Zedekiah ceased to be king over Judah and Benjamin, and the monarchy lapsed in B.C. 588, it rose up again in Ireland in connection with the Tribe of Dan, then ruling there, and so to this hour the throne of David over *Israel* has never ceased to exercise royal functions, in fulfilment of the prophecies. "Abeyance" there has been none; interruption there has been none; and how could there be either, if the Word of God be literally true? Of course, to our opposing clerical friend these matters must be "unintelligible," since he cannot see that when God made oath to David that his throne should be occupied by one of his descendants "for ever," while sun, and moon, and stars, and day and night endured (Jer. xxxiii. 25, 26), He meant what He said and intended to be taken at His word. Our friend further has made matters more difficult for himself, because he rejects the reasoning by which, Benjamin being shown to be one of the *Tribes of Israel*, God's promise is found to be beautifully true, since from B.C. 975 till the death of Zedekiah (B.C. 588, 2 Kings xxv. 7), David's heir ruled and reigned over a tribe of Israel incorporated with Judah, and thus representatively possessed a kingdom of the two Houses.

This brings us to consider the evidence we adduce to show that Benjamin was in truth a Tribe of Joseph, belonging really to the Ten, but never (save by temporary joinder) to the House of Judah. It is clearly proved by the following passages that before B.C. 975, Benjamin was always ranked among the Ten Tribes, but not among the two (see 2 Sam. ii. 9; 1 Sam. ix. 21; Rom. xi. 1—5; 2 Sam. xix. 16—20). These passages, but especially the last, prove that before the disruption Benjamin belonged to the House of Joseph, which was the Ten-Tribed House of Israel, as distinguished from the House or Tribe of Judah. Another argument, ending in the same result, is derived from the fact that of the kingdom consisting of Ten Tribes (or, with Manasseh, of Eleven), "one Tribe out of all the Tribes of *Israel*" was promised to Rehoboam by the Lord (1 Kings xi. 32) for a special purpose. What Tribe out of the Eleven could that possibly have been but Benjamin? The latter was incorporated with Judah, as facts teach us. Benjamin did belong to the House of Joseph, as Scripture tells us (2 Sam. xix. 16—20), and what possible conclusion can we arrive at, but that Benjamin was in truth one of the Eleven Tribes belonging to the House of Israel, which was lent *pro tem.* to Judah to constitute "the kingdom," always a Ten-Tribed body, and to fulfil 1 Kings xi. 36?

Such are the arguments by which we propose to meet our friendly opponent, and though we cannot hope to convince him, we may at least be sanguine enough to hope that inquirers into our teaching may come to the conclusion that ours are not views "repugnant to honest interpretation," but that they adhere more closely to Scripture, and more literally to its text than our clerical antagonist's. Under any circumstances, surely it is not "useless, or worse than useless," as alleged, even to

Digitized by Google

discuss the meaning of God's Word? for the inspired teaching of the Scriptures is, that blessed is he "whose delight is in the law of the Lord, and in His law doth he meditate day and night" (Psa. i. 2).

"THE DAYS OF NOAH AND THE DAYS OF LOT."

OUR Lord's solemn warning regarding His own future advent, when the Son of Man shall be revealed (Luke xvii. 30), distinctly invites us to look back for the parallels to that event "in the days of Noe" and "in the days of Lot." (ver. 26 and 28). Men are beginning, in these degenerate days, to ask, Where is the promise of His coming? (2 Peter iii. 4), "for since the fathers fell asleep all things continue as they were from the beginning of the Creation."

Such is the world's argument: "Things have never changed, there have been no abrupt, sudden alterations marking great epochs in man's destiny. The present order of things has lasted for centuries, and it will probably last our time. Why should we disquiet ourselves by inquiring what is to happen in 1882 A.D.?" It were better never to inquire, for "all things continue as they were since the beginning of Creation."

This were a good argument from the worldly man's point of view, if only it were true. But is it true? It is palpably false, and St. Peter points out the frightful fallacy. For, says he, these worldly ones who decline to investigate, but prefer to slumber while on the verge of ruin, are "willingly ignorant." obstinately ignorant, that the world has not "continued as it was from the beginning of creation." The Flood once came, and swept all nature and all animal life away, but the lives of a selected few of each of the animals, reptiles, and birds, with eight souls, men and women, who had found favour with the Lord. That catastrophe, was it gradual or sudden? It was a terribly awfully sudden event, as Gen. vii. and Luke xvii. 26, 27 teach us. Men were employed in their usual avocations. "They eat, they drank, they married wives, they were given in marriage; until"—one event took place, on one most tremendous day—"the day when Noah entered into the ark, and God shut him in" (Gen. vii. 11—16).

Then that very day, as a sudden, terrific visitation, "all the fountains of the great deep were broken up, the windows of heaven were opened, the rain was upon the earth forty days and forty nights;" and the Lord destroyed the whole of the inhabitants of the earth in one frightful overthrow, with eight solitary exceptions.

Let the reader mark that this devastation and cataclysm was sudden, universal, pitiless, and complete. And mark, too, it was the work, from first to last, of God Himself. "The end of all flesh is come before Me; I will destroy every living substance," He said to Noah, "from off the face of the earth" (chap. vi. 13, vii. 4). And He did it, as verse 21 proves. "All flesh died that moved upon the earth." "So shall it be also," our Lord declares, "in the days of the Son of Man" (Luke xvii. 26). In that day the unfortunate, ungodly, doomed, inhabitants of the earth "knew not until the flood came and took them all away" (Matt. xxiv. 39), so sudden was the visitation. "So shall it be also in the days of the Son of Man."

The days of the Son of Man are at hand! The dread "earthquake" which is to be like none other before it, when "all God's fierce anger, even His indignation, shall be poured out on the kingdoms and nations of the earth"—Israel alone being the exception—is close at hand, as all the signs testify (Zeph. iii. 8; Rev. xvi. 18). Men say the coming terror may pass by, so that history may not record it, and men may live and die, and remain in ignorance of the exact moment when, according to the Great Pyramid's true witness, it must come to pass. Was the Noachian Deluge an event of this uncertain kind? Nay; Gen. vii. tells another tale; and our Lord says, "So shall the days of the Son of Man be;" "even thus it shall be in the DAY when the Son of Man is revealed" (Luke xvii. 30).

But our Lord adds illustration to illustration. Lest men should lull themselves into false security by thinking that since Noah's Deluge probably required time to submerge the earth and drown its inhabitants, so they may have time somehow to escape yonder Continental earth's just coming doom, He told us of Lot's case, and bade us to reflect that like that, too, shall be the coming "day" of the Son of Man. And what was that day of horror like? Our readers know the story. Gen. xix. tells it to us in its naked terror.

A weak, but godly man, settled in a vilely wicked town, and gave his daughters to the residents of the place in marriage. The day of vengeance came, and God came with it, to rescue Abraham's nephew and his family, for love He had to His faithful friend. On the eve before the day of the execution of God's wrath (mark that!) the divine messengers bade Lot bring away his daughters, his sons, his sons-in-law, his wife, all his, in fact (ver. 12), before the Lord destroyed the place. His daughters' husbands derided the old man, called him a mocker, refused his invitation; and it ended in the angels having to drag even Lot himself, his wife and his two unmarried daughters (all unwilling as they were) out of the city, saved in spite of themselves, and with difficulty, from the catastrophe which awaited the polluted cities of the plain (ver. 16; Rev. xviii. 4). Even thus Lot's wife, looking faithlessly back, was destroyed by the anger of the Lord; and the miserable, unworthy, but yet righteous Lot (2 Pet. ii. 7, 8) was saved for Abraham's sake. But what of the cities of the plain? Our readers know. Lot entered Zoar just at sunrise. It was up over the horizon when, in a moment, like the destruction of the Noachian world by water, the cities of the plain of Lot's time were overwhelmed and burnt up by fire and brimstone from the Lord out of heaven (ver. 24). The Lord Jesus was the executioner of this tremendous punishment. "Jehovah," says the account in ver. 24, "rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven." "Even thus"—"even thus shall it be in the day when the Son of Man is revealed" (Luke xvii. 30).

The destruction of the earth of prophecy is to be by fire again. It is the fire of God's jealousy, and all of it—"His indignation" which will devour all the earth.

St. Peter's description of the horrors of the impending catastrophe in his second epistle (iii.) is dreadful to contemplate, yet they are imminent, and men regard it not. They are at the doors, and men repent not.

The Great Pyramid warns us by the impending wall that the destruction is to be sudden and overwhelming. The Scriptures tell us by calculation of the 1260 year-sign that 1881-82 is like to prove to be the time of woe. The Great Pyramid warns us that 1881·6 is the date we dread for Europe; facts around us testify the same; and yet men are not moved. Brethren, let us who are of the day, and who are not in darkness, while we pity and strive to save our Gentile friends and bring them to Jesus, while we urge and pray our Israelite relations and acquaintances to "come out of the Roman earth, lest they be partakers of Rome's sins, and receive of her plagues" (Rev. xviii. 4), rejoice and thank God that for us there is reserved salvation, redemption, the outpouring of the Holy Spirit, safety in the midst of the wreck of continents, peace while the fiery deluge is the fate of yonder ill-consolidated Europe. And why? Because of our merits? Nay, not so, not so. Rather are we nationally hell-deserving sinners. But because of God's promises to Abraham our forefather; and because of His mercies in Christ, covenanted to us His seed for ever (Gen. xii. 1—3, xviii. 18, xxii. 17, 18). Israel, praise ye the Lord.

Digitized by Google

A FEW PICKINGS FROM "WHO ARE THE IRISH?"

By L. P.

PART I.

In reading "Who Are the Irish?" by J. Bonwick, F.R.G.S., we certainly expected to fall on some statements which might be as stones to cut our feet, or as rocks in our path, over which we might have a difficulty in climbing; and while sure any impediments in the way of truth could be surmounted, we anticipated the necessity of efforts that might leave us panting and breathless. But instead of this being the case, after laying the book aside for a few months, and referring to it again, we are astonished to find the great number of passages we marked on our original perusal, as being favourable to our belief in the Identity of Ireland's inhabitants (like those of Britain) with Israel's Tribes, with the terrible exception of the existence amongst them of the Canaanites, who are planted "in our sides," to be scourges, a discipline and a religious snare, as of olden time (Joshua xxiii. 13).

It is true our author indulges in some gentle banter on our especial theme, with a half smile of good-humoured contempt for the notion, and sneers at the suggestion that Jeremiah ever reached Ireland; but there is no attempt at argument on the subject, and, therefore, the contemptuous remarks are worth no further notice. Mr. Bonwick appears to us occasionally to feel he is wandering in a dense fog, veiling early times, and to lose himself in a labyrinth of names, such as Celts, Crannogs, Teutons, Firbolgs, Aryans, Turanians, Tuatha de Danaans, Formorians, etc., till our ignorant mind is well nigh distranght, and we wonder what early folk, from any portion of the globe, is not represented in the sister island; more especially since it is stated that "small cubes of white porcelain, with *very ancient* Chinese inscriptions, were found several yards below the surface, near Kilmanham, Dublin county." Perhaps the explanation of this may be accepted, that wanderers who finally reached the Isles of the West, guided by the hand of the God of Israel, first visited the very far East, or had by trade previously carried on communication with the dwellers in the lands of Eastern Asia.

We do not propose to review "Who Are the Irish?" critically, or pass an opinion on the historical correctness of its assertions, but we shall quote a few of the passages it contains, which we consider give force to the Identity opinions Mr. Bonwick evidently condemns. To commence with page 10, we are reminded of Joshua viii. 29, 2 Sam. xviii. 17, and, above all, of Joshua vii. 25, 26, by these words: "A curious tale is told of a cairn of stones. An old tradition spoke of a servant saving the life of a king when attacked by three enemies. The man perished, but a cairn of stones was raised over his grave, by stones cast by every soldier. Tradition called it the 'cairn of one.' An antiquary dug through the stones, and found a fine cinerary urn, with black earth about the burnt bones. The urn is now in the Dublin Museum, a witness to the truthfulness of an old tradition."

The short chapter on the Tuatha de Danaans (page 27), "of all the Irish races unquestionably the most remarkable," standing "out pre-eminently as the intellectual people of that country," invites to large quotations by its remarks on "the Tuatha, known as the *divine folk*." They "were said to have fled from Athens when the Syrians conquered Greece (?) . . . . Betham makes them Teutons; and Wilde, Celts. Another calls them brown-haired Scots." The latter also calls them "a large, fair-complexioned, and very remarkable race; warlike, energetic, progressive, skilled in metal work, musical, poetical, acquainted with the healing art, skilled in Druidism. Mr. G. W. Atkinson observes of them that he thinks they "must be the highly intellectual race that imported into Ireland our oghams; . . . . and, above all, the exquisite art which has come down to us in our wonderful illuminated Irish MSS." "Curious figures in kilts," says Mr. Bonwick, "with Persian crowns, are still to be seen. The writer saw such at Cashel. The dress and crown are oriental, and the figures are imagined to represent the Tuatha."

At page 70 it is stated, "The great, distinguished article of the ancient Irish, causing much amusement and astonishment to Greek and Roman civilised visitors, was the supposed barbaric *pants*. Those semi-savages absolutely wore trousers, that no refined and cultured people could view without a shock to their feelings." This reminds us of Exod. xxviii. 42; for though prescribed only for the priests, the habit of wearing this part of a man's costume may well have become general in Israel. "The king's kilt," it is added later on, "was of seven colours. Kilts are *not* Celtic, but of oriental origin."

Lest we fill too much space, we pass over many marked portions, pointing to the Eastern origin of the Irish; besides those who are distinctly descendants of Phœnicians or Canaanites; but after speaking of the beautiful gold ornaments of the ancient Irish, with the "breast-plate of judgment of pure gold," the author writes (page 77) of their musical instruments; and amongst them of the bag-pipes. "Dr. Ledwich thinks it was probably introduced into Ireland some time prior to the fourteenth century. As the Scottish Highlanders had it very long before, it is not likely their ancestral home could have been without it. The instrument was known in Asia several thousand years ago, and is still popular among hill tribes there, both Indian and Afghan . . . . One writing in 1751 says that in Ireland 'every village has a bag-piper.'"

"The bells were early known. The most ancient, generally called after some saint, are nearly square in shape, and thus clearly betray their oriental origin . . . . The Irish hand-bell was pre-Christian."

At page 42 the writer says, "The Scots are the Irish proper, as understood by the ancients. Their home, native and colonial, was in Ireland, called then *Scotia*, though that appellation got carried over the Straits to be applied to Caledonia, or Albin. . . . . Those who regard the Milesians as the principal race of the Irish, and find the word *Scot* given to Irishmen in general, assert that the Milesians were Scots. Edward Lhuyd and others will have the Scots, or Gaidhels, first pass through Britain. Most writers consider the Scots to be the Celtic race. . . . . Dalriada was a name applied alike to the South-west of Scotland, and the North-East of Ireland. The people were Gaeidhil, the Welsh Gwyddil. Those who distinguish Picts and Scots believe the latter displaced the former. Gildas places them together as plagues to the Britons: 'Foul droves of Scots and Picts,' adding: 'They came up out of their curragh, just like odious regiments of reptiles, from the deep caverns of their earth-holes (Isa. ii. 19; Jer. xvi. 16).' Boethius said: 'They are called Gaiedeli, and also called Scoti.'" Is it a far-fetched conjecture to suggest the Gaidhels, Gaedhils, or Gwyddils, were the tribe of Gad?

While apparently himself perplexed by the multitude of races, which he believes to have poured into Ireland in ancient times, and unable to form a distinct opinion as to their previous habitations and their origin, there is yet one about which Mr. Bonwick seems to have no doubts, and that is the Phœnician, or Canaanite, for he says (page 38): "The connection of Carthaginian Phœnicians, if not of those of Tyre and Sidon, with Ireland is well established. . . . . Sir William Betham affirms a Phœnician Irish colony, particularly from the affinity of Hiberno-Celtic and Phœnician languages. . . . . Bochart says: 'This name Hibernia appears to be a Phœnician word for Hibirnia, by some called Iërna, etc., is the same thing as Ibernæ, or the remotest habitation.' . . . . Relics of a generally supposed Phœnician character have, in gold and bronze, often turned up in Ireland . . . . Ring-money, like that of the Irish, has been found in the ruins of Carthage.' And Sir Hans Sloane speaks of 'the Irish-Jewish colonists, mentioned by Postelius, etc.'"

(To be continued.)

Digitized by Google

ISRAEL'S GREAT GATE DESCRIBED BY A RECENT VISITOR.

WE take the following vivid description of Constantinople—the strong city, our great Gate—from the *Leed's Mercury*, of November 15, 1880:—

"STAMBOUL—WITHIN AND WITHOUT.

"All that has been said regarding the splendour of the situation of Constantinople and the beauty of its appearance as seen from the sea falls short of the reality. Nobody who has approached this greatest city of the ancient world from the Sea of Marmora can ever forget the sensations which swept through his mind as he did so. I was called at dawn by the kindly captain of the *Sidon*, and hurried on deck. The gloom of night still lay upon the waters around us, but away in the distance one could see the flames of the lighthouses beginning to pale before the break of day. On the port bow of the ship lay a black mass, shapeless and indistinct. 'There is Constantinople,' said the captain, pointing towards this mass. And then, as the shadows fled, and the cold primrose tints of the dawn spread over the sky, this blackness and indistinctness were gradually resolved into the outlines of a mighty city, the like of which I had never seen before. Towers and domes, and palaces, and minarets rose above each other in bewildering profusion. It was as though, sailing through the night across unknown seas, we had come to some enchanted place, more splendid and magnificent than any that poet or painter had dreamt of. All the richness and the grandeur of Oriental architecture was lavished upon this wondrous city; and even in the grey dawn it had a majesty and impressiveness such as no other city in the world can boast of. But it was not until the first rays of the sun smote upon minarets and domes that one could realise the full glory of the scene, all the wonder and the beauty of it. Then, indeed, one's eyes were in very truth dazzled by such splendour as neither pen nor pencil can convey to those who have not beheld it. Thousands of palace windows flashed back the rays of the morning sun as though from a surface of burnished brass; whilst each white marble minaret, each stately dome and pinnacle, glittered like silver in the vivid light. Vast groves of cypress could now be seen breaking in upon the splendid profusion of noble buildings; gardens, green and umbrageous, stretched down towards the water's edge; quaint towers and ramparts—the boundaries of the old Seraglio—seemed to fence the city from the encroachments of the sea. And that sea itself! Can the whole world show anything more beautiful than the Bosphorus, that wondrous sheet which is at once the water-way between two oceans and the boundary of two continents? As one took in the picturesqueness and the splendour of the scene; as the eye swept over that unequalled situation, in virtue of which *he who rules at Constantinople must ever hold the key of the Old World*, it was no longer difficult to understand how for a thousand years and more this glorious city had been the prize for which great Emperors staked their honour and their lives, and whole races of mankind devoted themselves to mortal combat. Here, in visible form before us, was 'the last word of the Eastern Question,' and seeing it, one could comprehend how that question has struck its roots deep into the very hearts of the statesmen and patriots, the dreamers and the self-seekers of many different lands and numberless generations. With such a goal as this before them, warriors and diplomatists might well strain every nerve and override every obstacle, in the bare hope of being winners in the race.

"And the more one saw of the situation of Constantinople the more one thought both of its beauty and its strategical importance. The Bosphorus is a water-way which unites in itself the beauties of the best bits of the Rhine, the Danube, and the Italian lakes. Yet its loveliness, wonderful as it is, hardly impresses you so much as the strength of the position which it affords to the holder of Constantinople. It is so narrow that in that clear atmosphere it scarcely looks broader than the Thames at Westminster. Yet it is no river, but a sea; and the only highway by which one of the greatest empires of the world can maintain constant communication with the ocean. Suppose all the commerce of France had to pass London before it could reach the channel; and suppose, further, that for twenty miles the two banks of the Thames were lined with tremendous batteries capable of blowing any fleet in the world out of the water, and you will get some idea of the position to which Russia, by virtue of her geographical situation, is compelled to submit at Constantinople. I love the Russians no better to-day than I did of old. I still entertain a profound distrust of their diplomacy—a strong conviction that their purpose is to reach dangerous ends by dishonest means. But those who have seen Constantinople, and the Bosphorus, and the Dardanelles; those who have watched Russian and Austrian ships sailing through these straits on their legitimate business at the mercy of the Turkish masters of their shores, must forgive the Muscovite his dream of the conquest of Byzantium."

What saith the Word of God? "Thy seed"—that is, Abraham's, the Hebrews—"shall possess the Gate" (La Porte) "of his enemies" (Gen. xxii. 17; Ezek. xxxviii., xxxix. 1, &c.). Who are the Hebrews, "the wanderers," the "seed of Abraham," the possessors of the Gates? The Jews? Nay. The European nations? Nay, nay. Who then? THE BRITISH, who are the Lost Ten Tribes. To them shall appertain Stamboul, according to the prophecy. Israel, praise YE the Lord.

"I WILL BE LIKE THE MOST HIGH."

(ISA. XIV. 14.)

OUR readers recollect that in our article on "The Doom of the House of Napoleon," published at page 485, vol. iii., No. 153, the following sentences occur: "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."

A friend has sent us the following extract from the "Memoirs of Madme. de Remusat," vol. i., p. 336, which proves how very accurate our observations were, though at the time we had no decided grounds for making the assertion we did on the particular point in question. Our quotation is as follows:—"..... At another fête given by the City of Paris to the Emperor (Napoleon I.), the repertory of inscriptions being exhausted, a brilliant device was resorted to—over the throne which he was to occupy were placed in letters of gold the following words from the Holy Scriptures: 'I am that I am.' And no one was scandalised." We know when and by whom these words were used. They occur in Exod. iii. 14: "And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Here, then, was Napoleon's fulfilment of the prophecy of Isaiah xiv. 14. "I will be like the Most High." He did not pretend he was the Lord himself. But he said he would be "like Him;" and puffed up by his earthly pride he allowed words to be placed over his throne by the citizens of Paris which likened him to the Great Jehovah, the God of the House of Israel. By that daring act of impiety and sin, Napoleon brought to pass Isaiah's prophecy concerning him, uttered twenty-five centuries before the event. So literal and so exact were the prophecies uttered by the mouth of the prophet of the living God.

Digitized by Google

THE VICTORIAN COMMONWEALTH.

"EVERY Englishman must have felt the insignificance of the territory to which he belongs, as compared with the influence it holds, and has at all times held, over the various nations of the globe. It is very marvellous—it is a mystery—that a dot should rule almost a globe. If you look at the actual material position of the British nation, it will dwindle to a mere point; if you trace out the extent of its power and its influence on the map, you will have to follow it, and to note it in every parallel of latitude. But England, in herself, is a type of her more imperial and territorial power. Almost might we suppose a pre-ordaining power and skill had designed her headlands and her cliffs, had scooped her harbours and bays, had wonderfully, in so small a space, comprehended the most difficult and yet the most generous soils, the most depressing yet the most inspiring climate, rich vales for the corn and the herbage, and extensive moors and plains for pasturage; quarries abounding with marbles for genius or luxury, or the ruder stones for the more humble abode; mines for domestic comfort, or for the civil engineer, and mighty forests for the rearing of oaks for the ships of commerce and of trade. . . . The Victorian commonwealth is the most wonderful picture on the face of the earth; perhaps on no other spot of ground has heaven ever grouped so bright a constellation of its best mercies. 'He hath not done so with any people.' It is not self-adulation, it is not the outpouring of patriotism, it is the simple statement of a fact; and there is no reason why, for ages hence, as surely as in the ages past, England may not be the workshop of the world, the brain and thinker of the race, the mighty necessity of civilisation."—"*The Age and its Architects*," *by E. P. Hood*, 1852.

East London, Dec. 13, 1880.

THE ANGLO-ISRAELITE ARGUMENT, AS DESCRIBED BY "THE MOST DISTINGUISHED OF THE PLYMOUTH CLERGYMEN."

BY THE EDITOR.

WE have been engaged in a lively controversy with the Rev. B. Wrey Savile, in the *Daily Western Times*, in consequence of the publication in that paper of the letter we quoted at page 327, No. 240 of the BANNER, from our reverend opponent and late supporter. The last three letters of the series (which is concluded by virtue of the editorial veto) is submitted to our readers for perusal, that they may see how the Rev. Mr. Savile meets our statements and how "A Protestant" declares we reason on the subject. "The Protestant," by the way, is, we suppose, only Mr. Savile himself under an *alias*, judging from the internal evidence afforded by the "John Hampden," and "flat as a plate" arguments.

A Plymouth clergyman, it seems, has described our mode of ratiocination, and it is a novel mode, by his account. We placed before Mr. Savile for his consideration the unanswerable statement that we British enjoy *exclusively*, what God, who cannot lie, swore to Abraham that "his seed for ever" should exclusively possess; and we asked our opponent to meet this case and tell us why we were wrong in saying that "THEREFORE we British must be the Ten Tribes of Israel." The rejoinder is that our reasoning reminds "Protestant" of "the very sufficient reply recently made by the most distinguished of the Plymouth clergy, when consulted on the subject of the Anglo-Israel theory." We are thus face to face with what must be, from such a source, a complete and crushing answer. The *most* distinguished of the Plymouth clergy cannot be guilty of uttering folly. If his be a silly answer, what must the other less distinguished—we won't say "inferior"—clergy of Plymouth, be like? Let our readers judge. This "*most* distinguished," and, therefore, able man, this light of clerical knowledge, and this luminary of our English Church at Plymouth, answers us thus: "The men of Israel had each one a face, nose, eyes, &c.; so have the British of the present day—*ergo*, we are Israel!!!" Three marks of admiration are appended by Mr. Savile (we presume) to note the utter folly of the Anglo-Israelites' way of reasoning. But we ask our "most distinguished clergyman of Plymouth" if he ever read the Rev. B. Wrey Savile's "Are we Israelites?" because there he will find cogent reasons assigned why we British are the Ten Tribes' descendants. In that able treatise he will *not* find used such an absurd line of argument as he puts into our mouths; and "A Protestant," we venture to say, knew it when he sent to the *Daily Western Times* the feeble letter our readers will see below.

"A Protestant" and Mr. Savile well know that our argument is this: that we British possess to-day all the Abrahamic covenants which God swore in Gen. xxii. 17, 18; Deut xv. 6, xxviii. 1—14, viii. 18, and in many other Scriptures, to give to His friend and his "seed for ever," in consequence of Abraham's sublime faith in offering to sacrifice his own son at God's bidding. To hint that those promises were merely that his seed should possess "each a face, nose, eyes, &c.," is not only pure nonsense, bordering on profanity, but the most direct and candid admission of utter failure to meet the Anglo-Israelite argument, we have yet seen in print. Let our readers take note of this, "The *most* distinguished of the Plymouth clergy" can do no better than this. We claim, then, in the name of Truth, to have gained the victory for her; and we hope our Plymouth Israelites will each send a copy of the BANNER, in which these lines appear, to the "most distinguished" of the clergy they know in that place, in token that the opposition is utterly vanquished, and God's truth has triumphed. The following is the correspondence we have alluded to:—

THE CENSUS.

To the Editor of the "Daily Western Times."

SIR,—I observe that Mr. E. W. Bird, of Clifton—Philo-Israel—in his letter which appears in the *Daily Western Times* of Saturday, says that I am "precluded" from saying that I was not aware of Mr. Horner having changed his mind, because I quoted some words of Mr. Bird's from the same BANNER in which Mr. Horner's change of opinion is stated. I regret Mr. Bird's scepticism, and can only repeat my original assertion, *that I never heard of Mr. Horner's change* until I saw it stated by Mr. Bird in his letter to you; and I feel confident that everyone who knows me will give me credit for speaking the truth.

I am glad to see that Mr. Bird claims for Mr. Horner credit for having changed his mind, saying that he is *wiser in* 1880 *than he was in* 1878. *So is it with me.* I am convinced, by the overwhelming evidence which has been placed before me, that what I believed in 1878 of the possibility of the English nation being descended from Ten of the Twelve Tribes of Israel is nothing more or less than a gigantic delusion.

Yours faithfully,
B. W. SAVILE.

August 8, 1881.

THE GIGANTIC DELUSION.

To the Editor of the "Daily Western Times."

SIR,—Far be it from me to throw any doubt on the Rev. B. W. Savile's word; the presumption was he had *read* (not *heard* of) Mr. Horner's correction of his mode of computation, because the latter's article on the subject was actually before Mr. Savile when he penned his condemnatory letter of July 20th last, published in your paper. If Mr. Savile did not *see* the article, all I can say is the fault was his own. It was plainly printed, in his own hands, before his own eyes, and he *ought* to have read it before he rushed into print to cover men with ridicule wholly uncalled for, and, as he *ought* to have known, without sufficient grounds.

In regard to our Identity—which Mr. Savile calls a "gigantic delusion"—I shall be glad if he will impart to your readers and myself some of "the overwhelming evidence" which has justified him in renouncing his belief, and thus made him a "wiser man." I have told him wherein Mr. Horner erred—a mere question of

arithmetic. Let Mr. Savile give his fellow-Christians some reasons why their belief of our Identity should be considered a delusion, and I am ready to look into the question with him; his published pamphlet reveals none; and I think it is due to many thousands who have embraced these views that Mr. Savile should set us right. Let him take up the Scriptural argument (he well knows what it is), and show us, as a clergyman, wherein Bishop Titcomb, for instance, is in fault on that point, or tell me where I am incorrect when I say we British must be Israel, since

1. God swore to Abraham He would give to his descendants certain blessings *exclusively;* and

2. We British enjoy those very blessings to-day *exclusively* as a nation.

Yours truly,

PHILO-ISRAEL, *Editor of the* BANNER.

13, Montpelier-terrace, Ilfracombe. N. Devon,
August 10, 1881.

THE GIGANTIC DELUSION.

To the Editor of the "Daily Western Times."

SIR,—I do not suppose the majority of your readers care much about the speculations of the Editor of the BANNER, as to whether the Great Pyramid teaches the exact population of the British Isles in 1881 or 1882, since the whole theory of Anglo-Israelism is regarded by all reasonable men with the same astonishment as the idea of Mr. John Hampden, who denies the Copernican system, and asserts, in somewhat violent terms that the earth we inhabit is as flat as a plate. With such persons it is impossible to argue. But, as the Editor of the BANNER thinks to prove his hobby—viz., that the British nation is descended from *Ten* of the Twelve Tribes of Israel, because, as he says,—

"1. God swore to Abraham He would give to his descendants certain blessings *exclusively*; and

"2. We British enjoy those very blessings to-day *exclusively* as a nation,"—

I am reminded of the very sufficient reply which I hear has recently been made by the most distinguished of the Plymouth clergy, when consulted on the subject of the Anglo-Israel theory. He says, "The men of Israel had each one a face, nose, eyes, &c.; so have the British of the present day—*ergo*, we are Israel!!!" *Verb. sap. sat.*

Yours truly,

A PROTESTANT.

August 15, 1881.

[This controversy must now cease, so far as our columns are concerned.—ED.]

So far "A Protestant," to whom we would offer a few words of instruction. God's oath to "Abraham and his seed for ever" was not that the latter should each, like their forefathers, possess "a face, a nose, a pair of eyes, &c.," but something more divine, more nationally precious, and more God-honouring. These promises were—

1. That the seed of Abraham, being a nation, should be blessed of God (Gen. xxii. 17; Jer. xxxi. 36).

2. That it should be infinitely multitudinous (Deut. i. 10, 11; Hosea i. 10).

3. That it should be powerful, holding their "enemies' Gate" (Gen. xxii. 17).

4. That it should have the inconceivably important function of preaching Christ to lost sinners among all nations, families, and kindreds of the earth (Gen. xxii. 18, xxviii. 14; Acts iii. 25).

5. That they should spread abroad to the West, East, North, and South (Gen. xxviii. 14). But WEST first.

6. That of them should arise "a nation and a company of nations"—one in manners, laws, customs, religion, &c. (Gen. xxxv. 11).

7. That they should nationally possess great wealth to use for God's glory (Deut. viii. 18).

8. That they should be the chief of nations (Amos vi. 1; Jer. xxxi. 7).

9. That they should have the high honour of inheriting the desolate heritages and making them blossom as the rose, as their colonial empire (Isa. xxxv. 1, xlix. 8).

10. That they should acquire a magnificent heathen empire, God's gift to them as His overcomers (Psa. ii. 8; Rev. ii. 26, 27).

11. That they should be supreme at sea and unconquerable by land (Psa. lxxxix. 25; Isa. xli. 10—15, liv. 15—17; Dan. vii. 22—27).

12. That their own home and home-ports, or Gates, should be ever inviolable and safe, "open continually" (Isa. lx. 11).

13. That they should "lend to many nations, but never borrow" of them (Deut. xv. 6).

14. That they should reign over many nations, but never be ruled over by them (Deut. xv. 6).

15. That they should be blessed in their cities, their stores, their barns, their sheep, their cattle, their offspring, their wars, their manufactures, and in all ways be "the head, but not the tail, above only, but never beneath," &c. (Deut. xxviii. 1—14).

These, with many more, are the remarkable, unique, splendid, and unapproachable national blessings God promised to "Abraham and his seed for ever." He assured him that his descendants should receive these gifts by every sanction and assurance God could give to man. He confirmed the promises by His oath, by His counsel, and "by these two immutable things in which it was impossible for God to lie," He gave Abraham, his seed, and all mankind, including "the most distinguished of the Plymouth clergy," to know that what He promised to the Hebrews was not the gift of "a face, a nose, two eyes, &c.," in which all the Gentiles also share universally, but gifts which surely even "the Plymouth clergyman," of vast intellect, must now see he has strangely overlooked in his study of God's Word. We trust the lesson we have now read to him will not be thrown away, but that in his teaching, preaching, and study of the Word and ways of Almighty God, he will recollect that the Lord did not mock His friend Abraham. But if the clergyman in question was only joking, it is not quite safe to make merry on a theme which throws contempt on the great Jehovah's eternal truth and faithfulness. That our clergyman was simply ignorant we hardly like to believe: and yet —?

MORE BLIND EVIDENCE.

DR. BONAR ON SEVERAL PASSAGES OF SCRIPTURE "SPIRITUALISED."

BY J. THOMSON.

OPPONENTS of Anglo-Israelism frequently quote as an unanswerable argument against their strange notions, "And as many as walk according to this rule—(*i.e.*, the law of Christ), peace be on them, and mercy, and upon the Israel of God" (Gal. vi. 16). In reply, it is, we think, sufficient to quote our eloquent and redoubtable opponent, Dr. Bonar, whom no one suspects of any unfair leanings to Anglo-Israelism. He says, "This expression, 'the Israel of God,' has been generally interpreted as meaning the spiritual Israel, and as therefore giving countenance to the spiritualising process by which the Old Testament predictions regarding Israel are robbed of all their peculiar and appropriate meaning. Now here I should be inclined to suggest that the apostle may really be speaking of the literal Israel, and as throughout the whole epistle he has been contrasting and comparing the circumcision and the uncircumcision—the Jew and the Gentile—so here, he first prays for a blessing on the believing Gentiles, and then on the believing Jews" ("Prophetical Landmarks," p. 304). Again, "In his application of the prophecy of Haggai, 'Yet once more I shake not the earth only, but also heaven' (Heb. xii. 26, 27), the apostle has been supposed by many to sanction the idea of a spiritual fulfilment. He is supposed to assert that that prediction of Haggai was accomplished in the dissolution of the Jewish polity, and that it is of this entirely that he expounds the prophet's words. To me it appears very obvious that he is speaking of something still future, and referring to a real and literal shaking of all things, a shaking as literal, though much more terrible and extensive, as that which convulsed Mount Sinai, and made all Israel quake" (Ibid pp. 303, 304).

ERRATA.—Page 367, second column, second line, for "Gen. lxix. 10," read "Gen. xlix. 10."

Digitized by Google

IS CONSTANTINOPLE THE GATE OF ISRAEL'S ENEMIES?

MR. J. C. MCCLELLAN, of York, answers the above question in the negative, and declares that that city is not the Gate mentioned in Gen. xxii. 17. He considers our views on the subject to be based "on a strained interpretation put by us upon the passage." "From Gen. xxiv. 60 it is evident," he says, "that the expression, 'Let thy seed possess the Gate of those which hate them,' was one in common use, and simply implied victory in war," &c. He adds, "That if we must fix upon a particular city, then Micah i. 9 will enable us to do so. 'The Gate of My people, Jerusalem.'" He asks, "What proof or evidence is there that the passage refers to Constantinople? The promise—if it exists at all—is certainly not found in the book of Genesis;" and he avows "that if we got the place to-morrow, he (Mr. McClellan) for one would stoutly maintain "that there was no reference to such acquisition in Gen. xxii. 17." Finally, our opponent comments on our frequent use of the words *la porte sublime*, and declares this phrase is never applied to Constantinople. "It means," he says, "the Turkish Court or Government; but to apply it to Constantinople is so palpable a blunder that he is astonished the Editor of the BANNER should have fallen into it." So far our adversary. We have something to say to Mr. McClellan in reply, and beg for our readers' attention while we say it.

The expression "Thy seed shall possess the Gate of his enemies," must mean, we imagine, something more than mere "victory in war," though that idea is included in it. For in Micah i. 9 the word is specially connected with a city, and that a strategic position, which constitutes Jerusalem, on the authority of God's own Word, "The Gate of HIS PEOPLE" (compare Psalm ix. 14). Mr. McClellan is incautious enough to suggest to us that the Lord, uttering words picked for the momentous occasion when they were used, as described in Gen. xxii. 17 (such, too, being His oath "to Abraham and his seed for ever"), was so inaccurate in expression as to confound what He knew was His people's own Gate with the Gate of their enemies. Prior to the date of the oath to Abraham on Mount Moriah, the Lord had sworn to the patriarch that He had then and there given in fee simple to him and his heirs for ever the whole of the land, within boundaries, within which Jerusalem is situated (Gen. xv. 18). Henceforth that city was never at any time "the Gate of Israel's enemies," but was always, as Micah describes it, "The Gate of My people" (Israel). It is as clear as the day, therefore, that whatever city God meant to describe in Gen. xxii. 17, Jerusalem was not that city. It was some other. Mr. McClellan's weapon is thus shivered in his hand, and his argument falls in ruins to the ground. We look, therefore, for the fulfilment of the promise to Israel in the possession, during the Christian dispensation (it could not be earlier) of some city or cities which may properly be deemed then the chief strategic position, answering to the title given in the passage—namely, "the Gate of Israel's (then) enemies." What Power is described in God's Word as the latter day enemy of Israel? Ezek. xxxviii. and xxxix. tell us. Russia, and no other, is that Power and that enemy. What is the Gate of Russia's house? Constantinople, as all her journalists, historians, and statesmen unanimously declare. They claim and covet that spot, since it is geographically, politically, and actually the very Gate of access to their Empire Southwards—the only one, indeed, free from ice, and therefore the one the possession of which they want, to carry out their constant aim—namely, the domination of the earth. Constantinople is just such a city, or Gate, as answers all the conditions. Whatever first-class naval Power possesses it is *ipso facto* mistress of the world. Russia knows that, as well as the fact that the place is "the Gate" of her Empire; and she means one day, therefore, to have it.

On these grounds we maintain that since Constantinople is the true Gate of the Russian Empire; and since that Empire is the destined enemy and rival of God's own people Israel in the latter days, that Constantinople, and no other, is the city contemplated in the stupendous prophecy recorded under God's solemn oath in Gen. xxii. 17 in Israel's favour; and that under its conditions the British will finally possess Constantinople, to the undoing of her enemies the Russians, but not otherwise.

In regard to our use of the words *la porte sublime* to describe Constantinople, we conclude that Mr. McClellan is not aware that that city is known in Arabic as *Bâb-i-Humâyûn*—"The royal Gate" (see BANNER, vol. i., page 222). From that circumstance (which points to the fact that in 1326-60 A.D. one of the Turkish sultans erected in his capital a palace with an imposing marble archway entrance, called "the sublime porte," or lofty gateway) the Ottoman monarch and Government have since, as a secondary meaning and application of the same words, been designated by the like title. Its original meaning had reference to the famous gate belonging to the city that is thus denominated from it in Arabic "the chief gateway of the world"—*Bâb-i-Humâyûn*. We do not think Mr. McClellan has maintained his point; but are sure, on the contrary, that he must yield to the logic of facts; those facts point our way, not his, and we thank God for that.

JABEZ'S PRAYER.

WE wonder how many of our readers know who Jabez was, and what his prayer was like? He was of the House and Tribe of Judah, as 1 Chron. iv. 9, informs us, and he was a man more honourable than his brethren. His birth resembled Benjamin's, for his name was called "Jabez," because it was sorrowful; his mother "bare him with sorrow," and thus, like Benoni, he was "the son of her sorrow."

Surely, then, here was in Judah's House a representative man, one who, like Ten-Tribed Benjamin, was a man "beloved of the Lord," who feared and prayed to the Lord, and whose prayer was heard; nay, heard and granted. His prayer was a model for our imitation, one we may use ourselves as faithful Israelites, since it is an epitome of the Abrahamic promises, the very heart and core of all the blessings God promised to His friend, and his seed for ever. Let us note what they were. The words of the prayer were these (1 Chron. iv. 10): Calling on "the God of ISRAEL" (mark that!) he said, "Oh, that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested." We may then imitate this supplication, and ask also for what is according to God's mind, since He heard and "granted" Jabez "that which he requested." What were these requests?

1. "That God would bless him indeed." But this is the Abrahamic covenant, as Gen. xii. 2, 3, xxii. 17, and many other passages prove. Jabez, as an Israelite, interested in this promise, rightly pressed it upon his God, and he was heard. We are also Israelites, interested as Jabez was. Will not God also hear and grant us, nationally and individually, these same favours? He will, He must, since He promised it to US. He asked next—

2. "That God would enlarge his coast." Here is the promise of the "Gates," and of the Israelite gift of the "coasts" and the "uttermost parts of the earth," besides the land of the inheritance (Gen. xvii. 8, xxii. 17; Psa. ii. 8).

3. He added, "That God's hand might be with him and might keep him from the evil, that it might not grieve him." Here was, in substance, God's promise to Jacob when, as narrated in Gen. xxviii. 15, the Lord said to him in the vision,

Digitized by Google

in words applicable to the seed for ever, "I will not leave thee until I have done that which I have spoken to thee of."

Thus, then, was Jabez requesting God to give him the full Abrahamic covenant. The Divine blessing first, the territorial enlargement next, and the presence and guidance of his covenant-keeping God to ward off evil, so that it might not grieve him. Surely here was a glorious prayer. Israelites, why may not you and I use it constantly? Why may we not offer it up nationally every day? And if we do, what vast encouragement we have in using it. "God granted Jabez that which he requested;" and let us be sure He will grant it to us too, every whit. It is ours by promise already; and it will be ours nationally in reality if we press our God to give it. The prayer is according to His mind, and let us urge Him to give us our petition. Brethren, let us pray.

THE RETURN OF THE JEWS TO PALESTINE, AS MAN WOULD HAVE IT.

We took the following from the *Times* some time ago, and it is an illustration of the kind of "return" to the land of the inheritance which man wants to bring about. One need not say it has proved, and will prove a dead failure.

"Palestine.—The *Jewish Chronicle* says:—'In accordance with the resolution of the Jewish Conference held in Paris last August, the Alliance Israélite is forming an International Commission for the consideration of the affairs of Palestine. The Anglo-Jewish Association has appointed a committee, independent of its own body, to co-operate with the Alliance, and to be part of the International Commission, and the gentlemen who were nominated in consequence of an invitation addressed to the Board of Deputies by the Alliance, will form part of the committee. Much misconstruction will necessarily attend the new movement in its first steps. It will be represented as a political effort to re-constitute the Hebrew nation in the Holy Land, as vigorous and promising communities have been restored in Greece and Italy. To vague aspirations and unacknowledged desires pointing in this direction, the proposal of the Alliance owes, doubtless, a part of the enthusiasm with which it has been received. Unfortunately, the sentiment connected with Jerusalem has hitherto affected most strongly the uninstructed heads and the unregulated hearts. An emigration to the Holy Land has set in, but not of the Jews best fitted to re-colonise the soil. A vast collection of alms flows year by year to support the poor of Jerusalem, but it is administered on unscientific and demoralising principles. There are now perhaps 18,000 Jews in Jerusalem, and their annual revenue from the benevolent among their brethren in other countries is estimated to be not less than £60,000. Mr. Mocatta proposes that the new Commission should attempt to roll back this immigration; should assist the paupers to return to the countries from which they came. He might as well attempt to stop the course of the Atlantic; the tide is irresistible.'"

Let the reader now contrast with the above the Return which the Lord designs to effect, and he will see the difference. To do so he must read Ezek. xxxvii. 16—28; Hosea i. 11; Jer. iii. 18, xxxi. 8—14, 27—34, xxxiii. 7—9. There is a wonderful difference between the two.

THE CENSUS.

We take the following from the *Standard* of July 6, 1881:—

The Registrar-General's preliminary abstract of the census of 1881 was laid before Parliament on Tuesday night. It shows that the total population of the United Kingdom of Great Britain and Ireland, including the islands in British waters—that is to say, the Isle of Man, and the Channel Islands—together with the army, navy, and merchant seamen aboard, was on the night of April 4, 35,246,562, consisting of 17,253,947 males, and 17,992,615 females; the corresponding total in 1871 was 31,845,379, giving an increase of 4,147,236. To this vast number Scotland contributes 3,734,370, and Ireland 5,159,839, the former having increased by 374,352, and the latter decreased by 252,538 since 1871. The Isle of Man contributes 53,402, and the Channel Islands 87,731. The army, navy, and merchant seamen aboard, including 2,330 foreigners, contribute 99,637, 22,507, and 120,700 respectively, and these together amount to 242,844. If this whole mass of human beings were represented by 100, its constituent parts would be given by 69·8 for England, 3·8 for Wales, 10·6 for Scotland, 14·6 for Ireland, ·2 for the Isle of Man, ·3 for the Channel Islands, ·7 for the army, &c. The increase per cent. of the population at decennial periods since the beginning of the century tells a curious tale. The rate of increase must have been at its highest in 1821, having advanced by rapid strides from 1801, the population increasing by per centages of 13·99 and 14·23 on the numbers of the two preceding decades. During the next ten years there was a very slight falling-off, the increase on the previous decade being 14·67 per cent. Then comes a rapid decline, and in 1851 we reach the lowest point of the wave, the tale of the population taken in that year being but 2·54 per cent. beyond that of its predecessor. Since that date we have experienced a gradual and steady increase, the per-centages being 5·72 and 8·62 at the two censuses of 1861 and 1871; and we stand now almost at the same point relatively on the wave as in 1841, with an increase of 10·68 per cent. on the population of 1871.

The population of England and Wales collectively on the night of Sunday, April 4, was 25,968,286, including 12,624,754 males and 13,343,532 females, showing a net increase on the numbers for 1871 of 3,256,020—or, in other words, approximately what the total population of London was in 1871. England alone has a population of 24,608,391, consisting of 11,947,726 males, and 12,660,665 females, with an increase of 3,113,260. The density of the population of England and Wales is now 625 to the statute acre, or about 440 persons to the square mile. At the end of the reign of Elizabeth it was in England alone 83 to the square mile, and this was the exact number accorded to two counties—Westmoreland in England, and Brecknock in Wales—at the census of 1871. This sparsity of population is, no doubt, owing to the mountainous character of those counties. At the last census England and Wales together numbered 390 persons to the square mile; this gives a rise of 50 to the square mile, or 12·83 per cent. The areality of the population of England and Wales—that is, the mean area to each person, which in 1801 was 19,934 square yards, and in 1871 was 7,928 square yards—we find to be now 1·437 acre, or 6,955 square yards to each person.

Of the English counties eight have fallen off in numbers—namely, Cambridge by a little more than 1,000; Cornwall by so much as 32,859. Dorset, Hereford, and Huntingdon show a decrease of about 4,000 each; Rutland and Westmorland of a little short of 1,000; while Shropshire remains almost stationary, having 118 inhabitants less than it supported ten years ago. Of the progressive counties Lancashire stands first with an increase of 634,730; Yorkshire, as a whole, takes the second place, with an increase of 449,954: Middlesex has increased by 379,049, and Surrey by 344,207, or very nearly as much as the West Riding of Yorkshire.

The population of London in 1871 was 3,254,260; it has now risen to 3,814,571, including 1,794,106 males, and 2,020,465 females, thus giving a net increase of 560,311. There are in London 486,286 houses, so that roughly there are eight persons to each house, and there still remain nearly 37,000 uninhabited, and 8,000 are in course of construction. According to the last census there were in London 27,571 persons to the square mile of area. The density of the population at present is 50,654 to the statute acre, or 32,326 to the square mile.

Correspondence.

To the Editor of the "Banner of Israel."

Sir,—In a letter to you by Surgeon-General J. M. Grant, published in Banner No. 244, Dr. Grant prefers the interpretation given by you in Banner No. 240, p. 320, of Gen. xlix. 10, "The sceptre shall not depart from Judah nor a lawgiver from between his feet till Shiloh come, and unto him shall the gathering of the people be," to his own interpretation, to be found at p. 8 of his last pamphlet. I have long been inclined to think that this passage has a very different meaning to that given to it by either Dr. Grant or yourself. In both Dr. Grant's and your view—and doubtless in the almost universally accepted view—the *him* of the phrase, "And unto him shall the gathering of the people be," is applied to Shiloh,—*i.e.*, Christ. I take a very different view of this passage, and believe that the *him* does not apply to Shiloh, but to Judah; and for the following reasons:—

First. The prophecy relates primarily and principally to Judah, and to Judah as the royal Tribe that was to supply perpetually

Digitized by Google

the chief ruler throughout time and eternity, for the promise made to David through the mouth of Nathan, the prophet, confirmed this prophecy to Judah in the line of David for ever.

Next. This prophecy, evidently from its whole tenor, relates to the royal portion of the Tribe, and is clearly distinct to the prophecy of Moses recorded in Deut. xxxiii. 7, which applies to the Tribe of Judah distinct from the royal line, the two prophecies being of such very opposite characters.

Lastly. Judah, in verse 10, is manifestly the principal person referred to, Shiloh being, in a sense, secondary to Judah, and introduced to mark the time when the royal line of Judah's House should give up the sceptre. Everything from ver. 8—12 inclusive relates to Judah, except that which relates to Shiloh in ver. 10, which, in my humble judgment, is limited to the words, "until Shiloh come," for it is, I think, unquestionable that the words *his*, which I have put in italics in the following verses 11 and 12, are solely applicable to Judah, and certainly not to Shiloh: "Binding *his* foal unto the vine, and *his* ass's colt unto the choice vine, he washed *his* garments in wine, and *his* clothes in the blood of grapes; *his* eyes shall be red with wine, and *his* teeth white with milk."

How then, it will be asked, do I explain the "gathering of the people" to Judah? I explain it thus: When the throne of David, ruling over the House of Judah, was thrown down and removed from Zedekiah, it was set up again—as we believe—in the person of Zedekiah's daughter in Ireland, by the prophet Jeremiah, to whom this double commission of throwing down, building and planting, was committed. The gathering of outcast Ephraim-Israel literally took place to Judah (in the royal line) in these islands, during the many centuries that God has been gathering His people out from the Gentiles, amongst whom they had been mixed, and He planted them here; thus they were brought under the rule of the royal House of Judah.

Again, as we know that the House of Judah (without its royal line), will have to walk to the House of Israel before they can return together to their land, so the complete gathering of the people will be then effected to the royal line of Judah bearing the sceptre. Further, it must be remembered that under one of David's line the people are to return. After they are in their land Christ will come to take His kingdom, and rule over His people, then the sceptre will be transferred from the royal line of Judah to Shiloh, or Christ, but as Christ is descended from David, the promise made by God to David will still hold good, for the Lord Jesus Christ will sway the sceptre for ever.

It appears to me that this view of a much controverted passage dispels many difficulties connected with the ordinary interpretation of this prophecy. It is evident the sceptre had departed from the Tribe of Judah centuries before the advent of our Lord in the flesh, consequently, it did not remain with Judah (the tribe) till Shiloh came.

Again, the gathering of the people to Shiloh (Christ) did not take place at the first advent, and I think it is very clear from prophecy that the gathering of the people will take place before the Lord comes the second time, therefore, I venture to say that my view harmonises best with both prophecy and sacred history.

I remain, yours very truly,

DOUGLAS A. ONSLOW.

14, Waverley-place, St. John's Wood, N.W.,
September 3, 1881.

THE CENSUS OF JUDAH AND ISRAEL.

To the Editor of the "Banner of Israel."

SIR,—I have more than once seen it stated that the present number of the Jews is about what it was in the time of King David. But is there not some misrepresentation in this statement? When David took the census of the Israelites, the kingdom was undivided; but when we consider that, at the numbering, Ten Tribes were able to produce about one and a half millions who were able to go to war, we cannot be far from the truth if we estimate the total population of the Twelve Tribes to be about seven millions. It will, therefore, be seen that, from the reports published, the present number of the Two Tribes—seven millions—is about equal to that of the Twelve Tribes in the time of David; and when we consider how the number of that persecuted race has been lessened by plagues and wars, we may well wonder at the present census of the Two Tribes reaching seven millions.

But what I wish more particularly to point out is the singular coincidence (or Identity, call it which you like) existing between the populations of the Jews and Ten-Tribed Israel—assuming the British to be the Ten Tribes, which I feel certain they are. The Two Tribes are the one-sixth part of the Twelve Tribes, and it is certainly very singular that the population of the Two Tribes—plus the population of the British—should be equal to six times the number of the Jews; thus giving three and a half milllons to each Tribe.

To call this an Identity, or to say that numbers enter into the providential government of God's chosen people, would be like holding a red flag up to such men as Dr. Bonar, who, in their blind rage, deny the very root of their native language, and yet profess to teach it. But here is a problem, Is there another nation in the world whose population, with the number of the Jews, will fulfil the numerical condition which I have here related? If not, then I humbly submit it is an Identity, and, to my mind, one of no mean order.

I am, yours truly,

A. PEARSON.

Mount Pleasant, Gateshead.

ALBION.

To the Editor of the "Banner of Israel."

DEAR SIR,—From the Rev. E. C. Brewer's "Dictionary of Phrase and Fable," the following have been taken:—

"ALBIN means highlands—*i.e.*, Scotland (Gaelic, Ailp; Celtic, Alp; our Alps). Albin is either Ailp-ben (son of the hills—*i.e.*, hill country), or Ailp-im (hilly island)."

"ALBION—England—so named from the ancient inhabitants, called Albionës. The usual etymology of Albus (white) said to have been given by Julius Cæsar, in allusion to the 'white cliffs,' is quite untenable, as Aristotle mentions the islands of Albion and Iërnë 400 years before the invasion of Cæsar."

"ALBION, the oldest name by which the island of Great Britain was known to the Greeks and Romans. Great Britain and Ireland were known by the general appellation of the Britannic Islands, while the former was designated by the particular name of Albion, or Alwion, and the latter by that of Ierne, Iouernia, or Erin. *Cæsar does not use the word Albion*; his name for England is Britannia. Pliny says: 'The name of the island was Albion, the whole set of islands being called Britannic.' The name Albion is still the only name by which the Gaels of Scotland designate that country; and the word signifies in the Gaelic language white, or fair island. The word Alb itself is not now in use in the Gaelic, but is probably the same root that we find in the Latin adjective alb-us, and in the word 'Alps.' Alb, however, is found in Armstrong's 'Gaelic Dictionary.' The termination i, im, or innis signifies island."—*English Cyclopædia.*

"The name of Albion was probably given to England by the Gaels of the opposite coast, who could not fail to be struck with the chalky cliffs that characterise the nearest part of Kent. Settlers from Gaul probably came over to Britain; and their descendants, as we presume the Gaels of Scotland to be, though now confined to the Northern part of the island, still retain among them the name of Albion, by which the whole country was once designated."—*Thoughts on the Origin, &c., of the Gael*, by James Grant, of Corrimony.

"PERTH.—That part of the county called Braidalbin, or Breadalbane, lies amongst the Grampian hills, and gives title to a branch of the family of Campbell; where note that Braid-albin, in old Scotch, signifies the highest part of Scotland, and Drum-albin, which is the name of part thereof, signifies the ridge, or back, of Scotland. Hence, it is collected that this is the country which the ancients called Albany, and part of the residence of the ancient Scots, who still retain the name, and call themselves 'Albinkich,' together with the ancient language and habit, continuing to be a hardy, brave, and warlike people, and very parsimonious in their way of living; and from this country the sons of the royal family of Scotland took the title of Duke of Albany; and since the union of the two crowns it has been found amongst the royal titles of the Dukes of York."—*Hone's Table Book.*

"ALBION.—Aristotle (384—322 B.C.) is the first who speaks of England by this name. He says (De Mundo, chap. 3): 'In the ocean beyond the Pillars of Hercules are two large islands, called Bretannic, Albion and Ierne.' The notion that the name is derived either from its white roses, or its white cliffs, as many writers represent, is discussed in *Notes and Queries*, third series, vol. iv., pages 193 and 274."—*Townsend's Manual of Dates.*

Yours respectfully,

L. BIDEN.

28, Lion-terrace, Portsea, August 25, 1881.

Digitized by Google

TO BE GIVEN AWAY!

FOR TWENTY-EIGHT DAYS ONLY,

1,000 DOWN SOFA CUSHIONS,

AND

5 Tons of Grey Lincolnshire Feathers.

THE LINCOLNSHIRE BEDDING COMPANY have resolved, at great expense, to present every purchaser of their Down Goods or Feather Beds, within the next 28 days, with one handsome Down Sofa Cushion, or 5lbs. of Feathers, the only condition being that all Orders must be accompanied with Coupon, and must not be less than 25s. in value.

OUR Beds have found a GREAT SALE, which has tempted others to vend a so-called Lincolnshire Feather Bed in imitation. The PUBLIC are therefore CAUTIONED to observe that the labels of the genuine Beds and Quilts bear the name and likeness only of THOS. SMITH.

"As soft as Downy Pillows are."

New Feather Beds at Half-Price.

Annual Sale, over 3,000 Beds.

Branches—BOSTON AND LONDON.

AS an evidence of good faith, all Cheques or Post Office Orders may be post-dated ten days, to ensure proper delivery of the Goods, and the Company guarantee to pay cost of Bed and pay carriage both ways, if the goods are not as described.

The cost of any sized Bed is 1s. per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper, and carriage to any station.

Any sized Bed or Quilt will be made to order; but the following are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent.

	£	s.	d.
The "ROYAL" Double Bed, 6ft. 6in. long by 5ft. wide, 65lbs. in weight; two pillows, one bolster	3	5	0
Sateen Quilt, to match, lined throughout in specially selected hand-picked white goose and swans down, size 6ft. by 5ft., at 1s. 2d. per sq. ft.	1	15	0
Bed (complete) and Sateen Quilt together ..	4	12	6
Chintz Quilt, size 6ft. by 5ft.	1	10	0
Bed (complete) and Chintz Quilt, to match ..	4	7	6
The "WINDSOR" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 55lbs. in weight; two pillows, one bolster	2	15	0
Sateen Quilt, to match, 6ft. by 4ft. 6in. ..	1	11	6
Bed (complete) and Sateen Quilt, as above ..	4	0	0
Chintz Quilt, 6ft. by 4ft. 6in.	1	7	0
Bed (complete) and Chintz Quilt, to match ..	3	16	0
The "PALACE" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster	2	10	0
Prices for Quilts as in Windsor Bed, with proportionate reduction for Bed (complete) and Quilt together.			
The "COTTAGE" Single Bed, 6ft. 6in. long by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster, ...	2	0	0
Sateen Quilt, to match, 5ft. by 4ft.	1	3	4
Bed (complete) and Sateen Quilt, as above ..	3	0	0
Chintz Quilt, 5ft. by 4ft.	1	0	0
Bed (complete) and Chintz Quilt, to match ..	2	18	0

Packing and Wrapper free with each Bed.

THOUSANDS OF TESTIMONIALS.

"94, Wellington-street, Leeds.

"Sir,—The Feather Bed to hand. Had the tick opened, examined the feathers, and found them quite satisfactory. Shall have no hesitation in recommending my friends, as they are about 50s. less than what the same would have cost in Leeds.—Yours truly, A. WALKER."

BANNER OF ISRAEL COUPON.

Entitles the holder to 5lbs. extra Feathers, or one Down Sofa Cushion, on ordering Bed.

BANNER OF ISRAEL COUPON.

Entitles the holder to one Down Sofa Cushion, or 5lbs. of Feathers, free, on ordering Quilts.

All Orders must be accompanied by Cheque or P.O.O. and Coupon, payable to London Agent, Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds or Quilts may be seen. P.O.O.'s payable at Ludgate Circus. Cheques crossed City Bank.

IMPORTANT.

To the Readers of the "Banner of Israel."

THE REV. E. J. SILVERTON makes the following offer to all who suffer from deafness, Noises and Offensive Discharges in the ears, and ill-health.

Persons sending for his "Book of Health and Treatise on Diseases of the Ears and Eyes," price 1s., will be presented, free of charge, with a Box of his Aural Remedy, medical cure for deafness, noises in the ears, &c.

Those who wish to avail themselves of this offer must observe the following conditions:—1st. Full address, plainly written, of each applicant, with a one-shilling Postal Order, or fourteen stamps, must be forwarded with this advertisement. 2nd. No person can be supplied with the gift of medicine who has previously received one, as the Rev. E. J. Silverton is desirous of doing good to the largest number of sufferers, and wishes to make this offer as widely known as possible. 3rd. Not more than one box can be sent to any one applicant. To ensure a satisfactory reply, the conditions of this advertisement must be strictly adhered to. All names and addresses are entered in our books for reference.

NOTE THE ADDRESS: Rev. E. J. SILVERTON, Laboratory and Consulting Rooms, 17, St. Bride-street, Ludgate-circus, London, E.C.

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.

A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt, price 18s., post free 18s. 6d.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages, price 4s.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d. 64 Demy 8vo. pages in wrapper. One dozen copies sent free for a post-office order for 6s. The best Pamphlet to place in the hands of a person unacquainted with the subject.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

The Bible Atlas. To Illustrate the Old and New Testaments. Price 1s., post free 1s. 1d.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d.

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gates," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d. by post 3d. extra.

Now ready, price 6d.

THE CHRONOLOGY OF THE BIBLE IDENTIFIED WITH THAT OF THE GREAT PYRAMID OF EGYPT. FROM ADAM TO A.D. 1881.

BY DONALD STUART.

London: W. H. GUEST, 20, Warwick-lane, Paternoster-row, E.C.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,

83, FINSBURY PAVEMENT, LONDON, E.C.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines		1	0
Each additional line		0	6
Books, Lecture Announcements, Public Companies, Institutions—four lines		2	0
Each additional line		0	6
Births, Marriages, and Deaths—four lines		2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two Copies (including Double Numbers)	0	12	4
Three " " " "	0	18	8
Four " " " "	1	6	2
Six " " " "	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

PRINTING

OF EVERY DESCRIPTION.

ROBERT BANKS,

STEAM PRINTER, PUBLISHER, AND BOOKBINDER

RACQUET COURT, FLEET STREET.

Books, Sermons, Magazines, Pamphlets, Bill-headings, &c. Estimates sent for Printing or Binding.

THE GEOGRAPHY OF THE GATES. BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated. By PHILO-ISRAEL.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. By PHILO-ISRAEL. Price 1d.; 6s. per 100.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

London: Robert Banks, Racquet-court, Fleet-street.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street.

THE FUTURE OF ISRAEL AND JUDAH. By REV. JOSEPH WILD, D.D. With a Portrait of the Author. Price 3s., post free 3s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

Now publishing. Price 1s., post free 1s. 1d.

SYMBOLICAL TREE OF THE BRITISH EMPIRE.

By HARRY W. FARNALL, of New Zealand.

"The chart is in the form of an ancient oak-tree, on the stem of which are the words Abraham, Isaac, and Jacob, and further up the trunk the Twelve Tribes, with their presumed modern national descendants. The Jews are shown us, diverging from the Ten Tribes, on the two lower branches, leading to Palestine and Cyprus, but intermingling with other boughs of the tree. The kingdom of Israel passes further up the trunk to the British Isles, and thence spreads out to all the British dominions, which are represented on separate branches and boughs. Suitable quotations from Scripture upon which the Anglo-Israel theory is based are marked on separate parts of the Chart."—*Evening Star (Auckland).*

The Editor of the *Banner of Israel* says:—

"We have had our copy carefully mounted and framed. The framed picture is now exposed in one of the busiest thoroughfares of Bristol in the window of the artist who framed it, and great is the wondering notice it receives from the passers by. We hope our friends will get copies for themselves, and let the public obtain a view of it in the way we indicate, if even only for a few days. Identity knowledge is thus taken in by the eye, and produces there a great impression. We trust that throughout England, too, this chart will be valued by Israelites, and help them to teach others that 'Lost Israel is found' in the mighty British Empire of to-day."

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY SEPT. 21, 1881. [*All rights reserved.*

"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. V. No. 248. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 28, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Death of President Garfield	405
Egypt	405
Israel's Wealth and Israel's Enemies	406
The Result of the Government Policy of Surrender in the Transvaal	406
"The Silver Streak"	407
"Let Us Pray." By Lady Jane Harriet Ellice	408
A Few Pickings from "Who Are the Irish?" Part II. By L. P.	408
The Argument from Numbers	409
A Voice from Natal, South Africa. By Charles F. Parsons	410
Correspondence	411
Amos ix. 9. To Britain. By James Montgomery	411

THE DEATH OF PRESIDENT GARFIELD.

WE record the death on the evening of Sept. 19, at 10.30 p.m., of the President of the United States, James Abram Garfield. We announce the fact with the deepest sorrow, with profound respect for the memory of a good and able man who has passed away, and with true sympathy in this national affliction for his bereaved widow as well as for our brethren of Manasseh who thus lose their representative head. The circumstances leading to his death are well known, and need not be recalled now. The wretched man who has caused this grief will be dealt with justly. We desire now to do all that any journalist can; namely, to offer the heartfelt sympathy of all Israel, and of all who believing as we do, "know that there is a prince and a great man fallen this day in Israel" (2 Sam. iii. 38).

EGYPT.

THERE is a crisis in Egypt as we write, and the puzzle is what will be its upshot? and what is the bearing of the singular fact as Identity light enables us to view it? The matter is of so recent an origin, and the crisis so sharp, calling for so instant a remedy, that it is impossible yet to say whether this is a link in events about to open up the entire Eastern Question afresh, or whether it is merely a step in the preparation of affairs which will lead to the British occupation of the land of the Pharaohs. The Khedive's troops having mutinied, surrounded the palace on September 10, 1881, and since that have insisted on their three demands being complied with by their sovereign. The mutineers asked first for the dismissal of an unpopular minister, Riaz Pasha, and their demand was submitted to by the Khedive. The insubordinate troops have now insisted on constitutional changes in the Government, with a larger army, and virtually hold their sovereign a prisoner. This state of things is without remedy from within. Force has to be met by force. The Egyptian troops (about 12,000) are not formidable in numbers or valour; but to deal with them in arms an armed force, and nothing else, will suffice. What force can be used? Not French; that we could not endure. Not British; that the British public, Mr. Gladstone's Government and the French would not hear of. It cannot be an Anglo-French army, for the public feeling between the two countries is not at present very harmonious, and could not endure the strain. It must, men say, be a Turkish force backed by the British, and employed only for a limited period. But can Turkey pay for such an expedition? can Turkish Mussulmans be trusted to fire on Egyptian Mussulmans in arms? How long will Turkish troops be needed to put down this rising? Will French pride permit such an intervention? These are questions no one can answer yet. But the crisis is urgent, and the Anglo-French convention now in force demands that the mutiny must be put down at once, and peace restored by them.

We ourselves incline to regard the event which has just happened as an indication from the Lord that the East will soon again be a cause of commotion to the world; and that in the complications these and other matters will bring about, Israel's hand will be upon Egypt to save her from herself, to restore order to her Government, to her finances, and to her people (Isa. xix. 20). In this work we do not believe we shall need or have any French co-operation. She has her hands full, and ere long will have them fuller still employed elsewhere.

Ere Cyprus can be abandoned by the present Government, we trust complications may arise to convince this infatuated nation of ours of that island's invaluable strategic importance, in reference to Palestine and the East. Our road to India is not all or the sole interest Israel has there. Being Israel, to us is given by our God a vested stake in the Land of Promise; and to recover it we have to hold the two military outposts, one on either flank—Cyprus and Egypt. The security of the inheritance must be further safeguarded by the acquisition of the great Gate of the entire East, which has yet to fall to Israel as her "possession" (Gen. xxii. 17). We wait and watch, but confidently and with patience expect that in all these things the Lord our God is now working out Israel's Return to her glorious heritage.

September 15, 1881.

Digitized by Google

ISRAEL'S WEALTH AND ISRAEL'S ENEMIES.

THE great wealth this nation possesses brings on her the enmity of those foreign Powers who desire her ruin in order to possess her world-wide trade. We are met here by two sorts of opponents—by those who deny that we are really growing rich, and by others who affirm that the nations of Christendom look on our affluence with indifference, and desire nothing so little as to dispossess us of our wealth-bringing commerce. We mean to notice each of these points in order. Our pessimists declare that whereas British imports enormously exceed our exports, there is a constant drain of gold out of the country, and the loss of gold to pay for the adverse balance of trade is so impoverishing us that it must end in national bankruptcy.

The true answer to this fallacy is contained in an admirable article from a paper called *Money*, dated August 3, 1881, page 243. The writer points out that "England is the creditor of nearly the whole of the civilised globe," which we look on to be as neat a paraphrase (blindly enunciated) of Deut. xv. 6 as one could wish to find in a secular journal. "Thou shalt lend unto many nations," said the Lord to Israel obedient, "but thou shalt not borrow" (*of them*). England is the creditor of (or lender to) "nearly the whole of the civilised globe," says *Money*. And what is the result? "From our colonies, from America, from Russia, from Egypt, tribute comes to us." That is "wealth," interest due on money lent; that which Isa. lx. 11 promised to Israel that men shall bring to her—namely, the "wealth" (margin) "of the Gentiles."

Besides this, *Money* points out that our country owns not only interest due on loans and railways, but also possesses "a vast amount of real property" (in our colonies and in the States, for example), and the annual proceeds come to swell the imported tribute. The writer then mentions a unique fact which ought to silence our opponents regarding the alleged ruined condition of this British-Israelite Empire. Ten years ago we actually, as a nation, lost through defaulting States and railways the sum of 700 millions sterling! an amount nearly equal to the national debt; and yet we survived the blow and grew rich again in spite of this tremendous loss. The fact is, our foreign investments and our property beyond sea is of so valuable a kind that we derive an enormous income from it, which is paid to us in the shape of imports, representing clear gain. Gold has not to be paid to buy it. It comes to us as money due, and increases our wealth by every fraction we receive of it. *Money* makes a guess what the actual amount of the debt is, which we have now due to us by the foreign nations of the world. He estimates it as 2,000 millions sterling, nearly three times the amount of the national debt! This vast debt bears an interest on an average of six per cent.; and, therefore, we have annually "tumbling in," to swell our income nationally, no less a sum than 120 millions sterling!

The total imports and exports of our country being 650 millions, as we lately showed, it will be seen that this sum of 120 millions, which forms nearly one-fifth of the whole, quite sufficiently accounts for our excess of imports over exports, and negatives the argument that we must be growing poorer because we import so much more than we export to foreign nations. "Our wealth has vastly increased lately," says *Money*, "and therefore the value of our interest-bearing securities has vastly increased too." The contraction of commercial credit has helped us in another direction.

In regard to the other point, that foreign nations do not covet our wealth, or desire to see us stripped of it that they may grow rich themselves, we have only to look at the state of the world to find that our statement regarding that matter is true. There is a strong suspicion that the prophetic alliance between Russia and France is forming, and the mode the same is developing into action is clear. Russia is pushing out towards India to rob or disquiet us there, and in order to secure our Indian trade. France, with Russia's good wishes, is pushing on towards Egypt to cut off our access to India, and so to cripple us in the Mediterranean and in Africa. From Germany we have no sympathy to expect, and no material aid either, if we wished for it ever so much. The Germans do not love us; and as far as the facts indicate, we are nationally isolated on all sides. What then are we to do? Where are we to look for consolation? Outside our Identity we fail to see any. Our present Government will not stir hand or foot to uphold the nation's power or prestige abroad. A parochial, not a cosmopolitan policy is openly declared to be the proper one for Israel. Is it so as a matter of Scriptural truth? Nay, it is not so. Israel is for the whole earth. Her markets are to be the world; her care, the welfare, the civilisation, the Christianisation and the real good of the whole of mankind. All nations, all families, all kindreds of the earth are to be blessed by her; nay, she is to rule and regulate and benefit the whole planet. Her language is becoming the language of the globe, and where her language goes Israel must follow. We laugh, then, at the enmity of Russia and France combined; at the hostility or envy of Germany; and at the ill-concealed jealousy and hatred of the other nations of Europe. God fights for and blesses us because we are Israel. He has given us abounding wondrous wealth; and He who gave it can and will enable us to retain it. It is ours, because He first gave us the power to get it (Deut. viii. 18), and having given it to us to possess, He will see that we make the destined proper use of it. He will cause us so to use it that "He may establish His covenant which He sware unto our fathers, as it is this day."

Being owners of this wondrous wealth for such a purpose as this, let us be sure no one can take it from us. It is ours that God's oath may stand. Who can frustrate His will? Who can oppose His oath and the objects He swore to accomplish, when He tells us that by means of this very wealth (God-given) He will effect His providential designs? Let us, then, be very composed in reference to these matters. Israel's future depends not on man's hatred or goodwill. The Lord is guiding us in all things, and in nothing so surely as in regard to our possession of national wealth.

A RESULT OF THE GOVERNMENT POLICY OF SURRENDER IN THE TRANSVAAL.

WE lately noted what the surrender of Candahar did to injure the cause of Christ (page 194 of this year's vol. of the BANNER, No. 228). We saw it shut the Gospel out of Afghanistan. We have now the veteran missionary, Dr. Moffatt, giving us his earnest warning that the policy of surrender and self-effacement in the Transvaal is equally working harm to the cause of religion and freedom in that land. The following appeared in the *Times*, of August 3, 1881, and speaks for itself:—

DR. MOFFATT AND THE TRANSVAAL.—At a meeting held at Sheffield last night to protest against the conduct of the Government in regard to the Transvaal, a letter from the Rev. Dr. Moffatt, the veteran African missionary, was read. In it the writer said:—"For the sake of the present and the eternal happiness of both Boers and natives, I do most earnestly hope that Sovereignty may be established in the Transvaal. . . . I do yearn with deep compassion over the many thousands of natives. As to Boer professions not to hold slaves, no reliance whatever can be placed on this most solemn declaration."

A policy of surrender which casts to the winds lands which God has given this nation in order that the Gospel may be therein preached, is not one, we think, which will prosper. The mighty Giver's hand will surely compel us to accept His gifts, and to do His will by races for whom the blood of Christ was shed. We cannot doubt it.

Digitized by Google

"THE SILVER STREAK."

We take the following from the *Leisure Hour* of July, 1881. It is a remarkable refutation of the foolish boast that the insular position of the British people is a real protection to them from foreign invasion. The writer blindly states the truth that it is not; but adds that our security is based upon the fact that God's protecting hand is stretched out over us, and therefore we British are safe. But why does God protect us more than He does the foreign nations of Europe, whom He has allowed often to be invaded, insulted, defeated, and put to open shame in their own fatherlands? "He protects us," replies the *Leisure Hour*, "because our country is doing God's will in spreading over the world the Gospel of the Prince of Peace." Then we deserve our God's protection? and buy it, as it were, by meritorious conduct, in respect to doing His will and preaching Christ's Gospel? Is that what the writer in question will maintain?

Surely not! He must allow that the will and desire to do as God wishes, and the readiness to take the Gospel to the ends of the earth must be gifts from God, carried out in accordance with His settled purposes.

But we find in the Scriptures that God has all along decided that the Gospel evangelising functions, and the messages of His grace to all the world—its nations, families, and kindreds—are, and must be, tied up to one race, the Hebrew descendants of His friend Abraham, to whom He swore that "in his seed all the families of the earth should be blessed." "In Isaac," He added, "shall thy seed be called;" and the seed was headed up in "Christ" (Gen. xxii. 18; xxi. 12; Gal. iii. 16). As God cannot swear one thing to Abraham, and perform it by doing quite another, in breach of His oath, by constituting the Gentile British the doers of His will, and the messengers of His Gospel to all the nations of the earth, we are forced to the conclusion that the British must be Israel—not Jews (for that is absurd, from the nature of the case)—but the Ten Tribes now "lost," yet destined to be found by the very fact in issue—namely, that we British are, as admitted, "doing God's will in spreading over the world the Gospel of the Prince of Peace."

We now ask our readers to attend to the *Leisure Hour*; and while accepting its reasoning regarding the inability of "The Silver Streak" to afford any true defence to the British in their island home, to see by the Word of God that this nation, being such as it is, must be Lost Israel, or the Ten-Tribed House of Joseph:—

"THE SILVER STREAK."

Admiral Lord Dunsany has written in *The Nineteenth Century* a remarkable article on the possible invasion of England, which ought to attract general attention. Most people cherish the delusion that the "silver streak" of ocean effectually protects our island home. Let the navy be well maintained at a force superior to that of any other nation, and all is safe, it is imagined. Whatever may have been the case in older days, it is all changed now. Steam has bridged the Channel, and England is more exposed to hostile attack than any country in Europe. The sea gives facility for invasion, and has ceased to afford protection. Lord Dunsany's paper demonstrates beyond dispute that in case of war, say with France, there is at present no security against invasion and conquest. Napoleon said, "Give me the command of the Channel for twenty-four hours, and it is all over with England" ("*L'Angleterre aura vécu*"). In days of sailing ships there was difficulty, but there is little risk now. Even in Napoleon's time each army-corps was trained to embark, infantry, cavalry, and artillery, in a few hours. The English Channel fleet might defend one part of the coast, but from different French ports expeditions could reach other parts of our shores. The British Navy, if ten times its present strength, could not defend every point; and, even if it could, the whole Empire, with its colonies and dependencies, would be left defenceless. The commerce of England on every sea would be at the mercy of swift armed cruisers. On the first rumour of war the vast carrying tonnage of our mercantile marine, of which we now boast, would vanish. The shipowners would transfer their ships to foreign flags for protection. First-class steamers could be bought or chartered to supply transports for various expeditions, any of which might be even sacrificed to promote the main object. London has no protection, so far as the "silver streak" is concerned. Lord Dunsany holds up a fearful picture of the results of invasion, apart from the bloodshed of battle, and the ruinous ransom for the return of the invaders "over a golden bridge." The greatest danger would be the paralysis of trade and the destruction of public credit, amidst which the seething masses of English and Irish democracy would overwhelm the social and political system, and effect a revolution as complete as any Communist or Nihilist could desire.

It is easy to laugh at alarmist articles like this of Lord Dunsany, but it is not easy to point out how increased security can be obtained against the possible perils which he describes. The expenditure of many millions in ships, and forts, and troops, would make little perceptible difference in face of the huge armaments of European nations. We admit the danger, but do not share the alarm. Why? Because we have learned to trace "the hand of God in history," and have faith in the protecting power of the Almighty. As long as England is carrying out the Divine purpose in the world she will be safe and prosperous, and the day of her "decline and fall" will begin when she ceases to advance the cause of freedom and justice, of civilisation and Christianity. We have more reliance upon the work of Missionary Societies, whether through living agents or through the press, than in our fleets and armies, our wealth or our statesmanship. If God be with us, there is no fear for our Empire, whether from sea or land, at home or abroad. The vision at Dothan, as recorded in the grand old Book, which is England's Maxima Charta, bears a lesson for all times. When the prophet's servant saw the vast Syrian host compassing the city, he said, "Alas, my master! what shall we do?" and Elisha answered, "Fear not; for they that be with us are more than they that be with them." The eyes of the young man were opened to see the mountain full of horses, and chariots of fire round about them. The eye of faith sees the same Divine guardianship now, if our country is doing God's will, in spreading over the world the Gospel of the Prince of Peace.

The "eye of faith" has no ground for the fond belief that the British, being Gentiles pure, God is going to afford them the same loving, tender care He bestowed on Ephraim-Israel, when in Dothan Elisha's servant was made acquainted with the character of the defence God had provided for the prophet of His people. The *Leisure Hour* does not believe we British are God's people Israel. If not, then where is the promise of our security? "You only have I known of all the families of the earth, was God's message to Israel only by Amos (iii. 2). 2 Sam. vii. 23; Psa. cxlvii. 19, 20, and many another passage, prove that to Israel—and her alone—God promised national safety, continuity, prosperity, blessing, and every good thing. Never once are such offered or held out as the national portion of any race other than Israel. "There is, indeed, no fear for our Empire, whether from sea or land, at home or abroad, if God be with us." That is just the point! Where in God's Word does the *Leisure Hour* find any promise of any kind or sort whatsoever addressed to any race but Israel, granting the promise of God's presence nationally to a Gentile nation? We remember none. There are many such for Israel. None such for the Gentiles—*quâ* Gentiles. The testimony of the whole Bible, from first to last, is against the idea that God has promised to be with any nation save Israel, to secure their Empire from harm, their Governments from collapse, and their national safety, or security at home or abroad, at all. On the contrary, the Word of God is full of warnings that the Gentiles, as nations, shall be undone; but that He fights for, and will save and protect Israel in her national capacity.

Will the *Leisure Hour* apply its doctrine to the case of individuals? "As long as a man carries on the Divine purpose in the world he will be safe and prosperous, and the day of a man's decline and fall will begin when he ceases to advance the cause of civilisation and Christianity." Is that true? Certainly not! A man is safe only so long as he is trusting in the merits of his Saviour. He advances the cause of Christ because of his union with Christ, and severance from the Lord is the cause of his decline and fall.

So regarding this nation, which is Israel. It is God's chosen race, and He dwells exclusively with and teaches her as He does

not any Gentile nation (Psa. cxlvii. 19, 20). The day of the decline and fall of British-Israel will commence when God ceases to observe His oath to Abraham, Isaac, and Jacob, and when He begins (breaking His oath) to give to a Gentile race the blessings He solemnly engaged to reserve to the seed of Abraham only. We British are enjoying all those blessings to-day—not one excepted. And we conclude from the fact that we nationally are the Ten Lost Tribes. We believe our logic is correct, and invite our opponents to look into it.

"LET US PRAY."

By Lady Jane Harriet Ellice.

We hear of agencies established, societies formed, and earnest efforts made on all sides to fight with vigour the battle of sobriety. Yet, at the same time, wine-shops and public-houses meet us at every turn; bottles containing alcoholic drinks fill continually enlarging spaces in grocers' stores; and advertisements of the sale of strong drinks are poured into private houses. I have reason to believe that drunkenness is on the increase amongst women; that members of Bands of Hope fall away as they enter upon manhood, and are assailed on all sides by temptations to drink; while fresh tales of horror, redolent of alcohol, fill me almost with despair. A person residing for many years in a humble part of a West End street, stated, lately, that she now sees three women tipsy where she formerly saw one; and she detailed a melancholy history connected with a neighbouring house, where a couple had come to reside some twenty years ago, with every prospect of doing well, till strong drink came in to mar all happiness. Then followed more drink, worse misery, and death. New arrangements were made, again to be followed by drink and further death; and now, as a new phase in the wretched story, a daughter of 17 is drunken and degraded.

The knowledge of our country's awful drunkenness is spreading amongst those who, of old, denied its existence, and its dreadful results are no longer sneered and mocked at as of yore. Yet the evil is rampant.

Why is this? I ask. How is it that temperance meetings, speeches, Leagues, Alliances, Bands of Hope, Good Templar Lodges, and Total Abstinence Societies of every kind, produce comparatively so little result? May it not be that there is not enough distinctive prayer on the subject? There are Temperance Prayer Unions and Meetings fixed at special times for the purpose of united prayer; but these latter dwindle away through various circumstances, and I greatly fear the members are not only prevented from attending them, but that they do not supply the deficiency of united prayer by private and family petitions concerning the drunkenness in our land.

This is only conjecture, but I judge by results. I cannot believe that if daily entreaty for the destruction of the drink curse rose heavenwards from thousands, nay, hundreds of believers, we should have seen this awful instrument of soul and body destruction by this time wrenched from the hand of Satan.

I sometimes imagine that those who pray do not ask enough, that their demands are not sufficiently wide and vast. They may plead for certain individuals, or some temperance work in which they are specially interested, while like the ill-used, miserable wife of a drunkard, they should cry out, "Lord, shut the public-houses." We should ask daily, yea, more than once a day, "Lord, sweep away all drunkenness for ever from our country and its dominions, to Thine own glory." Then let us trust to Him to do the work in His own way, which must be the right one, but not neglect to labour in the cause, when He gives us ought to do for it. Let us be confident He can and will answer our petitions.

Let us plead for no delay. God's times are always the fittest, yet surely He loves to have us seek to hasten the outpouring of His gifts and blessings. Equally certain must it be that He would have us to ask great things, for that shows faith in His power, and in His willingness to bestow benefits liberally on His trusting servants. Let us not be looking to see what this society is doing or that; let us determine daily to plead with God for the entire removal of drunkenness from our land, and let each take care that his or her voice is not wanting in the grand chorus of daily entreaty, that, while unheard on earth, will ring through heaven.

Let us pray individually and distinctly that God will pour out the spirit of prayer on all our countrymen and women, till, assaulting and storming heaven with their entreaties in Christ Jesu's name, they shall see the great enemy of all that is good —strong drink—lying crushed, vanquished, and destroyed. I do not think we should have to wait long (1 Kings viii. 51, 52).

[*From "Women's Temperance Prayer Union," July*, 1881.]

A FEW PICKINGS FROM "WHO ARE THE IRISH?"

By L. P.

(*Concluded from page* 397.)

PART II.

That the descendants of these Phœnician Canaanites, whether they came first in their own ships from the coast of Syria, or in those of Dan, or from Carthage, are yet existing as a distinct race from the other inhabitants and conquerors of Ireland, none can now doubt. Their physical peculiarities, even the very form of their hands being different, we believe, to ours; while their moral qualities are distinct from those of the British in many particulars, and are just now being brought into painful prominence.

Besides the various tribes that went to Ireland previously, Mr. Bonwick states: "The great stream of English emigration flowed westward to Ireland after the so-called Anglo-Norman conquest . . . . While interesting to trace the progress of this English colonisation, ... it is sad to observe the official neglect of the colonists, the State opposition to the English settlement of the country, and that unjust treatment of these Anglo-Irish, which drove them, age after age, to seek sympathy and union with the natives rather than with their own ancestral home." Doubtless, as this quotation would suggest, these English, or, as we should call them, Israelite settlers, have intermarried with the Canaanite stock, and been absorbed by it, as also Canaanite blood flows in many an Irish-Israelite vein. Nevertheless, those we term the Irish-Irish (Canaanite) have never, in the mass, lost their natural peculiarities, and have not, in face, disposition, or affection, become one with us. We scarcely think it necessary to give proof of this fact, but as bearing on this opinion, we quote from the *St. James's Gazette* a portion of a paragraph headed "The Mutual Dislike between England and Ireland":—

"The *Spectator* regards as the most disheartening feature in the new struggle between Ireland and Britain the evidence it affords that the irreconcilability of the two nations, their mutual, steady dislike, has not its basis in history alone. It has always been attributed by observers to the long oppression one race has suffered from the other, and we may hope this is true, for then the hatred will die away at last; but the evidence does not point in that direction. On the contrary, the evidence, whether misread or not, suggests the belief that the distaste which divides the peoples is unaffected by fair-dealing, by justice, and even by sympathetic considerations. There is no puzzle in history like this distaste, so inconvenient, so senseless, and so incurable. The French have got rid of a similar one between themselves and the Bretons, the Scotch Lowlanders have 'redded-up' their quarrel of ages with the Highlanders, we

ourselves have established a lasting amity, if not friendship, with the Welsh. But the Irish are irreconcilable, and no theory explains the cause."

And again, in a letter signed "Borthwick," which appeared lately in a weekly paper, we read:—"Ireland, no doubt, must be still called a part of the United Kingdom. The soil and climate do not differ to any appreciable extent from those of the rest of the kingdom. The Irish people, however, differ from the English radically and persistently. This divergence cannot be due to habits arising from climate, but proceeds from racial differences, which propinquity to England and its enlightened national institutions have utterly failed to soften or change."

We hold, therefore, that Ireland is peopled by the still savage offspring of the Canaanite, and the descendants of the Tribes of Israel, their masters; while in both of these, more or less, exists a mixture of the other race, lost to their origin by amalgamation and absorption, so that Anglo-Israelites may rank as Canaanites, and *vice versa*. There is another class, who knowing their British descent, yet cast in their lot with Israel's foes, and must take the consequences, whatever they may hereafter be (Josh. xxiii. 12, and latter part of 13). That the Israelite of old did join the enemy of God's chosen, we see in 1 Sam. xiv. 21; but in this case they came forth from them and rejoined their own people in a time of Israel's distress and of war. As suggestive of a marked difference that exists between those we have already called the Irish-Irish, and those who, having doubtless much admixture of the latter, but have absorbed the lower nature into the higher, and remain still Israel's people, we quote the following paragraph from the *St. James's Gazette* of August 10:—

"The *Daily Telegraph* looks upon it as perhaps one of the most curious things in regard to Canada that its Irish immigrants are among the steadiest, the most industrious, and the most loyal of any in the country. South of the American frontier they constitute the most objectionable part of the population. They form the worst 'rings;' they are in league with the darkest conspiracies; they do most to fill the workhouses and the gaols; and they are generally regarded as the curse of the country. But once they settle down in the Dominion they seem to make model citizens. Then all the admittedly good qualities of the Celtic race show themselves with marvellous force. Their sprightliness, wit, good humour, resource, all shine with wonderful brilliancy; and Toronto, Ottowa, and Montreal can show among their inhabitants no better newspaper owners, farmers, merchants, or soldiers, than the Irishmen who, wayward and rebellious at home, and a pest in most countries abroad, are, when in Canada, exemplary in their conduct, both private and public. They may join Land Leagues, obstruct reasonable evictions, hold unlawful meetings, wear Fenian colours, carry rebellious banners, and sing treasonable songs in the sister isle, but no sooner do they breathe the air of Canada than they become transformed into peaceful and loyal subjects."

It is curious that amongst the arguments of our opponents to our Identity is to be found this one: that Israel must long ere this have been swallowed up by the Gentile nations with whom it was mixed for centuries. We point in reply to the Irish-Irish, remarking that for some 2,000 years, at least, they and Israel have dwelt more or less together, and yet still the distinct marks of the origin of the former are on them. While, on the other hand, Israel began to be gathered from out of the Gentile elements and drawn hither to be massed in one body, after a far fewer number of centuries, than those which have failed to eradicate in the Canaanite their distinctive physical and moral features. The Israelite, therefore, ran far less risk of being lost in an admixture of races than did the Canaanite, which yet retains his original type; and why should Israel have lost its individuality—if we may use the term—more quickly than has the Phœnician-Canaanite?

Glancing back at Mr. Bonwick's little book, we should say that anybody reading it with the desire of having the question its title asks distinctly answered, would be likely to lay it down, on finishing its perusal, with the interrogative remark, "Well then, after all, who are the Irish?"

August 24, 1881.

THE ARGUMENT FROM NUMBERS.

We have received a post-card from Cheltenham with the usual initials, C. R. N. L., giving us the following information second-hand. Our correspondent's informant is, of course, our equally candid opponent "Clericus," who, with C. R. N. L., considers that Christian lovingkindness, and clerical amenity and courteousness, are best conveyed by post-cards, when the information sent is damaging to the Identity, or painful to the addressee. These two persons, be it noted, are reverend opponents; the one, we believe, of the Church of England, the other a teacher in the Apostolic Church, usually called the Irvingites. We sometimes wonder if the Bibles of these gentlemen contain the text we read in ours, "Be pitiful, be courteous"? (1 Peter iii. 8). We think the passage must be omitted. However that may be, the post-card in question was written for the public, and here it is:—

"Cheltenham.—A gentleman who has means of knowing what is going on in the A. I. world writes to me:—'The theory is nearly exploded in Birmingham, Liverpool, Birkenhead, Manchester, Leeds, Hull, Leamington, Sunderland, Perth, and Exeter, and numbers, I hear, have abandoned the cause in London.' To this let me add, judging from the attendance at the last Anglo-Israel meetings here, and the fact that they are to be quarterly instead of monthly, it seems to me people's eyes are being opened here too.—C. R. N. L."

In regard to the above argument from numbers, let us for a moment examine what it is really worth. It is a favourite with the Rev. B. Wrey Savile, and his friend the Rev. C. R. N. Lyne repeats it with "Clericus," who both evince much satisfaction at the approaching death, as they believe, of our Identity. The argument is this: If numbers believe this view it is a bad sign, it betokens its truth. If the masses reject and abandon it "its collapse is near at hand, and it must be false." Can our opponents really believe this absurd conclusion? It was the very argument of the Pharisees, applied to the Bridegroom, which Mr. Lyne desires now to bring to bear upon the bride, and with as little chance of success. "Have any of the rulers or of the Pharisees believed in Him?" (John vii. 48). They did not believe in Him; and the multitudes forsook His cause; even His disciples and apostles having left Him to His fate (Matt. xxvi. 56). What was the result? If Mr. Lyne had been alive then, and with "Clericus" had taken the part he does now against the Lord's anointed, we can easily realise what joy the two would have expressed at seeing the diminishing popularity of the Nazarene. But when the matter culminated in the death of the Righteous One, and even the disciples and the women gave up hope, we can imagine what shoals of post-cards would have been eagerly sent to (say) Peter and John, perhaps to Mary, the mother of Jesus (a cruel proceeding, but matched by the present acts of our opponents); to Mary Magdalene and others, pointing out "how the Nazarene was now dead, how the interest in Him formerly felt by the populace was utterly gone." Then, too, as to the meetings! "Why, we saw one attended in an upper room (they would report), where only 120 were present, all told. People's eyes are being opened at Jerusalem," would have been the triumphant messages sent far and wide, and the exultant spirit these opponents would have manifested. But would the shout have been theirs always? Was not the Lord coming to

avenge Himself on such a race as then derided and contemned Him and His little flock? Surely! When Titus and his legions thundered at the gates, the Nazarene's arm was felt then to be the great Jehovah's, and we believe that now He views not with satisfaction, but with sorrow, the puny efforts of those who seek every opportunity to discourage the men He has commissioned to find His people Israel, and to proclaim to the whole world that they are indeed the British nation!

The argument from numbers is absurd in every way, and it breaks down, however it is regarded. If numbers prove the truth of any fact, or of any belief, then Christianity is false, Protestantism is a myth, the Bible is a forgery, and holiness is vain. For Christianity is in a miserable minority in the world, Protestantism is largely outnumbered, almost infinitely so, by heathenism only; the Bible is the rule of life of a mere handful of the human family; and as to holiness, it is discountenanced, since it is universally disregarded. It will be impossible for our carping opponents to accept their principles as applied to the cases we have named, and we for our parts decline to deem them binding, even though all England, all Europe, nay, the whole race of man refuse to accept our Identity. "Let God be true, but EVERY MAN a liar," is the rule of faith (Rom. iii. 4). We find our Identity supported by the revealed word and will of the living God. We find it opens up and harmonises the Scriptures, and we mean to cling to the belief, not from obstinate opposition, but because we see, feel, and know, by our own reason and observation, that it is TRUE.

We have hitherto argued as if the Rev. C. R. N. Lyne had facts and truth on his side. We deny that he has! We know he is misinformed by his too eager, too credulous friend in Hull, to whom "the wish is father to that thought." We have a certain index to tell us if the public appreciation of Identity truth is waxing or waning; and the testimony of that index is, that the circulation of the BANNER is not retrograding, but is maintaining a very steady, respectable rate, proving that at least thirty-five to forty thousand weekly readers of our paper exist. With this we are content; and till God gives us a much larger audience, we feel satisfied that the truths with which we are dealing are never likely to "explode," but that, on the contrary, if the Lord will, the BANNER and all Identity journals propagating God's truth, will have a larger and a larger circulation, till they fill the Empire with the "glad tidings." Whatever may be God's purposes regarding the matter, our path is clear. We shall, God helping us, persevere; quite unmoved, even though Messrs. Lyne, "Clericus," and a dozen more antagonists like them, rise up to favour us with not one or two post-cards *per diem*, as at present, but a score each! The gnats of a Summer's eve annoy. But we endure them, even with pleasure; because they speak of the Summer present or at hand; and we know that there is one whose enmity cannot but be violently stirred up just now, seeing the advent of Him is at the doors, who is to chain him up for ever. We may be sure his rage now knows no bounds, and he is moving all agencies, aye, even those of the ministers of Christ, to retard His glorious coming. May the Lord rebuke him! (Jude 9).

A VOICE FROM NATAL, SOUTH AFRICA.

By CHARLES F. PARSONS.

IN looking through an old work called the "Deist Unmasked," by the Rev. Uzal Ogden, published as far back as 1807, I was pleased with the enclosed extract, and thought you might perhaps like to re-publish it for the benefit of our "blind people having eyes," with, possibly, some remarks of your own thereon.

I am one of your oldest Identity believers, and would inform you that there are very firm ones here, with a considerable number of the indifferent and the unwilling-to-acknowledge class of believers, looking at this miserably conducted war with Boers as bearing but additional evidence of His design that our power (the holy people of Daniel) should be scattered in the latter days, so as to prevent our nation's counsellors from driving us into partnership with the desolating wars of the continental nations now fast approaching.

In my younger days I was a trader amongst the Boers, and from knowledge of their language and habits was received by them as one of themselves. It was then I learnt what was carefully hidden from outsiders—how very deep and intense was their hatred of Englishmen and their government, originating with the taking of the Cape by the British, and the deliverance from slavery of the Boers' black servants. In course of time, a large number of them got settled down in the Transvaal, where they shot down the native adults, but preserved such native children as they required for slavery under the name of apprentices. That the Boers while doing all this should be, according to their light, strictly religious, having regular family prayer, must, to the British people, seem impossible, for even in this colony many cannot give it credence, though it is a thoroughly established fact; and yet to these Pharisaic people Mr. Gladstone's High Commissioners will this day (8th August, 1881) hand over the Transvaal, with its many hundred thousand blacks and such of the loyal colonists as cannot get away. In Pretoria the assembled black chiefs, to the number of 300, were allowed no voice in the matter; only the deceitful and lying representations of the Boers were acceptable to the High Commissioners; and now this South Africa, that for capabilities and wealth of undeveloped resources stands second to no part of our Empire, is doomed by this act to the most dreadful war it has yet seen. Yes, these chiefs declare "the British Government has given them to the Boers as though they were but sticks of tobacco; but that they mean to fight for a country that belongs to them and not the Boers." A wonderful Government is ours! Loyalty in this land becomes a crime.

The political systems of the two Governments, as regards blacks, are each extreme—that of the Boers tramples down in murderous severity the rights of humanity where the skin is black; that of the British teaches uncivilised man by its over leniency to wrong doing—to wax fat and idle, and then to rebel against their rulers. As to the British colonist, his destined *rôle*, so far, has been that of an Imperial shuttlecock!

Wentworth Estate, Colony of Natal, South Africa,
August 8, 1881.

NOTE.—The following is the extract Mr. Parsons alluded to and enclosed. It confirms a view we have always held, that "the land" is ours at this instant by "constructive possession," and that the Turks have no more right to hold it now than the Canaanite had in Joshua's days. The Lord will put our terror on the present occupants when the time comes for our return, and the result will be what it was before—Israel's occupation and possession of "the inheritance." The Rev. Mr. Ogden said:—

"In the 'Eusebian Chronicle of Scaliger,' mention is made that 'Canaan, the son of Ham, trespassed upon the rights of his brethren, and seized upon the land which had been appropriated to God's future people.' That the land which the Canaanites possessed was appropriated by the Almighty to the descendants of Israel, is manifest from its having been called the land of promise; and it appears to have been a long time vacant, no nation having had the boldness to possess it. A short time, however, before the arrival of Abraham to this territory, the sons of Canaan had taken possession of it; hence it was said, when the patriarch was passing by Sichem, that 'the Canaanite was then in the land' (Gen. xii. 6), an expression which intimated that this people had but lately come into that country. When, therefore, the Israelites were brought, agreeable to the Divine direction, to the land of Canaan, they came to their own inheritance; and those who had usurped

their property were sensible of the fact, and knew by whom it had been appropriated to them; and their alarm on this account seems to have been great; for when the Israelites were on their way from Egypt, Moses notices the terror their approach would occasion among the inhabitants of Canaan. 'The people,' says Moses, 'shall hear and be afraid: sorrow shall take hold on the inhabitants of Palestina. All the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as a stone; till thy people pass over whom Thou hast purchased. Thou shalt bring them in, and plant them in the mountain of their inheritance, in the place, O Lord, which Thou hast made for Thee to dwell' (Exod. xv. 14—18). The woman of Jericho thus addressed the two spies, who came secretly to her house, 'I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. And the men when they returned told Joshua: truly the Lord hath delivered into our hands all the land, for even all the inhabitants of the land do faint before us' (Josh. ii. 9, &c.). These alarms and terrors of the Canaanites arose from a sense of their guilt, that they had sacrilegiously seized upon the Lord's inheritance, they had, therefore, a knowledge of their trespass, and dreaded the consequences."

Correspondence.

HEBREW NAMES.

To the Editor of the "Banner of Israel."

SIR,—In my own observation, as well as that of others, I have found out the following English surnames; some of the parties are about here, and I know them very well:—Mr. John, Mr. Mark, Mr. Jesse, Mr. Samuels, Mr. Abraham, Mr. Daniel, Mr. Gad, Mr. Peters, Mr. Elias, Mr. Jacob, Mr. Jacobson, Mr. Massia, Mr. Levi, Mr. Davidson, Mr. Matthew, Mr. Beith (Beth), Mr. Gimel (g), Mr. Hagar, Mr. James, Mr. Nunn, Mr. Lott, Mr. Simon, Mr. Jordan, Mr. Paul, Mr. Salem, Mr. Adams, Mr. Saloman, Mr. Salmon, Mr. Amos, Mr. Hebron, Mr. Michaels, Mr. Nathan, Mr. Saul, Mr. Eden, Mr. Caine, Mr. Philips, Mr. Thomas, Mr. Andrew.

Yours faithfully,

DELTA.

To the Editor of the "Banner of Israel."

SIR,—A humble student of prophecy, I have for some time pondered the arguments *pro* and *con* of the British nation being the Lost Ten Tribes of Israel, and, though there are many questions I cannot satisfactorily clear up, I feel an ever growing conviction that the evidences set forth are worthy of credence.

One of my difficulties is that the census of the British population contains not only true-born Britons, but a very large number of foreigners—French, Germans, Russians, &c. Surely these are not counted as Israelites! and yet, if I interpret rightly, the census of last April (35,246,562 souls) is reckoned as the number of the Ten Tribes in Great Britain. This includes, likewise, the population of Ireland, which I think the BANNER accounts Canaanites. Perhaps, Mr. Editor, you can give an explanation in a footnote, or indicate the sources in which the answer is to be found. There must be others of your readers who are in doubt on this point.

The following cutting from to-day's *Daily Chronicle* illustrates the return of the Jews to their own country, foretold in Scripture to be not so far distant as many would have us suppose. Clearly, the motive-power—severe persecution in Russia and Germany—will serve to blind the eyes of the world to the fact that God is thereby showing, by a prominent sign, that the last days are rapidly drawing to their close. I am, dear sir, yours truly,

September 3, 1881. A. R. G.

The extract alluded to above is on—

JEWISH COLONISATION.

(FROM OUR CORRESPONDENT.)

Constantinople, Friday Night.

An important movement has been set on foot by influential German and English gentlemen who are interested in the welfare of the Jews, to obtain a grant of land in Syria from the Turkish Government for allotment to Jews who may be desirous of emigrating from countries where they are now subject to persecution. The project is to be established on such a sound, commercial basis as will ensure its permanent success. It is proposed to open up means of communication by constructing roads, tramways, and railways, and to form colonies on plots of land in the vicinity of the railway stations. A delegate is now here endeavouring to secure the approval of the Turkish Government to the scheme, which, I understand, is already favourably viewed by the Sultan.

NOTE BY THE EDITOR.—The late census included only British-born, and naturalised British subjects. Irish Canaanites would come in under the latter category, and count as Israel for census purposes. In regard to naturalised Gentiles reckoning as Israel we must refer our friend to Isa. lvi. 6, 7, and 8; Deut. xxiii. 7, 8; Ezek. xlvii. 22, 23, and to many New Testament passages regarding "Jewish" proselytes, as proof that "aliens" were always admissible into Israel's body politic under certain conditions and limitations. The British, being Israel, also incorporate Gentile aliens freely, and make them into Israelites by contact and by assimilation, too. See leading article on the subject in BANNER, vol. ii., No. 91, p. 309, September 25, 1878.

THE CRAZE.

To the Editor of the "Banner of Israel."

DEAR SIR,—It would be wonderful, had not past experience ever proved how unwilling all men, and more especially learned scholars, as a class, are to receive anything as true, which seems to clash with preconceived notions, and which, though almost as old as the hills, is called a new fangled theory, if their attention has but recently turned to the subject. Hence, the comparatively few who acknowledge themselves Anglo-Israelites, are supposed to labour under a craze, because they believe the Word of God, whereas the multitude are practically dazed, through giving preference to the vain traditions of man, and repudiate the proud position of privilege in which they actually stand, as Israelites indeed, whether willing or unwilling.

Yours very truly,

28, Lion-terrace, Portsea, July 17, 1881. L. BIDEN.

To the Editor of the "Banner of Israel."

SIR,—I wish to point out that one or more writers amongst us have given a future interpretation to Joel ii. 28, and, on the face of it, with reason; but, in Acts ii. 17, Peter says it was (partly, if not wholly) fulfilled on the day of Pentecost. Now I maintain that no Scripture can contradict any other Scripture, and yet be correct; wherefore, either Peter spoke of this as a type, or first fulfilment of the prophecy, or else Joel must be wrongly translated, where he is made to say "afterward" in ver. 28; yet Peter says, "in the last days," and that corroborates the "afterward" of Joel, which follows on the promise—amongst others—of the restoration of the latter rain. Perhaps some more competent writer will oblige us by an article on these conflicting statements of two inspired servants of the Lord.

September 16, 1881. M. BERESFORD.

AMOS IX. 9.

"HAVE you ever noticed," writes a friend of our cause to us, "that the word, '*corn*,' is not in the original in our Authorised Version of Amos ix. 9, and that the word, 'grain,' according to the margin, should or may be rendered 'stone'?" This gives one the idea of sifting "the dust of the earth"—not "*corn*" at all—and in so doing the promise is that not a stone, or any portion of the true "Stone Kingdom"—*i.e.*, no grain of the sand referred to in the Abrahamic covenants, shall fall to, or be swallowed up by, the earthly Gentile races.

"TO BRITAIN."

BY JAMES MONTGOMERY.

"I LOVE thee, when I see thee stand
The hope of every other land;
A sea-mark in the tide of time,
Rearing to heaven thy brow sublime;
Whence beams of Gospel splendour shed
A sacred halo round thine head;
And Gentiles from afar behold
(Not as on Sinai's rocks of old)
God, from eternity concealed,
In His own light on thee revealed."

Digitized by Google

MUSIC IN THE HOUSE MAKES CHEERFUL HAPPY HOMES.

MUSIC! MUSIC!! MUSIC!!!

GOOD NEWS FOR THE MUSIC-LOVING READERS OF THE "BANNER OF ISRAEL."

Grand Presentation Melodeon.

PATENTED 1878.

MESSRS. CAMPBELL AND CO.,
MUSICAL INSTRUMENT MAKERS,
103, TRONGATE, GLASGOW
(ESTABLISHED THIRTY YEARS).

have resolved, as the best means of introducing and making popular their newly improved Musical Instrument, "MELODEON," to present to the Readers of this Paper one of their beautiful Instruments at the bare cost of production. This fine toned Instrument has two full sets of reeds, giving it a combination organ and Celestial Tone, with a drawstop to change to either tone at pleasure. It has also a newly improved bell accompaniment, which is capable of producing the most charming effects, and a double leather bellows, strongly clasped at the corners; also centre clasps to prevent the bellows from twisting. The frame of the Instrument is also handsomely trumpeted and gold ornamented, and is, upon the whole, in many respects vastly superior to the best made Concertina or French Accordion, and so easily learned that anyone with no knowledge of music could, with an hour's practice, play upon it the most popular airs of the day. This fine-toned Instrument, from its portability and elegance, is specially adapted for the Parlour, the Coast, Yachting, and Excursion Parties. No home should be without one. Makes a charming present to old or young.

CUT THIS OUT AS IT MAY NOT BE RE-ISSUED.

"BANNER OF ISRAEL"
PRESENTATION
MELODEON COUPON.

MESSRS. CAMPBELL & CO., MUSICAL INSTRUMENT MAKERS, 103, TRONGATE, GLASGOW,

12s. 6d. 12s 6d.

Hereby bind themselves to redeem this Coupon on receipt of Post-Office Order for the sum of 12s. 6d., payable to Mr. John Campbell, Glasgow, and will send to any address in Great Britain or Ireland, one Combination Organ and Celestial-Toned Melodeon, as advertised in the BANNER OF ISRAEL, of Sept. 30. 1881. Not available after October 31, 1881.

IMPORTANT NOTICE.

This first-class Musical Instrument is not to be confounded with the worthless toys advertised under the following deceptive names—viz., "Bohemian Musical Box," "Tyrolese Musical Box," "Swiss Fairy Organs," &c. OUR MELODEON is a genuine Musical Instrument, and is honestly and correctly described in this advertisement; and anyone not satisfied on receipt of the Instrument can have their money at once returned on application.

CAUTION.

All Campbell's Genuine Patent Broad-Reed Melodeons have their Trade-mark, a "Boar's Head," on two silver plates, and also a silver plate with their Name and Address on the top of each Instrument, without which none are genuine. As we have no Branch Establishments or Agents anywhere in Great Britain, the readers of this paper should be careful to see that they are not imposed on by various designing parties, who have stolen part of our well-known advertisement and applied the same to the sale of their worthless trash for the purpose of deception.

NO DECEPTION HERE.

TESTIMONIALS.

The Editor of the *Weekly Times* says:—"The Melodeon.—No instrument invented of late can equal in power or sweetness the Melodeon. In external appearance it is a work of art; and in mechanism—for simplicity of handling, and for purity and variety of note—there is no instrument with which it can be compared. We are, therefore, not surprised to learn that Messrs. Campbell & Co., of 104, Trongate, Glasgow, who first introduced this instrument, have had an enormous sale, and continue to find all their resources taxed to supply the demand made upon them. This is the reward of honestly fulfilling the descriptions advertised of their beautiful instrument. No lover of real music could find fault with the Melodeon."

Chief Constable's Office, Oxford, August 31, 1881.

DEAR SIR,—I beg to inform you that I have received the "Champion" Melodeon quite safe, and, judging from its appearance and tone, I consider it equal in every respect to the advertisement. I am, Sir, yours, &c., W. LEECH.

24, Park-square East, Regent's Park, London, W.

Mrs. Browning begs to acknowledge the safe receipt of Melodeon, and also to state that the instrument, to the present time, has given great satisfaction.

Messrs. Campbell & Co., Glasgow. Aug. 17, 1881.

5, Pallipar-road, Woolwich, Aug. 25, 1881.

GENTLEMEN,—I beg to acknowledge the receipt of Melodeon and No. 1 Self-Instructor. It is a beautiful instrument, and gives the greatest satisfaction in every way. Thanking you for your promptness,

I remain, yours truly, R. CONNOLLY.

N.B.—As the demand for this instrument is expected to be very great, the early return of Coupons will prevent undue delay in delivery, as the Coupons will be taken in rotation as they arrive. No Melodeon will be sent in any case without Coupon, unless our full retail price be sent—namely, 5ls. All letters to be addressed to Messrs. Campbell and Co., Musical Instrument Makers, 103, Trongate, Glasgow.

Remarkable Results from the Rev. E. J. Silverton's Remedies for Deafness and Ill-Health.

THE REV. E. J. SILVERTON'S celebrated Ear Trumpet literally gives hearing at once to the deaf. During the past twelve years no less than 12,000 of these instruments have been sold, and in every case have given the greatest satisfaction.

But Mr. Silverton has also a medicine which removes deafness, noises, and offensive discharge in the ears. His Aural Remedy goes at once to the root of the disease and removes the cause.

When, however, the tympanum of the ear is broken, an artificial "drum" has to be introduced, and this marvellous surgical operation Mr. Silverton accomplishes repeatedly. The ears are also examined without pain or inconvenience by the Silver Illuminated Speculum.

Mr. Silverton has also been very successful in his manner of treating cases of broken-down health. The idea of supplying a Nutritious Food with his Energeen (or Energiser), is exceedingly happy; the two things going together act splendidly on the delicate constitution. Thousands of sufferers not ill enough to be confined to their room, and not well enough to be out, find in this double remedy the means of health. This has been proved over and over again in cases of the most hopeless character. After a short course the patient begins to improve, and goes on improving until well. It is not too much to say, that in several cases where death seemed inevitable, the patient has been raised, as it were, from the grave. Mr. Silverton holds letters of the most convincing nature from persons who have taken the remedies with unmistakable success. There are few ailments which do not succumb to the power of these remedies. Local complaints frequently disappear as the general health and tone of the system improves. Indigestion, constipation, sick headache, decline, consumption, asthma, coughs, colds, and a thousand other ills are removed by a course of the Food of Foods and Medical Energiser. Indeed, no person out of health should fail giving these marvellous restoratives a fair trial. It is true to say they do not cure all who take them, but it is scarcely possible for anyone to do so without benefit.

THE REV. E. J. SILVERTON,

Assisted by a Physician, sits for the examination of patients daily, at his Consulting Rooms, from 11 to 2, Saturdays excepted. No charge is made for consultation at these hours. For consultation at other hours arrangements should be made by letter. Country patients should embrace Monday and Tuesday mornings, if possible, and they should endeavour to be at the Consulting Rooms by 11 o'clock. Sufferers should not fail to pay a visit, as so much more can be done in most cases by a personal interview; but if this cannot be, Mr. Silverton will send his "Book of Health, and Treatise on Diseases of the Ears and Eyes," price 1s., free to readers of the BANNER OF ISRAEL, which contains a list of questions for the guidance of the patients.

Mr. Jesse J. Silverton is in attendance each day from 9 till 7, Saturdays 9 till 1, when any of the Remedies may be obtained, and arrangements made for consultation if required.

NOTE THE ADDRESS.—All communications should be addressed to the REV. E. J. SILVERTON, at his Consulting Rooms, 17, St. Bride-street, Ludgate Circus, London, E.C.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£ s. d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0 1 0
Each additional line	0 0 6
Books, Lecture Announcements, Public Companies, Institutions—four lines	0 2 0
Each additional line	0 0 6
Births, Marriages, and Deaths—four lines	0 2 6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 12 4
Three " " " "	0 18 8
Four " " " "	1 5 0
Six " " " "	1 17 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 29, Warwick-lane, Paternoster-row, London.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy: cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,
83, FINSBURY PAVEMENT, LONDON, E.C.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 3d., post free 4½d.

"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

PUBLISHED BY ROBERT BANKS
RACQUET COURT, FLEET STREET, E.C.
A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt price 18s., post free 18s. 6d.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages, price 4s.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d. 64 Demy 8vo. pages in wrapper. One dozen copies sent free for a post-office order for 6s. The best Pamphlet to place in the hands of a person unacquainted with the subject.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY SEPT. 28, 1881. [*All rights reserved.*

Digitized by Google

"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. V. No. 249. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 5, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Egypt and Israel	413
Israel in Egypt. By Captain H. P. Keighly	414
An Opponent on the Historical Argument	415
Poetry: "The Hall of Tara." By G. A. Hammond	416
The Physical Cause of the Return of Israel and the Jews to Palestine. By A. T. F.	417
"The Great City Divided into Three Parts" (Rev. xvi. 19)	418
"The Sea is His, and He Made It"	419
Connection Between the Great Pyramid Measures and the Diameters and Distances of the Sun, Earth, and Moon. By Joseph Baxendell, F.R.A.S.—Part II	420
The Marquis of Salisbury on Israel's "Desolate Heritages"	420
Pyramid Chronology. By Demerara, of British Guiana	421
Psalm cxlvii. 19, 20	422
Père Hyacinth Gives Blind Evidence of Our Identity	422
The Dangers which Menace the French Race	423
The Jewish Population of the World	423
"Octogenarius Evangelicus"	424
The Origin of the British Parliament	425
The Lost Ten Tribes Found in the Caucasus!	425
Encouragement from Sydney, Winchester, and Bangor	425
British Colonies and Dependencies. Compiled chiefly from the Latest Official List	425
Mr. Douglas A. Onslow's Lecture in Tenby	426
Review	426
Correspondence: "The Feast of the Epiphany," "An Identity," &c.	427
Israel's Scripture and Prayer Union. Metropolitan Anglo-Israel Association	427

EGYPT AND ISRAEL.

SIR JULIAN GOLDSMID'S letter to the *Times*, published on September 15, 1881, will of course have no immediate result, and it is not likely to find much favour with British-Israelites or their Government *at present*. Sir Julian discussed in his communication a matter very interesting to Israel, and bearing directly on the question, what is to be the future of a land in which we are all deeply concerned, since it belongs to one of only three nations reserved for God's favour when the final destinies of mankind are settled nationally (Isa. xix. 25). We leave Sir Julian's proposals to speak for themselves, merely observing that Israel's supremacy over Egypt has eventually to be direct, without any intervention or co-operation with France, or other Gentile Power. God's Word seems explicit on that point; and we are sure that the proposal now made, that the British should at once take up the position of sole protectors of the "land of Ham," without reference to France, will have, sooner or later, to be adopted. We do not think that at present it can be carried out, for it would apparently involve a breach of treaty relations with our French neighbours, and we believe God would not have us rupture these without the consent of our allies. We think that when the great earthquake is seen to be imminent the French will be glad to be relieved of further concern with the affairs of Egypt, and will then be content that her interest and ours there should be safe-guarded by Israel alone.

Sir Julian's letter, however, is an interesting contribution to our knowledge at the present moment, and his suggestions, even if they must not and cannot be acted on at once, should be carefully considered and weighed as indications we cannot mistake as to which way "the wind is blowing" in respect to the matter in question. The letter was as follows:—

THE EGYPTIAN CRISIS.

To the Editor of the Times.

SIR,—The question to which I propose now shortly to address myself is, What are to be the future arrangements for the good government of Egypt? The first necessity is to restore the authority of the Khedive and to punish the mutinous soldiery. The second is to make such dispositions as shall negative the possibility of the recurrence of military dictation.

The ill-advised partnership with France, the original undesirability of which you feel in common with myself, causes the difficulty of deciding these knotty points to be far greater than it would be did it depend on our sole arbitrament. I advocated in my last letter that we should reclaim our liberty of action. I do not mean thereby to propose to alter for the present the system of financial control, though that would be certain to be altered hereafter; but I mean that the political action which is necessitated by present events should be taken by us on our own responsibility, and without submitting it to French approval. The partnership cannot last. It must come to an end soon. Take heart of grace, and seize the occasion courteously, but firmly. For whether France likes it or not, it is true that there is no parity of interest between the two countries. With her it is only a matter of speculative finance; and with us it is one nearly affecting the vitality of the Empire.

You, Sir, advocate, for the purpose of restoring the Khedive's authority, an appeal to the Sultan as Suzerain and the use of his troops. I have always deprecated any restoration of the baneful influence of Turkish rule in Egypt. It is, to put it plainly, setting a thief to catch a thief. The course I advocate is far bolder, but far more effectual. It is simply to move our Mediterranean fleet to Alexandria, and, if needful, to bring up a few thousand of our Indian troops. I venture to say that the troops will not be wanted, and that the Khedive's mutinous military politicians will rapidly subside the moment that such an order is known to have been issued. It would get over the difficulty of the employment of European soldiers, and the question which arose at the time of the first occupation of Cyprus could not be raised on this occasion, as Egypt is not in Europe.

I know that it would at first require some pluck to face French indignation; but let us have the pluck. It would be the best solution in the end, and would assuredly save this country from grievous complications hereafter. France would cry out loudly, but would, I feel convinced, before long resign herself to the dictates of good sense and sound argument.

The Porte would not even protest, and we should at once settle the difficulty of to-day and the problem of the future. The Suzerainty of Turkey over Egypt would be practically put an end to, as

the French occupation has put an end to it over Tunis. Egypt would be made more really independent than she has hitherto been, and we should assert in the face of Europe that we cannot allow our paramount interest in the good government of that country to be dependent on the goodwill of any other Power.

The present Ministry has to earn its reputation, as far as foreign politics are concerned. I fully believe that the step I advocate would establish it on a lofty pedestal, and would, in reality, boldly, yet prudently, settle a difficulty which, if left on its present uncertain footing, may before long become a source of serious danger and disaster. I am, yours obediently,

JULIAN GOLDSMID.

Somerhill, Tunbridge, Sept. 14.

It is perfectly certain that in respect to the need which exists that our "paramount interest in Egypt" should once and for all be merged in our Suzerainty there, Sir Julian Goldsmid is quite right. It must come to that at last, and we shall have to declare that we cannot tolerate French or Turkish interference in a country which, looking to our Eastern and Australian possessions, is now as truly British ground as is Sussex or Kent.

Our readers notice, we hope, how instantly, when crises and difficulties occur, the plain truth comes out, and the necessity we are under of enlarging our British Empire and dominion becomes self-evident. We are an Eastern as well as a Western Power, as Lord Beaconsfield once finely said, and Egypt is the road which connects the two. Egypt, therefore, must be ours if we are to retain the dominion God has given us with the "supremacy of the sea." We cannot tolerate French interference there! and the French no doubt know that. "That goes," as their idiom tells them, "without saying." When the pinch of the next crisis comes (nearer 1881·6, perhaps) it will be recognised that God means us to take possession of Egypt (with the great Gate, too, perhaps; who knows?) thereby securing the flanks of our march, and then matters will be in train (but not before) for the return in triumph of the Ten Tribes of Israel, with the two of Judah, and Manasseh, to their own inheritance—Palestine. It is an interesting occupation to watch the Lord's hand thus at work silently, surely, and successfully carrying out His will regarding the restoration of Israel, using man's passions, man's perversity, ambitions, sins and waywardness too, to forward His own deliberately-formed plans, arranged from all eternity, and foretold by the mouth of the holy prophets of Israel two and three thousand years ago. We are quite sure Sir Julian Goldsmid knows nothing of our Identity, and cares less. But we see him recommending action which will immensely enlarge British power, prestige, and responsibility; not that he wishes it, or thinks it will be good for the nation, but because possessing India and the colonies beyond, we simply cannot afford to give them up, or relinquish our right of way towards the far East, to the will and caprice of France, whose late proceedings in Tunis, and in regard to our international commerce, have not shown her to be particularly careful of British interests, of the British alliance, or of the British *entente cordiale* either.

ISRAEL IN EGYPT.

BY CAPTAIN H. P. KEIGHLY.

WRITING on the possibilities of a redistribution of political power in the Mediterranean as the outcome of the French occupation of Tunis, the *New York Herald*, of July 29 last, makes some very pertinent remarks upon the position England holds in Egypt. The writer treats in detail the various phases of the situation, and after quoting from the *Débats* on the object France has in view in annexing Tunis, and the evident desire to extend her influence over the entire North Coast of Africa, draws attention to the opposition she will in all probability meet with in her endeavours in this direction.

In the first place it is shown that Spain will not passively witness French interference in Morocco, and then adds:—"Morocco is still a standing temptation to Spain. The idea of conquest in that country is thought to underlie the demand for indemnity for the Arab outrages at Oran. There is a large party of politicians and military men in Madrid who would gladly seize the opportunity for intervention in North Africa." Touching next on the evidence afforded of France's manifest intention of maintaining a permanent foothold in Tunis, in the scheme projected by French engineers, of creating an inland sea to the South of Tunis and Algeria, which would provide a substantial frontier between the Sahara and her North African possessions, the writer shows how this must, if permitted, eventually menace British interests in Egypt. He then takes into consideration the rivalry of France and England in the latter country, and says:—

"Of late, and till 1876, owing chiefly to the success of the Suez Canal enterprise, French influence in Egypt overshadowed all other. But the heavy sum which Ismail Pacha was condemned to pay by the famous award of the Emperor Napoleon, and a feeling, possibly of fear, at the great advance made by the French in his country, led the late Khedive, in the crisis of his financial embarrassments, to turn eagerly to England for assistance. When Messrs. Goschen and Joubert went in 1876 to his aid that was the predominant feeling in his mind. Hence he consented without difficulty to place several of the most important branches of his administration in English hands. In some cases he gave to this arrangement the sanction of a decree securing to Englishmen certain important offices; in others it rested merely on the goodwill of the Viceroy. The decree of 1876 has been confirmed and in part re-enacted by the so-called 'Law of Liquidation,' of 1880, which was accepted by all the Powers, and has the force of an international compact. Mr. Goschen, with characteristic sagacity, thus obtained for his country a recognised and durable share in the conduct of Egyptian administration. Provision, it must be allowed, was at the same time made for the nomination of Frenchmen, and in one case of an Italian and an Austrian to certain posts; but the marked feature of the scheme was the prominence given to the English. But the English already, when Mr. Goschen arrived in Egypt, were at the head of one or two departments, and the outcome of the arrangements made by Mr. Goschen, and before him by Ismail Pacha, may be, with such slight modifications as were introduced subsequently in 1879, summed up in a few words. The Egyptian Customs, the Egyptian Post-office, the ports, the lighthouses, the telegraphs, the coast-guard, *are under the sole direction of Englishmen.* The railways are administered by a mixed board of three members, an Englishman, a Frenchman, and an Egyptian; but the president of the board is, *and by law must be, an Englishman.* The chief railway engineer and the head of the *locomotive department are English.* The *public accounts are in English hands.*"

It is evident from this that in the estimation of the writer in the *New York Herald*, England in Egypt is "the head and not the tail" among the nations. But this is not all. When we take into consideration the necessity of England's maintaining her hold upon Egypt to make secure her communication with India, we may rest assured that she will effectually bar any progress of France to the East of the position she has acquired in Tunis. It is to the interest of France to take no step in North Africa which shall call for the intervention of England; for her position in North Africa to a very great extent depends on the friendship of the British nation. Already the entire Mahommedan population of North Africa is preparing to oppose her, and were England's friendship to be turned to enmity, with her command of the Mediterranean, not another French soldier could find his way to the support of his comrades in Tunis and Algeria. Apart, however, from the political question, there is another that is of far more importance for us to consider, and that is the certain assurance we have in God's Word that our hold upon Egypt shall be main-

tained. It is the maintenance of the position we occupy in Egypt which gives us at all times and seasons the command of the Suez Canal, and makes secure our route to India and to the Persian Gulf, whence we are now penetrating by the way of the Euphrates and Tigris into Assyria. "And in that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria" (Isa. xix. 23). This is literally the case at the present day. The steamships of the British Indian Steam Navigation Company are the highway between Egypt and Assyria. Leaving London, they proceed, *viâ* the Suez Canal, to Colombo, in Ceylon, thence to Bombay, Kurrachee, Bushire, Bussareh, and Bagdad; and by these steamers "the Assyrian comes into Egypt, and the Egyptian into Assyria." Moreover, Israel is to be established in Egypt, for the Almighty has said by His prophet Isaiah, "in that day the Lord shall set His hand again the second time to recover the remnant of His people that shall be left, from Assyria and from Egypt." Therefore there need be no fear of France or any other Power succeeding in loosening the hold we already have upon Egypt; indeed, all that France is now engaged in will but tend to confirm the stability of the position we now occupy in that country.

AN OPPONENT ON THE HISTORICAL ARGUMENT.

A REVIEW of the late John Wilson's "Lectures on our Israelitish Origin," has appeared, we believe, in a Baptist publication, called the *Freeman*, and has been forwarded to us for perusal. It is headed, "Anglo-Israel," and deserves, we think, some notice, as it brings forward an objection to our views which we do not recollect to have seen so clearly stated. We give the salient points in the words of our opponent, which is always the safest plan. He says:—

We quite believe that the Israelite has the grandest pedigree in the world, quite believe in the ultimate accomplishment, in some true method, of every word of prophecy, but we demur to the plan of interpreting history by prophecy, and demur also to the twisting of the former by the advocates of this theory. In fact, to the allegation that the Saxon Tribes were children of Israel we plead a distinct *alibi*. If this is proved, then, of course, all the circumstantial evidence, including the argument from prophecy, utterly fails. At the very time when, according to the Anglo-Israel supposition, the Israelites were terminating their long journey from the land of Media into the regions of outer barbarism, and had reached the shores of the Baltic, the Saxons, their supposed descendants, were actually in possession of these parts. The very term, "Anglo-Saxon," is a modern invention, like that of Anglo-Israel. The Saxons were Teutonic Tribes occupying the shores opposite England towards the North, and they established themselves in Britain between the fourth and fifth centuries, before which we only read of them as a part of the German people who had emigrated from the East in the line of their predecessors and relatives, the Celts. The first migration known to us was the Celtic; the second, the Teutonic. England may be said, at the commencement of our era, or soon afterwards, to have laid between the Baltic and the Northern Sea. In this district even now lies the country of the Angles, the Saxons, and the Jutes. These were adjacent Tribes, all of the great Teutonic family, drawn together by relationship in blood, in language, in institutions, and in manners. "Each of them," says Mr. Green in his "History of the English People," "destined to share in the conquest of the land in which we live; and it is from the union of all of them, when conquest was completed, that the English people first sprang." We trace them back to the great wave of immigration which for so many centuries flowed or rushed Westward. The North-West of Europe was as the "far West" of the United States to the Eastern people, with this difference, that emigration was conducted, not in small parties, but at intervals by whole Tribes. Were the descendants of the Ten Tribes amongst them? Did they, too, make a separate pilgrimage? To ascertain this we must resort to the scattered lights of early history, and to the evidence of race, religion, and institutions. The German Tribes were well distinguished in the days of Tacitus, and 150 years before, in the time of Cæsar. They are quite well known to us. They are contrasted with the great Celtic population which they were driving before them across the Rhine (and ultimately across the Exe, the Severn, and the Grampians); and are divided by the observers into many distinct tribes, all with a common *facies*. They were all agriculturists or fishermen, without letters, prone to religion, but idolators of Woden, and deified the powers of nature, rude in art, not caring for town life, but loving freedom and maintaining free social institutions and individual and tribal rights in land. They held general assemblies, which possessed public rights, and proclaimed laws and regulated peace and war. It may be said for all this they might have been Israelites. Even if we admit the supposition (shutting our eyes to the fact that the ethnological diversity between the fair-haired, blue-eyed, Dutch-speaking Germans and the typical children of Israel), the question arises, Where at this time—say at the time Cæsar wrote—were the Ten Tribes? They had been deported from Canaan into Babylon 700 years before this, and therefore, it is true, there was ample time for them to have travelled across Europe; but the testimony of Josephus, writing about 77 A.D., who says (book ii., chap. 5), "There are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers," is conclusive against any such supposition. However loose this statement, it is inconceivable that the Roman-Jewish historian should have written thus of a people who had left the continent five centuries before, and were actually in conflict with the Romans on the Western borders of the great empire. It must be borne in mind that Josephus was an officer in the army, and had travelled into Italy. The indirect evidence, also, of the New Testament as to the dispersion of the Tribes and contemporaneous existence of an Israelitish population in most of the cities of the empire, points irresistibly to the same conclusion, and induces us to accept the general opinion that Israel had no separate existence after the captivity, but the people mingled with the Jews everywhere, and that both the sections and all the Tribes are heirs of the promise.

The argument of our historical and ethnological opponent resolves itself, we think, into the following:—1. Given the fact that the Saxon ancestors of the British being Goths, or Teutons, who invaded these islands between the fourth and fifth centuries A.D. (and had presumably belonged to the German Tribes Cæsar describes just before the Christian era), the Israelites could not have formed a part of these Teutons (now Britons), because in A.D. 77 the Roman Jewish military historian, Josephus, distinctly tells us in his history that the Ten Tribes were *till then* "beyond Euphrates an immense multitude." The opponent declares, therefore, that an *alibi* is established, and the Ten Tribes could not have left the continent five centuries before A.D. 77, in company with the Gothic races, who were in collision with the Romans, then on the Western borders of their Empire.

This, of course, is a difficulty, if the statement be correct. But we fail to see why—granting, on the authority of Herodotus, that the Scythian Tribes appeared first in Europe in the seventh century before Christ—we are to conclude the whole of these pioneers of Israel, or even a part of them, were *then Israelites*. These last very possibly joined those waves of Asiatic emigrants into Europe long after that date. Ptolemy, the Alexandrian, seems to have been the first writer to mention the existence of the Saxons near the Elbe; and he places their advent there "before the year 141 after Christ" (Sharon Turner, vol. i., book 1). It is Sharon Turner's conclusion "that it is not at all improbable but that some of the marauding Sakai or Sacassani, were gradually propelled to the Western coasts of Europe, on which they were found by Ptolemy, and from which they molested the Roman Empire *in the third century of our era*." The date of the arrival of the Sakai in Western Europe cannot historically be accurately fixed; and we may safely dispute our opponents' dictum that those Saxon ancestors of the British had left the continent of Asia *en masse* five centuries before Josephus wrote. But we may go a step further. Even if the admittedly loose statement of Josephus that the Ten Tribes were in his day beyond Euphrates be held to mean that the Ten Tribes were still in that locality in great numbers in 77 A.D., does this negative the hypothesis that vast numbers

more of this people had for centuries previously been in the habit of leaving the parent stocks (as the British have been doing for the last 100 years) and *proceeding Westward?* There was nothing to prevent it. The Crimean graves prove that such settlements early in the Christian era of Israelites of the Ten Tribes did take place in Europe. If they settled *there* as colonists from the main body (in 6 A.D.), why may there not have been previous streams from the same body for many centuries before, without throwing doubt on Josephus's statement in 77 A.D.?

What became of the Ten-Tribed body (beyond Euphrates) after 77 A.D., and when in 400 A.D. they utterly disappear (*as Israelites*) from history, we have not the means to explain. They *may* have been all destroyed by the wars with the falling Roman Empire, in which the Gothic nations were involved; they may have partly found their way to the "islands of the West," where the arrival of their brethren was constantly occurring till 790 A.D.; there may be "rifts and remnants" of them even now in Assyria and in parts of Eastern Europe, whence the summons of "the great trumpet" to be blown "in that day" will bring them to join the standards of the collected Tribes in Palestine (Isa. xxvii. 13). What we desire to urge is, that there is nothing to negative the hypothesis that the Sakai, whose original home is allowed to have been the very locality of Israel's captivity (and that during the very century they were outcasted there), may have been a part of those very Tribes, and that there is no such *alibi* set up by our opponent as can upset our contention. The case for our belief acquires much strength, however, when we find that ethnographical authorities seem agreed that the name these Sakai bore in Media —namely, Sakasuna—was but the Aryan equivalent of the Semitic name, *Khumri*, borne by them in those same parts then. That designation connected the Hebrew captives from Samaria, as the Assyrian inscriptions testify, on the one hand, with those Celtic races on the other, who, before the Saxons entered Europe, had already occupied the then wilderness wastes of Great Britain, and gave the Principality of Wales the name Cambria, which it now bears, as the land of the Kymry, the appellation the Welsh own to this hour.

Our views in this matter are further supported by God's Word. It declares Israel were to be wanderers among the Gentiles, or nations (Hosea ix. 17; Ezek. xi. 16). But it does not condemn them to that fate for ever. He promised to gather them "out from the countries," and "from" the Gentiles where He had scattered them Himself (Ezek. xi. 17, xxxvii. 1—14). History informs us this was effectually done, when the "remnant"—a weak and small remnant it may be, and probably was, of the "immense multitude" Josephus wrote of —was gathered into these islands out of the German, Scandinavian, Frank, Gothic, and Keltic matrices in which the Ten-Tribed Israelite race had been held in ethnic affinity during their penal wanderings from Assyria to these far off "Isles of the West" (Isa. xxiv. 15).

Our opponent raises another point, which must be answered. It is our old friend the physiological argument. The Saxons were "fair, blue-eyed, and light-haired," "the typical children of Israel" (meaning, we presume, the Jews) were the reverse of this—a small, dark race. When our opponents have proved that the Jewish type was always what it is, also that there was any physiological diversity between the Ten or the Two Tribes and the races which surrounded them, it will be time for us to answer this objection. At present we point to three or four instances to show there was none, till after the crucifixion, when the facial type of Judah underwent a change, prophetically announced in Isa. iii. 6. Mordecai and his beautiful niece being a Jew and Jewess were not known to be such in Shushan in Babylonia, 510 B.C. (Esther ii. 10, iii. 4). The Prophet Jonah, being an Israelite of the Ten Tribed House (*i.e.*, of Zebulun), was not known to be a Hebrew by the neighbouring sailors of Joppa in 862 B.C. (Jonah i. 8). Finally, the Roman chief captain, in 60 A.D., was deceived by the physiological aspect of the Apostle Paul, and thought he was an Egyptian, there being nothing to mark him by appearance to be a Jew. The Ten-Tribed Israelite residents of Great Britain, therefore, not being partakers of Judah's curse, may well have been, when Roman writers described them after, perhaps, some centuries of acclimatisation in European countries, as a "fair-haired, blue-eyed" race. The effects of a temperate climate upon an Eastern race are, as Bishop Titcomb has shown in his "Anglo-Israel Post-Bag," both great and marvellous, and these fully account for any changes the "outcast Israelites" may have undergone in their wanderings to this their abode at the "ends of the world."

THE HALL OF TARA.

By G. A. Hammond.

On the green hills of Tara, a bright exhalation,
A sumptuous palace uplifts its proud walls;
Twelve porches, twelve gates, tell the Tribes and the nation,
Crossed midway by spacious magnificent halls.

Four twelvefold divisions attract the attention,
Duodeciple Jacob must ne'er be ignored,
But impressed and proclaimed through detail and dimension,
Till the sphere of his unity rises restored.

O'er the plan and the work of this palace prophetic
Presided the Ollam, the wonderful seer:
And in vision the future passed by him phonetic,
And the mystical ages stood cloudless and clear.

Here Tephi, the charming Queen, Eastern in lustre,
Ruled o'er the kings of the grandest of isles,
As the principal orb of a dominant cluster,
Whom the High One of Jacob illumed with His smiles.

Here, day after day, as a thousand guests feasted,
Princes, sculptors, and gravers, and artisans met,
Statesmen, orators, poets, historians, tasted
Delights in communion and interchange set.

While harpers, in rich modulations, recorded,
In wild, stirring strains, and symphonious verse,
The griefs now historic, the blessings awarded,
The future that glows, while the prophets rehearse.

Here melodies, brought from the Temple, Judean;
Here the grand unapproachable songs of the roll,
Shook the roofs with each soaring, each rapturous pæan,
And calmed, in their depths, the rough seas of the soul.

Here the prophet, the planter, divine in his musing,
Responsively thrilled to the fingers of God;
And the school of the Ollams, high rapture diffusing,
Struck the golden-stringed truth, till it echoed abroad.

And for eight hundred years, in those famed halls of Tara,
Sat the sons, crowned and sceptred, of David, sublime,
Ere the clouds fell in night, and destruction rolled dreary
Through those twelve palace gates, while untouched yet by time.

Kingsclear, N. B., Canada, August 26, 1881.

Acts vii. 22.—In the *Times* of August 4 an account is given of some remarkable archæological discoveries lately made in Egypt. The letter, dated Cairo, July 24, contains the following paragraph:—"There are many marked points of resemblance between the legal institutions of ancient Egypt and of England. For instance, pleadings must be 'traversed,' 'confessed and avoided,' or demurred to. Marriage settlements, and the doctrines of uses and trusts prevailed in ancient Egypt."—L. P.

To pray for the "extension of the Redeemer's kingdom" is usual in prayer-meetings. It would, of course, indicate a better knowledge of Scripture to pray that it might come; for that which has, as yet, no existence cannot be extended. But people have been so long taught that the Church is the kingdom, that we cannot expect clearer vision until they are better instructed.

Mr. F. W. Phillips' Lectures.—We are requested to say that Mr. Phillips' list of seventeen lectures, advertised on September 17, are *addresses* prepared for delivery, but are not *pamphlets*. They have been inserted in the Banner to enable Associations to choose by number the subject they may wish Mr. P. to deliver at their meetings.

Digitized by Google

THE PHYSICAL CAUSE OF THE RETURN OF ISRAEL AND THE JEWS TO PALESTINE.

By A. T. F.

The Song of Moses contains in outline what was recondite in the past and sealed in the future. It possesses a great depth of meaning as yet little understood. For instance, we cannot explain how, in the sixth verse, it was "that when the Most High separated the sons of Adam He set the limits of the people to the number of the children of Israel; for this is what the Hebrew text appears to say. The numbers of Israel were the melody, of which the nations are the chords."

But the Israelites sacrificed to *Shdim*, the proper translation of which is very obscure, because objects of the kind come only within the experience of a few in our times. *Shdim* seem to be emanations of some kind.

They provoked the Lord to anger with their vanities. The Lord says in verse 21: "I will make them envious with not a nation: I will make them angry with a foolish (lit., weak, or faded) people." May it not be that the nation—not a nation—which makes the Israelites envious is the Mohammedan power which is now seated in Palestine and rules at Jerusalem? Those who form it are of mixed origin, and even the Sultan is not the Caliph by right of descent. The Mohammedans are not a single but a loosely mixed nation. The Israelites have already been made angry by the Romans, but the passage seems to refer to some future enterprise of a united but foolish people, from what comes next. They are made envious and angry, as verse 22—a most remarkable verse—states, for this reason: "For fire is kindled in Mine anger, and shall burn to lower hades, and shall eat the earth and its produce and set on fire the foundations of the mountains." The connection of the two verses is very singular. The children of Israel are to be roused to envy and to anger by those who are not a nation, and by a single people, because a fire was kindled within the earth, presumably at the time that Israel gave national offence.

The marginal reference is to Lam. iv. 11, written about B.C. 588, "The Lord has accomplished His fury: He hath poured out His fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof." Fire has, doubtless, in a metaphorical sense, though not completely, devoured the foundations of Zion, and consumed the increase of the field; but we may well take the meaning in its primary sense, when we turn to the four corners of the globe and actually find the very roots of the mountains burning.

Whether it be Vesuvius in the South, or Hecla in the North of Europe, the 119 active volcanos in the Asiatic Islands, Tongariro in New Zealand, Mauna Loa in the Pacific, Chimborazo in America, or Mount Erebus, near the South Pole, the foundations of these widely separated mountains are burning, and a girdle of fire underlies the earth.

The science of our day has been totally unable to assign the cause of volcanic activity. We are unaware what it is that inflames their foundations. Of course the nebular theory obliges us to concede that the earth solidified from a mass of highly heated vapour, and has cooled slowly into its present nearly globular form. But science can assert nothing with certainty as to the earth's true internal structure. It so happens that ordinary problems with regard to objects of every sort lying outside the surface of the globe can be solved by mere reference to mathematical points, centres of gravity, and the like, and do not require a knowledge of the arrangement of the interior and the disposition of the matter within the earth. But we may say so, because we read the Song of Moses to convey the information, that the state of the interior of the earth has been, since at least B.C. 588, of critical importance to Israel and the attuned nations.

The general impression conveyed to the reader from books is that the temperature of the earth increases about 1° Fahrenheit for every sixty feet penetrated in the direction of the centre; so that after a few miles thickness of solid crust the vast interior space is filled with molten lava, some of which appears at the surface in every volcanic eruption. The Scriptures hardly give countenance to such a simple view of the earth's interior, nor do considerations of science require it, for it seems possible for the materials composing the earth to have been so arranged as to have cooled down long since below the temperature at which wood is charred for hundreds of miles of its thickness. The writer has been down a silver mine 1,200 feet deep without observing any sensible increase of temperature. In fact, the mathematical calculations would bear out a most extraordinary condition of things in the earth's interior if they were to be followed out to their conclusions. Not only, however, does Scripture give the idea of there being cavernous space in the interior of the earth, but constantly refers to the locality as *Shaul*, the hollow place. It is difficult, we think, to understand Isaiah xiv. on any other supposition. And we have in chapter xxx., "For Tophet ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Indeed, wherever the places under the earth are spoken of in Scripture they appear real, spacious, dark, and silent, and to be the abode of shades. These are the regions termed "αδης" by the Greeks, the unseen, a place of which our Lord tells us He has Himself the keys. The destiny of man upon earth is intimately connected with the condition of these interior regions. It is, apparently, when the fire has burnt to lower hades—and it is now burning under both poles of the earth—that the produce of the earth is devoured. It is because the fire was kindled that the envy and anger of the children of Israel are to be excited.

We may understand from this passage in the Song of Moses that the hollow interior of the earth, or *Shaul*, was at one time not very much hotter than the surface, because the fire lit in the Lord's anger was to burn down to it. Had it not been for the Israelites' idolatry we may suppose the inflammable matter would have remained inert as a sheathed sword. But the association of Jerusalem with these wonderful and dread phenomena is very close. Our very ideas of the infernal are derived from its immediate neighbourhood. The Gehenna of the English, or the Arabic word Jahannam, used by the Asiatics, are simply the Hebrew word, *Gia hnm*, the valley (of the sons of) Hinnom. There is nothing in this short and rugged valley—which is close behind modern Mount Zion—to suggest eternal fire at all. That the sewage of the town should have been continually burnt in this valley is unlikely, because such a practice is unusual, and not the way in which any town disposes of its refuse. We may depend upon it that there must have been a deep-seated cause to account for the ravine at Jerusalem being taken both by Christians and Mohammedans to picture the place of the lost.

Jerusalem itself borders on one of the most remarkable depressions on the globe. The passer by can hardly avoid noticing in the disposition of the strata, on the way down to the Dead Sea, the signs of the ground having bodily subsided to form the lake and this part of the Jordan valley. It is easy to understand this, because when our own coal seams in England are excavated, and the wooden props decay, the surface soil falls in. The same thing occurs when water gets into beds of our Cheshire salt and dissolves them.

As far as it is possible in the present state of knowledge to assign a physical cause for the cataclysm which occasioned the depression of the Jordan valley, we may conjecture that there reposed deep in the rocks of the site deposits of ligneous and asphaltic matter, which the angels set aflame by means of atmospheric disturbance, with almost explosive effect, the intrusion of water, and ejection of salt. There must have been combustible and carbonaceous matter, "for the smoke of

the country went up as the smoke of a furnace." On its burning the ground subsided. As at this early time the Israelites had not offended, we may suppose that the closing in of the rocks and soil prevented the fire extending to such inflammable material as underlay Jerusalem.

The town of Jerusalem rests upon limestone chiefly, of Jurassic age, and far below, perhaps, 7,000 feet, perchance less, the coal measures would occur, if, as seems nearly certain, the carboniferous series stretch across the Holy Land. Again, further beneath, must come the Palaeozoic strata, through which elsewhere petroleum trickles.

Combustion being a process of oxidation, and South Staffordshire coal containing as much as seventeen per cent. of its weight oxygen, it may easily be seen how possible it is for subterranean beds of coal to burn with a slow fire in the absence of atmospheric air.

We do not say there is coal under Jerusalem; there may be none; but if carbon exists at a great depth, and in large masses, combined already with a percentage of oxygen, the elements are present which are capable of literally working the vast changes on which the Song of Moses touches, and other prophecies describe.

Transformations of a different kind can be caused by heat affecting limestone, and heat so again given out when lime formations are turned by water into cement. But leaving this part of the question, we pass on. We have seen that, taking a plain literal interpretation, the foundations of Zion were devoured before B.C. 588, and there must, therefore, exist under the earth in that locality an immense cavern.

The recurrence of subterranean fire at Jerusalem is not a matter of mere surmise, because the historian Ammianus Marcellinus, narrates that the flames issuing from the ground when he opened it in order to lay the foundations of a new Jewish temple, stopped Julian the Apostate, about A.D. 363, from pursuing the undertaking. There are many prophetic allusions to great future alterations of the earth's surface in the neighbourhood of Jerusalem and in the Holy Land, which must have some physical basis, especially when viewed in the light of other parts of Scripture. The whole material history of man has been determined by the course natural phenomena takes, and there is no reason to think that while the world lasts the conditions of human life in the immediate future can entirely differ from those prevailing in the past.

While, however, as yet we only know that Jerusalem is undermined, the Song of Moses tells us the fire will devour the products of the earth, which it has evidently only done in part, and set on fire the foundations of the mountains, which has been largely accomplished. The subterranean fires have, therefore, a much wider range than just about Jerusalem.

Earthquakes usher in the latter days, and there is the great earthquake of the seventh vial, "the great city was divided into three parts, and the cities of the nations fell" (Rev. xvi. 17—21). This may well be accounted for by alterations, of which we can form no idea, taking place among the stars and heavenly bodies, and influencing the direction of their attractive forces. But we can hardly avoid supposing that the peculiar instability of the earth's most thickly-inhabited surface in the last days is owing to unsuspected causes in existence and under control, within the framework of the globe itself.

Information bearing upon this topic is singularly deficient. From the Geological Map in Johnston's "Physical Atlas," we find that, though secondary and tertiary deposits extensively appear over Europe, Northern Africa, and Palestine, and, therefore, by no means discountenance the existence of a vast carboniferous series beneath them, the continuity of such a series is much interrupted here and there by intruded districts of older rocks and of granite.

We cannot say whether it is possible for an unbroken seam of coaly substance to underlie the Mediterranean Sea and traverse Europe and Northern Africa. We have, also, not ascertained in what quantities carbon is contained in the Palaeozoic rocks; but it is plain the foundations of mountains are burning, and science has not discovered the reason.

Wherever carbon exists, and is liable to enter into combination with atmospheric air and water, being affected at the same time by electric currents, there are the means of producing the most powerful description of force, an explosive substance, in fact nitroglycerine, sufficient to overturn large tracts of country. The occurrence of such a combination, naturally produced, is beyond present experience; but that does not absolutely preclude its happening under special and untoward conditions. The importance of this literal testimony of Scripture to us is that we get a glimpse of the way in which the march of events upon the earth depends upon the progress of suppressed fires in the spaces of the interior. They are still burning, and we may suppose the *bur*, or well, as it is styled in the Hebrew, or the φρεαρ of Rev. ix. 1, to have been already formed.

There is only one other passage of Scripture that seems to relate to the origin of this fire. Jeremiah writes about B.C. 605, "Saith the Lord, I will kindle a fire in the forest thereof, and it shall devour all things round about it." Where the forest was situated is not clear, but the flames we may infer spread through some mysterious and carefully-concealed adit to the mass of inflammable matter within the earth. It takes much undermining to unsettle a compact sheet of several thicknesses of rock. So at present in the countries bordering on the Mediterranean we have a superficial calm disturbed by examples of volcanic activity, or by occasional shocks of earthquake. If, however, the conviction came to prevail in wide areas of the continental kingdoms of Europe that a hollow was extending beneath them, and that the ground under people's feet had no sort of permanent stability, great uneasiness and agitation are to be expected long before anything occurred to attract overt scientific notice.

Still more disturbing would it be if the belief were general that particular nationalities, societies, or persons had it in their power to accelerate the rate of combustion, and bring on the overthrow or insecurity that was otherwise distant. The influence on Israel would be overwhelming. We do not assert such conditions of revolution exist, or that there are any individuals in the position to wield such power; but wars have happened before now having little more ostensible grounds than an effort to grasp its possession. If there is reality at all in what we have stated, it behoves every thinking person to endeavour to gain further and more minute information from his own observation and reading. "Woe unto them," as it is written in Isaiah v. 19, "that say, Let Him make speed, hasten His work, that we may see." And verse 26, "And He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly." The whole of this chapter seems to bear on those physical causes which will contribute to the return of the Tribes of Israel, and the events of the latter days.

India, July, 1881.

"THE GREAT CITY DIVIDED INTO THREE PARTS."—REV. XVI. 19.

OUR readers recollect, we hope, our views expressed some time since in the pages of the BANNER, as to the true meaning of the prophecy contained in the first clause of verse 19, Rev. xvi. The event is closely connected with "the great earthquake," that unparalleled one of the previous verse; and it is the immediate precursor of the destruction of the great sorceress, Babylon the great—whose fate, and that of her secular right arm, are the subjects of chapters xvii. and xviii. The prophecy we mean is contained in the words, "And the city was divided into three parts."

Digitized by Google

The "city," we hold, with all commentators, to be a Church. The "great city," the great Church, the Church *par excellence* of God, as distinguished from "the great evil city Church of Babylon"—Satan's false counterfeit of God's true city, which is the Church of Israel His people. The verse states that the true Church, the great one below, shall, at the date of the great earthquake, be divided into "three parts," or parties; while, at the same time, the cities, or Christian Churches of the Gentiles, or Continental nations of Christendom, will "fall," or disappear, as national or State institutions.

The facts present to us to-day the exact counterparts of the prophecy. The Continental Protestant Churches of the nations of Europe are one and all dead. They all have "fallen" as corporate bodies; they none of them have the least vitality left. How fares the Church, the "great city" of the House of Israel of the isles? In what condition is the Church of England now? Let the late Congress held in Leicester tell us.

It was taken for granted in that assembly that the Church was now "divided into three parts." The Earl of Carnarvon, in his paper read at the meeting, said:—

Assuming that there was always the existence of a local belief in the supernatural facts and cardinal doctrines of revealed religion, he maintained that the three parties in the Church of England had all of them legitimate functions to discharge, and that all were necessary to the inclusiveness and active life of the Church. He then laid down two propositions, from which he drew three inferences. The propositions were: first, that on the whole, and fairly considered, the three great parties enjoyed within the pale of the Church considerable though unequal freedom; and, secondly, that never in the life of a single generation had changes so large and so much debated been accomplished with such acquiescence by various opposing parties as in recent years.

The Rev. Canon Farrar, in the course of the discussion, said the three schools of thought—High, Low, and Broad Church—although their existence as parties might be regretted, still, as schools of thought, their existence was most beneficial to the Church. Their influence upon each other, as well as upon the Church, had been almost entirely for good. The Church without their existence would have been less Catholic, less vigorous, and less adapted to meet the wants of her many children than she was at present. They had stimulated each other in holy energy and good works; they had helped to save each other from the tyranny of Shibboleths and the falsehood of extremes, and if they would only work together in mutual amity and mutual toleration, then even in these days they would form a three-fold cord which could not easily be broken. In all periods when there had been any progress at all, an unbroken uniformity had been impossible, and an artificial uniformity, seeing that it could only exist with the silence of terror and slumber of ignorance, was not desirable. When, in the days of her temporal power, the Church tried to substitute for spiritual unity compulsory uniformity, the result was a Laodecean uniformity, which tended to crush all truth, and to hinder all progress. That was the secret of false types of goodness and of orthodoxy, and it was the secret of some of the darkest pages of Church history. Unity without diversity was death (applause). Uniformity was impossible, but unity was a sacred duty. The amicable co-existence of the three parties was a sign of the vitality of the Church (loud applause).

In this manner speaker after speaker, including also the Bishop of Carlisle, who presided, admitted the prophetic fact that now, as Rev. xvi. 19 predicted, the great city—Israel's Church, was actually "divided into three parts," or parties.

In quoting Canon Farrar's words we must not he understood to endorse the sentiments conveyed by them, or his opinion of the effect of one school of thought, or party, upon the other. We only point to the fact that all shades of opinion in the Congress were united in recognising, as a nineteenth century truth, that what God's Word said should be the condition of the Church of Israel, or Church of England, that is a reality to-day which no one cares to deny.

All the organs of public opinion, commenting on the Congress, have admitted the patent fact that the Church is now "divided into three parts." Thus, *The Press and St. James's Chronicle*, of October 2, 1880, in its leader, said: "It was acknowledged throughout at Leicester that there are three phases of opinion, indeed parties, in the Church—the Evangelical, the High Church, and the Broad Church." These parties are antagonistic, and yet are subsisting in a corporate body, threatening to rend the Church in pieces; but as yet the effect of the tripartite condition of the Church seems to keep it in vigorous existence. It is not a falling, because a divided Church. But, in truth, God's Word did not say Israel's Church should "fall," though divided. It said the Gentile Churches should "fall"—as they have done. But Israel's, we therefore argue, will stand till the Lord comes and re-models it.

Such being the case, we urge the reader to consider where we are now in the Divine programme and economy! We are standing on the very verge of the mighty earthquake, and in juxtaposition with the events which will lead to the utter extinction of the Church of Rome, the Lord's long-standing enemy and His people's insidious foe. Israel, let us thank God for the approaching earthquake, for the tripartite division of our Church, for the advent of the times when "great Babylon" shall succumb to the vengeance of the Lord. For all these events are *our* friends. They usher in the coming of our beloved Lord; they rid us of the vile woman sitting on the scarlet coloured beast, who has seduced and enslaved ourselves so long, and destroyed the nations. They put out of the way the ungodly nations of the European earth, who long have defied the God of Israel, and in place of all these obstacles they introduce us to times when Israel of the isles and the British Empire together shall be baptized with God's Holy Spirit, from end to end of the race, and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Rev. xvi. 19; xvii. 4; Heb. viii. 10; Jer. xxxi. 33; Isa. xi. 9; Hab. ii. 14).

"THE SEA IS HIS, AND HE MADE IT."

THE above is from Psa. xcv. 5, and is repeated by a great majority of the godly of this land in the prescribed services of the Church of England when they repeat the beautiful canticle, "*Venite exultemus Domino*," during Morning Prayer.

What is the allegation that meets us here? That the sea is Jehovah's, and He made it—as declared also in Gen. i. 9, 10. But the Lord God acted in creation by the agency of the Lord Jesus Christ, by whom were "all things created that are in heaven and that are in earth—visible and invisible; the sea, also, and all that it contains, is His handiwork (Col. i. 16; John i. 3; Eph. iii. 9; Heb. i. 2; 1 Cor. viii. 6). The sea, therefore, is Jesus', and He made it."

But Jesus and His people Israel are one, He is the Head and they are the body—He the King, they the people; He the Bridegroom, they the bride; He the Head, they His Church. And the British nation, being Israel, sustain each of these characters in relation to their Lord. The Lord shares what is His with His Church, and gives to her all things to enjoy He has Himself suitable for her to share, to His own glory. The heathen were His—He gave them to Israel, His inheritance (Psa. ii. 8). "The uttermost parts of the earth" were His—He transferred them to "His possession," Jacob (Psa. ii. 8). The kingdom of this world was and is His—He makes His saints to possess that kingdom, being a people near to Him, "bringing forth the fruits" (Dan. vii. 27; Psa. cxlviii. 14; Matt. xxi. 43). "The sea is His," and He transfers His dominion over it to His chosen ones, British-Israel; and they, and they alone, of all the nations, exercise the supremacy over it for Him. "Britannia rules the waves!" Surely here is a fresh Identity, and one which our nautical readers, well-read in the truths of our subject, will keenly appreciate, and make known far and wide.

"ISRAEL'S HOPE AND DESTINY" for October, contains an article by J. S. Lowe, on "Fiction and Fact." Price 2d.; post free 2½d.

Digitized by Google

CONNECTION BETWEEN THE GREAT PYRAMID MEASURES AND THE DIAMETERS AND DISTANCES OF THE SUN, EARTH, AND MOON.

By Joseph Baxendell, F.R.A.S.

(*Continued from page* 363.)

PART II.

The readers of the Banner will have noticed that in the formulæ given in my communication in No. 244, page 363, the diameter of the sun is the leading factor. It is, however, remarkable that the equations I derived from the Pyramid measures gave two values for the diameter of the sun; and as I am not aware that any sensible difference has ever been observed between the polar and equatorial diameters, this result was very perplexing until it occurred to me that, probably, one value had reference to the diameter of the photosphere, and the other to the diameter of the comparatively dark and solid, or liquid body of the sun. This latter diameter is 853,718 Pyramid miles, or 2,220 miles less than that of the photosphere; and the following formulæ will show its relation to the Pyramid measures:—

7. The square of the smaller diameter of the sun multiplied by π, and the product divided by the square of the earth's equatorial diameter = 36524·20 = the perimeter of the base of the Pyramid.

8. The square of the smaller diameter of the sun divided by twice the earth's equatorial diameter = 5813·01 = the height of the Pyramid.

9. The square of the smaller diameter of the sun divided by 100 times the square of the earth's equatorial diameter = 116·26 = the length of the Ante-chamber.

10. The square of the smaller diameter of the sun multiplied by the square root of π, and divided by 50 times the earth's equatorial diameter = 412·131 = the length of the King's Chamber.

11. The fourth power of the smaller diameter of the sun multiplied by π, and the square root of π, and divided by 400,000 times the fourth power of the earth's equatorial diameter = 1881·597 = length of the Grand Gallery. Or, the square of the smaller diameter of the sun multiplied by the fourth root of third power of π, and divided by the square of the earth's equatorial diameter multiplied by twice the square root of the fifth power of 10, and the result squared = 1881·597.

12. The square of the smaller diameter of the sun multiplied by the square root of π, and divided by the square of the earth's diameter, multiplied by 4,000 = 5·1516.

The mean distances of the sun and moon from the earth, which I have derived from the Pyramid measures, are:—

Sun	91,758,800	Pyramid miles.
Moon . . .	238,483	„ „

The following formulæ will show the relation of these distances to the diameters of the three bodies, and to the Pyramid measures and numbers:—

13. The distance of the sun = 25,000,000 times the earth's equatorial diameter divided by the moon's diameter.

14. The distance of the moon = the equatorial diameter of the earth multiplied by the diameter of the moon, and by π, and the product divided by the square of 3 multiplied by the square of 5.

15. Twice the distance of the sun, divided by the distance of the moon multiplied by 5·151645 = 149·374 = the height of the Ante-chamber.

16. Three times the square root of the product of the sun's distance, moon's distance, sun's larger diameter, and the cube of π, divided by 250 times the earth's equatorial diameter = 36524·22 = perimeter of the base of the Pyramid.

17. Three times the square root of the product of the sun's distance, moon's distance, sun's larger diameter, and the cube of π, divided by 500 times the earth's equatorial diameter multiplied by π = 5813·01 = the height of the Pyramid.

18. The product of the earth's equatorial diameter, the sun's larger diameter, and the fourth power of π, divided by 75 times the square root of the sun's distance multiplied by the moon's distance = 1881·598 = length of the Grand Gallery.

19. Eighty times the product of the earth's equatorial diameter, the square root of the sun's larger diameter, and the square of π, divided by three times the square root of the sun's distance multiplied by the moon's distance = 412·132 = the length of the King's Chamber.

Reserving some further points of interest for another communication, I will now only add the following:—

20. The square of the length of the King's Chamber multiplied by the square root of π, and divided by 160 = the length of the Grand Gallery.

The Observatory, Birkdale, Southport,
September 17, 1881.

(*To be continued.*)

THE MARQUIS OF SALISBURY ON ISRAEL'S "DESOLATE HERITAGES."

The prophet Isaiah, in chapter xlix. 8, predicted that the "desolate heritages" of the earth would fall to be inhabited by Israel. It was theirs "to cause to inherit the desolate heritages." Where these are we know by facts within our knowledge, historically and geographically. Such "desolations" were Tasmania, Australia, New Zealand, many parts of the Canadian dominion, and the United States. These were "desolate heritages," morally as well as (most of them) physically, before Ephraim and Manasseh came upon the scene and occupied them all. To-day not one remains a "desolation," but being in the possession of the rightful "heritor," they have one and all become like the garden of the Lord and are "blossoming like the rose" (Isa. xxxv. 1, 2). The occupant being the British, we argue they must be "Lost Israel," since in their hands a double prophecy has been literally brought to pass already. For the Lord has put into their hands, and theirs alone, the whole of the "desolate heritages" of the earth; and once in possession, they have made these lands as gardens of Eden, such as are now "blossoming and budding," and are themselves "filling the face of the world with fruit." If the British be not Israel, and the true Israel be yet to come, separate from them, then we affirm, with confidence, they will not be able to fulfil the prophecies, since there will be no "desolations" or "desolate heritages" to inherit at all, in the literal sense of the word; but, on the contrary, lovely blossoming and budding countries, where Nature's face, once so angry, now yields its richest fruits and flowers to British toil.

This appears to us to be a strong argument in favour of our Israelitish origin, and one which cannot be set aside by a thoughtful student of God's Word. A point which has not yet been often noticed, presents itself in reference to the geographical position of these desolations or desolate heritages of Israel. They are none of them, with one exception, in the torrid, but all, or almost all, are in the temperate zones, and, therefore, best fitted for the purposes required by a colonising European power, one naturalised in a Northern climate, though originally an Eastern, Asiatic people. The Lord thus reserved those most salubrious, beautiful lands in the hands of a "stationary savagedom," few in number, and ready to die, waiting the set time when Israel of the Northern isles should, after their careful education there, be fitted to carry their swarming multitudes to the world's end, to found Greater Britains in high latitudes, almost at the antipodes of their favoured home in "the isles of the West."

The Marquis of Salisbury, when speaking of the Land Question, at Watford, some time ago, made some observations on the subject we have been remarking on, which will illustrate what we have said. Comparing the dearness of land in

Digitized by Google

England with its great cheapness in America and the British colonies, his lordship asked, "Would any man in reason prefer to spend his £500 in getting ten acres in England or 500 acres in America? He can get 500 acres, or from 200 to 500 acres in one of the colonies, or in the United States, and a soil equally good, for the same sum; and so long as that facility for emigration exists, so long as land is dear in England and is cheaper in other parts of the world, so long will you find that people with small capital to dispose of will not invest it in land here, but will go where land is cheaper (hear, hear). Sometimes I am told that in Belgium and in France there are peasant proprietors. The land there is as dear as here. Yes, that is very true, but the peculiarity in England is that almost all the temperate regions of the globe—the newly discovered temperate regions of the globe—*have been occupied by an Anglo-Saxon race*, where lands, laws, and traditions analogous to those in England prevail. That cannot be said with reference to Belgium and France. A reason why peasant proprietorship is possible in Belgium and France and impossible in England is to be found in the events of the seventeenth and eighteenth centuries, which determined that nearly all the regions in the newly discovered parts of the globe should be inhabited by Englishmen (hear, hear). The English peasant, if he desires to possess land, can go to a place where everything is nearly or completely like what he leaves behind him, but that can be said of no other country in the world."

Here we have his lordship practically saying that Israel or the British, "dwell alone," which is what Balaam predicted of the Tribes (Num. xxiii. 9); also that this race occupy almost all the "temperate regions of the globe," "those newly discovered," and that (like Israel) they have founded empires and states resembling the parent stock at all the ends of the earth, a fulfilment of Jacob's blessing in Gen. xxxv. 11, "a nation and a company of nations shall be of thee," all Hebrews, all homogeneous, possessing, we may conclude, the same laws, traditions, language, manners, customs, religion, running through the whole race far and near.

We thank his lordship for his blind witnessing, proving that the British, being such as he describes, must be Israel of the Ten Tribes.

January, 1880.

PYRAMID CHRONOLOGY.

By Demerara, of British Guiana.

The Rev. Mr. Hickson's valuable and interesting paper on the Pyramid Measures, in Banner No. 235, set me thinking over the matter, and it seemed to me that perhaps, after all, the true key to the meaning of these measures may have been missed. It appeared to me that the salient measures in the passages of the Pyramid, with the exception of 2,527 at the entrance, had each been credited with a personal reference as distinguished from a mere record of occurrences, while the 215 inches of double line of masonry was overlooked as having no special significance by all, except the Rev. Mr. Cachemaille, who applied them to the Flood date, in which view Piazzi Smyth appears to coincide.

Now, if 4118 B.C. indicates the birth of Adam, 1542 of Moses or Melchisedec, A.D. 0 the Saviour, and 1882 the new birth, five out of six periods have a personal reference, as opposed to the doubtful 2527 or 2742 date of the Flood. Why should not the latter, or the most approved of them, have a personal reference also? With these thoughts in my mind, I carefully examined the evidence given in Genesis, and there I find that Eve speaks of Seth as the seed given to her by God instead of Abel, whom Cain slew (Gen. iv. 25). Following this clue, I found Shem to be the chosen seed of Noah's family after the destruction of the old world. He is described as the father of all the children of Eber (Gen. x. 21). The next is the child of promise, Isaac, in the line of Eber, through Abraham. Then came Moses, the chosen lawgiver and deliverer. Next is the Christ, the Redeemer, the Saviour, and, finally, the Holy Spirit, the Comforter.

My task now was to see if the salient numbers in the Pyramid passage measures would correspond or synchronise with all these or not. Taking the birth of Seth as at 4118 B.C., and the birth of Shem as at 2742, we have a period of 1,376 years unmarked in the Pyramid; but as Shem was, by Bible record, 100 years old at the date of the Flood, we should have that date shewn as at 2,642 or 1,476 years from Seth; but as will be found further on, we shall have to add 15 years to make up the 215 inches of the double wall, as shewn in the Pyramid; then $1,476 + 15 = 1,491$ from $4,118 = 2,627$, and Shem's date $2,742 - 115 = 2,627$ for date of the Flood. The birth of Arphaxad dates 2 years after the Flood, or, say 1 year after coming out of the ark. Salah was born 35 years later; Eber 30 years after Salah; and Peleg 34 years from Eber = 100 years from $2,627 = 2,527$, the measure at the entrance of the passage 215 inches along the double wall from Shem's date. From Peleg to Isaac the Bible record gives 351 years; but as the Pyramid measures require 357, we must add 6 years, as follows: Peleg to Reu 30 years; Reu to Serug 32; to Nahor 30; Terah 29; Abram 130; Abram's name changed to Abraham 99; to Isaac $1 = 351 + 6 = 357$; thus, $2,742 - 215 - 357 = 2,170$. The Bible record corrected to Pyramid measures would give—Birth of Isaac, 2,170 B.C. $+ 357 + 100 = 2,627 + 115 = 2,742 + 1,376 = 4,118$. Birth of Moses, $1,542 + 628 = 2,170 + 357 + 100 = 2,627 = 1,542 + 1,085$. Date of the Deluge, $2627 + 115 = 2,742 + 1,376 = 4,118 = 2,627 + 1,491$. Birth of Shem, $2,742 + 1,376 = 4,118 + 1,882 = 6,000$. Square of Entrance, $1,948 - 1376 = 572 - 215 = 357 - 357^{*} = 2,170 + 1,948 = 4,118$.

The foregoing figures reproduce every known and salient measure of height in the passages of the Pyramid, now under review, as well as the several theoretical numbers deduced by mathematical formulæ in Mr. Hickson's paper; and although the Deluge date is not accentuated in any of the length measures, it is clearly shewn in various ways coinciding with the Bible record to 50 years between the birth of Seth and that of Shem, to 15 years from Shem to the Flood, and to 6 years between the Flood and Isaac. Looking to the discrepancy between the two statements in the Bible record of the life of Abraham—viz., 60 years, it may be justifiable to allow an aggregate of 71 years for correction to accord with Pyramid measures.

The ante-diluvian records are the subject of controversy; therefore a correction of 50 years does not appear to be much in the long interval from Seth to Shem; and it is to be noted that there is an element of uncertainty as to Shem's age. It is stated that Noah's three sons were born when he was 500 years old, so that all would be equally 100 years old at the Flood. As Shem was not the eldest son, 15 years does not appear excessive as a correction, when we find the actual date of the Deluge so strongly established by concurring measures.

From all this it seems to be clear that the Pyramid gives the chronology of man from the birth of Seth to Christ, and that these measures correct, strengthen, and confirm the Bible record, proving the Pyramid to be of a truth, "for a sign and for a witness unto the Lord of hosts in the land of Egypt" (Isa. xix. 20).

Having got thus far, I thought that my work was done, yet I could not divest myself of the idea that the 1,542 date might refer to the Exodus, the throwing back of the birth date of Isaac would recover 100 years from the confusion of Egyptological records, but was not quite satisfactory. Turning again to the good old Book, I found there recorded 60 years from Isaac to Jacob, and that Jacob had told Pharaoh that he was 130 years old when he came into Egypt. Here was 190 years from $2,170 = 1,980 - 1,542 = 432$ years from Jacob's entry

* *Sic* in MSS.

Digitized by Google

to the alleged date of Moses' birth; but as the sojourn in Egypt lasted 430 years, and as Moses was 80 years old at Exodus, 1,542 B.C. could not be the date of his birth, and must be that of the Exodus. This result is again arrived at by taking 60 years from Isaac to Jacob, 130 to Jacob's entry into Egypt, at which time Joseph was 39 years old—that is, 30 when he was promoted by Pharaoh + 7 years of plenty and 2 years of famine; and as he died at 110—39 = 71 years which he lived after Jacob joined him—say 190 + 71 = 261 years from Isaac, 2,170—261 = 1,909—1,542 = 367 + 261 = 628 inches of the Pyramid measures.

The Conder's "Hand-book of the Bible" is in our library, but I could make nothing of the discordant dates, as compared with Pyramid measures, when reading it last year. Referring to it again, I find they begin their Bible chronology with the birth of Abraham at B.C. 2,261, 100 years before Isaac, at 2,161. Here was an approximation to within 9 years. Following their record, the birth of Moses appeared at 1,624, and the Exodus at B.C. 1,541, differing but 1 year from the Pyramid measure. There could now be no doubt of the fact that 1,542 inches from A.D. in the Pyramid measures was 1542 B.C., the date of the Exodus.

Going on still further, a most notable date in Hebrew history came into view. "The rest," proclaimed by Joshua after the conquest of the Promised Land, is placed by Messrs. Conder at B.C. 1486. This at once pointed to a prominent, but hitherto neglected, if not almost unnoticed, measure in the Pyramid, "the junction of the first Ascending Passage with the roof of the Entrance Passage," which measured—by Piazzi Smyth—"1,483 Pyramid inches from the assumed natal year of Christ," and referred "to some period in the life of Moses" ("Our Inheritance"); and, so far as I know, this measure has not since been referred to by any writer on the Pyramid. It now appears to be absolutely certain that this most important event in Hebrew history is recorded in the Pyramid.

Another remarkable circumstance is now disclosed; the authors of the "Hand-book of the Bible" admit their inability to carry back the history of man with any certainty beyond the birth of Abraham, while if, as must now be admitted, the Pyramid measures give a correct record back to that date, it cannot be denied that they go further, and fix the date of the Deluge, the birth of Shem and of Seth, as these dates are proved over and over by concurring measures of the Pyramid, from A.D. to the Conquest of the Promised Land, the Exodus, the birth of Isaac, the Deluge, the birth of Shem, and the birth of Seth, the conclusion is inevitable that the prophecy of Isaiah (xix. 19, 20) is now an incontrovertible accomplished fact.

PSALM CXLVII. 19, 20.

We beg our friends to take note of a reading of the above passage in the Psalms, which we are so constantly quoting, just sent us by the Rev. Herbert Marriott, now in Beyrout. He tells us it should be rendered thus: "He shall give His word unto Jacob, His statutes and His ordinances unto Israel. *He shall not deal so* with all the nations, and as for His judgments they *shall not know them*." "I underline the prophetic perfect in Hebrew," writes Mr. Marriott, "which is an eternal and immutable verity; and, as Gesenius and every true authority proves, becomes in English an unavoidable *future*."

This reading, we need not say, completely answers many of our objectors; since it shows that the passage which they declare only applied to God's dealings with Israel up to the date of the Psalmist, was intended to have a future operation, and shows that God revealed to David how He meant always to deal with the Gentiles, and how He had resolved in all future time to favour Israel.

PERE HYACINTH GIVES BLIND EVIDENCE OF OUR IDENTITY.

British adherence to the Sabbath, and the effect thereof upon our national life, as proofs of our Identity, have not often, lately, been alluded to in these pages. The testimony of Père Hyacinth, "the eminent ex-priest and orator, in a lecture to his fellow-countrymen on the education of the working classes," is clear and decisive that we are Israel. The point he brings forward is British and American recognition of the Lord's-day, and his comments on those facts that cluster round the Scriptural observance of the Sabbath, prove our origin. What he said we quote from the *Perthshire Courier*, of August 2, 1881, which some kind Israelite has sent us for perusal.

Have you never heard, he said, of two great embodiments of liberty—two great organisations of industry which are as good as your own, if not better—England and the United States? I have had the pleasure of visiting London: I never shall forget the emotion which filled me at the sight of that city, like the ancient metropolis of which the prophet speaks. There she sat, the great empress of the seas, giving law to isles and continents, stretching afar over kings and peoples, not like those of old, the rod of oppression, but the beneficent sceptre of her riches and her liberty. And I heard the hum of her vast industry, and through the streets there poured the living sea of men and vehicles; then, by-and-by, there dawned a day which was like the days of my childhood—a day such as public life in my own land has not now to show, a day which was not like other days; no noisy waggons now in the streets, no throngs hurrying to business; the giant machine that had been roaring and thundering the day before had suddenly stood still as if before the vision of God. The great movement of British industry was hushed, and in the streets I saw nought but families going their way, calm and cheerful, to the place of prayer; I heard nought but the sweet chiming of Protestant bells. I look across the ocean, and there again I find this same Anglo-Saxon race clad in like grandeur, under forms the most unlike. This time there is neither mediævalism or aristocracy. It is, I love to think, the people chosen of God to renew the face of the earth, and to prepare for those old truths and institutions which cannot pass away newer and more enduring garments. Now the United States keeps holy the Lord's-day just the same as England, and sends back to us across the ocean that same answer of God's silence to man's profanations.

What are the Identity facts to which Père Hyacinth alludes in this short extract? They are these: Comparing London with Jerusalem, "the ancient metropolis of which the prophet speaks," he said of the British that they are a nation which is, 1. Empress of the sea. 2. Is giving laws to isles and continents. 3. Is giving riches and liberty to distant kings and people. 4. That she is a Sabbath-keeping race. 5. A witness for God in virtue of her Protestantism. 6. Possessing an Anglo-Saxon offshoot which keeps the Lord's-day holy, like herself; and that she bears witness to the Gentile French that the Lord He is God.

Our instructed readers well know how the Scriptures testify that these are just the points whereby we are to know Israel in the latter day; and as we British have precisely those very marks and signs, we conclude the Identity is proved. For the promise of "the Gate," and the dominion over the rivers and sea, prove the first point (Gen. xxii. 17; Psa. lxxxix. 25). The second is shown by reference to Psa. ii. 8 and Deut. xxviii. 1 and 13. Riches and liberty (point 3) are Israel's gifts to the world at large, as proved by Gen. xxii. 18 and Isa. lviii. 6. The fourth point rests on Exod. xxxi. 13—17; the fifth on Isa. xliii. 12. The case of America, Israel's offshoot, depends on Gen. xlviii. 19 and Isa. xlix. 20; and our Protestantism is Israel's "witnessing" function, for which, as we have seen, Isa. xliii. 10—12 and xliv. 8 fully vouch.

The French orator thus quite unconsciously bears his testimony that the Anglo-Saxon British and American peoples—being in possession of blessings promised by God to Israel, and "to them alone"—must be the Lost Tribes. For, if not, then has God given to the purely Gentile, non-Israelite British and

Digitized by Google

American nations, the gifts which were exclusively promised "to the seed of Abraham for ever" (Luke i. 55), thereby showing that His faithfulness counts for nothing; His oath is broken, His covenants are worthless, and His glory He hath given to another; to all which we decline other answer than the Scriptural one—God forbid!

The British race, then, on the evidence of the distinguished Protestant Frenchman, is Israel (not Judah-Israel, presently under the curse and the temporary hiding of God's countenance because of the crucifixion) but the Ten Tribes of the House of Joseph; which has been lost to history and hidden "among the Gentiles" for the last 1,400 years, but is at last "found" in the isles of the West, in the North, where the appointed place of the Father is situated; possessed not only of the gifts and graces Père Hyacinth notices as her's, but of the many other characteristics which God's Word predicts shall be found on her as "the signs" of her Identity. These are: 1. The Gates (Gen. xxii. 17); 2. The multitudinous seed (Gen. xxii. 17; Hosea i. 10); 3. The power to get wealth (Deut. viii. 18); 4. The colonial Empire (Gen. xxxv. 11); 5. The heathen Empire (Psa. ii. 8); 6. The uttermost parts of the earth as her dominion (Psa. ii. 8); 7. The righteousness of her judiciary (Isa. lx. 21); 8. The inviolability of her Western home (2 Sam. vii. 10), besides many other equally unique and remarkable gifts possessed by the British, but not visible among any other race or races whatsoever on the face of the earth. We thank Père Hyacinth for his admirable speech; and call on our readers to praise the Lord for His mercy to His people.

THE DANGERS WHICH MENACE THE FRENCH RACE.

A SCIENTIFIC writer in the *Republique Francaise* laments the waning influence of his country, which he attributes to the decline of its population. In an article headed "The Dangers which Menace the French Race," and which he says are terrible, he points out that at the end of the seventeenth century there were only three Great Powers—France, Germany, and England—which were represented, the first by 19,500,000 souls, the second by 19,000,000, the third by 8,000,000. At that epoch, therefore, 38 per cent. of the population were French, a figure which explains the weight exercised by Louis XIV. In 1789 France had a larger territory than under Louis XIV.; but in spite of the annexation of Lorraine, and the spontaneous augmentation of the population, she lost ground. Other nations had augmented more rapidly, another Great Power had made its appearance, and the figures stood thus:—Germany, 28,000,000; France, 26,000,000; Russia, 25,000,000; England, 12,000,000. France had fallen from 38 to 27 per cent. as regards the population of the Great Powers. France, we are told, after having been long governed by courtesans, was then governed by a bandit (Napoleon I.), and the following was the result:—Russia, 45,000,000; Austria, 30.000,000; France, 29,500,000; England, 19,000,000; Prussia, 10,000,000. France had dropped in 1815 to 20 per cent., and therefore had only half the authority she exercised in the days of "Le Grand Monarque." But things have been going on from bad to worse; and while the French population only increases painfully, "our neighbours increase and multiply, people continents, extend their commerce, and fill the whole universe with their language, their ships, and their armies." In 1878 the population of the Great Powers stood thus:—Russia in Europe, 85,000,000; German Empire, 43.500,000; Austria, 38,000,000; France, 37,000,000; England, 34,000,000; Italy, 28,000,000. France had dropped to 14 per cent.; and the writer adds, "We have only counted the English living in England," without taking into account the population which has inundated America, the Cape of Good Hope, India, and Australia.

We have taken the above from the *Glasgow Evening Mail*, of February 11, 1880, as proof of the rapid advance in numbers of the inhabitants of our British islands. Their census was as follows, at the various periods named below:—In 1699, 8,000,000; 1789, 12,000,000; 1815, 19,000,000; 1878, 34,000,000; 1881, 35,246,000.

THE JEWISH POPULATION OF THE WORLD.

THE fifty-sixth annual report, for 1878, of the "Berlin Society for the Promotion of Christianity Among the Jews," has been lately published. There is no concealment of the fact, that the visible results do not correspond with the wishes of the society. The receipts during the year amounted to only 16,731 marks (about £836), of which 11,951 marks (about £597) were the proceeds of a simultaneous collection on the tenth Sunday after Trinity in all the Protestant churches of the kingdom of Prussia. In the appendix some interesting details are given respecting the distribution of the Jews all over the world. The total number of the Hebrew race to-day is about what it was in the days of King David—between six and seven millions. There are in Europe, according to the latest statistical information, about five millions; in Asia, 200,000; in Africa, over 80,000; in America, from a million to a million and a half. More than half of the European Jews (2,621,000) reside in Russia; 1,375,000 in Austria (of whom 575,000 in the Polish province of Galicia); 512,000 in Germany (61,000 in the Polish province of Posen); Roumania is credited with 274,000, and Turkey with 100,000. There are 70,000 in Holland, 50,000 in England, 49,000 in France, 35,000 in Italy; Spain and Portugal have between 2,000 and 4,000; 1,800 in Sweden; 25 in Norway. Nothing is said about Denmark or Switzerland. The number of Jewish residents in Berlin is given at 45,000—nearly as many as in the whole of France, and more than in Italy, Spain, Portugal, and the Scandinavian peninsula altogether. The majority of the African Jews live in the province of Algiers. But they are to be found in Abyssinia, and all along the North coast, and even in the Saharan oases, frequently acting as intermediaries between the Mahomedans and Christians. Of the Asiatic Jews, 20,000 are assigned to India and 25,000 to Palestine. The population of Jerusalem is given as 7,000 Mahomedans, 5,000 Christians, and 13,500 Jews; these last are classified as German, Spanish, or Arabic Jews. The report gives no details concerning America, except that in New York there are thirty synagogues.

God said Judah should be "few" (Jer. xv. 7; Deut. xxviii. 62), and the facts answer to the prediction. The Twelve Tribes in King David's days were about six or seven millions in number. This was 2,900 years ago. Judah and Levi, being then one sixth of the tribes, might have numbered between them half a million of souls. They have now, being six or seven millions only, doubled their numbers two and a half times in nearly 3,000 years! The British races are the Ten Tribes, and have to-day a doubling rate of once in fifty-five years; for the whole race, at home and abroad, once in forty-one years. The Ten-Tribed House, therefore, is "multitudinous," while Judah still remains "few." The one is "Israel-obedient;" the other, "Israel still refusing to hear or to obey the Lord and His Christ."

The reader cannot fail to have noticed in our statistical account which appears above (quoted from one of our religious papers), that Judah has in its masses located itself just where the persecuting spirit is hottest against the Jew. Thus, more than half of all the Jews in Europe have selected Russia as their home. 2,621,000 of them are now found there. It is in that empire the hand of persecution is heaviest against them. In Roumania, where they have not been well treated hitherto, 274.000 live; but in Turkey, where they are well treated, only 100,000 take up their residence. Whereas in England they are free as air, and in high repute, but only 50,000 Jews consent to become British subjects. There are fewer still in France, where their treatment is unexceptionally good. In America, they cannot be oppressed at all, but the States attract only 100,000 of the sons of Judah. Their *habitat* seems to have been arranged by the providence of God in such wise, that it has placed them in masses where they can find least comfort

Digitized by Google

and excludes them from lands where they would be under no disabilities, but on the contrary upon an equality with the home-born citizens of these more favoured parts. On the whole the statistics support the statements of God's Word regarding Judah, and should lead us to thank Him for our more favoured condition, one where we manifestly are as "though He had *not* cast us off" (Zech. x. 6).

"OCTOGENARIUS EVANGELICUS."

THE clergyman of the Church of England who writes under the pseudonym of "Octogenarius Evangelicus," is, as his name implies, a very aged man, and one much respected in the town of Bristol and Clifton, where he resides. He has, it seems, accepted it as his bounden duty at his advanced age to put down the Identity, or to spend his remaining strength, at least, in trying to put it down from conscientious motives. These motives also prompt him, as a Christian, to decline all personal intercourse of whatsoever sort with the editor of the BANNER OF ISRAEL, on the ground that such communication "would be too painful, with reference to the serious, solemn and sacred differences," which exist between himself and that much misguided individual. This aged servant of Christ has already issued seven, if not eight, leaflets and pamphlets against our Identity, mostly in versification.

We gave our readers a sample of the poetry which our minister thinks best to use to effect his purpose; and while we personally took the liberty of calling it doggerel (August 17, page 345, No. 242), and its author a poetaster, we left it to our readers to appreciate an effort which our octogenarian thinks (naturally) worthy of better treatment, judging from the protest, in prose, which is the subject of his Leaflet No. 5. We are not going to inflict the matter of these leaflets on our readers. Our space forbids that. But if any of our friends would wish to consult this novel effort to stay the progress of God's providence in the matter of "the restoration of Israel," they must be pleased to address Mr. I. E. Chillcott, the publisher, 26, Clare-street, Bristol, for particulars. We think it right, however, to prepare our friends for the kind of literature they may expect to get, and proceed to quote from Leaflet No. 6 the following choice morsel, which is a specimen of the rest. The words are, it should be noted, not only those of a clergyman of the Church, but also of a man of position, refinement, and education; one who states, and doubtless with truth, that he belongs to the Evangelical section of the Protestant body. Writing of our views of Luke ii. 32, wherein, *agreeing with the Revised Version*, and the plain meaning of the original Greek, we held that Christ is therein declared to have appeared "for the unveiling of the Gentiles," to show how *Lo-Ammi* Israel is hidden, buried, and concealed among them, the Octogenarian breaks out with the following extraordinary and strong language (page 4):—"The soul sinks," he says, "and shudders at all this concatenated, obfuscated, reiterated pettifoggery of abject selfishness, playing fast and loose with the '*Word written for ever in heaven*,' and everywhere thrusting in the wretched '*we*'—'*we*'—'*we*,' not to be even found in the prophecy of Caiaphas."

We decline to comment on language like this, but leave it to the consideration of Christian men and women, who surely cannot but be shocked that an aged clergyman can have so far forgotten himself, and what is due to a fellow Christian dealing with a sacred subject, as to heap up so many, and such grievous words of accusation against him, not one of which can in truth be justified by his own statement of the facts. But this is not all. At page 3 of the same leaflet there occur these sentences, written directly against the editor of this journal, whom the octogenarian minister of Christ, usurping his Lord's functions, seems to judge before the time, and pronounces to be one, who unhappily must be excepted from the category of those who have a Christian heart. Lest we should be deemed to have exaggerated, we quote the author's words. Referring to the affecting question of Isaac to his Father, "Where is the lamb for a burnt offering?" and to "the gathering" to Shiloh mentioned in Gen. xlix. 10, he adds:—"For myself I can scarce conceive of a Christian heart that on reading these prophetic words beneath the subsequent light of the apocalyptic vision, does not swell with a sense of the 'great multitude which no man could number'—or think a moment of limiting the '*gathering*,' to, shall I say, one hundred and twenty? or the one hundred and forty and four thousand, when we are so distinctly told that they are to be taken, and *therefore* ARE BEING *taken*—from '*all* nations, and *kindreds*, and *people*, and *tongues*.' I said 'a Christian heart, etc.,' but unhappily I must except our 'Banner-bearer' from the category."

We ask, who constituted this aged clergyman a judge in such a matter? How can he safely venture to take the place of the great God, His Saviour and ours, and deny to us a share in the appreciation of the love of Christ, because we are, he says, "out of the category" of those who have a Christian heart? We ask our readers to excuse our further reference to such a writer as is this aged minister; though we desire to write and speak very respectfully always of the Evangelical clergy of the Church of England.

Since the above words were written, our author has sent us a note to inform us that his meaning was not what we supposed in the above, but that he was forced to except the "Banner-bearer" from the category of the Christian hearts who do hold the views mentioned. This, of course, as he admits Philo-Israel to be a Christian (!) is less offensive; but we ask our readers to peruse the passage for themselves, and then, turning to the next page, to read the sentence which concludes the first paragraph. "Is it possible," asks this priest, "to conceive a more deplorable blasphemy miscalling itself *a banner because of the truth*?" The leaflet is headed "THE BANNER OF ISRAEL." The octogenarian may deny the plain meaning of his own words, but the public will see that his is in truth the spirit of a Pope.

We feel it our plain duty to protest against this spirit of our present opponent, which is simply Popery revived in the Church of England. It teaches us that it is indeed unsafe to trust power to the merely fallible ministry of the Establishment, seeing how ready they are as men to usurp authority, and to pass judgment (even the judgment which the Master has declared He alone will pronounce) against one who is absolutely guiltless of the very matters which the octogenarian deems sufficient to condemn him. We decline at present to defend our subject against such an opponent as we have now to deal with. His effort is contemptible as poetry, and weak, and partly unintelligible as English prose; it is involved, unjust, violent, and unworthy as the composition of an educated clergyman. We are sure, when his brethren in the ministry in Bristol and the neighbourhood come with surprise to know who is the real author of these papers, they will have no reason to be proud of their clerical octogenarian champion. In regard to the cause he has attacked, we leave that issue to the God of Israel, whom we serve; and we are confident He will defeat the very puny effort now made to bring ridicule on the subject, for in truth the cause is His, not ours.

We merely add, that in leaflet No. 4 the octogenarian clergyman refers to the Rev. B. Wrey Savile's "Anglo-Israelism and the Great Pyramid" as "an excellent and very interesting pamphlet," written by his "much esteemed friend and brother." Mr. Savile has therefore an ally in his contention; and we cannot honestly say we congratulate him on the acquisition. We even think his case was stronger before "Evangelicus" began to write and support him in his tergiversation.

Digitized by Google

THE ORIGIN OF THE BRITISH PARLIAMENT.

We have received the following quotation from a London paper published on the date of the meeting of the newly elected House of Commons, of April, 1880. The writer, all unwittingly admits that in Alfred's time "the solemn council used to meet twice or oftener every year to treat of the government of God's people," meaning the Saxon nation. It is admitted, too, that the origin of the institution itself is unknown to the *savants*, though it goes clearly back to the Saxon, Dane, and Norman times, during each of which legislative assemblies were held, "whose functions were similar to those of the two Houses of Parliament" of the present day:—

That assembly,—the chosen of the people, or of as many of them as possess the franchise—which will meet to-day to take the oaths and elect a Speaker, bears the weight of its dignity so easily that a foreign spectator, unacquainted with our history, might occasionally be led into the error of supposing that it had but little dignity to uphold. The sight of six or seven hundred gentlemen—the majority of mature age, some of them wearing their hats, and the greater number in the easiest and freest of attitudes, and almost all fond of a joke—is not altogether suggestive of that solemn council which the old chroniclers say met under King Alfred twice, or oftener, in each year "to treat of the government of God's people"—meaning the Saxon nation—"how they should keep themselves from sin, should live in quiet, and should receive right." England, whether Saxon, or Danish, or Norman, has always enjoyed some sort of elective privileges, some assembly of conscript fathers, whose functions were similar to those of the two Houses of Parliament. Succeeding generations have recognised the institution by the names of Mychel-synoth, the great council; Michel-gemote, the great meeting; Wittena gemote, the meeting of the wise men, and Parliament, which a famous writer on English law likens to the "great talk" of the North American Indians. Unfortunately for the lexicographers, doctors disagree and learned casuists fall out as much over the derivation of the word as over the origin of the institution itself. The subject is one on which the pages of the blackest lettered book and the memory of the oldest inhabitant are at fault.

It is obvious from the above, that by the testimony of the old chroniclers of King Alfred's time, the British nation were "God's people," then consequently the Lost Ten Tribes of Israel, and that their institutions now called the Parliament, but then "the great meeting or council," had an origin which is so remote and unknown that authorities disagree as to its derivation. The Identity gives us this information, which for lack of it, the learned fail to possess. Our subject points to a Hebrew origin for the upper and lower Houses of our British Parliament, and goes back to Exod. xviii. 18—26, and Num. xi. 1—30, as the source whence these legislative assemblies were derived under the operation of the prophecy contained in Isa. i. 26 (see BANNER, vol. iii., pp. 477, 493, and 501).

THE LOST TEN TRIBES FOUND IN THE CAUCASUS!

We take the following from *England*, of September 11, 1880. The friend who drew our attention to the paragraph writes: "Britain is too far off for the editor to look at home." It is wonderful how any one can in these days write of those he believes to be a remnant of the Ten Tribes, and say, "There is no doubt at all that they are really Jews." If Jews, they cannot be Ten-Tribed Israel, who were Jews never. If the tribe in question follows the Mosaic law strictly, as alleged, they cannot be Ephraim, or any portion of the Ten, for God's Word says Israel was to be "cast out," "Lo-Ammi," "divorced" from the Mosaic ritual. On the whole, we incline to the belief that the Ten Tribes have not been found yet *in the Caucasus*. They are found nearer home. The extract is as follows:—

The Russian traveller and journalist, W. J. Remirowitch-Dantschenko, has just published in a very interesting work entitled, "Wojinstwujusci Israel," the results of his recent travels in the Caucasus. He has discovered on the highlands of Daghestan a tribe which has been settled there for thousands of years, and, although they are of warlike temperament and closely resemble the Cossacks in appearance, there is no doubt at all that they are really Jews, for they strictly follow the Mosaic law in the Biblical interpretation of it. It is strange that this people have hitherto escaped the notice of ethnographers, for they themselves affirm that they have lived in the same spot since the time of Salmonasser. They are ignorant of Talmudic literature and of the building of the second temple, and they retain the old Jewish names in use in the days of the wanderings and of the first kings. They manufacture largely a red wine, which is said to be the best in the Caucasus, and they adhere strictly to the Mosaic law that a man must marry a deceased brother's wife.

ENCOURAGEMENT FROM SYDNEY, WINCHESTER, AND BANGOR.

Our friend, Mr. L. Biden, of Portsea, has sent us the following words of cheer from the Antipodes. A friend in Sydney writes to him that "The Geography of the Gates" has been received there favourably, and is considered a "well-written, capital book." "Books of this class are not often seen in this part of the world," is the added encomium. We are glad to hear that Identity meetings are held weekly in the Temperance Hall, Pitt-street, Sydney, and that lectures are being given on the Identity of the British nation with Israel in the Humber River district by a gentleman now at Sydney. These may be trifling matters, but they are trifles which mark progress, and we are always glad to hear of that, wherever it may occur, and by whomsoever it may be reported.

We are rejoiced to learn there are believers at Winchester, at Highcliffe (Christchurch) also; and that the knowledge of our Identity is growing in the House of Commons. It is something to know that three M.P.'s are on the Council of the Metropolitan Anglo-Israel Association, and that men of position and title are joining the cause in various parts in larger numbers. We are aware, also, that the clergy are giving their attention to the arguments adduced in support of our contention, but we fear the result of their investigations is, in most instances, unfavourable to the truth. But this, after all, is what we must expect, with reference to the prophecy in Ezek. xxxiv. 4, 6, 8, 10, 16. The discovery of God's people Israel is not to be their work, but one they will not undertake, and the consequences to themselves appear to be what ver. 8 declares: "I will cause them to cease from feeding the flock." What this may mean the event will declare; it is not for us to predict.

The following, which we take from the *North Wales Chronicle*, of July 30, 1881, is decidedly encouraging, and reflects honour on the Very Rev. Dean of Bangor, on Col. the Hon. Mr. Sackville West, on Mr. J. Price, of the Normal College, and on our friend Lazarus, the spirited lecturer, as we lately showed:—

"A series of three lectures were delivered in the large room of the Queen's Head Café, Bangor, on August 2, 4, and 9, 1881, upon 'Great Britain Identical with the Lost Tribes of Israel,' by Lazarus. Subject for first lecture: The Covenants—Judah—Joseph—The Lost Tribes—The Isles—The Gates—The Company of Nations—A World-wide Blessing—The Identity. For second lecture: Mosaic Covenant—Ascendency of Israel in the Councils of Europe—The Lion and Unicorn — Wealth—Extinction of Aborigines—The Heathen—Historical Evidence—Philology. For third lecture: Christ's Mission—Redeemed Israel—His Witnesses—The Prayer-book—The Revised New Testament—The Decalogue—The Sabbath Sign—The Throne of David—Jeremiah—Mystery of Tara—Jacob's Stone—Queen Victoria—*Cui Bono?* &c."

BRITISH COLONIES AND DEPENDENCIES.

Compiled chiefly from the latest Official List.

ABBREVIATIONS.

Ann.	=	Annexation.
Cap.	=	Capture.
Capit.	=	Capitulation.
Cess.	=	Cession.
Sett.	=	Settlement.
Tr.	=	Treaty.

MEASUREMENTS FOR COMPARISON.

Great Britain = 87,000 sq. m.

England and Wales = 58,000 sq. m., 420 m. by 360.

Isle of Wight = 150 sq. m., 22 m. by 13.

Digitized by Google

EUROPE.

ISLE OF MAN, in Irish Sea, equidistant from England, Scotland, and Ireland. 34 m. by 11.

HELIGOLAND, in North Sea, about 25 m. from mouth of the Elbe. Area ¾ sq. m. Cap. 1807.

CHANNEL ISLANDS, consisting of Jersey, Guernsey, Alderney, Sark, and Herm. Off the N.W. of France. Remains of Norman possessions. Ann. 1066.

GIBRALTAR, South of Spain. 2¼ m. by ¾. Cap. 1704.

MALTESE ISLANDS, consisting of Malta, 95 sq. m.; Gozo, about 3 m. from Malta, 20 sq. m.; and Comino, between them, 1 sq. m. In Mediterranean. 58 m. from Sicily. Cap. 1800.

ASIA.

INDIA, including Bengal, N.W. Provinces, Oude, Punjaub, Central Provinces, British Burmah (consisting of Aracan, Pegu, and Tenasserim), Assam, Madras, and Bombay. Nearly 1½ million sq. m. Cess., cap., ann., 1662—1856. E. I. Co. incorporated 1600. Battle of Plassey, 1757. Mutiny, 1858. E.I. Co.'s rule terminated 1858. Queen Victoria proclaimed Empress of India 1877.

CEYLON, Island S. of Hindostan. 266 m. by 140. Capit. 1796.

ADEN, S.W. of Arabia, 35 sq. m. Cap. 1839.

KARAK, Persian Gulf, near Busheer Bay.

PERIM, Island in the Straits of Bab-el-Mandeb, near the coast of Arabia. 4 sq. m.

SOCOTRA, Island 500 m. from Perim.

HONG KONG, Island at mouth of Canton River, 29 sq. m.; tr. 1843. Kowloon, on peninsula, ¼ m. from Hong Kong, and forming part of the colony. Cess. 1861.

STRAITS SETTLEMENTS, near or on Malay Peninsula, consisting of Singapore Island, 27 m. by 14; cess. 1819. Penang, or Prince of Wales Island, 15 m. by 9; cess. 1785. Province Wellesley, on mainland, opposite to Penang, 234 sq. m.: cess. 1798. Malacca, on mainland, 660 sq. m.; tr. 1824.

CYPRUS, Island, N.E. of Mediterranean, 140 m. by 60. Tr. 1878.

AFRICA.

CAPE COLONY, S. of Africa, including Cape of Good Hope, Basutoland, Fingoland, Griqualand E., and other Transkeian territory, Griqualand W., and Transvaal. Above 250,000 sq. m.; cap., ann., 1806—1877.

ZULULAND.

NATAL, S.E. of Africa, about 21,000 sq. m. Sett. 1838.

WEST AFRICAN SETTLEMENTS, consisting of Sierra Leone, 18 m. by 12; cess. 1787. Gambia, 21 sq. m.; sett. 1631.

GOLD COAST COLONY, N. of Gulf of Guinea, consisting of Gold Coast, 15,000 sq. m.; sett. 1661; Lagos, 25 sq. m.: cess. 1861.

WALWICH BAY, 1878.

DAMASLAND, 1879.

ASCENSION, Island in S. Atlantic, 35 sq. m.; sett. 1815.

ST. HELENA, Island, S. Atlantic, 10 m. by 7. Cap. 1651.

MAURITIUS, Island in Indian Ocean, 500 m. E. of Madagascar, 676 sq. m. Capit. 1810. This colony includes as dependencies the Amirant and Seychelles Islands, Rodrigues I., and Chagos Group.

AFRICA—*continued.*

AMERICA.

NORTH AMERICA.

DOMINION OF CANADA, consisting of Ontario and Quebec, Nova Scotia and Cape Breton, New Brunswick, Manitoba, British Columbia and Vancouver Island, Prince Edward Island, and N.W. Territory, 3,400,000 sq. m. Sett., capit. 1623—1763.

NEWFOUNDLAND, Island N.E. of Gulf of St. Lawrence, 350 m. by 130. Sett. 1583.

BRITISH HONDURAS, on E. of Central America, 9,000 sq. m. Tr. 1783.

BERMUDAS, about 100 small Islands, 16 of which are inhabited, in the W. of Atlantic Ocean, 20 sq. m. Sett. 1609.

SOUTH AMERICA.

BRITISH GUIANA, consisting of Demerara, Essequibo, and Berbice, N. coast of S. America, 76,000 sq. m. Capit. 1803.

FALKLAND ISLANDS, E. of Patagonia; sett. 1833.

WEST INDIES.

JAMAICA. Island in Caribbean Sea, 140 m. by 50. Capit. 1655.

TRINIDAD, Island, 59 m. by 48. Capit. 1797.

BAHAMAS, including New Providence, St. Salvador, and many other Islands, about 3,000 sq. m. Sett. 1670.

TURK'S AND CAICOS ISLANDS, 223 sq. m. Sett. 1629.

WINDWARD ISLANDS, consisting of Barbadoes, 21 m. by 14; sett. 1605. St. Vincent, 18 m. by 11; Grenada, 21 m. by 12; Tobago, 32 m. by 9; all by cess. 1763. St. Lucia, 42 m. by 21; capit. 1803.

LEEWARD ISLANDS, consisting of Antigua, 108 sq. m.; Montserrat, 47 sq. m.; both by sett. 1632. St. Christopher (Kitts), 106 sq. m.; sett. 1623. Nevis, 50 sq. m.; sett. 1628. Dominica, 291 sq. m.; cess. 1763. Virgin Islands, (Tortola and others), 57 sq. m.; sett. 1665.

OCEANIA.

AUSTRALIAN COLONIES — New South Wales—capital, Sydney; sett. 1787. West Australia—capital, Perth; sett. 1829. South Australia—capital, Adelaide; sett. 1836. Victoria—capital, Melbourne; sett. 1851. Queensland—capital, Brisbane; sett. 1859. Nearly 3,000,000 sq. m.

NORFOLK ISLAND, 900 m. E. of New South Wales, is a dependency of that colony.

TASMANIA, Island S. of Australia—capital, Hobart Town; 170 m. by 160; sett. 1803.

NEW ZEALAND, consisting of 3 Islands—North, Middle, and South, or Stewart's Islands—capital, Wellington. 100,000 sq. m.; sett. 1841.

LABUAN, Island N.W. of Borneo, 45 sq. m. Cess. 1846.

FIJI ISLANDS, in South Pacific; about 255 Islands, of which 80 are inhabited. About 8,000 sq. m. Cess. 1874.

MR. DOUGLAS A. ONSLOW'S LECTURE IN TENBY.

FROM the *Tenby Observer*, September 15, 1881, we take the following:—

"LECTURE.—On Tuesday evening a large and appreciative audience assembled in the Royal Assembly Rooms, to listen to a lecture announced by Douglas A. Onslow, Esq., a member of the Metropolitan Anglo-Israel Association, of which the Right Hon. Lord Folkestone is the president, on 'God's Chosen People; Where Are They?' The chair was occupied by the Rev. Sir George Fetherston, Bart. The lecturer, in an address which lasted nearly an hour-and-a-half, and which was of considerable interest, not only from the bold line of argument advocated by the speaker in support of his theory, but also from his close and intimate knowledge of the subject, maintained and demonstrated that God's chosen 'people' were none other than the Anglo-Saxon race, represented by the British nation, her colonies, and America. Mr. Onslow quoted at length passages from Holy Writ bearing upon his subject, and the promise made therein with respect to the Ten Tribes and their future restoration. At the conclusion of the lecture a hearty vote of thanks was accorded to Mr. Onslow and the chairman, and the audience (which was a very large one) dispersed."

[We are glad to see that our friend utilised his stay at the seaside to promote the objects we all have in view, and we hope that great results will follow from his effort.—ED.]

Review.

Nebuchadnezzar's Dream; or, Britain the Universal and Last Empire. By R. N. Adams, of Dunedin, New Zealand. Price 1s. James Horsburgh, George-street, Dunedin.

A CAPITAL pamphlet comes to us from the Antipodes with the above title, the work of Mr. R. N. Adams, of Dunedin. We recognise in the author's work the true Identity metal, since the publication has raised quite a storm of opposition in the New Zealand local papers. Mr. Adams has sent us a specimen of his opponents' arguments, and we recognise the family likeness, for the home opposition and that abroad is the same in character. It deals in ridicule and banter, not arguments, and displays an ignorance of the subject which would be absurd, were it not sad to see men, reasonable in other things, descend in this to unfounded denunciations and abusive epithets. Mr. Adams' opponents, for instance, declare the subject he deals with "ingenious nonsense;" that "it generates infidelity as infallibly as one extreme in the movement of a pendulum generates the other." When we find Civis—who is Mr. Adams' antagonist—plunging headlong into the foolish statement that our contention is "that all the British are Jews and yet the Lost Tribes," we feel that the Identity is in no danger, and that Mr. Adams has nothing to fear from such as in Dunedin are fulfilling their despicable prophetic destiny, and are crying, as Hosea declared they should cry, of God's people Israel, "Lo-Ammi! Lo-Ammi!"

Mr. Adams' pamphlet does not pretend to be original. He has largely used the materials furnished to his hand by Mr. J. G. Shaw, and other authors at home, whom he duly credits with the help he has received. Though the work, therefore, is not entirely original, it is put together in an able, interesting manner, which commands the attention even of those who, like ourselves, are perfectly familiar with the subject. Mr. Adams has the advantage of an introduction, written by Mr. M. W. Green, a minister of Dunedin, which puts "the general argument derived from the faithfulness of God" in the very forefront of his remarks. God made certain promises to the Hebrews exclusively. These are enjoyed now exclusively by the British, whose ethnic origin is from the same locality as that where the Ten Tribes were cast away. The obvious conclusion is that the British must be the lost Hebrews, since the Hebrews extant, and known to us as such—namely, the Jews—have not in enjoyment even one of these blessings. Mr. Adams' object is to prove that the stone of Daniel is the British nation. In dealing with the subject he considers it under six heads: 1. The argument stated; 2. The stone cut out; 3. The stone's preservation; 4. Smiting the image; 5. The development; and 6. Israel's position. Mr. Adams believes the fifth monarchy of Daniel was characterised as that of the stone, because of the possession by this nation of a literal stone, the coronation Lia Fail, which, being Jacob's pillow, correctly describes this as the stone kingdom, just as the Babylonian was termed the golden empire, the Medo-Persian the silver, the Grecian the brazen kingdom, and the Roman empire that of iron. He

Digitized by Google

strongly insists on the fact that the stone kingdom represents a literal ethnic people, not the Church of Christ; and endorses our often expressed view that to this race is entrusted universal domination, under an everlasting King, even the Son of God.

We hope Mr Adams' pamphlet will be on sale at our London publishers, for we think we may safely promise him that in that case he will secure many readers. Under any circumstances it is most interesting to find that independent minds in the Antipodes, by the bare perusal and consideration of the works published here on our Identity, are impelled to follow it up and present to the public views of the same matter, with considerable variation and originality of style and argument, which surely must have some weight with our doubting friends on this side the water, and lead them to conclude that the Identity is true.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—It gives me much pleasure to address a few lines to one who so ably advocates the glorious cause of God's people Israel. I and my family regularly read the BANNER, having done so from the commencement. We have been greatly interested, and anxious while perusing the evidences in favour, and otherwise, of this most momentous subject; and, I may add, not a little gratified to find that the arguments of opponents—evidently the result of much ability and deep research—have been refuted in a candid, lucid, and thoroughly scriptural manner. The Word of God—that is the hammer which will eventually bear down all opposition.

You will, in conjunction with all BANNER readers, be glad to know that the Identity has been the means, through the blessing of the Lord, of bringing two fellow-creatures from the ranks of infidelity to the saving knowledge of Scripture truths. Many others to whom we have had the pleasure of introducing this great subject—persons of inquiring and intellectual minds—have, upon giving it their serious attention, accepted it with joy and avidity.

I find, as you remark, it only requires the adhesion of the clergy to hasten a blessing on our land and people. We have numbers of good, consistent, God-fearing men among us, and I feel grieved that they, not the laity, are as a stumbling-block to poor, Lost Israel. I have a relative of Jewish birth, who remarks, "It is not the most agreeable thing to hear, Sabbath after Sabbath, all the richest blessings, promised to the Hebrew race only, by the Lord God of Israel, given to a supposed Gentile people." It is a repetition of the high priests' errors of old—the people misled. It is truly amazing how, in this enlightened era, with the British nation a standing witness to the revealed will of the God of our fathers, that any, much less exponents of Scripture, can continue to close their eyes. "Truly, blindness hath happened in part unto Israel."

It is both satisfactory and profitable to alight, here and there, in your valuable journal, upon the most blessed truth—wherein Jesus Christ is set forth as the only and all-sufficient Redeemer of both Israelites and Gentiles, besides being a convincing refutation to the adverse suggestions of opponents. With every good wish for a blessing on your arduous duties, and very many thanks for the pleasure derived from the productions of your pen,

I am, very sincerely yours,
ELIZABETH A. W.

23, Park Hill-road, Park-road, August, 1881.

To the Editor of the "Banner of Israel."

DEAR SIR,—I do not know if the following extract will throw any light on "East Anglian's" inquiry regarding the name of Maccabe; but it struck me as relevant when I came across it in "Granny's Chapters," by Lady Mary Ross (vol. iii., first series, pages 445-46). Speaking of Judas Maccabeus, she says:—

"Judas was the third son of his father, Matthias, and there seem to be two reasons why Maccabeus was added to his name. His father said of him that he had been mighty and strong even from his youth; and the Hebrew words, 'Makke Baiah,' mean 'a conqueror in the Lord.' On his standard, also, was the word 'Maccabe;' found by taking the first or beginning letter of the Hebrew words in Exod. xv. 2. In our Bibles this verse is translated: 'Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?' Taking the first, or initial letters of the Hebrew words which mean this, the word Maccabi was spelt, and this was the motto upon the flag or standard of Judas; all who followed him, and fought under his standard, were called from this motto Maccabees, or Maccabeans; and he, being their captain, or leader, was called Maccabeus, the chief of the Maccabeans. This custom of forming a word by using the first letters of other words, and so giving the meaning of a whole sentence, was very common amongst the Jews."

"East Anglian's" letter is on page 359, BANNER, Aug. 24, 1881.

Even should you not consider the above extract of any importance, I trust you will excuse my sending it to you.

I am, dear sir, faithfully yours,
ANNE SEALY.

1, Kent-avenue, Ealing.

THE FEAST OF THE EPIPHANY.

To the Editor of the "Banner of Israel."

SIR,—In the *Quiver* for 1869, at page 557, I have just read the following:—"An old and curious custom is observed every year, on the Feast of the Epiphany, in Her Majesty's Chapel Royal at Whitehall. At the close of the 'Nicene Creed,' and while the offertory sentences are being sung, an official, attired in the Court uniform, leaves the royal pew, and proceeding towards the Communion table, places on the plate which the officiating minister extends towards him, a little bag of purple silk, containing the Queen's offering of gold, frankincense, and myrrh, in commemoration of the visit made by the wise men of the East, or Persian Magi, to the infant Saviour."

Yours faithfully, DELTA.

AN IDENTITY.

To the Editor of the "Banner of Israel."

DEAR SIR,—In my daily reading I came to the following, which is a clear Identity fact (I am a constant reader of the BANNER):—

"The yule of August was one of the four great festivals of Pagan Britain, on which occasion a loaf of bread made of new wheat ('first-fruits') was offered. In the festival at the cathedral church of York a lamb was brought (by tenants who held Church lands) into the church at high mass. The first of the month was Lamb-mass, or Lammas Day, when it was presented."

Yours truly, W. E. P.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

DURING the past month eight persons have joined the Union, the number of members now enrolled being 745. We take this opportunity of thanking our members for the many kind and encouraging letters received, with their subscriptions for the year. Reports of progress have also reached us from many quarters. Applications for grants of Identity literature have been received from Eltham, Kirkcudbright (N.B.), and Kinsale, Ireland. The general opinion seems to be that people are more ready to listen and to study the subject than formerly.

The reprinting of the back numbers of the *Comments* being an extra expense this year, we do not feel justified in devoting any more of the funds of the Union to the purchase of literature for free distribution until the *Comments* are paid for. The first twelve numbers may be had for distribution, price 3s. per hundred.

The card of membership will be sent on receipt of three stamps. One copy of the *Comments* will be sent post free monthly for 1s. per annum; two copies, 1s. 6d.; three copies, 2s. Address: Miss Lawrence, Stoneleigh, New Wimbledon, Surrey.

J. LAWRENCE,
Hon. Sec., I. S. & P. U.

September 16, 1881.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

Amounts received from August 17th to September 16th, 1881.

	£	s.	d.		£	s.	d.
Mrs. Spencer	1	0	0	Mrs. A. Silverton	1	0	0
Mrs. Agnes Nicol	1	0	0	Cheltenham Association	1	1	0
Mr. Samuel Woods... ...	2	2	0	Four of 5s.; one of 2s. 6d.	1	2	6
Capt. Fenwick	2	2	0				

FOR THE PROPOSED CHURCH.

Mrs. Elizabeth A. Walmsley	0	10	0
Mrs. Agnes Nicol	0	10	0
And one of	0	0	6

All subscriptions are requested to be sent, until further notice, to the Hon. Sec., Woodstock, Camden-hill, Upper Norwood, S.E.

JOHN S. ANDERSON, *Hon. Sec.*

Digitized by Google

"As soft as Downy Pillows are."

NEW
Feather Beds at Half Price

Annual Sale, over 3,000 Beds.

Branches—BOSTON AND LONDON.

Feathers collected from all parts of Lincolnshire.

THE LINCOLNSHIRE BEDDING COMPANY have sold thousands of their Feather Beds during the past few months. The Feathers are specially purified by steam. No chemicals are used.

As an evidence of good faith, all Cheques or Post Office Orders may be post-dated ten days, to ensure proper delivery of the Goods, and the Company guarantee to pay cost of Bed and pay carriage both ways, if the goods are not as described.

The cost of any sized Bed is 1s. per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper, and carriage to any station.

Any sized Bed will be made to order; but the following Beds are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent.

	£	s.	d.
The "ROYAL" Double Bed, 6ft. 6in. long by 5ft. wide, 65lbs. in weight; two pillows, one bolster	3	5	0
The "WINDSOR" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 55lbs. in weight; two pillows, one bolster	2	15	0
The "PALACE" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster	2	10	0
The "COTTAGE" Single Bed, 6ft. 6in. long by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster	2	0	0

Packing and Wrapper free with each Bed.

TESTIMONIAL.

Birmingham.

Mr. T. Smith.—Dear Sir,—Bed, &c., to hand. I am very pleased with it. I could not have got one here under £4 10s. of the size and quality. Shall recommend them everywhere I can.—Yours, &c., J. E. HOWARD.

LINCOLNSHIRE DOWN QUILTS, SKIRTS, &c.

AT LESS THAN WHOLESALE PRICES.

THE LINCOLNSHIRE BEDDING COMPANY were favoured last season, through their London agent, with many applications for Down Goods, and gave great satisfaction to the public with their celebrated Quilts, Dressing Gowns, Skirts, Vests, Chest Protectors, &c., &c., lined throughout with their best purified White Down. By means of their large connection through advertisements, the Company are able to sell for ready money at a small profit; no shop rent, bad debts, or like expense being incurred.

Two Qualities are made of Down Quilts, one in Washable Chintz, with bright scarlet ground, woven in various designs and colours. A choice Bedroom decoration.

Also in splendid close woven new Sateen, in beautiful and variegated patterns, designed for the present season. Each Quilt is Reversible, and can be used on either side. These goods have a brightness almost equal to Satin.

The following sizes in Chintz and Sateen are now in stock, and will be sent off immediately on receipt of order.

	£	s.	d.
No. 1, 42 inches long by 36 inches broad—10½ feet.			
Chintz, at 1s. per square foot	0	10	6
Sateen, at 1s. 2d. per square foot	0	12	3
No. 2, 54 inches long by 36 inches broad—13½ feet.			
Chintz, at 1s. per square foot	0	13	6
Sateen, at 1s. 2d. per square foot	0	15	9
No. 3, 5 feet long by 4 feet broad—20 feet.			
Chintz, at 1s. per square foot	1	0	0
Sateen, at 1s. 2d. per square foot	1	3	4
No. 4, 5 feet 6 inches long by 4 feet broad—22 feet.			
Chintz, at 1s. per square foot	1	2	0
Sateen, at 1s. 2d. per square foot	1	5	8
No. 5, 5 feet 6 inches long by 4 feet 6 inches broad—24 feet 9 inches.			
Chintz, at 1s. per square foot	1	4	9
Sateen, at 1s. 2d. per square foot	1	8	10
No. 6, 6 feet long by 5 feet broad—25 feet.			
Chintz, at 1s. per square foot	1	5	0
Sateen, at 1s. 2d. per square foot	1	9	2
No. 7, 6 feet long by 4 feet 6 inches broad—27 feet.			
Chintz, at 1s. per square foot	1	7	0
Sateen, at 1s. 2d. per square foot	1	11	6
No. 8, 6 feet 6 inches long by 5 feet broad—27 feet 6 inches.			
Chintz, at 1s. per square foot	1	7	6
Sateen, at 1s. 2d. per square foot	1	12	1
No. 9, 5 feet long by 6 feet broad—30 feet.			
Chintz, at 1s. per square foot	1	10	0
Sateen, at 1s. 2d. per square foot	1	15	0
No. 10, 5 feet long by 4 feet broad—20 feet.			
Chintz, at 1s. per square foot	1	0	0
Sateen, at 1s. 2d. per square foot	1	3	4
No. 11, 5 feet long by 4 feet 6 inches broad—22 feet 6 inches.			
Chintz, at 1s. per square foot	1	2	6
Sateen, at 1s. 2d. per square foot	1	6	3
No. 12, 5 feet long by 5 feet broad—25 feet.			
Chintz, at 1s. per square foot	1	5	0
Sateen, at 1s. 2d. per square foot	1	9	2

Prices of Unbleached Calico Slip Cases for Beds, Pillows, Bolsters, Mattresses, &c.; also prices of Bed, Pillow, and Bolster Ticks, Chest Protectors, Toilet or Morning Jackets, Dressing Gowns, Skirts, Cushions, Cosies, Vests, &c., sent free on application.

All Orders must be accompanied by Cheque or Post-Office Order, payable to London Agent, Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C.; where Specimen Beds or Quilts may be seen. P.O.O.'s payable at Ludgate Circus. Cheques crossed City Bank.

STARTLING FACTS!

AS TO THE

NOTTINGHAM LACE TRADE.

SAMUEL PEACH & SON,

(CASTLE GATE, NOTTINGHAM)

Have just received from the Looms the First Instalment for Season 1882,

20 Tons Weight of Lace Window Curtains

(About 50,000 Pairs),

All of the latest novelties, made for Season 1882, including an immense quantity of CORNERS, REMNANTS, and PATTERN PIECES, which will be

☞ GIVEN AWAY! ☜

WITH EVERY PARCEL.

SPECIAL NEW PARCELS for the MILLION.

NEW ARTIZAN'S PARCEL.
Lot 24, Price 31s. 6d.

1 pair magnificent drawing-room curtains, 4 yards long.
1 pair handsome sitting-room curtains, 3½ yards long.
1 pair beautiful bedroom curtains, 3 yards long.
1 pair very neat pattern upper bedroom curtains.
1 pair extra fine antimacassars, bound edges.
1 splendid large stand cover and one pair D'oylers.

NEW MERCHANT'S PARCEL.
Lot 25, Price £3 3s.

2 pairs elegant drawing-room curtains, 4 yards by 2.*
2 pairs charming sitting-room curtains, 3½ yards long.
2 pairs beautiful pattern bedroom curtains, 3 yards long.
1 handsome Parisian copy of real lace counterpane.
1 dozen yards splendid valance lace, 20 inches wide.
1 full-size window blind, ready-made; pretty vase of flowers each side—a novelty, just out.

* 4 by 2 means 4 yards long by 2 yards wide.

NEW VILLA PARCEL.
Lot 26, Price £4 4s.

2 pairs finest quality drawing-room curtains, 4 by 2.
1 pair recherché reception-room curtains, 4 by 2.
1 pair very handsome dining-room curtains, 4 by 2.
1 pair beautiful best bedroom curtains, 3½ yards long.
1 magnificent Parisian heavy lace counterpane, taped.
1 dozen yards pretty new valance lace, 20 inches deep.
1 pair very large antimacassars, bound edges.
1 full-size window blind, ready-made, pretty vase of flowers each side—a novelty, just out.

NOTICE.—These special New Parcels consist of our *better class of Goods*, and we are confident their extra good value will ensure an immense Sale. *,* TRY ONE.

BANNER OF ISRAEL, October, 1881.
S. PEACH & SON'S SPECIAL COUPON.
During the month of October we issue this Coupon, which will entitle the purchaser of any one of the above Parcels to receive, *in addition, Free*, one pair of magnificent Imperial White and Coloured Antique Lace large size Antimacassars, being the very best goods now made.
(Signed) S. PEACH & SON.

All orders must be accompanied by P.O.O. or Cheque, payable to S. PEACH & SON, at the General Post Office, Nottingham.

All Parcels Carriage Paid.

Price Lists Post Free on Application to

SAMUEL PEACH & SON,
CASTLE GATE, NOTTINGHAM.

GIFT ADVT.

A REMARKABLE OFFER.

ANY person being a reader of the "BANNER OF ISRAEL," or their friends, on PURCHASING one of our celebrated "UNIVERSAL" CUTLERY and PLATE PARCELS, consisting of Half-a-dozen each White Handle Table and Cheese Knives, Half-a-dozen each: Mexican Silver Table Forks, Dessert Spoons, and Tea Spoons (30 pieces), for 12s. 6d., will be PRESENTED FREE with a

SPLENDID ELECTRO-PLATE SUGAR BASKET,

With coloured glass lining.

Or on Purchasing one of our celebrated "EXCELSIOR" CUTLERY and PLATE PARCELS, consisting of Half-a-dozen each best Ivoride Table Knives and Cheese Knives, Half-a-dozen each Nevada Silver Table Forks, Dessert Forks, Dessert Spoons, Tea Spoons, Three Table Spoons, Pair Sugar Tongs, Pair Salt Spoons, Mustard Spoon, and Pair of Ivoride Meat Carvers (45 pieces), complete for 30s., will be PRESENTED FREE with a warranted

ENGLISH MADE CLOCK.

Cut this out and send to

G. and W. GRAHAM,

BROAD STREET CORNER, BIRMINGHAM.

Catalogue of Watches, Jewellery, Clocks, Electro-Plate, &c. 200 Engravings, one stamp.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0	1	6
Each additional line	0	0	6
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	6
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two Copies (including Double Numbers)	0	12	6
Three " " "	0	18	0
Four " " "	1	6	0
Six " " "	1	17	6

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

Now Ready, Crown 8vo., cloth, 1s. 6d.

NEW WORK BY MRS. G. A. ROGERS.

Authoress of "The Folded Lamb," "The Shepherd King," &c.

THE CORONATION STONE AND ENGLAND'S INTEREST IN IT.

London: James Nisbet & Co., 21, Berners-street, W.

THE GEOGRAPHY OF THE GATES.

BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

London: Robert Banks, Racquet-court, Fleet-street.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street.

DOT AND DASH SHORTHAND.

23,000TH.

NO curves, twists, or circles whatever; all the characters are straight; no vowel points, and yet a complete vowel and figure system. The stiffest and heaviest hand can write it with ease. Post free 6½d.

Mr. H. C. Brooks, Reporter, says, "There can be no doubt about the utility of your Dot and Dash system. As a Reporter, I use it regularly in my practice, and consider that any one may easily attain a speed of 120 words per minute." Post free 6½d. Also,

MNEMONICS, aids to memory, by which anyone may commit Dates, Facts, Names, Figures, Poetry, &c., without the drudgery of repetition. Feats of memory for evening parties fully explained. Why pay five guineas, and sign a bond of secrecy, when a complete course of lessons may be had for fifteenpence! Sent post free, Shorthand, 6½d.; Mnemonics, 1s. 3d., or the two together, 1s. 6d., by J. J. Noble, Beulah House, Selby, Yorks.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,

83, FINSBURY PAVEMENT, LONDON, E.C.

Printed for the Proprietor by ROBERT BANKS, Racquet court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY OCT. 5, 1881. (All rights reserved.

Digitized by Google

"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. V. No. 250. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 12, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Israel's Trade and Colonies	429
The Literature of the Identity	430
Substitution	431
Connection Between the Great Pyramid Measures and the Diameters and Distances of the Sun, Earth, and Moon.—Part III. By Joseph Baxendell, F.R.A.S.	432
"The Head, and Not the Tail, Above Only, and Not Beneath," even in Chess	433
The Elect	433
India	434
A Coincidence	435
Review	435
Correspondence	435

ISRAEL'S TRADE AND COLONIES.

LORD DUNRAVEN has been giving Identity evidence blindly in *Nineteenth Century* for August, 1881. In an article therein, which *St. James's Chronicle*, of August 2, calls "a remarkably sound and sensible" one, he discourses on "England, her Trade and Colonies," besides divers other subjects of interest to the reader at this time. "Every line of the article is worth attention," says his reviewer. Adverting to what the Radicals estimate as the value of our outland Colonial Empire beyond sea, Lord Dunraven said:—

They do not set store enough by the colonies. Our colonies are not only our best customers, they are very nearly our only customers. We have exported comparatively little of late years elsewhere, except our plant, coal, and machinery; and if the colonies ceased to buy from us, the English nation would starve, or the world would see such a migration as has not occurred in modern times.

Our colonies can supply us with every kind of raw material, and we can return to them all manner of manufactured goods. With them we could be independent of all the world, and independence is a good thing for both men and nations. The future of England certainly depends upon her relationship with her colonies. She may remain the centre of a great Empire, or become a small, scantily-populated, and unimportant kingdom. The dream of the Radical appears to be to withdraw as much as possible from business, to disembarrass ourselves from all colonial responsibilities, and to retire within the limits of these islands, occupying ourselves with our own insular affairs, and settling down quietly to enjoy a green old age, feeding our bodies with the proceeds of our savings, and our minds with the memory that England once led the van in the cause of civilisation, peace, and civil and religious liberty. The dream is not an unpleasant one, but unfortunately it can never be fulfilled.

Our food supply, the very bread we eat day by day, depends, in time of war—and wars have not ceased out of the earth—upon our naval supremacy. Our naval supremacy depends not only upon our ships, but also upon our coaling-stations situated in the numerous dependencies and colonies that encircle the globe. Gibraltar, Malta, Aden, Ceylon and India, Australia, New Zealand, the Cape, Vancouver Island, Newfoundland and Nova Scotia, Bermuda, and the West India Islands, form a chain of coaling-stations that enables our fleet to traverse every sea. War-ships are useless without coal at comparatively short intervals. Other nations might rival us in ships, but no nation, or combination of nations, can rival us in the possession of the one thing without which ships are useless. Upon our colonies and possessions does our supply of bread depend in this sense; and upon them, as being our best customers, depends our earning the money wherewith to buy the bread.

We see here that Lord Dunraven has set forth a good many points, which are clear identifications of our nation with Israel. He alleges, we see, that the future of England depends certainly upon "her relationship with her colonies." One of the alternatives her future presents, he says, is "to be the centre of a great empire." This reminds us of the promise to Jacob—"A nation and a company of nations shall be of thee" (Gen. xxxv. 11). His lordship proceeds to sum up the foundations of our greatness as a nation in the following fashion:—1. Our food supply depends on our holding the supremacy at sea; 2. The latter is a consequence of our grasp of the Gates Gibraltar, Malta, Aden, &c., &c.; and 3., and finally, COAL lies at the root of all our national success. Without coal in abundance our ships, our Gates, our wealth, all were as nothing. But God has given us not only the coal, but the Gates besides; not only the supremacy at sea, but the ships and the wealth as well.

It is satisfactory to find that the Premier, Mr. Gladstone, has suddenly appeared as an ardent advocate and upholder of British outland Empire. The Colonial Empire of his country is his admiration, and he will defend it to the utmost of his power. His language on the subject at the Lord Mayor's banquet at the Mansion House on August 6, 1881, was eloquent indeed. There is hope for Israel's Empire now the Premier has given his adhesion to the idea of its permanence. What he said was this:—

My Lord Mayor, there is no more idle conception among all the vain imaginations that fill the atmosphere of politics, than the conception which now and then finds vent that there are in this country a party of men who are insensible to the great dignity and the great duties connected with the maintenance of the Colonial Empire of England. (Hear, hear.) There have been superstitions gathering round the nature of that Colonial Empire. It may have been valued in wrong ways; but there is no man, I believe, worthy of the name of a statesman—no man known to me in the sphere of political life—who is not sensible that the business of founding and of cherishing those colonies is one which has been so distinctly entrusted by Providence to the care of the people of this country, that we should almost as soon think of renouncing the very name of Englishman

Digitized by Google

as of renouncing the very great duties which, passing beyond the seas, are imposed upon us in regard to the more distant, but not less true portions of this great British Empire. (Cheers.)

These are great and lofty sentiments, worthy of the nation and of the great man who uttered them. His desire to support, enlarge, and foster empire beyond sea was not known to be so marked and ardent. Some time since it did not seem to be so strong. It then appeared that "the great British Empire" is large enough at present, but in the view of the head of the Government it must not and could not be enlarged with safety or satisfaction. What if it has to be coterminous with the present prophetic earth? what if it is to include the world? and "the kingdom and dominion and greatness of the kingdom under the whole heaven" be its destined sphere of domination? God's Word says it shall be so, and that being the case we believe it will be the end of the "great British Empire," so distinctly entrusted by Providence to the care of the people of this country, who are Israel.

There are two portions of the earth, however, which lately belonged to Her Majesty's dominions—viz., the Transvaal and parts of Afghanistan—which are exceptions to the general rule. It has been held to be best to cut them off, and let them drift outside "the great British Empire." We, as a nation, so sincerely desire the Afghans to love us, because of our desire to give them "peace, independence, and welfare, without jealousy or apprehension," that we hand them over to two rival claimants to fight over and to deluge their land with blood. Meanwhile, we debar them from hearing of, much less accepting, Christ's blessed Gospel. The Afghans, we suppose, prefer that treatment to sharing in the blessings the various countries enjoy which constitute "the great British Empire"; and we imagine it is thought to be pleasing to God that while we take the Scriptures and the news of Christ's grace to all other Asiatic races, the Afghans alone (said by some to be the Ten Tribes, by the way) should be outside the covenant, and unable even to hear of the great salvation.

In reference to the Transvaal, also, it is found needful, after all sorts of protestations, to decline a sovereignty which led to an insurrection we could not overcome. In our admitted defeat, we leave huge masses of the native races to a dominion they hate, and to which they declare they will not submit, rather than maintain a supremacy which would have given equal laws to all, and Christ's Gospel to the natives, while it restored to the Boers whatever form of local self-government they were fitted to exercise, short of entire independence (their present virtual condition). What the result will be no man may say, but if the reports which reach us be true, civil war and deluges of blood will stain that land too, as the result of our failing to give to the Transvaal the blessings we administer to that "great British Empire" which is the present admiration of Mr. Gladstone.

Meanwhile, we may be sure that in all this the will of God is being done. "The great British Empire" will go on, "conquering and to conquer." If for a time an adverse policy is pursued towards the Transvaal and South Afghanistan, we may be sure such policy is God-directed, and is working out for Israel ends we see not yet, by processes we deprecate at present, but which are God's plans for benefiting His people at the last. Even where we see most to censure, then, in the conduct of our rulers, we are ready to admit that the errors of our statesmen are probably in God's hands, working out His purposes of grace and love to us His people; knowing that, we are prepared to rejoice over apparently disastrous events in India and in South Africa, since He who is guiding the helm of Israel's ship neither slumbers nor sleeps, and will bring her in safety, in the appointed way, and at the appointed time, to the destined harbour of glory and of honour.

THE LITERATURE OF THE IDENTITY.

THE *North Star*, a paper published in Darlington, contained, on July 2, 1881, a notice of a work, "The Problem of the Ten Tribes: By an Oxonian," which is highly spoken of as the work of "the scholarly son of a well-known and highly-respected clergyman of the Darlington district."

The writer of the notice appears to be an Israelite by belief himself, probably not unacquainted with a work he mentions—"Israel in Britain." We quote a portion of this notice in order to let our readers see in what fashion believers in our origin can write of one another's literary performances; and how needful it is that some journal of a really superior character—as compared with those at present found sufficient for Israel's uncultivated taste—should be forthwith started. The BANNER OF ISRAEL is a periodical devoted to the question. Like other such journals, we suppose, "it is not even written in decent English, and must be a perpetual terror to the cultivated believers in the doctrine." "Uninstructed conjecture" is our staple; "declamatory rhodomontade, ejaculatory piety of the pulpit-thumping order, with now and then some fair and solid argument," are, it seems, the ordinary fare we present in our English journals to the Israelite, "foolish," twaddle-loving public. A high encomium, on the other hand, is passed on the American periodicals, whose contributors are bound to write in more classical style, and with better sense, since, we suppose, Manassite-Israelites are wiser, and less "foolish" than their British brethren who accept our Identity. The writer of this is evidently a close reader of the Identity literature, here, at any rate; but we wonder at the manifest *animus* of an Israelite who can so unjustly condemn his fellow-believers from what must surely be some petty personal reason. It is simply absurd to allege that the readers of Identity literature in the British Empire are so illiterate and inferior to their American brethren that they would continue for an instant to patronise journals such as he describes. Surely it would, in that case, be wise if the writer of this notice in this matter of "Israel in Britain" were himself to undertake to edit an Identity journal worthy of the nation and the cause, instead of depreciating the efforts of those who, however illiterate they may be, at least are trying to satisfy a public demand, and, apparently, judging from the BANNER'S weekly circulation, with some fair success? No doubt "Oxonian" has written an excellent book (one which we have not yet had the pleasure to see); but his reviewer in the *North Star* might surely have praised the work without needlessly telling the world how inferior the other writers belonging to the subject are; some half-dozen books by competent writers excepted. (We wonder if "Israel in Britain" is one of *these?*) To comfort the writer of the review, we are prepared, should his shafts have been levelled at the BANNER OF ISRAEL, to resign the charge of that journal to his far abler hands, if he can persuade its owner that such change will be desirable in the interests of the public, and if, also, the "foolish" Israelite public is willing to accept his guidance in exchange for ours.

In default of such consent, we see nothing for it but to continue our labour of love, and to persevere in inflicting on our friends literature penned in what is not even "decent English;" assuring them that the style is our very best, and that if they want a better, one more competent to teach them can be heard of, and perhaps had, by application to the *North Star*, Darlington.

The extract is as follows; we think it almost too acid and venomous to suit even the tastes of most of our opponents:—

The startling allegation that the great Anglo-Saxon race are the real descendants of Israel of the Ten Tribes, as distinguished from the Jews, or kingdom of Judah, has been for years so persistently and widely ventilated, and has been accepted by so many of undoubted critical competence, that it has forced itself beyond the point of being dismissed without discussion. The literature of the

subject is already extensive. With the exception, however, of some half-dozen books by competent writers, the quality of the literature is of the poorest, both in matter and style. This is especially the case with the periodicals devoted to the question. They are not even written in decent English, and must be a perpetual terror to cultivated believers in the doctrine. There is abundance of uninstructed conjecture, declamatory rhodomontade, ejaculatory piety of the "pulpit-thumping" order, and now and then some fair and solid argument. So far as we have seen, the American branch of the family have decidedly the best of it. The reason of that, no doubt, is that in the States there are fewer foolish people with nothing to do. The truth is that there every man's wits are so sharpened, and the alertness of intelligence so developed, that they will not read twaddle. If a man there undertake to write on any matter, he must write up to a high level. He will have to write very "tall" indeed to write over the heads of the free and enlightened citizens. This is not flattering to us, but it is true. The great thing wanting, however, in the matter of "Israel in Britain," was some systematic indication of a basis of historical proof; or, at least, corroboration of the argument deduced from alleged fulfilment of prophecy. This is what the author of the book before us has set himself to supply, and with remarkable results. The work is a welcome relief from the sort of writing to which we have referred, and lifts the matter to the level of grave and scholarly research. As an historical treatise it comes within the purview of a secular journal.

SUBSTITUTION.

It has often been charged most unjustly against our belief in our Identity that it tends to lower our blessed Lord and His mediatorial work, and substitutes in its place "Israel" and "the nation's glory." We have always strenuously repudiated this accusation, and do so still, most earnestly. We desire distinctly to declare our conviction that but for the substituted righteousness of our blessed Lord and Saviour, the House of British-Israel must have been finally and permanently cast out of God's sight. Blessed be God, Israel was redeemed by the precious blood of Calvary; "bought back" to God by the price of the life of Jesus, who suffered for Israel, died for Israel, rose for Israel, and lives now to bless and plead for Israel. This was the substitution (our guilt to Him, and His righteousness to our race) which alone rendered it possible for God to fulfil His promises and covenants to "our forefather Abraham and his seed for ever," and accounts for our blessed and glorious position as the chief of nations, the Christian people, and God's chosen ones, as it is this day.

A sermon we lately were privileged to hear from the lips of the Rev. Marcus Rainsford (Incumbent of Belgrave Episcopal chapel, London), preached during a Mission at Clifton, in April, 1881, was so apposite to our subject, though, doubtless, "blindly" delivered, that we propose to record its salient points in the Banner, leaving our readers to make the application to our Identity for themselves.

The text was Isa. liii. 6, and the preacher fully admitted that the entire chapter applied, in its primary signification, to Israel, meaning, we fear by the term, the Jews, and the Jews only. The text, "The Lord hath laid on Him the iniquity of us all," was shown to illustrate the doctrine of substitution. Israel's sins were laid on Jesus; He bore them, and imparts to His people all His own divine righteousness.

The idea involves, the preacher said, four things:—

1. Christ's assumption of the sinner's nature. He must needs become man. Man could not redeem man. Nay, God Himself, if not incarnate, could not do it. Hence He took on Him the "seed of Abraham" (Heb. ii. 16).

The Rev. Mr. Rainsford did not here notice the consequence of his own teaching—namely, that by the assumption of Abraham's seed, and not that of the Gentiles, Jesus "took hold" of that race as His special agents by, and through whom the redemption of Israel, and the salvation of the whole world besides, was to be effected.

2. The Lord Jesus, voluntarily and of His own free will, undertook the responsibility of becoming our—*i.e.*, Israel's—Surety. The idea of suretyship was illustrated by Gen. xliii. 8, 9, xliv. 32, and Philemon 17—19.

3. That there has been a complete transfer of all sins and penalties to the soul of Jesus, who made it an offering for our sins, and we, therefore, stand in His righteousness.

4. An absolute removal of every charge and ground of condemnation from the souls of believing sinners.

Union with Jesus, therefore, Mr. Rainsford taught us, was the foundation of the doctrine of Jesus' substitution for Israel's sins.

Substitution runs through the Scriptures from end to end. Thus, in Eden, when Adam was formed he was created with Eve a part of his own body ("male and female created He them," when she was taken from his body as a rib, she was but a development of Adam's own body—bone of his bone, flesh of his flesh. So the Church of Christ (Israel) was in Christ from the foundation of the world, but when she was separated from Him, and had fallen, defiled, into sin, Jesus followed, saved, and rescued her by substituting Himself for her. "He was made sin for her that she might be made the righteousness of God" (2 Cor. v. 21).

In Eden Eve sinned; but when God visited for that sin it was Adam who was summoned by his Maker, "Where art thou?"—not Eve. Adam was substituted for Eve. To clothe their nakedness God brought the sinful pair coats of skin. The victims died that their skins might be a covering for the fallen man and his guilty wife—another instance of substitution.

When Noah was shut up in the ark, and the windows of heaven were open, and the fountains of the great deep were broken up (Gen. vii. 11), it was upon the ark, as the type of Christ, the storms all fell, and the waves of the furious flood beat with violence; but to Noah and the saved redeemed ones within, they did not approach. The ark was substituted for them to bear the violence of God's righteous judgment; and all the vengeance fell on it, instead of on the rescued inmates.

The two goats of the day of atonement, described in Levit. xvi. 8, 9, 20—22, are another beautiful instance of substitution. The sacrificed goat being the type of the crucified Saviour; the other released one of the complete removal of Israel's sins by the substituted righteousness of the risen Saviour.

A clear instance of substitution the preacher found in the case of Barabbas, probably the greatest miscreant existing when the Saviour was brought before Pilate for judgment. It was a choice he gave the people—Shall it be Jesus or Barabbas? "And they said, Barabbas" (Matt. xxvii. 21). "Now Barabbas was a robber" (John xviii. 40). Jesus was substituted for Barabbas, and in the stead of Barabbas He died.

So, said Mr. Rainsford, was the Son of God sacrificed for us. He died, we add, for Israel; and the most beautiful of all the lovely types of the great substitution, which Mr. Rainsford altogether omitted to notice, we beg to indicate as described to us in Gen. xxii. 13, when Abraham took the ram (the Lamb of God), and offered him up for a burnt offering IN THE STEAD of his son. That son was Isaac, "the seed as of one," and that seed, as the figure shows, was "headed up" in Christ, nay, he was Christ Himself (Gal. iii. 16). Verily, Israel is saved by substitution; and our national Surety and Substitute is the blessed Jesus, the Son of God, Israel's Maker, Redeemer, Daysman, Husband, Father, Brother, Friend, the King and High Priest of Israel!

Mr. F. W. Phillips.—Our friend "Lazarus," having accepted an engagement to lecture on the Identity in Natal and South Africa, desires us to say that, as he will be shortly leaving England for a time, he will not be able to accept engagements here after about November 19th next. The subjects he would prefer to speak on before he leaves would be those numbered 1, 5, 6, 7, 9, 11, 12, 14, and 17, on page 392, Vol. v.; also on a topic newly selected—namely, "What I shall say to the South African Colonists about the Lost Ten Tribes."

Digitized by Google

CONNECTION BETWEEN THE GREAT PYRAMID MEASURES AND THE DIAMETERS AND DISTANCES OF THE SUN, EARTH, AND MOON.

By Joseph Baxendell, F.R.A.S.

(*Concluded from page* 420.)

PART III.

The length of the earth's polar axis is assumed by pyramidists to be 500,000 000 Pyramid inches, or 7891·41 Pyramid miles of 63,360 Pyramid inches to the mile. I was therefore much surprised to find I could not obtain a lower value for an earth diameter from the Pyramid measures than 7892·54 Pyramid miles, or more than a mile greater than the generally accepted length of the polar diameter; and the question, therefore, naturally arose, Can it be possible that this latter length is in error to the extent indicated? or, is the value I have obtained connected in any way with some marked feature of the Pyramid? After a full and anxious consideration of the matter, I concluded that there were no sufficient grounds for supposing that the value of the polar axis, as determined by the calculations of Bessel, Airy, and Clarke, from measurements of arcs of meridian could be in error to any very sensible extent. Assuming, therefore, that the earth is a true spheroid, with major axis = 7917·7, and minor axis = 7891·41 Pyramid miles, I calculated the geocentric latitude in which a diameter will be 7892·54 miles, and found it to be 78° 25′ 33″; and deducting this from 90°, we have 11° 34′ 27″. A glance at this result at once suggested that it was the polar distance of the Great Pyramid pole star, α Draconis multiplied by π, and accordingly dividing 11° 34′ 27″ by π, I obtained 3° 41′, which is a very close approximation to the calculated polar distance of α Draconis at the time of the building of the Pyramid. Now, it is remarkable that a section of the earth through the parallel of latitude thus marked out in so singular a manner has a diameter of 1583·54 Pyramid miles, or exactly one-fifth of the earth's equatorial diameter, and an area of 1,969,462 miles, or one twenty-fifth that of a section through the equator, which is 49,236,600 miles. The occurrence of the Pyramid numbers 5 and 25 in connection with the diameter indicated in so striking a manner, gives to this diameter a peculiar importance, and accordingly I have found that expressions in which it is a factor can be formed which give exactly the various Pyramid measures. Thus representing this diameter by the Greek letter η (eta), we have:—

21. η = the sun's distance multiplied by the square of the earth's equatorial diameter, and divided by the square of the sun's smaller diameter.

22. The sun's distance multiplied by the square-root of π, and divided by 4,000 times η = 5·151646.

23. The sun's distance divided by η = 11626·02.

24. The square of the sun's distance multiplied by π and the square-root of π, and divided by 4,000 times the square of η multiplied by the key number, 5·151646 = 36524·22.

25. The square-root of twice the product of the earth's equatorial diameter by η, divided by 100 = 111·795 = the height of the Western granite wainscot in the Ante-Chamber.

26. The square of the sun's smaller diameter multiplied by 450 times η, and divided by the product of the cube of the earth's equatorial diameter, the diameter of the moon, π, and 5·151646 = 149·373 = the height of the Ante-Chamber.

27. The square of the sun's distance multiplied by π and the square-root of π, and divided by 400,000 times the square of η = 1881·5978. Or, the sun's distance multiplied by π and 5·151646, and divided by 100 times η = 1881·5978.

Other formulæ might be given, but the above will be sufficient to show how remarkably the diameter η is related to the other data I have used in the calculations, and to the Pyramid measures. It may, however, be stated that this diameter is exactly one seven-thousandth part greater than the polar diameter, and that the parallels of latitude in which it occurs may be regarded as the limits of the habitable portion of the globe.

The results of my investigation having proved that a measure corresponding to our English mile, and containing 63,360 Pyramid inches, was used by the architect of the Pyramid, it became a matter of interest to ascertain, if possible, how it originated. Conceiving that it must have been derived from a diameter of the earth—which, by its position, had a definite relation to some feature of the Pyramid, or to its geographical position—I selected the diameter which is inclined to the axis of the Entrance Passage at an angle equal to the latitude of the Pyramid, 30 degrees; or at an angle to the horizontal plane equal to that between the earth's polar axis and the axis of the Entrance Passage; and then finding the area in Pyramid inches of the circle of which this is the diameter, and dividing the square root of this area by the Pyramid numbers, 1,000 and 7, I obtained 63361·3 inches, or only 1·3 more than the number of inches in the English mile. Afterwards, however, I found that half the angle between the axis of the Entrance Passage and a perpendicular to the base of the Pyramid, equals the co-latitude in which a diameter of the earth has a length such that the area of a circle of which it is a diameter is equal to that of a square whose side, expressed in Pyramid inches and divided by 7,000 = 63360·13 inches, which is a remarkably close approximation, when it is considered that every diameter in the same parallel of latitude may not be precisely of the same length.

I now adopted a different line of investigation, and ultimately arrived at the following formula:—

28. Ten times the square-root of the sun's larger diameter, multiplied by the square-root of the earth's equatorial diameter, and divided by the square-root of the moon's diameter = 17724·5 miles, which is the circumference of a circle whose area is 25,000,000 miles, or equal to the area of a section of the earth through the parallel of latitude in which the length of a diameter is equal to the mean of all the earth's diameters—7904·545 miles. This area, expressed in Pyramid-inches, is equal to a square, the side of which has a length of 316,800,000 inches, and this divided by 5,000 = 63,360 inches.

My experience in the development of the theory which has led to the results given in this and my two previous communications, has convinced me that there is no feature of the Pyramid, or relation of its various parts, which cannot be expressed in terms of the astronomical data I have used, and in some cases two, three, or more equations can be formed, each containing one or more factors not in the others, but yielding precisely the same result; and as an instance it may be mentioned that the number to which Mr. Horner has drawn attention in his interesting communication in No. 246 of the Banner, page 389, may be derived from five different expressions, and from a general expression in which the quantity π does not enter as a factor, but from which other Pyramid numbers and measures may also be derived. This exact agreement between the results of calculation from astronomical data, and the Pyramid measures and numbers, proves conclusively that something more than merely human intelligence and mental power was concerned in the design and construction of the Great Pyramid, as it cannot be contended that in the early age of the world in which it was built men could possibly have acquired, by the ordinary course of observation, experiment, and scientific investigation the mathematical and astronomical knowledge which is so strikingly displayed in its design; and we are, therefore, constrained to conclude that it was planned and executed under Divine direction, and that it is in fact the "altar to the Lord in the midst of the land of Egypt, and the pillar at the border thereof to the Lord, to be for a sign and for a witness unto the Lord of hosts in the land of Egypt," referred to in Isa. xix. 19, 20, though not an altar for burnt offerings and sacrifices, but as a "witness," as

Digitized by Google

explained in Joshua xxii. 26, 28, 34; and, therefore, having undoubtedly been designed and built under Divine inspiration, its prophetical teachings are entitled to claim the same attention and acceptance that are given to the written prophecies. It may indeed be regarded as a new testament, or revelation, though it was given to the world long before any of the books of the Bible were written; but the writing on its walls, passages, and chambers could not be seen or understood till an age when science had made great advances, and afforded the means of discovering and unfolding the truths which have lain so long hidden from the world.

The Observatory, Birkdale, Southport,
September 30, 1881.

"THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH," EVEN IN CHESS.

THE following extracts from the *Daily Telegraph* of September 17, 1881, and the *Times* of the 19th, respectively tell us that even in chess-playing Israel is "the head and not the tail, above only and never beneath," according to the prophecies (Deut. xxviii. 1, 13). We are constantly, as our readers are aware, adding to the testimony on this wonderful point, not in any spirit of boasting, or of self-exaltation. Far from that. Our object, as even our opponents, we hope, will allow, is *bonâ fide*, to show that this nation, being Israel, answers to the promises of our faithful God, who gave assurance to all mankind in His holy Word, that to Israel, His Twelve-Tribed people, He would, if they conformed to His will and obeyed His voice, give them all those special blessings mentioned in Deut. xv. 6, and xxviii. 1—14. This nation being, as we affirm, the Ten Tribes of Israel, did in 1558 A.D., renounce nationally all alliance with Popish error and doctrine. Having assumed the position and title of God's protesting people, or "witnesses," they at once came under the operation of the promises, and have to be discovered as a race receiving more and more continually of the covenanted blessings so profusely promised in His Word.

It is a matter of vital moment, therefore, not only to our claim, but also to the character of our God for truth and faithfulness, that this nation should be exhibiting at this time general superiority to all Gentile races, and special excellence in all those twenty-four points in which God said in Deut. xxviii. they should and would be blessed by Him. We have found, as our readers know, that the prophecies are amply fulfilled in this, our own race and nation, but in no other, and we rejoice to add to this list of blessings that even in chess playing we are *facile princeps*, "the head and not the tail," as compared with all our Gentile, and even with our Manassite neighbours.

It may be asked, however, why, if God promised this marked superiority to the Twelve Tribes, the Jews, as the Two Tribes, are not permitted to share in the benison, as it is manifest they do not. Our answer is, that they have failed to obey, and therefore are cut off for the present, and till such time as they shall yield obedience to the Son of God, they will remain unblessed. The unconditional promises of God to the seed of Abraham in general have been fulfilled in some portion or other of the seed at various periods of their history. To the Twelve Tribes till B.C. 975; to the Two Tribes after that exclusively till B.C. 588; and from B.C. 588 to A.D. 1558 exclusively to the Ten, or some part of the Ten. Since the latter date, the Ten-Tribed British-Israelites and the Tribe of Manasseh have obtained all the Abrahamic blessings in possession, and the latter are gradually increasing in value and magnitude as the time for full fruition draws nigh.

The question arises, too, what is the obedience prescribed in Deut. xxviii. 1, and xv. 6? Our reply is, that it consists in the national acknowledgment of the claims of God the Son as the Saviour and Redeemer of Israel. This the British nation, quâ nation, did at the Reformation in the sixteenth century, and therefore from that time to this they have been in enjoyment of the promises. The Jews might to-morrow, we believe, inherit all the covenant blessings we have had showered on us as Israel obedient, if they would only acknowledge the Lord Jesus as their Redeemer and serve Him as their God. They refuse (according to the prophecies) to do anything of the sort to this hour, and therefore are standing outside the covenant for a time unblessed. But God is able, and He is willing, too, "to graft them in again" (Rom. xi. 23). The extracts to which we have referred are to the following effect:—

THE CHESS TOURNAMENT IN BERLIN.

England has, perhaps, a right to be proud of her chess-players. In the great tournament now coming to a close at Berlin, her representatives come out with flying colours. Herr Zuckertort, of London, who at Paris won the principal prize last year, gains fresh laurels, while Mr. Blackburne, also of the metropolis, stands as quite the best player of the present time. He has beaten nearly everybody opposed to him, including such men as Herr Schalopp, Herr Winawer, Mr. Zuckertort himself, and Herr Paulsen, and he only succumbed in one game to the conquering skill of Mr. Mason, an American. This proficiency in chess-playing is a gratifying fact. It may not mean so much as some are inclined to think, but it shows this, *that whatever Englishmen may be, they are not behind the nations in those things which go to mark out a daring and an inventive people.* The peaceful victories of chess on the part of our representatives are events with which we may be pardonably content.—*Daily Telegraph.*

Berlin, Sept. 16.

The Chess Tournament was continued to-day. Mr. Blackburne won a game against Herr Schwartz, and Mr. Zuckertort succeeded in beating Herr C. Paulsen. A game between Mr. Mason and Dr. Minckewitz resulted in a draw.

September 17.

The International Chess Tournament was concluded to-day. Mr. Blackburne has won the first prize with 14 games; Mr. Zuckertort the second with 11 games; MM. Winawer and Tschigorin, with 10½ games each, the third and fourth prizes respectively; and Mr. Mason and Herr Witteck the fifth and sixth prizes with 9½ games each. In case the four last-mentioned gentlemen should not agree to divide the awards allotted to them severally, each pair will play a conquering game, and the prizes will then be finally presented to the winners.—*The Times.*

THE ELECT.

MR. W. H. FARNALL'S paper on the subject of "The Elect," published at page 338, vol. v., has led to some questioning among those who hold strong Calvinistic views, and it is felt he has too broadly laid down the view that Scriptural election has to do only with the national aspect of the term, and not with the choice of God, acting as a Sovereign in selecting whom He will of the individuals who compose His people, both among the Tribes and throughout the whole earth.

There can be no doubt that during the present dispensation there is an election continually going on in and among the elect nation. Not all of the House of Joseph form, or are included in the "spiritual House"—the household of faith; at present this is, indeed, far from being the fact. Those selected, and who are ordained to eternal life, are clearly an election out of the grander national election; and throughout the purely Gentile world the same thing occurs. God, in His secret purposes, draws certain Gentile souls to Christ, and grafts them into the stock of Israel. These favoured souls are elected ones, and are, in virtue of such election, grafted into the tree of Israel, and become *ipso facto* Israelites by adoption. They are incorporated into the body corporate of God's elect nation; but they, as units of the Gentile races, are clearly elected ones, chosen of God unto eternal life, and by free-grace (which involves election) incorporated into the body of Christ, which is regenerated, justified, and sanctified Israel. While, then, we go with Mr. Farnall in respect to his statements concerning

the elect, regarded as the nation of God's choice, we would not deny individual election, which is a doctrine inseparable from the sovereignty and omniscience of God. He knew from all eternity who would believe and receive the Gospel of grace. The willingness of each unit of the mighty Church of Christ depends, of course, on the fact that the Lord knew from all eternity who were His, and who would accept His call, and whom, therefore, He would draw in order to such coming to the Saviour for salvation (John vi. 37, 44, 45, 65).

In one aspect more of this much disputed question of election Mr. Farnall is, we think, right. For every Gentile drawn by the Lord to Christ becomes an Israelite by adoption, and thus one of the elect nation by ingrafting. Between such and the Israel by racial descent there is in the mind of Christ no distinction, for all are the children of God by faith—Abraham's seed, and joint-heirs with Christ—and all are part and parcel of the nation which is truly called "the elect," or chosen of the Lord (Gal. iii. 7, 26—29; Rom. viii. 17; Isa. xli. 8, 9, xliii. 21, xliv. 1).

INDIA.

We are not indisposed to accept the *couleur de rose* account the *Times* gave us as to the condition of India, in its leader of July 27, 1881, with reference to the results of the policy of surrender just effected in Afghanistan. Since that article was written Ayoub Khan, on July 27, the anniversary of his victory at Maiwand over British troops, took possession of Candahar, and till lately reigned supreme where the British flag once floated. The settlement of Afghanistan is, therefore, unsettled, and we believe will yet have to be made afresh, in conformity with the will of God, which gave us that Gate, and means us to have and hold it for Christ, in fulfilment of His promise "to Abraham and his seed for ever" (Gen. xxii. 17; Luke i. 55). We doubt, therefore, that India is peaceful, secure, contented, rich, and educated, because the policy of surrender and self-effacement has been carried out by Mr. Gladstone in his resolve to undo all his predecessor in office did. We rather hold to the opinion that India is rapidly becoming what the *Times* describes her to be, because God is blessing Israel's administration of her affairs, and means to make these her dusky subjects, her daughters in Christ, giving them, with the Gospel, all those other material, temporal blessings and advantages which He bestows upon "His people," and upon all the races who (as trees) flourish under her protection by *willingly serving her* (Isa. lx. 12; Ezek. xvii. 23, 24). Let us see, now, what the *Times*, an impartial witness, tells us is going on in India, and how the subject races there are advancing under our own protection:—

Never has British India (says the *Times*) been more tranquil, more prosperous, more hopeful. The lessons of the Afghan war have not been lost. The people of India have learnt that English power is a reality not to be trifled with. England, they have seen, can hold her own, and is determined to hold her own. There is an end now to the ominous mutterings of discontent which a few years ago seemed gathering in strength and volume. It is the nature of Orientals to bow down before the strongest, and there is no doubt now which is the strongest Power with which India can have to reckon. Russia had influence enough to raise trouble for us in Afghanistan, but she could lend no effectual support to the poor dupes who relied upon her, and who found, too late, that they were to be left to shift for themselves. If while the event seemed doubtful India ever wavered in her allegiance to England, she has come to a better mind now. Her loyalty, however motived, has had its due and prompt reward. The country is showing unmistakable signs of progress. The education of India has been going on for years, and it is now beginning to tell. The people are not contented to go on as their fathers have done before them. They wish to better themselves, to improve their standard of living, to turn to some account the opportunities which their country affords. The latest statistics of Indian trade give an encouraging proof of this. They tell a tale of which we cannot mistake the import. They point to a growth in wealth and prosperity which has been at once steady and progressive. It is Indian trade which in several departments has been proceeding by leaps and bounds. During the past three years the exports of raw cotton have nearly doubled. The exports of wheat are much less in value than those of cotton, but they have grown to nearly six times what they were in 1878-79. Tea has kept its ground, but no more. But India, it has now been discovered, can grow far better tea than China can. The demand of this country for Indian tea has risen enormously in consequence. Some years ago tea was hardly worth counting among Indian exports. It stands high on the list now, and would stand higher still if the supply were equal to the demand. But the "red spider" has been doing damage to the Indian tea crops, and, though the mischief is not expected to be more than temporary, it has entailed a grave loss for the time. Tobacco is another Indian export which may be developed almost without limit. The fluctuations in the Indian tobacco trade have been curious, and, if rightly understood, hopeful. In 1878-79 the 13,723,660lb. of tobacco which were sent out of the country were credited as worth £126,322. In 1880-81 the quantity had somewhat decreased, but the value had considerably risen. Now, since there has been no general rise in the value of tobaccos—rather, indeed, the reverse—the figures of Indian tobacco point to an improvement in the quality and the process of manufacture. India is for the most part an agricultural country, and must long continue so, and must be subject therefore to local famines more or less widely spread. But as India advances in civilization, the danger from famine becomes correspondingly lessened. As her people acquire new wants, and new means of satisfying them, they can submit on occasion to a reduced standard of comfort without sinking down at once into a down-right starving state. As her means of locomotion and carriage improve, it becomes more easy for one part of the country to supply the wants of another part, or for the population itself to move in quest of food. The great Orissa famine of 1865-66, which swept off half-a-million of persons, was thus fatal, simply because no adequate means existed of transporting food into the district. The food was ready and at the door, but in the then state of communication it could be carried no further than the door.

We can thus look at India with some hope that we may at length rest and be thankful. The most difficult part of our work has been done, and the country is now beginning to gather in the full fruit from it. We have given India a good system of administration; we have educated her people; we have instructed and aided them in the arts of peace, and we are daily adding to their material wealth by the stores of capital which we are sending over to them. The enormous resources of the country are only just beginning to be known and developed. The Indian people themselves must co-operate with us in turning them to account. They have now a fair start, and in such a matter a fair start is success more than half won. The stagnant life of India has been at length quickened by the contact, and example, and teaching of Englishmen. The leaven which has begun to work will go on working and spreading. India has potentialities of wealth which would make her the richest country in the world if she knew how to make use of them. She has now begun to learn the lesson and to practise it, and there is simply no assignable limit to the increasing reward which she may look for. We have thrown in our fortunes with her in her evil days, and we are not likely to withdraw our stake now, just at the moment when it is promising a rich return.

Our readers will observe the inconsistency of the *Times*. The vigorous action of Lord Beaconsfield in resisting Russian pretensions in Cabul is commended because it has taught the Asiatic subjects of the Queen we were not to be trifled with, and Russia itself has learnt thereby that she cannot resist British might when put forward in earnest. Brave words! Yet Lord Beaconsfield's policy is declared incessantly by the *Times* to be a disastrous, faulty policy, which it is wise in the present Government to undo; and as to further interference in Afghan affairs, "never will such be attempted again, be the provocation what it may."

Such is the consistency of one of the best of our public journals; but what we are anxious to notice is, the testimony of the *Times* as to the truly prosperous condition of India to-day, and what a splendid heritage God has given us there. But if the *Times*, or the British public, imagine that God has privileged this nation to give such blessings to India alone, but bids her leave the Afghan nation to its own devices, to

preach the Gospel in our present possessions only, but to deny it to the probably Hebrew inhabitants of the wild country beyond the North-West frontier, all we can say is, that we have not so read Israel's commission and charter; and we do not for a moment believe that God will let her fulfil her mission to the world in that half-hearted, incomplete, unchristian, perfunctory way. "Go ye into ALL the world" is our commission; but we cannot approach the Afghans now with Christ's message of love (BANNER, No. 228, page 194, vol. v.).

A COINCIDENCE.

THE following paragraphs were in close proximity in the *Christian*, of August 4:—

The recent sermon of the Bishop of Manchester in Westminster Abbey was so remarkable as to have justified the comments that have been made upon it. Dr. Fraser warned society against the false morality that would ostracise a man for cheating at cards, but receive him into its circles when guilty of deadly immoralities against virtue and family life. He contended that elaborate services and pompous ceremonials would not save the age, which needed prophets more than priests.

It is, however, to be noted that the Hebrew prophets began their mission with the rulers and ministers of the Church. It was against them they laid the charge of national apostacy. They openly rebuked the priests for a vicious example, the teachers for teaching ignorantly, the pastors for disobedience, and the prophets for drawing their instructions from false sources. "The priests said not, Where is the Lord? and they that handle the law knew Me not; the pastors also transgressed against Me, and the prophets walked after things that do not profit" (Jer. ii. 8).

In the July number of his monthly *Advocate of Christian Holiness*, Rev. W. Macdonald, who recently visited this country with Messrs. Inskip and Wood, gives an account of the journey from Alexandria to Rome, *en route* from India to England. We extract the following paragraph, merely expressing our deep sorrow that such a statement could be possible in this Gospel-enlightened country and age:—"We made the acquaintance of an English lord, who, with his lady, had been travelling in Egypt. They had stopped with us at the same hotel in Alexandria. Lord ——— seemed to be considerably interested in the subject of religion. He expressed great regret that so little manifest piety existed in the Church, even among ministers. Speaking of the clergy in the Established Church, he said—'I happen to be the patron of three livings. Lately one of them was vacant, and I had at least one hundred and twenty applications for it, and in not a single letter received was there one word about religion.'" He regarded it as a sad fact, indicating that religion was becoming more a commercial transaction than a desire to save men (Ezek. xxxiv. 8).

Review.

The Throne of David; or, Queen Victoria a Descendant of David, Ruling Over Israel (the British Nation), and Jacob's Pillow, the Stone of Bethel, the British Coronation Stone. By J. M. W. Young, Organist of Lincoln Cathedral. Price 6d. The British-Israel Identity Corporation, Limited, 29, Paternoster-row.

THE above lecture, delivered by Mr. Young in Lincoln last March, is a comprehensive, if not exhaustive, *résumé* of the arguments which go to prove the Jewish origin of Queen Victoria, and the title of the Coronation Stone to be deemed Jacob's Pillow. Mr. Young's object has been to prove his point by setting out the following considerations—viz., 1st. That David's seed must be ruling over Israel at the present time; 2nd. That the British nation is Israel, consequently our Queen is a descendant of David; and 3rd. That the Coronation Stone is Jacob's Pillow—in short, that the British are Israel, and the kingdom of Great Britain is the fifth and last great empire, the stone kingdom of Daniel. Mr. Young's arguments have been put together in a clear and forcible manner, and will well repay perusal. Those regarding the stone, of course, are the weakest in the chain, because, as we have always maintained, there is no positive ground to go upon in that matter, save that the stone is in Westminster Abbey, that it is called Jacob's Pillow, and that there is a violent probability—this nation being Israel, and the Bible being true—that this particular stone is what it is really called. On the whole, we think Mr. Young's lecture will serve our cause. He has a way of putting his facts and arguments in a forcible, clear, and convincing way, and we wish his effort every success. Doing so, he will not expect us to concur in all his deductions and anticipations, or to be responsible for all his lines of argument. With his conclusions we think we can quite concur; and with his summary at the close of his lecture we are heartily at one with him.

Correspondence.

CUI BONO?

To the Editor of the "Banner of Israel."

SIR,—It may help some of your readers to answer the above if I say that the question whether we are Israelites is almost the only—at any rate, it is the strongest—argument still remaining to attach me to what is usually considered orthodox Christianity.

I read Dr. Bonar's article last October, and was surprised at its weakness. If his arguments are the best that can be brought forward against the view that we are Israelites, they are rather a help to that view than otherwise.

As to the Pyramid, if I am to believe that the various writers of the Bible were guided in a special manner what to write, I think it quite as reasonable to believe that the builder of the Pyramid may also have been directed in a special manner how to build it, and that it may have been built for a special purpose, perhaps that the Book and the Pyramid may each witness to the truth of the other.

If we are not Israelites, if we are not enjoying the special favour of God, then am I inclined to believe that the tide of our prosperity as a nation has turned, and that our backward movement from Candahar, and our yielding up the Transvaal, are but the beginning of disaster, and that, like other empires in the past, we shall give way to younger and more vigorous nations.

If we are not Israelites, then am I inclined to believe that orthodox Christianity, instead of being the only true religion, is but one of many man-made ones, and that its further progress depends upon the fact of the progress of the nations which profess it.

If, therefore, upon the reception of the belief that we are Israelites depends very much whether I can look with confidence upon the future of this country and its religion, or otherwise, whether I must regard the trouble in Ireland, as well as our disasters in Africa, as but the beginning of the disintegration of our Empire, the question at the head of this letter is, for me, easily answered.

September 21, 1881. ASTATHES.

To the Editor of the "Banner of Israel."

DEAR SIR,—In your last No. (247) of the BANNER OF ISRAEL your New Zealand friend finds a difficulty in the Stone of destiny, or Jacob's Pillow, being with us in London before the accession of James VI. of Scotland to the English throne. This is easily met by the fact that long prior to Edward I. that same royal Davidic blood already flowed in the veins of the English sovereigns. First, by the marriage of the Scottish Princess Matilda of that same descent to Henry I. (the Conqueror's third son), by which she became ancestress to all the succeeding English kings, Edward I. himself being fifth in descent from her. Second, that same Princess Matilda (Edgar Atheling's niece) was in direct descent from King Alfred, who claimed, through Woden, to be an offshoot of David, King of Israel. And in this light was her pedigree drawn up by an English bishop at the time of her marriage, as Miss Strickland defines it, "through Gentile sinners and Jewish patriarchs."

Yours truly,

September 24, 1881. EL MAR.

PSALM XLVII. 9.—J. L. has suggested to us that the marginal reading of Psa. xlvii. 9 contains a reference to Israel's Volunteers. "The voluntary of the people are gathered unto the people of the God of Abraham; for the shields of the earth belong unto God; He is greatly exalted." The Psalm speaks of God's purpose to subdue "the people" under Israel, and "the nations (Gentiles) under our feet" (ver. 3); while "He will choose our inheritance for us, the excellency of Jacob whom He loved" (ver. 4). "The voluntary" power put forward by His people will be gathered together, says David; and we know that gathering has put down the boastings of the Gentile French.

Digitized by Google

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.

A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt, price 18s., post free 18s. 6d.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 206 pages, price 4s.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d. 64 Demy 8vo. pages in wrapper. One dozen copies sent free for a post-office order for 6s. The best Pamphlet to place in the hands of a person unacquainted with the subject.

Where are the Ten Tribes? By WILLIAM GREIG, of Montreal, Canada. Preface by Philo-Israel. Price 6d., by post 7d.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d.

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gates," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d. by post 3d. extra.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

The Bible Atlas. To Illustrate the Old and New Testaments. Price 1s., post free 1s. 1d.

The Banner of Israel. Edited by PHILO-ISRAEL. Monthly parts in stitched wrapper, 7d., by post 8d. Vols. I. and II., 7s. each; Vols. III. and IV., 8s. each.

Israel's Hope and Destiny. A Monthly Magazine for Advocating the Identity of the Lost Ten Tribes with the Anglo-Saxon Race. Editor: D. A. ONSLOW, J.P. Price 2d. monthly. Vol. I., 3s.

PRINTING
OF EVERY DESCRIPTION.
ROBERT BANKS,
STEAM PRINTER, PUBLISHER, AND BOOKBINDER
RACQUET COURT, FLEET STREET.
Books, Sermons, Magazines, Pamphlets, Bill-headings, Estimates sent for Printing or Binding.

384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d. by post 4s.
THE FIRST VOLUME OF ISRAEL'S HOPE AND DESTINY
Edited by DOUGLAS A. ONSLOW, J.P.
This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.
Robert Banks, Racquet-court, Fleet-street, E.C.
Crown 8vo, price 1s.
London: Robert Banks, Racquet-court, Fleet-street.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. By PHILO-ISRAEL. Price 1d.; 6s. per 100.

THE FUTURE OF ISRAEL AND JUDAH.
By REV. JOSEPH WILD D.D.
With a Portrait of the Author.
Price 3s., post free 3s. 4d. Handsome, cloth, gilt, printed on toned paper and illustrated.

STARTLING FACTS!
AS TO THE
NOTTINGHAM LACE TRADE.
SAMUEL PEACH & SON,
(CASTLE GATE, NOTTINGHAM)
Have just received from the Looms the First Instalment for Season 1882,
20 Tons Weight of Lace Window Curtains
(About 50,000 Pairs),
All of the latest novelties, made for Season 1882, including an immense quantity of CORNERS, REMNANTS, and PATTERN PIECES, which will be
GIVEN AWAY!
WITH EVERY PARCEL.
SPECIAL NEW PARCELS for the MILLION.
NEW ARTIZAN'S PARCEL.
Lot 24, Price 31s. 6d.
1 pair magnificent drawing-room curtains, 4 yards long.
1 pair handsome sitting-room curtains, 3½ yards long.
1 pair beautiful bedroom curtains, 3 yards long.
1 pair very neat pattern upper bedroom curtains.
1 pair extra fine antimacassars, bound edges.
1 splendid large stand cover and one pair D'oylers.

NEW MERCHANT'S PARCEL.
Lot 25, Price £3 3s.
2 pairs elegant drawing-room curtains, 4 yards by 2.*
2 pairs charming sitting-room curtains, 3½ yards long.
2 pairs beautiful pattern bedroom curtains, 3 yards long.
1 handsome Parisian copy of real lace counterpane.
1 dozen yards splendid valance lace, 20 inches wide.
1 full-size window blind, ready-made; pretty vase of flowers each side—a novelty, just out.
* 4 by 2 means 4 yards long by 2 yards wide.

NEW VILLA PARCEL.
Lot 26, Price £4 4s.
2 pairs finest quality drawing-room curtains, 4 by 2.
1 pair recherche reception-room curtains, 4 by 2.
1 pair very handsome dining-room curtains 4 by 2.
1 pair beautiful best bedroom curtains, 3½ yards long.
1 magnificent Parisian heavy lace counterpane, taped.
1 dozen yards pretty new valance lace, 20 inches deep.
1 pair very large antimacassars, bound edges.
1 full-size window blind, ready-made, pretty vase of flowers each side—a novelty, just out.

NOTICE.—These special New Parcels consist of our *better class of Goods*, and we are confident their extra good value will ensure an immense Sale. *.* TRY ONE.

BANNER OF ISRAEL, October, 1881.
S. PEACH & SON'S SPECIAL COUPON.
During the month of October we issue this Coupon, which will entitle the purchaser of any one of the above Parcels to receive, *in addition, Free*, one pair of magnificent Imperial White and Coloured Antique Lace large size Antimacassars, being the very best goods now made.
(Signed) S. PEACH & SON.

All orders must be accompanied by P.O.O. or Cheque, payable to S. PEACH & SON, at the General Post Office, Nottingham.
All Parcels Carriage Paid.
Price Lists Post Free on Application to
SAMUEL PEACH & SON,
CASTLE GATE, NOTTINGHAM.

NEW
Lincolnshire Feather Beds
AND
Lincolnshire Down Quilts
AT HALF RETAIL PRICE.

SEND Post-card for Price List (Free) to the London Agent of the Lincolnshire Bedding Company, T. SMITH, 15, Wine-office Court, Fleet-street, London, E.C., where Specimen Bed and Quilt may be seen.

THOUSANDS OF TESTIMONIALS.

ANTAKOS.
FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the
ANTAKOS COMPANY,
83, FINSBURY PAVEMENT, LONDON, E.C.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines		0	1
Each additional line		0	0
Books, Lecture Announcements, Public Companies, Institutions—four lines		0	2
Each additional line		0	0
Births, Marriages, and Deaths—four lines		0	2

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.

	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	8
Two Copies (including Double Numbers)	0	12	4
Three " " " "	0	18	0
Four " " " "	1	6	8
Six " " " "	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

BANNER FREE CIRCULATION FUND
Mr. F. Green.....2s. 6d.

THE GEOGRAPHY OF THE GATES.
By PHILO-ISRAEL.
In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.
THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Chiltern Chronicle Letters." By PHILO-ISRAEL.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.
London: Robert Banks, Racquet-court, Fleet-street.
Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated. By PHILO-ISRAEL.

THE LAST DAYS:
ARE THEY NOW NIGH AT HAND?
Direct from the Author, the REV. W. J. CHRISTIE, the Rectory, Gortin, Co. Tyrone, for Seven Penny Stamps.
Fifty-six pages.

Just out, 8d., post free 9d.
ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.
By the same Author.
"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.
"CHRONOLOGICAL CHART." Price 3d., post free 3½d.
"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.
London: Robert Banks, Racquet-court, Fleet-street.

Just published. Price 1s., post free 1s. 1d.
THE EGYPTIAN ENIGMA. A Plea for the British Yard; Its Antiquity and High Authority Proved by the Great Pyramid. By H. B. SHAW.
London: Robert Banks, Racquet-court, Fleet-street.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks, Racquet-court, Fleet-street, London.

Price 8s., post free 8s. 8d., bound in blue cloth, gilt, side and back.
THE FOURTH VOLUME OF THE BANNER OF ISRAEL
Post Office Orders to be made payable to Robert Banks, Racquet-court, Fleet-street; or, W. H. Guest, 20, Warwick-lane, Paternoster-row.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY OCT. 12, 1881. *All rights reserved.*

"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. V. No. 251. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 19, 1881 [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Mr. Gladstone on the Crisis	437
Israel the "Head and Not the Tail, Above Only, and Not Beneath," even in Regard to the Climate of the British Islands	438
"Henceforth and for Ever these Twain Shall be One"	439
The Lord's Census	440
Suggested by a Sermon preached at St. Matthew's, Kingsdown, by Rev. J. B. Clifford, M.A. Communicated by L. G. A. R.	441
St. James's Gazette on the Scriptural Distinction Between Israel and Judah	441
Daughters of Israel. By L. P.	442
Australia and Canada	443
"As for Saul, He Made Havoc of the Church." By Rev. Denis Hanan, M.A.	444
The Signification Attached to the Colours of the Gems of the Breastplate. By Major R. W. D. Nickle	445
The Federation of the Empire	446
Review	447
Correspondence	447

MR. GLADSTONE ON THE CRISIS.

THE Leeds orations are remarkable efforts of a very remarkable man. From an Identity point of view, they indicate a state of things where crisis and confusion are existing in four quarters of the globe. In Ireland, in Afghanistan, in the Transvaal, and in Egypt, matters are, or have lately been, in confusion; and in two out of the four "the power" of Israel—*i.e.*, her "forces" are of necessity scattered in view to possible, nay, probable, contingencies (Dan. xii. 7). In the third, Afghan politics are so disorganised that the Indian Government is under the necessity of watching the frontier with a force which must be always prepared to meet and put down disturbances and frontier raids, of which we have already had some daring specimens, not yet avenged.

We should have admired the Premier's eloquence more had it not been disfigured by depreciatory reference to his predecessor's policy, and by a failure to accept what even the *Times* is forced to acknowledge was, after all, as to the annexation of the Transvaal, the outcome of Liberal acquiescence. The reiteration of the aspersion as to "the ruthless invasion" of Afghanistan by Lord Beaconsfield's Government, might have been spared by one who cannot have forgotten "the repulse of our advances by Shere Ali, the Russian intrigues at Cabul, of which Lord Beaconsfield's Government became aware, and the general belief of the British Parliament—a belief by no means confined" (as the *Times* admits) "to the political party then dominant there—that we could not stand quietly by and allow Russia to establish a paramount influence in Afghanistan."

These are the remarks of the leading journal in deprecation of Mr. Gladstone's stringent language, and the tone of his condemnation is admitted to be "unjust." In reference to the Zulu war Mr. Gladstone failed to make it clear, or indeed to notice that the late Government had disapproved of it, and told Sir Bartle Frere why. The Premier's tale regarding the origin of the Transvaal difficulty, and especially the part that related to the annexation, he told (as the *Times* declares) with partiality. His account was not just to the past Government; and it did not admit, as generosity demanded, that "the large proportion of the Liberal Opposition at the time made little or no sign," and no objection to the policy of annexation. In regard to Ireland, the case is almost desperate already. Men are in despair there who would willingly stand up on the side of order, but find as yet no hint from Her Majesty's Government that anything will be done. In the past, nothing has been. Mr. Gladstone assures us that the Land Act will suffice to set all things right; but if its operation be obstructed, then he will, he says, oppose force to force. In the crisis, when it comes, or should it come, he will be firm. These are encouraging signs, words which are welcome to the whole kingdom. But the question is, How far is the ruin to proceed before the Premier will deem the crisis to call for any action? If "force is to oppose force," as Mr. Parnell directs the latter, there will at last certainly be bloodguiltiness, and can Mr. Gladstone be induced to face that? We hope for the best, but fear that God may have yet more sufferings in store for the loyal subjects of Her Majesty in Ireland before the Government of the day will be able to put down the spirit of turbulent violence which past mistaken lenient treatment has provoked and suffered to gain head.

It is clear, on Mr. Gladstone's own showing, that Ireland has greatly prospered under British rule; yet the miserable state of Ireland, under the operation of grinding Land Laws, was the only excuse for the late legislation, which ran counter to all previous accepted doctrines as to the proper relations between landlords and tenants. What is in the immediate future as to Ireland we may not anticipate. Mr. Parnell vows it shall be "war to the knife," and that Ireland shall become independent of Great Britain. To oppose him we have Mr. Gladstone's promises for the future; but his failures also of the past are patent; with the certainty, too, that of bloodguiltiness he has a horror and a fear, which it remains yet to be seen if he can overcome, even in the face of the threatened dismemberment of the Empire.

The quarrel between the Premier and the future would-be autocrat of Ireland, Mr. Parnell, is plainly stated by the *Times*

of October 10; and it is to that condition the hitherto United Kingdom of Great Britain and Ireland is reduced to-day.

Mr. Gladstone declares (says the *Times*) that he will not suffer Mr. Parnell and his confederates to arrest the operation of the Land Act, and he indicates in no doubtful terms the course to which he is prepared, if needful, to resort. Mr. Parnell accepts the challenge, and refuses to withdraw his opposition to the reception of the Act. He will perpetuate the discontent of Ireland with the view of making it impossible that Irishmen and Englishmen shall continue to form parts of one undivided Empire, and he does not believe that Mr. Gladstone will dare to hinder him. The next few weeks will prove whether he is in the right. It is impossible to suppose that Mr. Gladstone's words were uttered at random, or without a full sense of the responsibility to which they refer.

So far the *Times*. This miserable state of matters at home, in South Africa, and in Afghanistan, has, we think, a distinctly Identity bearing. It weakens the British power *de facto*, and also in the eyes of the continental nations, rendering it hopeless that we shall interfere with effect in the complications about to occur there in the approaching development of the dreaded Eastern Question. It serves, too, "to scatter" our always small military forces so far and wide, that this country is practically expunged from the map of Europe, and, counting for nothing, is isolated among the nations. For the state of Ireland compels the Government to maintain 30,000 British troops there to prevent Mr. Parnell declaring the separation of the Islands an accomplished fact; and 12,000 troops recently ordered away from South Africa are now perforce chained to that land, till it is seen whether the Boers will again triumph over Mr. Gladstone, as recently victors throughout all their military operations (their open boast), or whether the Premier's truly grand announcement that he will not give way this time, but will really support the native races, and the loyal colonists in their rights, will be carried into effect. His words, as quoted in the *Times*, are worthy of record in the BANNER, and they shall find a place here.

I know not what is to happen (he said). I hope the convention may shortly be ratified. But this I can tell you, that as we have not been afraid of reproach at home, as we have not been afraid of calumny in the colonies, on account of the over-indulgence which, as was said, we extended to the Boers in the Transvaal, so in what may yet remain to be done, we shall recollect and faithfully maintain the interests of the numerous and extended native populations, and we shall be not less faithful to the dignity of this great Empire in the conduct of all our proceedings.

A great and serious crisis is now upon the Empire of Israel, and the decision rests, humanly speaking, on the steadfastness of a statesman, who declares it is no concern of ours if the soil of Afghanistan is deluged with the blood of her sons, "as it is their affair, if they do not know which of the rival claimants to power they should obey." It is nothing to him that the Gospel is now shut out of Afghan territory, that we deny to it the peace and content we brought to the Punjaub, though at first we were hated there just as cordially as Sir Frederick Roberts once said we were by the Afghans. Time will cure all these mistakes, and will consolidate British power, and Christ's kingdom too (which has always followed it), where now it is Mr. Gladstone's policy to surrender the God-given authority in Afghan lands. Meanwhile, the strength of the Empire is suffering eclipse; an eclipse which doubtless is needed, to enable God to work out the prophetic purposes He has announced, whereby Israel is soon to be isolated in her chambers, her Gates closed about her, and herself to slink into hiding, what time the Lord Jehovah "cometh out of His place to punish the inhabitants of the earth for their iniquities, and to cause that that earth shall disclose her blood, and no more cover her slain" (Isa. xxvi. 21). We may, therefore, praise our God even for the apparently disastrous policy, and its results, of our present rulers.

ISRAEL "THE HEAD, AND NOT THE TAIL, ABOVE ONLY, AND NOT BENEATH," EVEN IN REGARD TO THE CLIMATE OF THE BRITISH ISLANDS!

WE know our present theme will call forth the bitter opposition of three fourths, or perhaps ninety-nine out of every hundred of our readers. But we maintain our point. We believe the climate of our much abused island home is the very best in the world for—us! God has put Israel here. He has appointed him his home here, has blessed him here, and the result we see. A race multitudinous as the stars of heaven, as the sand of the sea-shore, and like the dust of the earth; a race of brave men and beautiful women; a masterful, imperial people, born and destined to rule the world, fitted by their climate, and their habits engendered by their climate, to flourish in tropical heats, in icebound coasts, in the torrid and arctic circles as well. What other races can bear the vicissitudes of climate like British-Israel? Can Frenchmen? No Europeans endure the heat of tropical climates with less patience than our Gallic neighbours. None are more persistent lovers of their home haunts in *la belle France*. Do Germans endure extremes of heat and cold? They travel but seldom to tropical climates, and colonise there never. None but the British and American constitutions can bear the wear and tear of life in "hot" countries, and in their case, and theirs only, the promise is truly realised. "Neither shall the heat nor sun smite them, for He that hath mercy on them shall lead them, even by the springs of water shall He guide them" (Isa. xlix. 10).

An article in the *Standard* newspaper of December 11, 1879, has some wise remarks on this subject which are worthy of our attention, as showing cause why we should, acting justly, no longer repine at the variableness, fickleness, moisture, and general unpleasantness of our northern atmosphere. The editor, writing of our much abused, but really excellent climate, said:—

An optimist might—*pace* the farmer—trace to the meteorological conditions of England many of the best characteristics of our race. They, doubtless, have aided in infusing into us that energy and self-reliance which are the Briton's pride, for we never have one kind of weather long enough to grow wearied of it, and languid in consequence, while the endless changes from sunshine to shower force us to vary our life, and to exercise that forethought and activity which are absent among nations who can calculate one kind of weather lasting for weeks without change. Why need they take heed of the morrow? If the rainy season is due, there will most likely be rain; if, on the contrary, the almanac tells them that the dry season begins next week, they may go to rest with tolerable certainty that no crop will receive undue moisture from above until the proper date arrives. The intelligent foreigner—when by any chance he happens to visit these "isles of winter"—is, on the contrary, rather pleased; and one or two highly intelligent gentlemen, not over fond of us or of our institutions, have spoken of our fogs and drizzles with something almost approaching enthusiasm. The typical Australian—who, according to a general consensus of opinion, is not distinguished for over modesty—is never weary of boasting of his cloudless skies and balmy airs. But he omits to describe the rainless months during which the sky is like brass, and the ground like iron; when the only change from the enervating, dry air is a visitation of one of those hot winds, which kill off tender plants and young children far more rapidly than a few days unwonted frost snaps the life-thread of British centenarians. But at the same time, the Briton at the Antipodes yearns for the once despised English climate. When Melbourne, Sydney, or Brisbane is sweltering in the torrid heat of an Australian Christmas, when the holiday-makers dare not stir abroad for fear of sunstroke, and the thermometer records one hundred degrees in the shade, the thoughts of the exile turn irresistibly to farm yards knee-deep in snow, country lanes, venerable churches, lea and fallow, copse and garden in their full winter garb, river and pond icebound and ringing with boys sliding and skating, circling and wheeling. Even the wan consumptive who has come to Australia to escape our sleet and East wind, becomes afflicted with this nostalgia—this home-sickness, which on alien shores afflicts hearts that remain green and loving for a far away fatherland. Even the cultured American has a good

word for our skies. Mr. Grant White, judging from his published criticisms on us, is not a pronounced friend of England. But he has put it on record, that of all countries in which the English speaking race lives our islands are, in his opinion, best suited for their physical development.

The placid faces of the English—rich and poor—and even those of Americans long resident in England, Mr. White attributes to our climate. In England Charles II. only spoke the truth when he declared that the English climate is the one which tempts a man more into the open air than any other. The Americans even think that to the slight moisture ever present in our English air is due the fact that in this country all sounds and sights are mellower than in the drier atmosphere of America. Bells do not clang so harshly and sharply upon the ear, and all life seems softer, richer, and sweeter than over the sea. Even the lowing of herds, the shouts of children, and the soughing of the wind are toned down as they are wafted through our misty air. England, moreover, is one of the few countries in the world where men can work comfortably all the year round, and about the only one where work and play are duly apportioned off, and life therefore enjoyed as life ought to be. The American works harder than we do. It is only recently that he has discovered the use of holidays, and now, what with his national Park, at Niagara, and in the Wyoming Wonderland, his endless sporting clubs, and camping out parties, he is even likely do overdo his play. But nature steps in, and, by freezing up the communications with certain parts of the country, constrains the overworked American, as, by a similar contrivance, she urges the Scandinavian, German, and Dutchman, to intermit for a time the daily toil of his life and hybernate as do the lower animals. Even in the tropics, where the dull monotony of vegetative existence, and the imperceptibility between one season and another has squeezed all energy out of men, the holiday, which the cold compels the Northerner to take, the heat here forces on him. Hence the afternoon siesta, when the sun rages and all life in the lands of the equator is at rest. Our climate has therefore this on its side, that it enables us to work Summer and Winter, but it is not so monotonous either in heat or cold, storm or fair weather, as to pump out the nervous energy which is the life of the nation. It is no climate for weaklings, but it is life to the strong and healthy. It kills off the sickly, but those who survive it have, on the Darwinian principle of the "survival of the fittest," justified their claim to live and continue this naturally-selected race of men of muscle. The North German, or Scandinavian clerks must work long hours while the Summer lasts, so as to compress into the space of a few months the work which we spread over twelve. The Dutchman makes gin, and crockery, butter and cheese, from daylight to dark, knowing that for weeks or months he may sledge for pastime on his frozen clinker-covered ways, or skate over the canals now shut to the trek-boat and the trader. These are the enforced pauses which nature demands, that men may rest while vegetation is asleep. But in England our much-abused climate permits us to work moderately and play moderately, to do the duties that are demanded of us, and yet at the same time to make those artificial pauses in our lives which are so dear to us under the name of holidays.

A friend, whose attention was directed to the above article, writes us his view of the matter, that our much maligned climate was probably designed by God to foster a race strong and hardy enough for the Empire of the world. To the meteorological condition of the British Islands, he says, many of the best characteristics of our race may be traced. Again, "of all countries," says an American, "in which the English speaking races live, our islands are *best suited for their physical development.*" The English speaking race lives under about every condition of climate on the globe, and therefore the American's appreciation of our gloomy sky and its effect on our stalwart race is particularly important in discussing our subject. It proves beyond dispute (for facts support it) that our sturdy and vigorous nation, though born and bred in a climate, which to the feelings is odious, is admirably fitted here by the kind providence of their God for their world-wide missionary functions; for their scattering to the ends, the uttermost parts, and the coasts of the earth; where they have by manly qualities, and bone and muscle, been able to conquer savage races, to break and tear them in pieces, tread down, and utterly to destroy all inferior polities; that they may themselves "blossom and bud," and finally "fill the face of the world with fruit" (Psa. ii. 9; Micah v. 8; Isa. xxvii. 6). Their destiny also as the fifth monarchy of Daniel, and the "stone" of the metallic vision, to obtain "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, as the people of the saints of the Most High," is admirably prepared for them by a rigorous, yet kindly climate, which hardens and invigorates their frames to bear all changes, all climates, all extremes of heat and of cold, to dominate in all. Verily, Israel is "the head, and not the tail, above only, and not beneath," all other nations (that are Gentiles) in the matter of even climate.

"HENCEFORTH AND FOR EVER THESE TWAIN SHALL BE ONE."

THE Rev. Dr. Laird Collier, in a speech made by him on the death of the late President of the United States, concluded a pathetic allusion to this national event by the words we have placed above. "Nothing could be more beautiful (he said), and nothing would ever cement two nations, like the sympathy of England in the time of America's deepest sadness and agony. 'Henceforth and for ever these twain shall be one.'"

The speaker was predicting what everyone who reads these lines will hope will yet prove a true augury—namely, that the sad event which has just convulsed the mighty heart of Manasseh with grief, and drawn Ephraim to her side in tender sympathy and sorrow, will prove to be the link which will cement a union once rudely broken by the will of God, and which we know is ere long to be fully and completely mended, to enable Manasseh to take her allotted place in the triumphant return of the Tribes to their own inheritance. No one can fail to remark with wonder at the extraordinary effect General Garfield's death has had in drawing the two Hebrew nations to each other. No event, surely, of modern times, has been attended with such a remarkable result as this. Americans freely testify to it. The following is only one of a thousand proofs in the same direction, showing that the tender sympathetic messages of our beloved Queen to Mrs. Garfield during the whole of the latter's terrible trial, have riveted the chains of respect and love between the nations, and it really seems that the effects may be lasting, leading to the prophetic political union of the two separated, but soon to be re-united peoples. The *Edinburgh Courant*, of September 24, 1881, published the following :—

"American," writing to the *Times*, says :—Leaving New York for England on my eighth voyage (the day after our President was moved to Long Branch), on a steamer whose passenger list included about half English and half Americans, I was impressed by the great cordiality existing between the two nationalities—a feeling of fraternity I had never seen before. It was sympathy touchingly expressed for our great sorrow. As an American, permit me to thank you for the kind, generous words you have spoken of our dead President, and to add that the good feeling towards us is more than shared by the Americans towards your nation. The kind, womanly messages of your Queen have sunk deeply into the hearts of my countrymen. Some weeks since, in New York, I was reading from a bulletin board one of your Queen's touching messages. An American gentleman turned to me, a stranger, and said, with tears in his eyes, "Read what the Queen says." It was not "Queen Victoria," or "England's Queen," but "the Queen"—a personality, I fancy, he felt belonging to him, for "sorrow makes the whole world kin."

The following telegram from Mr. Blaine was received yesterday morning by Earl Granville :—"Washington, September 23, 1881.—With a full heart, the grief-stricken family of the late President received your touching tribute of sorrow at their irreparable loss. In their name, and that of the American nation, I thank you, and through you the generous people of the British Empire, for the tender and unceasing manifestations of sympathy."

Some grand words and lofty sentiments, uttered by the Rev. Dr. Channing, at the American meeting in Exeter-hall, London, on September 24, deserve a place in the BANNER on accou

of their direct reference to the approaching union of the two nations, his own and ours :—

The Rev. Dr. Channing said,—Mr. Chairman and fellow-citizens,—It is our high privilege to be partakers in a manifestation of unanimous sympathy across the seas and around the globe more generous than has ever been witnessed by this generation. For what monarch, however mighty—what hero, however famous—what statesman, however influential—what man of science or philanthropist, poet or artist, prophet or saint, however illustrious, has in our time been surrounded day and night by so large, patient, and earnest a company of watchers—two whole nations onlooking with fear and hope, incessantly alternating—as has stood around the couch of that wounded sufferer in the White House at Washington? The whole Anglo-Saxon race was moved to tears as their eyes fell on the fatal telegram, "The Death of President Garfield." Henceforth, across the Atlantic and Pacific, and from Pole to Pole, we will say to our English brethren or sisters, "Let us be one. Our people shall be your people, our homes your homes, our legislative halls and courts of justice, our places of exchange and universities, our pulpits and altars, in spirit, aim, and effort, shall be one with yours in spreading Christian civilization, liberty in law, and the law of liberty throughout humanity." (Cheers). And if the honoured Queen of this nation will but trust herself and her fortunes to the seas, and visit our Republic, she shall find by experience, multiplied in countless family circles—from the palatial homes of our merchant princes to the log huts of our farmers on the prairies—that when, with womanly greatheartedness, she interchanged words of mutual commisseration with the anxious wife and woe-struck widow of James Garfield, she won the heart of our whole people.

Without placing too much dependence on what may prove to be, after all, only a passing national emotion, however deep and earnest it may be at present, we desire to remember that the day must certainly soon come when Ephraim and Manasseh, though still two powerful and independent peoples, are yet to be one in political interests. Manasseh has to return to the Holy Land with Ephraim and Judah in union, and there, together, are to be subjects of a monarchy which is to be universal, while it is their own especially (Ezek. xxxvii. 22—28). The "stick of Joseph" must include Manasseh, for that Tribe belonged to the House of All-Israel, Ephraim's companions once. Manasseh has his place too, for all eternity, with the children of Israel, who, under God's own care, will be gathered in from every side representatively, and "be brought to their own land" (Ezek. xxxvii. 21). To Manasseh is allotted one of the portions into which Palestine, the land of the inheritance, is yet to be divided; and to obtain and enjoy it Manasseh, with the rest of the children of Israel, must join in that glorious procession which, headed by the great Jehovah (Isa. lii. 12), is to end in the mighty gathering; also in the triumphant return in peace, of Israel, Manasseh, and Judah in united glory (Jer. iii. 18; Hosea i. 11, Ezek. xlviii. 4.)

May not President Garfield's death be sanctified as the sacrifice both nations are called on to make and to mourn in making, before the angry jealousies between them finally die out to revive no more, and thus lead to that state of amity between the two brethren which nothing shall ever disturb again for ever and for evermore. May God prove it to be the fact. Amen and amen.

THE LORD'S CENSUS.

"THE Lord shall count, when He writeth up the people—this (man) was born there. Selah" (Psa. lxxxvii. 6). The above was the text of a sermon preached on Census morning, April 3, 1881, by the rev. friend with whom we had the interesting discussion alluded to at page 328, No. 240, vol. v. of the BANNER. He himself brought the passage to our notice, desiring we should comment on the verse as one applicable to the Census lately taken.

"This latter Census," he said, "can be made. Men will be able to, and did number the people. But a Census is yet coming, which will be made of a people (the spiritual House) whom no man could or can number—a great multitude of all nations and kindreds, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes and palms in their hands (Rev. vii. 9)." This numbering related, of course, to the Church, in our friend's estimation; and he desired to contrast it with the material Census of a literal people, which can and was effected—when those we call Israel, but he a Gentile nation, known as the British, were "written up," "counted," or censused, on Sunday night, April 3, 1881.

In reference to the point thus raised, we observe that the inspired language used by the apostle John in Rev. vii. 9 is precisely that which is employed by the prophet Hosea in describing Ten-Tribed Israel. "Yet the number (the Census) of the children of Israel (in their Lo-Ammi state) shall be as the sand of the sea (compare Amos ix. 9), which cannot be measured nor numbered;" and with respect to the locality where they shall be found thus "innumerable," while Rev. vii. 9 tells us they shall be taken "out of all nations, and kindreds, and people, and tongues" (ἐκ παντὸς ἐθνους.κ.τ.λ), Hosea is equally careful to inform us, "Israel the 'multitudinous' shall be wanderers among the nations, swallowed up among the Gentiles;" unknown as Israel (Lo-Ammi), and, in fact, the very counterpart of the Apocalyptic "palm-bearing," uncensusable multitude, who resemble Israel, yet are not known by their name of Israel (Hos. i. 10, ix. 17, viii. 8).

But it may be asked how we can say Ten-Tribed Israel is identical with the British, who have been censused, when the Lost Tribes are described as a people who for multitude cannot be, and will not be able to have their Census truly taken? Our answer is that, even in this present year, the number of the people was not accurately taken. It was found in many places that the full number was not recorded. The many who were travelling on the railways and the roads in Great Britain, or who were on the high seas, were not recorded; but escaped the reckoning which the Census was supposed accurately to record on April 3. Man thus could not, and cannot accurately measure nor number His people, Lo-Ammi Israel, even now; but on May 2, 1882, when God took His prophetic Census of the race 4,000 years ago, the true number—unattainable by men—will be found to be 500 times the cubic contents of the Coffer of the Great Pyramid, or

85,625,000;

a number which, after all, omits the vast multitudes of Israel scattered outside the British Empire in places where the Census cannot follow them, in fulfilment of Hos. i. 10.

It may be thought, finally, that when the Lord Himself gave us the numbers of Israel in the Great Pyramid, it cannot be said that the Ten Tribes will be found "innumerable." But we believe that the Grand Gallery only gives us the Census of the Lo-Ammi consolidated nation in the British Islands (Jer. xxxi. 36), and leaves out, as outside the temple and altar of God where the worshippers only are numbered (Rev. xi. 1), those vast multitudes "who cannot be measured nor numbered;" who, being Ten-Tribed Israelites, are scattered in foreign countries, in the isles of the sea, and on the high seas, too; besides those countless ones who still pass as Gentiles, but are in reality "rifts and remnants" of Israel, not even yet come out from among the inhabitants of the earth, where they have been buried so long (Isa. xi. 11, xxvii. 13; Ezek. xxxvii. 1—15), unknown by men to be Israelites at all.

We would add one thought more. God's Word often speaks of a numbering, or counting up, of His people; and in the Great Pyramid we believe He gave us the true census of their multitudes in A.D. 1882. Does He ever in the Scriptures hint that He would require a Census of the Gentiles?

Digitized by Google

SUGGESTED BY A SERMON PREACHED AT ST. MATTHEW'S, KINGSDOWN, AUGUST 21, 1881, BY THE REV. J. B. CLIFFORD, M.A.

COMMUNICATED BY L. G. A. R.

THE rev. gentleman took his text from Zephaniah ii. 3, "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."

In the course of a very excellent sermon, which might have been preached by a firm believer in the Israelitish origin of our people, addressed to a congregation with attention fixed as if every word was applicable to themselves, and theirs, the ex-vicar of this Church pointed first to the troubles in Germany, which were falling on the Jews, their persecution amidst the atheism and infidelity around, as one of the signs of the times, indicating the near approach of our Lord and Master. Another remarkable phenomenon was, he said, the sight of the nations armed to the teeth, ready to fly at each other's throats, and to contend for the mastery, yet held in by an all-seeing and invisible power, until the great day of His wrath shall have come. To illustrate the cause he had in hand, the preacher noticed that it was not incompatible with meekness to have the boldness of a lion. In ancient times Jehovah displayed His great gentleness towards His people when He uttered those words by Isaiah: "I have nourished and brought up children, but they have rebelled against Me; the ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider; ah, sinful nation," and yet He was long-suffering and of tender mercies, and delayed His anger. The Lord Jesus Christ Himself, the King of kings, and Lord of lords, was yet the meek and lowly One. Other examples we have in Moses, who though meek and able to say to one jealous for his sake, "enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them," yet was bold enough in God's cause to stand before Pharaoh, and strong enough to rule His people Israel. David also, and Paul, furnished similar examples. These and many others through a simple trust in the Word of the living God by faith overcame. Though meek they executed His judgments.

No doubt God's purpose was being fulfilled in these persecutions of the Jews, causing them to look to England as their friend, that nation, as the ships of Tarshish, who are destined to be instrumental in taking back the Jew to his own land in vessels, and in swift rolling carriages.

The armies of the nations might seem to prosper, even as they did under Napoleon when he said, "Now I've got those English in my grasp;" but the disposing of the lot was of God, who frustrated his designs. The kingdom and the dominion was reserved to the saints of the Most High, and the time would come when they should possess the kingdom. Had not our Lord told us, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom"? No weapon formed against His people could prosper. We may be surrounded by the tempests and storms, yet He said, "I will never leave thee, I will never forsake thee." When the enemy came in like a flood, the Spirit of the Lord would lift up a standard against him, and the Lord would create upon all our dwelling places a cloud by day, and a flaming fire by night, and upon the glory a defence. He Himself would be our hiding-place, and covert from the storm.

Such is an epitome from the reverend preacher's sermon. We have not done justice to the practical part of it, of course, for this is not our object at present. We will merely reiterate our friend's words by exhorting all our readers to seek that meekness which is imparted by the Holy Spirit alone, and by seeking to walk in the footsteps of Him who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest; take My yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." It is these meek ones who shall inherit the earth.

As believers in our descent from Abraham and our new birth in Christ, the second Adam, we also pray that God would of His mercy pour upon our nation the Spirit of Christ; that having learnt His meekness and His righteousness we may be hid in the day of His anger.

We notice in the above, first of all, that attention is now being attracted to the condition of the Jew, and that the enmity of the nations is aroused while the friendship of only one race for Judah appears—that race being our dearly loved people, loved for the Father's sake. He has put it into our hearts to perform His will, to hold out the hand of pity, and to give "the cup of cold water" to the brethren of our Lord (Isa. xviii.; Zeph. iii.; Jer. iii. 18). Next, that the continental nations are armed to the teeth, ready to fly at each other's throats (Joel. iii. 9—17); whilst, as a remarkable contrast to this state of things, our own "power" is scattered, we are almost helpless, suffering insult at the hands of those whom we once placed under our rule, and are become almost a laughing stock to the whole of Europe. Again we see that the day of the Lord's anger is close upon us, the enemy is permitted to come in as a flood, and judgment is beginning at the house of God. We are meeting with trials at home and abroad, domestic and foreign, temporal and spiritual. The other nations are likewise visited somewhat in the same way. There is this difference, that when God's judgments are in the earth, His people learn wisdom, but "the inhabitants repented not."

We are being taught meekness, in order the better to execute God's judgments (compare Psa. cxlvii. 19—20 and cxlix.) It may be we shall be hid in the day of the Lord's anger. Nay, this is certain. For He saith, "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 the Lord cometh out of His place to punish the inhabitants of the earth," for their iniquity (compare Rev. xv. with xvi., in the first of which we see our position, the latter that of the "inhabitants of the earth").

The result is certain. Isaiah iv. speaks of the cleansing of our people (verse 4), and the return in visible glory of the Shechinah. Our people will be taught that spirit of meekness which shall make them worthy, through Christ, to possess the earth. "The kingdom and the dominion under the whole heaven shall be given to the saints of the Most High," to rule for Him under Christ, their living, visible Head, seated on the throne of David, and reigning over the House of Jacob for ever. We may yet experience Israel's trial on the borders of the Red Sea, having the sea before us, the mountains on all sides, and the Egyptians behind; but the Father's voice is still the same, "Speak to the children of Israel that they go forforward."

"ST. JAMES'S GAZETTE" ON THE SCRIPTURAL DISTINCTION BETWEEN ISRAEL AND JUDAH.

THERE is a very suggestive article in the *St. James's Gazette* of August 24, which our clergy should study. It would teach them something of the Scriptural distinction between the Houses of Israel and Judah, and give them some true ideas regarding the strange parallelisms existing between the two Hebrew nations' histories, and that of the Afghan race.

Ahmed Shah Abdali, says the *Gazette*, was a king of the Afghans, similar in character to David. He was a great warrior, and a sweet psalmist too; he married many wives, and became very rich; he was, in fact, a Mahommedan counterpart of King David; and "the Afghan history," adds the writer, "has been running for more than a century in similar grooves to that of the Hebrews." He concludes by drawing a curious

comparison between the political downfall of the Jews as a nation and the probably impending downfall of the Afghan polity. Of this, more anon. At present we wish to draw attention to the *Gazette's* summary of the histories of Israel and Judah, for the instruction of those concerned, who ought to know it, but always seem to be ignorant of it. It wrote as follows:—

It will be remembered that the accession of Rehoboam, the grandson of David, was followed by the revolt of the Ten Tribes of Israel under Jeroboam, the disgraced minister of Solomon. The son of Jeroboam was killed by a rebel, and the whole family was slaughtered. Another king of Israel was killed by his own general, named Zimri; who, in turn, was besieged by rebels, and set fire to his palace and perished in the flames. Later on, there was the revolt of Jehu, the murder of the seventy sons of Ahab, and the massacre of the Baal-worshippers. Throughout the whole period there were intermittent wars between the kings of Judah and Israel, varied by occasional expeditions against the Benhadads of Damascus. Last of all, there was the crowning catastrophe. From a very ancient period Palestine had been the highway for Asiatic armies advancing towards the conquest of Egypt. It was consequently threatened, in turn, by Assyria and Babylon. After alternate conquests and revolts, the Ten Tribes of Israel were carried into Assyrian captivity. The kingdom of Judah was compelled to pay tribute to Nineveh, but eventually fell before the armies of Nebuchadnezzar; and its inhabitants were carried away captive into Babylon. Zeman Shah, the grandson of Ahmad Shah, was in some respects a counterpart of Rehoboam. He was equally as arrogant; for in the days of Lord Wellesley, at the beginning of the present century, he threatened to invade Hindostan. He was also quite as oppressive; but for some time he managed to avert rebellion. He assembled all the princes and nobles in a palace, under pretence of leaving them to elect a king, and then he barred and locked all the doors and windows, and surrounded the building with soldiers. He did not put these nobles to death, as Jehu slaughtered the worshippers of Baal; but he starved them into submission, giving each prisoner one small piece of bread every day; thus keeping them alive but reducing them to skeletons, until at last they were forced to swear eternal fidelity. Subsequently, however, his tyranny was beyond all bearing. The minister of his father, who contrived the device for securing him in possession of the throne, was driven into rebellion; just as Jeroboam was driven to revolt against Rehoboam. The result was that Zeman Shah was dethroned, deprived of his eyesight, and ended his days as an exile in British territory, supported by a pension from the British Government. It is needless to dwell on other stories of rebellion and massacre, which are of the same type as those recorded in Hebrew history. It will suffice to say that the dynasty of Ahmad Shah, known as the Duranis, was ultimately supplanted by the dynasty of the minister, known as the Barakzais. Eventually, Dost Mahommed Khan, the grandson of the minister, seized the throne of Cabul, whilst his brother seized the throne of Candahar; and the kings of Cabul and Candahar carried on intermittent war against each other, just as the kings of Judah and Israel made war upon each other—undertaking occasional expeditions against Runjeet Singh, the king of the Punjaub, who played the part of Benhadad of Damascus for nearly forty years.

Having established the parallelism as above, the *St. James's Gazette* draws the moral to be learnt from the facts. They are strange and startling. The policy of masterly inactivity has been resumed by the British towards the Afghans, says the writer, and it is plain that the same fate must therefore finally overtake the Afghans as overcame the Jews. The nation will be extinguished by a foreign Power, who will conquer them. We suppose the writer points to the Russians as the conquerors, since the British are pledged to non-interference.

It is impossible to suppose the road between India and Central Asia will always be closed by the foolish and perpetual wars of the Afghan rulers. But how will the nuisance be abated? By eliminating the fighting element, and removing it.

Could the Roman Procurators, says the *Gazette*, have transplanted the brigands and zealots that infested Palestine after the death of Herod the Great, it might have been possible to avert the destruction of Jerusalem, and the dispersion of the Jewish people. The truth of this conclusion has been rendered familiar to the British Government by its own experiences in dealing with the Punjaub. So long as it delayed eliminating the fighting element in the Punjaub, after the death of Runjeet Singh, the country was shut out from every civilising influence, and exposed to all the horrors of tyranny and plunder, assassination and massacre. On the other hand, no sooner were the more turbulent of the Sikh sirdars transplanted to Burmah and elsewhere, than the country rose to a pitch of prosperity and tranquillity which is without a parallel in its history. Should once the same means be employed in Afghanistan, the same results would follow. The Afghans, who have been cutting each other's throats for more than a century, would convert their swords into ploughshares, and their spears into pruning-hooks, and Candahar and Cabul would be the centres of a trade that would help to civilise the whole of Central Asia. For let it be ever borne in mind that, while the Afghan sirdars and soldiers are as turbulent and unscrupulous as the old Hebrew warriors of Galilee and Samaria, the masses of the people, including the whole of the industrial classes, are as thrifty and as enterprising as any modern Jew in any part of the civilised world.

And, we may add, they are as much entitled to civilisation, to God's Word, Christ's Gospel, and all the blessings flowing from the same, as we are ourselves, or the Punjabi soldiers, citizens, and peasantry, whom we conquered and then Christianised. Who is to give the Afghans these priceless blessings? The Russians? Nay; Gog is the enemy of Christ's religion; he has not God's Word himself, and never brings civilisation such as God loves with him. The great British-Israelite nation alone has the means and the will to give the Afghans what the Punjab received at its hands; and what stands in the way? Merely the will of the British nation, which having chosen a policy represented by Mr. Gladstone and his Government, refuses to Afghanistan the glad tidings Christ died to procure for them, and, in its stead, coldly looks on while that land is left to be deluged by the blood of men who are perishing in their sins, for lack of the knowledge we alone can supply to them.

"Are the British, then, their brothers' keeper, and the missionaries of the world? Are we to take the whole Gentile earth into our keeping, to give them the knowledge of Christ?" These are the stock arguments of our Liberal Israelites. We answer them from God's Word: "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6); "Go ye into all the world, and preach the Gospel to every creature" (Mark xv. 16); "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," "even the children of Israel" (Dan. vii. 27; Psa. cxlviii. 14).

Is the policy, then, of the present Government, a God-sanctioned, God-blessed, Israelite policy? If it is, then let us bid adieu to our Identity, and burn our Bibles. But if it is not, let us pray God to hasten the time when our rulers shall see who this British people are, and what their own duty is towards the God of heaven, who created and formed His people Israel for His own glory, and everywhere to spread the knowledge of His blessed Son (Isa. xliii. 21).

DAUGHTERS OF ISRAEL.

By L. P.

As time moves on, the thought grows stronger in our mind that it will be through the instrumentality of Israel's daughters that woman will be restored to her original place, as man's helpmeet, which was her's before the fall of our first parents. It was part of the merited punishment pronounced on her for her sins of faithless disobedience to God, and evil influence over her companion, that she should sink to an inferior position as regards man generally, and the wife be no longer on an equality with the husband. We cannot see, in the short account given us of the life in paradise, any proof that Eve's position was a less privileged one than that of Adam, spite of the very evident contrary opinion of our great poet and singer of the joys of Eden.

That woman was taken out of man we think is no proof that she was thereby to hold an inferior position, any more than that

man is inferior to woman because he is born of her (1 Cor. xi. 11). We allow that there is a mystery in verses 7, 8, 9, of 1 Cor. xi., which seems to imply that woman, being created for man, she is thereby an inferior. But we would ask if this is a necessary consequence, and whether St. Paul may not here be using arguments, of which we cannot fathom the exact import, from their being used in reference to certain views and customs that have been lost in the changes of time. But even if since the fall, in the former and the latter times—that is, before and after the advent of our Lord—woman was to hold a very subordinate position to man, still that does not prevent the possibility that when Israel is a truly converted nation (Heb. viii. 10, 11) her spiritual work among the nations is fully developed, and the mountainous stone is fast filling the world, woman will not then be restored to her original position, lost to her by her sin in Eden.

Her work may surely then be avowedly amongst other labours, and together with men's, that of bringing her fellows, male and female among the Gentiles, to that faith in which there is no distinction of male and female.

This view will be abhorrent, no doubt, to many of our brothers, startling and obnoxious to numbers of our sisters, but the question is not of man's dislikes, or woman's repugnance, but of allotted duties to be performed. St. Paul's words (1 Cor. xiv. 34), are of course continually quoted as against female preachers, but this argument is well met, we think, at pages 8, 9, of Robert Nelson's brave little pamphlet on "The Ministry of Women," and again with much power and incisive force by William Booth, in his chapter on prophetesses in "heathen England."

We would add to their remarks this observation, that St. Paul was not a maker of laws political, social, or ecclesiastical, to be binding at all times. If he had said verses 33, 34 were really intended to stop female preaching and public speaking at that and all future time, we must observe the law was extremely imperfect in its way, for it leaves out all reference to women without husbands, and makes no provision for those wives who have infinitely more knowledge, sense, and light than their husbands, and can better teach than be taught by them.

It strikes us as a much to be noted fact that it was a woman (Luke i. 46—55) whose words first preached of the Saviour's incarnation, which words have for centuries been ringing these good tidings into the ears of all men, and that while Simeon (Luke ii. 29—35) burst out in a holy rejoicing in the temple, it was a woman of eighty-four who published the glorious news and spake out "to all them that looked for redemption in Jerusalem."

Again, in John iv., we read that the disciples had gone to buy meat (ver. 8); they were not then sent to preach by their Master; and as far as we are told of their conduct on this occasion, they attended to their bodily wants and no more, but the woman of Samaria forgot the needs she had come to supply (ver. 28), and went her way into the city, leaving her water-pot, and calling upon men to come to the wondrous Being who surely must be the Christ from His words to her. We read of no condemnation of her proceedings, and the men appealed to heeded her invitation, though her life had not been such as to inspire especial confidence in her opinions.

In Isa. i. 26 we read that Israel's judges are to be restored as of old; then, if so, we may venture to suppose that as in the time of Deborah, a judge might be a female, so in the future, women again may take part in the administration of justice in the lands of God's chosen people, and in other ways have a share with man in the ruling of their nation beyond a seat on its throne.

We allow again that this must seem strange and startling, and even be offensive to those men who hold that women must be kept in their place, and that an inferior one. But we ask if many things do not point to the likelihood of these changes in woman's position being at hand? She competes with men in literature and art, she sits at educational boards, she takes part in the guardianship of the poor, she may be elected as a churchwarden, and she may be a patroness of livings, and bestow the spiritual care of hundreds of souls on a man, who may prove infinitely her inferior, spiritually and mentally; such an existing case as the last is at this moment present to our mind. Women now help in offices where in past days the employment was considered only fit for man, and she is no longer shut out from the medical profession. A mission has lately, we believe, been started in this country, in which Christian ladies are to receive medical training, and be sent forth to India to carry into the morally and intellectually dark and miserable Zenanas the light of Gospel truth, and the comforts arising from medical science, thus seeking to alleviate often intense physical suffering, and at the same time to elevate their degraded sisters into beings fit for an elevating companionship to man.

We lately met in the report of Mrs. Meredith's prison mission, &c.—itself a wonderful woman's work, with various branches of usefulness—a reference to the governorship of a prison for women in America, being held by a lady, who already appears to have introduced useful changes, and to have complete command over her subordinates, who work as yet "in the greatest harmony." The article commences with the remark, "The Lord is choosing many women to be instruments in His hand, to bring about changes that men do not seem to be suited to effect."

We have heard of a very large evening school, for adult males, held in an outskirt of London, being partially a failure, till its masculine managers handed over the affair to ladies, when the rough, noisy, rebellious sons of toil became obedient, softened, and attentive scholars. We read of the work of two women—mother and daughter—in a camp containing many drunkards and licentious soldiers, the last place, many men would say, that was a suitable field for the labour of educated, high-principled ladies. But they worked bravely, and not in vain, so that many have risen up and called them blessed, and men, we believe, in military authority, seeing the example set by feeble folk (!) have taken heart and followed in their footsteps.

Shall woman's rising position be grudged to her? Shall men shrink back with a holy (?) horror, because woman is slowly, nay, rather now, we think, rapidly being lifted up to take her place as his helpmeet, not his servant and subordinate, as in the happy sinless days of Eden? Such days as those must come back to us, only better and more glorious, when the outpouring from on high has formed us into a holy nation, where male and female are one in Christ Jesus, for where there is perfect human unity and oneness, there must surely be equality.

In what other country, save that of Israel, is this gradual but great change in woman's position, and the important development of her work being carried on? If, as we believe could rightly be the case, the answer came, in none other, to any marked degree, then we repeat, that to the mothers in, and daughters of Israel, is given the glorious task of lifting up woman, by God's help, grace, and Holy Spirit, to her fitting place by the side of man.

AUSTRALIA AND CANADA.

In the *Times* of August 18, 1881, we have the following memoranda of the Melbourne correspondent regarding the census recently taken there. We re-publish it for future reference, and ask our readers to note the reflection of the writer at the end of his communication: "We may well ask, Was there ever such another Colonial Empire as this in the world?" He wrote as follows:—

The separate totals of all the Australian colonies now stand as follows:—Victoria, 858,582; New South Wales, 750,800; New Zealand, 489,500; South Australia, 279,615; Queensland, 218,159; Tasmania, 115,000; Western Australia, 31,000, or not far from that

number one way or the other—total, 2,742,656! When this is taken in conjunction with the Canadian Dominion and the numerous other dependencies, we may well ask, Was there ever such another Colonial Empire as this in the world?

"Israel dwelleth alone;" and, by the evidence of the *Times'* correspondent in Melbourne, is the "head and not the tail, above only, not beneath," in the matter of the greatness of its Colonial Empire; Rome and Greece had none such. No continental nation possesses the like; and there is no description of it extant which comes nearer than the words, "a nation and a company of nations shall be of thee." The words were addressed to the father of Israel, the first of that glorious name, and the empire so described was Hebrew—Israelitish.

In the same issue of the *Times* (August 18), one of the leading articles discussed the wondrous increase of Canada in population, an increase which records the entire population to-day as 4,352,080, and puts the ratio of increase of large parts of the Dominion at over 18 per cent., of others at over 14. In regard to the Red Indians, who are in Canada, as elsewhere, rapidly "dying out," the *Times* speaks quite plainly, as follows:—

The Indian race is interesting as a survival. We should be glad if it could be preserved and improved, and brought into some sort of harmony with the new surroundings which are threatening it. But what our correspondent tells us about the Indians of Garden river is almost fatal to any hope about the future of the race as such. *Its manifest destiny is to disappear.* The improvable portion of it will be drawn into the vortex of civilised life, and will cease to have an independent existence in name, or blood, or colour. The non-improvable portion *will be pressed aside, or driven further to the West*, as long as there is a further West to receive it, and until its last standing-ground has been invaded and occupied. The Government of Canada may delay the result, but it can do no more than this. It cannot hope finally to avert it.

We have italicised two sentences, and make them a present to our opponents. The native race, says the *Times*, has a manifest destiny—it must disappear. So says God's Word regarding the races among whom Israel was to be scattered (Jer. xxx. 11). Will the opponents explain how the parallelism has occurred, unless the British be Israel? The *Times* also says these hapless Indians are to be exterminated by the "pressing, driving, Westward-pushing" violence of our colonists. But that is God's description in Deut. xxxiii. 17 of Joseph's future descendants, Ephraim and Manasseh, who, as horned bullocks, or unicorns, "shall push the people together to the ends of the earth." "These are the ten thousands of Ephraim, and they are the thousands of Manasseh." Surely the Lord spoke then of British North America and of the Western States of the Union, where the operations described are literally going on, against the wishes of the rulers of our race located there; the *Times* of August 18, 1881, being our true but totally blind evidence of the fact. But this fact proves our Israelite origin—that is, our Identity—most accurately. Will our opponents, again, be good enough to explain how the parallel is so exact?

"AS FOR SAUL, HE MADE HAVOC OF THE CHURCH."

By the Rev. Denis Hanan, M.A.

An opponent, who boasts of having overthrown the faith of many who would fain have accepted the God-honouring belief advocated in the Banner, puts forward persistently, as a most damaging objection, the statement, "*that Anglo-Israelites look for the return to Palestine, and not for the advent of our blessed Lord*;" and he states that he feels himself called upon, as a teacher of the Church's hope—*i.e.*, the second advent, to oppose the Identity. In the first place, does he estimate aright the teachings connected with the repossession of the Holy Land? In the second place, does this teaching clash in any way with the expectation of the second advent? He and his opponents are agreed upon this, that Israel shall repossess the land, but Anglo-Israelites cannot speak of "the return to Palestine" in the sense in which he uses the words, for the nation and company of nations could not find room upon it. "One of a city, and two of a family," at most, could thus return. Therefore, the return to Palestine is not the personal hope of Anglo-Israelites; although the repossession of the land is their national aspiration.

Our opponent implies that believing, as we do, that the repossession of the land shall be the inheritance of the Anglo-Saxon races, with their brethren of Judah, we have so much greater an interest in its future than if it was to pass (say) into Afghan hands; that we are willing to abandon the heavenly hope for the territorial, the eternal for the temporal.

Does this follow as of course, or is the implication only a fiction of his imagination? Does not Anglo-Israel literature teem with longing utterances of hope that the Lord is at hand, that possibly the ending of the Grand Gallery in the Great Pyramid symbolises His return? Cannot we, as our forefathers did, look for the city that hath the foundation, and yet by faith look for the territorial possession? Death or translation may change our condition before to-morrow's dawn; we do not, therefore, cease to think of, and pray for, and work for the development of God's purposes on earth—that development which shall cause men to say, "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."

Faith, and reason, and fact, combine to show that our opponents' statement is but as a man of straw, set up to serve a purpose, and then to be thrown down: a statement plausible, but untrue. It may be that the change in the ownership of the land will be the sign of the Son of man; but we would watch, not knowing the day nor the hour.

Our opponent also holds that all Christians will be removed when the Lord comes in the air, and that any left will be consumed in the great tribulation. This is rather a dogmatic statement upon a matter not fully revealed, and seems to me to be opposed to what has been revealed concerning the future of this world, and to a legitimate analogy drawn from the past.

For, firstly, this world is to be subjected to our Lord, and we know of but one way whereby the heart of man can be subdued—even by the knowledge of redeeming love; this knowledge has ever been borne to others by those who have realised it, and we have no reason to think that a different agency will be employed in the future, or that angels or glorified men will evangelise the heathen; thus men of faith—willing to forego for a time their deliverance from the flesh, for their Lord's and their fellow-men's sake—would seem to be a necessity.

Secondly, when Elijah was taken, Elisha was left; and he and the sons of the prophets were strengthened for their work by the fact that they had witnessed. So it may be again.

There is a so-called spirituality of mind, which is, in truth, the essence of selfishness. Wrapt up in self, it would fain be rapt away, and then this world might go to destruction, forgetting that He who pleased not Himself has a great inheritance in it, and a work to be done; those who are waiting to be taken, and are at the same time willing to do their Lord's will, and to work, and witness, and suffer for Him on earth, if it be His will, may be more truly watching than their human judges suppose. Anyway, it seems to me that the development of the millennial kingdom—*i.e.*, the Israelite stone kingdom, cannot be incompatible with the highest and truest aspirations of the Bride—the Church.

Digitized by Google

* * *

THE SIGNIFICATION ATTACHED TO THE COLOURS OF THE GEMS IN THE BREASTPLATE.

By Major R. W. D. Nickle.

"Behold, I will lay thy stones with fair colours."—Isa. liv. 11.

(Numbers ii.) (Exod. xxxix.) (Rev. xix. 10; 1 Cor. x. 4).

I. Division the standard of the LION. = Sardius Judah. —From its red colour, signifies the second Person in the Trinity. "Wherefore art Thou red in Thine apparel" (Isa. lxiii. 2, 3); "And He was clothed in a vesture dipped in blood: and His name is called the Word of God" (Rev. xix. 13); "And the Word was made flesh, and dwelt among us" (John i. 1—14). The Lion of the Tribe of Judah (Rev. v. 5). The Sardius being complementary in colour to the Emerald.

Topaz Issachar. —Signifies The Holy Spirit of God, the illuminating power of light. The colour of this gem was signified in the Tabernacle and Temple by Gold (*vide* Exod. xxxix.); thus signifying that the Holy Spirit of God pervaded all things connected with the Temple service of the God of Israel (Rev. i. 13, iii. 18, xxi. 18—21; 1 Kings vi. 20—22). The Topaz being complementary in colour to the Amethyst.

Carbuncle Zebulun. —Signifies, from its vinous redness, the statement of the King of Israel, "I am the Vine, ye are the branches" (John xv. 5). "Thy garments like him that treadeth in the winefat" (Isa. lxiii. 2); "*For the vineyard of the Lord of hosts is the House of Israel*" (Isa. v. 7). The royal purple was taken from Judah and given to the Tribe of Benjamin, whose name is engraved on the Amethyst connected with the Jacinth and Agate—*vide* the parable of the vineyard (Matt. xxi. 33—46).

II. Division the standard of the MAN. = Emerald Reuben. —This very refreshing colour to the eye and heart signifies *the doctrine and testimony of God to man*, the emerald verdure of the pasture of the Shepherd of Israel (Psa. lxxx. 1, xxiii. 1, 2; Deut. xxxii. 2). Doctrine and testimony displayed by the colours mentioned in Rev. iv. The Emerald being complementary in colour to the Sardius.

Sapphire Simeon. —Signifies the Father, the God of Israel. "And there was under His feet as it were a paved work of a Sapphire stone" (Exod. xxiv. 10). Sapphire throne (Ezek. i. 26, x. 1), *Blue—vide* the *mediatorial group of colours* (Exod. xxv. 4, xxvi. 31, xxviii.) —the Sapphire being complementary in colour to the Jacinth.

Diamond Gad. —The concentration of all colour, radiant and resplendent—*Immanuel* (*i.e.*, God with us; Isa. vii. 14, ix. 6). The Emerald, Sapphire, and Diamond connected, signify the truth of the following statements:—"For I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isa. xliii. 3, 11, 15, xliv. 6); "The doctrine of God our Saviour" (Titus ii. 10; Rev. iv.); "He maketh the doctrine of knowledge appear as the light" (Eccles. xxix. 27); "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6); "The Lamb (Rev. xxi. 23) is the light thereof;" "God is light" (1 John i. 5). The great *white* throne of the Sun of Righteousness.

III. Division the standard of the OX. = Jacinth Ephraim. —Signifies from its warm, bright colour (Orange) the warmth of Divine affection, *the Love of God*; Orange being the complementary colour to Blue (the Sapphire). "God loved Israel" (2 Chron. ix. 8); "The Lord loved Israel for ever" (1 Kings x. 9); "Yea, I have loved thee with an everlasting love" (Jer. xxxi. 3). The Jacinth being complementary in colour to the Sapphire. "God is love" (1 John iv. 8, 16).

Remark.—Under the head of Ephraim the House of Israel is signified, "Ten Tribes."

Agate Manasseh. —Translucent, displaying the clear light of Divine truth. "I will make thy windows of Agates" (Isa. liv. 12). The House of Joseph is signified by Ephraim and Manasseh, a great blessing resting upon the House of Joseph (Deut. xxxiii. 13).

Amethyst Benjamin. —Signifies *Royalty and Redemption.* Purple was the royal colour of the House of Judah, the heraldic colours attached to "the Lion of the Tribe of Judah." It was the colour of the robe placed upon the Saviour at the time of His crucifixion, by the Jews and Roman soldiers, in mockery of His title. The Tribe of Benjamin was chosen by the Lord to be a light and a witness to the House of Judah of the Messiah. Therefore, the name of Benjamin was engraved upon the Purple Amethyst to denote their acceptance of Salvation and Redemption through the blood of the "Lamb of God." Purple being understood to mean the blending or union of Blue and Red (Sapphire and Sardius); significant of the words of the Lord Jesus Christ (*vide* John xiv. 10, 11). Regarding Benjamin (*vide* 1 Kings xi. 35, 36, xii. 21; Deut. xxxiii. 12). The Amethyst being complementary in colour to the Topaz, Purple being the *intermediate* colour (*vide* the mediatorial group of colours—Exodus xxv. 4). "Thy Redeemer" (Isa. lx 16, liv. 5).

IV. Division the standard of the EAGLE. = Beryl Dan. —Green and translucent, signifies the refreshing, clear truth of the Word (John i. 1—14; Dan. x. 5, 6; Rev. i. 13).

Onyx Asher. —The stone of memorial unto the children of Israel, referring to the government of the King of Israel (Isa. ix. 6; Exod. xxviii. 9, 12, xxxix. 6, 7).

Jasper Naphtali. —The precious Jasper (or Bloodstone), significant of the blood of the Lamb (Rev. vii. 14; John i. 29, 36). "The blood of Jesus Christ cleanseth us from all sin" (1 John i. 7; Rev. xxi. 11, 18, 19, iv. 3). Blood (*vide* Lev. xvii. 11; Heb. x. 10, 19). "And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob" (Isa. xlix. 26).

From the united testimony of the colours, it appears that Aaron's Breastplate (B.C. 1490) bore prophetic testimony to the coming of our Lord Jesus Christ, the Lamb of God, and what He would accomplish. The colours likewise bear testimony to the fulfilment of various prophecies relating to the Twelve Tribes. The colours come from light; colour being an inherent quality in light. "God is light;"

Digitized by Google

consequently, those who reflect His Word, which giveth light, are enabled to see in the colours of the Breastplate of the High Priest of Israel "the many-coloured wisdom of God according to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. iii. 10, 11). "In whom are hid all the treasures of wisdom and knowledge" (Coloss. ii. 3).

The Alpha and Omega is signified by the position of the Sardius and the blood-red Jasper, corresponding to the words, "Hearken unto me, O Jacob, and Israel My called, I am He, I am the first, I also am the last" (Isa. xlviii. 12, xliv. 6; Rev. i. 8, 11, 17, 18); "For He put on righteousness as a breast-plate" (Isa. lix. 17; Eph. vi. 14).

The Urim and Thummim (*i.e.*, Light and Perfection) being signified by the seven Gems:—

I. II. III. VII. IV. V. VI.
Sapphire, Sardius, Topaz, DIAMOND, Jacinth, Emerald, Amethyst.

Leamington, September 1, 1881.

THE FEDERATION OF THE EMPIRE.

THE following very remarkable paper has been published in the *Victorian Review*, Melbourne, by Mr. Edward Dicey, and reprinted by the London *Daily Telegraph*, some time ago. Four friends have already provided us with copies of this paper, which is indeed of a very wonderful character, furnishing blind evidence in abundance to our Identity, evidence sure to be grateful to our Australasian Anglo-Israelites, but to us invaluable. We beg our readers carefully to peruse Mr. Dicey's remarks before they refer to our own annotations on the subject. He wrote as follows:—

Having spent much of my life in foreign lands and amidst foreign people, I am constantly being struck, sometimes with amazement, sometimes with admiration, at the simple instinctive conviction of Englishmen, that the Empire of England is part of the natural order of things, and is so accepted by the world at large.

That the position of these small islands, as the centre of a world-wide dominion, is anything exceptional or abnormal is a thought which somehow fails to enter the average British intellect. That our flag should wave over India, Canada, South Africa, and Australia, is a fact which we accept, and expect the rest of mankind to accept also. We are satisfied with things as they are; we have no desire for change, and we assume, as a matter of course, that our placid contentment with the established distribution of Imperial power is shared by the other nations, who have come off worse than ourselves in the partition of spoils. We want to attack nobody, and therefore nobody wants to attack us. We desire no man's possessions, and, therefore, no man desires ours. Such is the language which one hears constantly employed in perfect good faith and simplicity of heart, even by Englishmen of far higher intelligence than parochial politicians of the Birmingham school. The hard grim fact that our Empire is a standing menace and affront to the rest of the world, and is regarded as such even by those nations which we deem most friendly to us, is a truth Englishmen, island-born and island-bred, cannot realise to themselves. At times, as I have said, the blindness of our countrymen to the anomaly of their Imperial status fills me with apprehension. At other times this very blindness seems to me the secret of our strength and our success. The somnambulist will walk in safety over ledges and parapets where no man could pass with his eyes open. So, if we, as a nation, have ever realised what it was that we were doing when we erected an Empire, we should never have done what we have done. It is exactly because we proceed on no settled plan, and with no distinct aim, simply taking one step after the other, by a process of unconscious cerebration, that we have gone so far, and may go further yet.

If I am right in thus interpreting the tone of the ordinary British mind, it is easy to understand why the idea of a federation of the Australias should present itself to the mass of Englishmen, whether favourably or unfavourably, as an isolated fact, not as part and parcel of any comprehensive scheme bearing on the destinies of England. Still there are, of course, Englishmen who are addicted to what I may call political introspection, and who take a wider, though perhaps, not a wiser, view of their Imperial responsibilities. To such minds the notion of forming the Australias into one federal State seems another step towards the realisation of a state of things under which our disjointed Empire might be consolidated into one vast confederation. As representing to some extent the views of those who cling to the idea that England's mission is an Imperial and not a local one, let me try and explain the advantages we could hope for from the conversion of our present political system into that of a federal State, and what difficulties seem to me inseparable from the attempt. It is from this broad point of view that the question of an Australian federation has alone any direct interest for Englishmen. If the federation is only to affect the Australias, and not to modify in any way the relations between the mother country and the colonies, then it is, and must remain, an Australian, not an English question.

But for the class of minds to whom I allude the idea of an Imperial confederation grouped round, and centered in, Great Britain has a singular fascination. Lord Carnarvon, who, without being a very powerful thinker, is a singularly thoughtful statesman, has long cherished this conception. The confederation of the Canadas, which was carried out under his lordship's guidance, and to a great extent at his suggestion, is one of the few efforts of prospective statesmanship recorded in our annals. According to the Carnarvon theory, the uniting of the Canadas into one federal State was to us only the first step towards what I may call the crystallisation of the British Empire. Following the example of the North American provinces, each great group of colonies was to unite itself into a more or less compact community; and then these communities were to form themselves into one great federation under the supremacy of England. If such a scheme were possible, the advantages would be manifest. The globe, one might say without exaggeration, would then be covered over with a chain of British States, bound together by community of race, language, and government, united for purposes of defence, forming a great political and commercial Zollverein, and able, in the interests of peace and civilisation, to dictate its will to the world. I am no fanatical believer in human progress. But I own frankly that such a scheme as that I have shadowed forth would, to my thinking, present a better prospect for the advancement of humanity, a nearer approach to a political millennium than the world has ever yet known within historic times. Nor can I say that the realisation of this scheme is a theoretical impossibility. In these days of steam and electricity combinations are possible which till now would have been out of the question; and it may be that the history of England, her struggles, her wars, and her conquests, will be regarded hereafter as only the prologue to the history of the British Empire.

Leaving out of sight, however, these lofty visions—which to men of my line of thought savour too much of Utopia—there is a narrower and more insular ground on which the idea of a British confederacy may be advocated. I belong to that school of Liberals who hold that our colonial possessions are essential to the power, the prosperity, and even the independence of Great Britain. Once let England be deprived of her outlying provinces, and she sinks to the level of Holland. To say that this country could be as powerful and as prosperous as she is at present, even if she had no colonies, seems to me as idle as to say that a merchant would be just as rich if he lost his credit, or his stock-in-trade equally valuable if he was deprived of all his customers. Now, except for that unreasoning faith—to which I have alluded already—in the blind audacity of our race, I cannot avoid the conclusion that unless some system of federation is introduced, our Colonial Empire must necessarily be short-lived. If no tie beyond that of sentiment connects the mother country with its great dependencies, the connection cannot be maintained permanently. The existence of the British Empire as it stands is an anomaly. The process of disintegration commenced with the severance of the United States; and though we may reasonably hope that the severance between England and her other great dependencies will be accomplished hereafter, if it must be accomplished, with far less violence and irritation, yet, however gently the tie may be severed, the gradual detachment of one member after another must mean our extinction as an Imperial, if not as an independent Power. That this is so must be obvious to any one not altogether ignorant of history. In this age of scepticism we have lost faith in too many things to believe in the immortality of the British Empire. Of course, a day must come to us, as it has come to every dynasty, Power, or State that the world has known, when *Finis Britanniæ* will be inscribed upon our annals. But a conviction that this is so, and must be so, does not in any way deter those who have at heart the power of England from labouring for its perpetuation. The lamp may be doomed to burn out, but all we have to think of is to hand it on to our sons burning as brightly as we received it from our forefathers; and a conviction is, I think, forcing itself on the minds of all thinking men who,

Digitized by Google

whether Liberal or Conservative, hold the Imperialist creed, that the lamp of Great Britain cannot be kept alive permanently—even as permanence is counted in mundane things—unless her disjointed Empire is welded together by some closer bond than that which now exists.

Let our readers notice here the salient points of Mr. Dicey's paper. It is obvious he knows nothing, or believes nothing of our Identity. For he talks (1) of the *Finis Britanniæ*, whereas we who know the truth are aware that the British, being Israel, have a never-ending political existence guaranteed to them nationally (2 Sam. vii. 24; Ezek. xxxvii. 26), &c. (2) He believes the day must come when the Empire must be disintegrated. Our faith in our Identity tells us we are to be "a nation and a company of nations" (Gen. xxxv. 11), ever united. Mr. Dicey, it will be seen, declares of our race the following matters, which point to our Identity in the clearest manner, though personally he seems himself to be quite blind to what the circumstances lead, as well as to their final results:—

1. That our existing universal dominion, extending over the four quarters of the globe, is a fact to the consequences of which our British race is "blind." Herein he described Israel (Gen. xxviii. 14; Isa. xlii. 16).

2. That the federation of the disjointed Empire is a necessity of our times, as by covering the globe with "a chain of British states, the advancement of humanity must be promoted." But this is Israel's destiny. As "heir of the world," to bring to it the blessings of Christ (Rom. iv. 13; Dan. vii. 27; Isa. xxvii. 6).

3. That the federation is needful to preserve the British Empire intact, but once confederated, the past history of England will probably prove to be only the "prologue of that of the British Empire." Here again the author described the destiny of Israel which is to be, as God is true—not a disjointed, but a federated colossal Empire in these last days—a nation and a company of nations, all of the Hebrew blood (Gen. xxxv. 11). Let the reader note also that this united British (we say, Israelitish) Empire will be, as Mr. Dicey declares, one in race, language, government, one and indissoluble for purposes of defence; a great political and commercial Zollverein; able to dictate its will in the interests of peace, civilisation, and we may add, of the pure Protestant religion of Jehovah-Jesus. This is nothing more nor less, however, than the promulgation of the grand idea of our Identity, which is presented to us as the outcome of the discovery that we British are the Lost Ten Tribes.

We see that Mr. Dicey is one of our ablest and most important blind witnesses. We trust all our readers will lay his words to heart and see that they have the largest circulation in their power.

Review.

The Coronation Stone, and England's Interest In It. By Mrs. G. Albert Rogers, author of "A Winter in Algeria," &c., &c. With an introduction by the Rev. G. A. Rogers, M.A., Vicar of Christchurch, Dover. (James Nisbet & Co., Berners-street, London). Price 1s. 6d.

MRS. ROGERS has, in the little work just published, said all that should be said, and said it exceedingly well, regarding the Coronation Stone, from an Identity point of view. It is a subject regarding which we have purposely abstained from enlarging in the BANNER, because, though we have long been satisfied that this stone is in truth Jacob's Pillow and Pillar, the very stone the builders rejected at Luz, we have not the means at hand, we believe, for establishing that fact by judicial evidence, such as the courts would receive, and which we consider would alone justify us in insisting on the matter as an *articulus fidei*. If anything would reconcile us to bring forward the subject as one of real support to our Identity, we should give Mrs. Rogers the credit of having placed the matter in such a light that it ought to become a subject of frequent reference and allusion in the BANNER OF ISRAEL. The authoress of the book now before us takes us through the history of the stone from point to point, from the selection of his pillow by Jacob, at Luz, to the present hour when the late Dean of Westminster, its then guardian, declared it is "the one primeval monument which binds together the whole Empire." He admits "its long migrations," that "it is embedded in the heart of the English monarchy, an element of poetic, PATRIARCHAL, heathen times, which, like Araunah's rocky threshing floor in the midst of the Temple of Solomon, carries back our thoughts to races and customs now almost extinct, a link which unites the throne of England with the traditions of Tara and Iona, and connects the charm of our complex civilisation with the forces of our mother earth—the stocks and stones of savage nature." Reading these words, one wonders if Dean Stanley was an Israelite by belief, and considered the stone to be indeed Jacob's Pillow, as we do? We cannot, of course, carry our readers through the whole of Mrs. Roger's excellent account of the history and wanderings of the stone; but we notice some passages in her book which we regard as particularly happy. Such an one is to be found on page 43, *et seq.*, where she compares Joseph's life in Egypt as a miniature of the trials and troubles awaiting his posterity, the House of Joseph, or Israel of the Ten Tribes. She shows that the stone Jacob used as his pillow at Luz, was consecrated and destined to be "God's House" (p. 67); that a stone was previously declared by Jacob to be connected with Joseph (p. 58); that David sung of such stone in Psa. cxviii., associated by tradition with the Top Corner-Stone of Solomon's temple (p. 85), and that there were valid reasons why the Scriptures are silent regarding the fact that such a Stone accompanied the Israelites through the wilderness and into the Land of Promise (pp. 74—79). Mrs. Rogers's remarks on Matt. xxi. 42, 43 are particularly good, as she there shows us (pp. 79—82) that the possession of the Stone was connected by our Lord Himself with—1. A nation; not a scattered people like the Jews, or like the Gentiles. 2. A nation witnessing for God in Christ in place of the Jewish Church. 3. A nation fruitful in works of righteousness. 4. A nation powerful and like a grinding stone, able to crush its enemies; therefore British (and American) Israel. Mrs. Rogers gives us the testimony of tradition, the story of Tea-Tephi, of Jeremiah's commission; and, finally, traces Her Majesty Queen Victoria's pedigree back to one of Zedekiah's daughters mentioned in the prophecy of Jeremiah. We recommend this little work to our readers, and to Israelites in general. We know it will be pronounced to be deeply interesting, and its pages will be read and re-read as time goes on, and we draw nearer to the period when the discoveries connected with Tea-Tephi's opened tomb in Tara may be looked for. To those who take exception to the character of the evidence on which Mrs. Rogers builds her case, we would ask them first to go and look at the coronation stone in Westminster Abbey for themselves; next to consider what Dean Stanley wrote about it as this "whole Empire's primeval monument, binding it together;" and, lastly, to tell us if this Stone be not Jacob's Pillow, God's house, the witness to the tithe paying Church and nation (pp. 70 and 80), what in the name of common sense it can be, and why the kings and queens of England are crowned upon it always?

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—It strikes me, in reading your article of September 14, as it has often done before, that in answering the silly question, *Cui bono*? you have not touched one chord which I have found unanswerable. The question has been put me, "What's the good, if we have the blessings, what matters it whether we are Israel or Gentile?" to which I have replied just this. Wouldn't you rather be an heir than an adopted child? Wouldn't you rather have the blessings by right than by gift? Wouldn't you rather say, "Our Father," and have it literally true than figuratively?" And to these questions I have never found anyone had an answer ready.

I am, dear sir, yours truly,

E. S. H.

Penstone, Lancing, September 24, 1881.

ERRATUM.—Page 400, second column (Mr. Thomson's article), line 1, for "Anglo-Israelism" read "Anglo-Israelites."

Digitized by Google

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.

A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pas or of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt, price 18s., post free 18s. 6d.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages, price 4s.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d. 64 Demy 8vo. pages in wrapper. One dozen copies sent free for a post-office order for 6s. The best Pamphlet to place in the hands of a person unacquainted with the subject.

Where are the Ten Tribes? By WILLIAM GREIG, of Montreal, Canada. Preface by Philo-Israel. Price 6d., by post 7d.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d.

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gates," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d. by post 3d. extra.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

The Bible Atlas. To Illustrate the Old and New Testaments. Price 1s., post free 1s. 1d.

The Banner of Israel. Edited by PHILO-ISRAEL. Monthly parts in stitched wrapper, 7d., by post 8d. Vols. I. and II., 7s. each; Vols. III. and IV., 8s. each.

Israel's Hope and Destiny. A Monthly Magazine for Advocating the Identity of the Lost Ten Tribes with the Anglo-Saxon Race. Editor: D. A. ONSLOW, J.P. Price 2d. monthly. Vol. I., 3s.

PRINTING
OF EVERY DESCRIPTION.

ROBERT BANKS,
STEAM PRINTER, PUBLISHER, AND BOOKBINDER
RACQUET COURT, FLEET STREET.

Books, Sermons, Magazines, Pamphlets, Bill-headings, Estimates sent for Printing or Binding.

384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d. by post 4s.

THE FIRST VOLUME OF ISRAEL'S HOPE AND DESTINY

Edited by DOUGLAS A. ONSLOW, J.P.

This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.

Robert Banks, Racquet-court, Fleet-street, E.C.

Crown 8vo., price 1s.

London: Robert Banks, Racquet-court, Fleet-street.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,
83, FINSBURY PAVEMENT, LONDON, E.C.

"As soft as Downy Pillows are."

NEW
Feather Beds at Half Price
Annual Sale, over 3,000 Beds.

Branches—BOSTON AND LONDON.

Feathers collected from all parts of Lincolnshire.

THE LINCOLNSHIRE BEDDING COMPANY have sold thousands of their Feather Beds during the past few months. The Feathers are specially purified by steam. No chemicals are used.

As an evidence of good faith, all Cheques or Post Office Orders may be post-dated ten days, to ensure proper delivery of the Goods, and the Company guarantee to pay cost of Bed and pay carriage both ways, if the goods are not as described.

The cost of any sized Bed is 1s. per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper, and carriage to any station.

Any sized Bed will be made to order; but the following Beds are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent.

	£ s. d.
The "ROYAL" Double Bed, 6ft. 6in. long by 5ft. wide, 65lbs. in weight; two pillows, one bolster	3 5 0
The "WINDSOR" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 55lbs. in weight; two pillows, one bolster	2 15 0
The "PALACE" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster	2 10 0
The "COTTAGE" Single Bed, 6ft. 6in. long by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster.	2 0 0

Packing and Wrapper free with each Bed.

TESTIMONIAL.

Birmingham.

Mr. T. Smith.—Dear Sir,—Bed, &c., to hand. I am very pleased with it. I could not have got one here under £4 10s. of the size and quality. Shall recommend them everywhere I can.—Yours, &c., J. E. HOWARD.

Prices of Unbleached Calico Slip Cases for Beds, Pillows, Bolsters, Mattresses, &c; also prices of Bed, Pillow, and Bolster Ticks, Chest Protectors, Toilet or Morning Jackets, Dressing Gowns, Skirts, Cushions, Cosies, Vests, &c., sent free on application.

All Orders must be accompanied by Cheque or Post-Office Order, payable to London Agent, Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds or Quilts may be seen. P.O.O.'s payable at Ludgate Circus. Cheques crossed City Bank.

TO BE GIVEN AWAY!
A SELF-REGISTERING THERMOMETER,
WITH ALL BAROMETERS ORDERED BEFORE OCT. 31.

A BAROMETER FOR EVERY HOME!

SPECIAL OFFER
TO THE
Readers of "The Banner of Israel" only.

A GENUINE IMPROVED

"Admiral Fitzroy" Barometer
FOR 21s.!!!
Size 3 ft. 6 in. long by 7 in. wide.

Guaranteed equal to those sold retail at £5 5s.

THE patent having now expired, arrangements have been made to produce these wonderful Barometers at a price never dreamed of by the inventor. It is a well-known fact that Admiral Fitzroy's celebrated Barometers are usually sold at prices ranging from £5 5s. to £21. These really beautiful instruments are fitted in a polished American Ash Case, contain two burnished brass Indicators and full Directions for Use, together with Admiral Fitzroy's special remarks on the Atmosphere and the Use of the Barometer.

In addition to the BAROMETER, there are given a FAHRENHEIT THERMOMETER and a specially prepared STORM GLASS, together with a DIAGRAM of the ATMOSPHERE, all fitted in an elegantly made case, forming a distinguished ornament for any home.

Cheques or P.O Orders may be post-dated ten days, and money will be returned if Goods are not approved.

TESTIMONIAL.

Villa Medina, East Cowes, Dec. 24, 1880.

Dear Sir,—I beg to acknowledge the safe arrival of the Barometer. I think it is very cheap at the price. I have compared it with Barometers supplied to H. M. Service, and find it is quite correct.—Your obedient servant,

Lieut. the Hon. FOLEY C. P. VEREKER, R.N.

Banner of Israel Special Coupon.
OCTOBER, 1881.
Entitles the holder to one "Self-Registering Thermometer," free, on ordering Barometer before Oct. 31, 1881.
THOS. SMITH.

All Orders must be payable to T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, E.C., where specimen Barometers may be seen. P.O.O. payable at Ludgate-circus. Cheques crossed City Bank.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£ s. d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0 1 0
Each additional line	0 0 4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0 1 0
Each additional line	0 0 6
Births, Marriages, and Deaths—four lines	0 1 0

All Advertisements to be sent to ROBERT BANKS, Printer Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 12 6
Three " " " "	0 18 0
Four " " " "	1 3 0
Six " " " "	1 17 6

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

THE GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL:

How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH

OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages. Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL.

Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

A RESUME OF THE SCRIPTURAL

ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. By PHILO-ISRAEL. Price 1d.; 6s. per 100.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL?

An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.

London: Robert Banks, Racquet-court, Fleet-street.

Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS

in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated. By PHILO-ISRAEL.

London: Robert Banks, Racquet-court, Fleet-street.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL;

Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street.

DOT AND DASH SHORTHAND.
23,000TH.

NO curves, twists, or circles whatever; all the characters are straight; no vowel points and yet a complete vowel and figure system. The stiffest and heaviest hand can write it with ease. Post free 6½d.

Mr. H. C. Brooks, Reporter, says, "There can be no doubt about the utility of your Dot and Dash system. As a Reporter, I use it regularly in my practice, and consider that any one may easily attain a speed of 120 words per minute." Post free 6½d. Also,

MNEMONICS, aids to memory, by which anyone may commit Dates, Facts, Names, Figures, Poetry, &c., without the drudgery of repetition. Feats of memory for evening parties fully explained. Why pay five guineas, and sign a bond of secrecy, when a complete course of lessons may be had for fifteenpence! Sent post free, Shorthand, 6½d.; Mnemonics, 1s. 3d.; or the two together, 1s. 6d., by J. J. Noble, Beulah House, Selby, Yorks.

DELICIOUS BREAKFAST LUXURY.—

REAL YARMOUTH BLOATERS are now in season and sent to any part of the kingdom. The quality is now excellent. Box of 100 8s.; do. 50, 5s.; do. 25, 3s. Ham cured herrings same prices, all packages free. See our numerous testimonials. Cheques, P.O.O., or stamps, payable to F. FORDER, Fish Merchant, Great Yarmouth.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY OCT. 19, 1881. [All rights reserved.

Digitized by Google

"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. V. No. 252. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 26, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Confederation of Israel's Empire, Fair Trade, and General Garfield's Death ..	449
The Clifton Conference.—Part I	450
A Summons to Action. By Charles Horner	451
Identity Difficulties Answered.—No. XVI.—Who Were the Lost Sheep of the House of Israel? and Were the Samaritans the Lost Ten Tribes?	451
"The Day of His Preparation"	452
Dr. Bonar's Rules for the Interpretation of Prophecy. By J. Thomson	453
Identity Acrostic. No IV. By Col. M. Beresford	454
Progress in Leamington	454
The Census of Canada	455
Correspondence	455

THE CONFEDERATION OF ISRAEL'S EMPIRE, FAIR TRADE, AND GENERAL GARFIELD'S DEATH.

THERE are many burning questions in these days. "That of the future" (said the *Times*, on September 23, 1881) "lies in the East," and the point where the trouble would arise was indicated as Egypt. "Englishmen," said the journalist, "can never forget that Egypt is to them what it can never be to any other nation. It is to them a great highway to their greatest dependency. England is the great trader along this highway, or waterway; and upon the control of that route the existence of Great Britain as an Empire may be said to depend. English influence in Egypt, this necessity being borne in mind, must be paramount."

Here one sees at a glance the importance of India. The existence of Great Britain (that is, of Israel) depends on India, and keeping the road to India open. Lose that route, and by a blow Israel will be destroyed. But as Israel's continuity as a nation is guaranteed by God Himself, and her continued increase and aggrandisement is also certified by His Word, the consequence seems to follow that we shall never lose our right of way by Egypt; that the British will never part from their great dependency, and that British-Israel's existence will never be in jeopardy for a moment. Egypt is certainly a burning question, but, like all others having reference to Israel, it is a question which has been decided long ago, and that decision has reference solely and wholly to Israel's benefit.

At present there is another question, or rather two questions, arising in the close future, which the Lord, we believe, is going soon to settle. These are (1) the federation of the nation and company of nations—in other words, of the British Empire; and (2) the question which depends on the federation—namely, Free or Fair Trade within the empire, to the exclusion of all foreign nations who will not deal on Free Trade principles. That the British farmer requires such help to set him up again is what some deny. "Lord Combermere," for instance, "thinks that we want nothing but a little more capital and a little more faith—the landlords to find the capital and the farmers the faith. English farmers, he says, stand in the proud position of possessing the best stock in the world. Every country comes to England if it requires the best horses, cattle, or sheep, and this condition of things is entirely owing to the industry and intelligence of the British farmers. If the farmers will only take heart and stick to their tasks, Lord Combermere believes that we may still, notwithstanding foreign importations, beat the whole world, because we have a climate, soil, and knowledge inferior to none."

This, of course, is a reiteration of the old story that finds Israel to be "the head and not the tail, above only and not beneath," the Gentile nations. But it does not satisfy a rising party in our midst, who insist upon it that Free Trade, as at present defined and practised, is liberty for Gentile nations to sell their products free of duty in England, while they take care to prohibit the entry of English goods into their respective lands by heavy import dues in furtherance of their policy of "Protection." This is held to be not free trade, but fettered trade, and hence a great cry is rising for Fair Trade, which shall retaliate on those nations who will not deal with us on really "Free Trade" principles, by placing on their exportations to us a heavy tax at our ports, combined with an imperial fiscal and custom union throughout the British Empire on the basis of universal Free Trade.

A manifesto and programme to this effect has been published in most papers, headed "Justice to Labour," "The National League for the Unification and Consolidation of the Empire, the Preservation of our Home Industries, and the Assurance to our National Labour of Fair Competition in the Markets in the World." An American paper, the *Titusville (Pa.) Herald*, has lately been writing on this subject; and as the view expressed by our American contemporary puts the matter clearly, we propose to place the quotation in question before our readers, that they may see how close confederation is to us, Manasseh being our witness. The writer in the *Titusville Herald* said:—

The present agitation in England for "Fair Trade" in lieu of "Free Trade," is a matter which concerns Americans very closely, as there is no doubt whatever the English are on the eve of becoming Protectionists. Few Americans are aware that, with the exception of tea, wine, spirits, and tobacco, every article, manufactured or not, is admitted free to Great Britain, and in consequence America can beat the English in their own market in corn, beef, wheat, &c. The staples of this country—cotton, tobacco, wheat,

pork, petroleum, and so forth—are all exported to England in yearly increasing quantities, and it is worth while to consider what would be the position of this country if a discriminating duty was levied in England against produce coming from the United States. The proposition which finds most favour in England is not so much a Protectionist tariff, but a "confederation of all the British colonies," with whom there shall be absolute free trade as between themselves, with a duty on all countries outside this circle. We cannot question that Canada could send all the wheat England wants, Australia all the meat, India all the cotton and some tobacco, provided they were protected from outside competition. Some of the articles, such as cotton and tobacco, might not be as good at first, but the wheat and meat would be the best in the world. There is no more difficulty in shipping dead meat from Australia now than there is from Boston, and the journey can be done, "all sea," in thirty-eight days, and will be performed in less. With Australia, India, Canada, the West Indies, &c., taking English manufactures exclusively, England could afford to pay her people better wages than now, and the enhanced price for provisions could be easily borne. England's enormous reserve capital, estimated by the *Statist* at 1,000,000,000 dollars, and machinery would enable her to equal, if not beat, the world on even terms. It is plain that she can afford no longer to be handcuffed with duties of from 40 to 90 per cent on her productions, and admit the natural produce of other lands free. France and America have made giant strides under Protection. England last year imported £130,000,000 more than she exported. England is awaking to the fact that the only way to secure her share of the world's trade is to levy a duty against those countries which do the same to her. In private commerce it would have been done long ago. And how are we to retaliate? We can put an export duty on raw material, such as cotton, and ruin our trade. We cannot well tax English manufactures higher; and if we did, the amount is so small comparatively that it wouldn't matter except in steel rails. But the question then remains, would the Western farmer, the Southern cotton grower, the Chicago packer, and the tobacco States, stand quietly by and see themselves ruined? For what! to foster New England factories. Of course, as long as Great Britain will stand this one-sided trade we are quite right to stick to it; but when English papers like the *Nineteenth Century* advocate a change, we may be sure one is not very far off. According to the report of the United States Consul at Manchester—and his assertions are substantiated by scientific men and manufacturers—the English climate alone will always give England a superiority over us in the manufacture of fine cotton, woollen, and silk goods. The same applies to France. Her climate gives her equal advantages. Much has been said against the impossibility of a confederation of the English colonies. But while there are difficulties in the way of this, as all other great undertakings, it is well to remember that England has accomplished national undertakings surrounded by far greater difficulties than this is.

With the questions raised by the proposed National League in Great Britain, we shall not at present concern ourselves. It is clear that the federation of the empire is to be brought about in some way, and it may be that motives of self-preservation and retaliation for the vexatious restrictions placed on trade by foreign Powers, may lead the Anglo-Saxon British folk to confederate in self-defence, and thus fulfil the prophecy, "a nation and a company of nations shall be of thee." It is a sign of the rapid close of the present dispensation that this and the other burning questions of the day should be pressing for decision.

It is a sign of the termination of the dispensation, also, that the two great Israelite nations, Ephraim and Manasseh, are being drawn together at this time in the bonds of love and amity. The death of the late President J. Abram Garfield has been (as one writes to us) "the sacrifice to draw together the two great branches of the Anglo-Saxon race." All "great works," he adds, "necessitate and spring out of some sacrifice." The painful one which caused two nations, united in grief, to stand together on September 26, 1881, about the bier of an honoured and lamented chief, will bring about, he thinks, the union of the now separated but kindred nations. We hardly dare to entertain this glorious hope. But with God all things are possible; and if He has intended by the mysterious providence which sent General Garfield to an honoured grave by the vile hand of a cowardly assassin, to cement the bonds which unite Ephraim with Manasseh, then we shall be prepared to say that the President of the United States has lost his life in a noble cause, and that by his untimely death he has given vitality to the promises of God, and to the world its Heir (Rom. iv. 13; Dan. vii. 22—27).

THE CLIFTON CONFERENCE.

PART I.

On October 4 and 5, 1881, the nineteenth annual meeting of the Clifton Conference took place, under the presidency of the Rev. James Ormiston, M.A., vicar of St. Mary-le-Port, Bristol. Crowds attended the meetings, and the subjects which occupied them were "The Priesthood of Christ," and "The Priesthood of His People." Much was elicited from the various speakers which was exceedingly beautiful, very true, Christ-honouring, and edifying to the large numbers of the believers in the Lord who each morning and evening attended to take part in these mighty gatherings. Much prayer was offered by the brethren, and praise went up on high for mercies past and mercies present, with supplication for spiritual gifts looked for and yet to come. For these things we desire to record our thanks.

There were, however, we confess, some jarring notes throughout the Conference which faithfulness demands that we should notice, in the hope that ere the next Conference is convened a remedy may be found, and the proceedings be more in conformity with what we are sure is God's will in such a matter. Prayer was offered for the outpouring of the Holy Spirit on those assembled; for the afflicted, whose cases were specially named as desiring it; but no supplication went up, alas!—as far as we are aware—to the throne of grace above for Her Majesty the Queen of England, for the royal family, for the Parliament of this now sadly harassed country, for our Government, or for the Anglo-Saxon race at large. The Lord's Prayer was not once recited, though the convener was a clergyman of the Church of England. The only truly national blessing connected with the outpouring of the Spirit, which the Word of God promises to mankind at large, was not so much as once alluded to, and the House of Israel, to whom alone the Scriptures declare that transcendant blessing shall accrue, was not even mentioned. Its existence was ignored, and no petition went up to God that He would be pleased to restore them to His favour, and, with the Jews, speedily to reinstate them in their own land, according to His promise to our forefathers and their seed for ever. Even the Jews, as we know (Banner, vol. iv., page 512), do not forget their brethren of the House of Israel; but perpetually remind our God that He has engaged they shall be found and be restored to favour. All this was forgotten by the Clifton Conference, and the only petitions put up were for the individual blessings required by the worshippers then and there present (the sick and needy named excepted); but the wants of the city of Bristol were ignored, those of the United Kingdom and its Sovereign were not mentioned, and the idea of asking the stupendous blessings God promised to the Anglo-Saxon race as Israel (or even to Israel, independent of the Anglo-Saxon races) was as much passed by as if the Bible were utterly silent on that point, and nothing had ever been written there upon the subject. Surely here was an error! Mr. Wright (of the Müller Orphanages), in his address on the evening of October 5, drew attention to some of the singular omissions we have indicated, and told his audience that they had not prayed for their Queen, her family, their Government or Parliament; and surely it was also an omission, we say, which no assembly of the kind should ever have made, that they should coldly have neglected their sadly sinning nation's case, and failed to ask for it that blessing which would have constituted them God's people and He their God. They never asked the Lord to write His laws upon their

nation's heart, or to put them in their mind; to bring about the state of things described in Heb. viii. 10—12, when the people's sins and iniquities He said He would never remember more, and "all should know Him, from the least of them to the greatest of them." Why did not the Clifton Conference pray for this? They believe in "spiritual Israel" to a man! Did they not think the spiritual blessings God guaranteed to give the House of Israel worth begging for *the British nation?* We asked a worshipper at the Conference how she accounted for this strange neglect, and she gave us this wise answer, "The Conference did not believe the British are Israel. As there is, therefore, no warrant for any other race to expect these blessings, the Conference could not and did not pray for the national gifts in question, which can only be had for asking by *the lileral Israel.*" Here, then, was proof how terrible a loss the nation sustained by the ignorance of the Conference on this vital point.

This nation, being Israel, is entitled to certain immensely important benedictions of a spiritual character, which can only be had nationally by the whole race, or by the intercession of faithful individuals of that race pleading with Him who said "He would be inquired of *by the House of Israel* to do it for them" (Ezek. xxxvi. 37). The Clifton Conference had a golden opportunity of obtaining for the whole Anglo-Saxon races the magnificent boons described in Jer. xxxi. 33, 34; but being ignorant of the facts, refusing to believe the evidence adduced in favour of our Identity, they deliberately abstained from asking for the national outpouring of God's Holy Spirit upon their fellow countrymen, preferring rather to obtain it for the 1,000 or 1,200 men and women within the walls of the hall where they were assembled, and expressing plainly, even of them, very grave doubts that not all of them were saved souls, or sure of eternal life through faith in the blessed Saviour of the world. Men ask us, "*Cui bono?*" We say that the Clifton Conference missed the promised *bonum* for the Empire by lack of faith in the promises of God to Israel, and by wilful refusal to credit the testimony God has furnished to all minds, reasonably exercised, that this nation is in very truth Lost Israel, God's heritage and inheritance. Having noticed a defect, let it be ours henceforth to dilate on the bright jewels of Scriptural truth we gathered at the Conference, and refer in the briefest manner also to the excellent sermon preached at the termination of the proceedings to the assembled brethren by the Rev. Talbot Greaves, the new vicar of Clifton, in the Hensman Memorial Church on the morning of October 6.

(*To be continued.*)

A SUMMONS TO ACTION.

To Israel in Britain and far-off.

MY FRIENDS,—From the signs which have been evident to me during the past few months, it is manifest the Spirit of the Lord is greatly stirring our hearts to spread the glorious cause it is our mighty privilege to advocate. There is a powerful feeling existing that some grand and effective work ought to be done, and at once. This phenomenon has shown itself not only amongst those who are to the fore in humbly working for God's glory, but in all of Israel, near and far off. With the solemn conviction that the motive power is Divine, I, therefore, feel it to be our bounden duty to press forward the work by every means at command. We must not rest until the United Empire actually rings with the good news that ISRAEL IS FOUND. The masses must be made to understand how great a force has been kindled in our midst by Christ our coming King. Every town and village must have the intelligence carried to them, until the theme has roused a common interest. Then at length will the Press be forced to notice the movement; then will the Houses of the Legislature be compelled to acknowledge it, and the Government of the day unable to disregard it. For it must come to this, that the whole nation shall perceive in this new thing the hand of the living God. The times demand it. The truth of Christianity is often openly rejected and preached against, while the Divine source of the Bible remains no longer unquestioned. Major and minor forms of violence are in our land, rending the heart by their sickening details—and these things existing in the nineteenth century! Plainly the time has come for this iniquity to have an end. The mind of the better part of the nation is made up to get these evils out of the land by the power of God. Therefore, O Israel, here, in the colonies, and in the United States, I implore you one and all to see to this matter. Take the powerful weapon in your hands which the discovery of your ancestry has given you. Gather and organise yourselves, discipline your forces. Have your prayer and other meetings, taking counsel together as to ways of action. Get your badges, and, if need be, your banners. But hasten on, I beseech you, stagnate—never!

As far as the London organisation is concerned, we are resolved, with the Lord's help, to do our utmost. We desire to undertake many things. First and foremost, we wish our lecturers to occupy the largest halls of the chief cities in every county during the Winter and following Spring; likewise to arrange a special MISSION to reach the great working population in our industrial centres. The programme may be thought ambitious, but we devoutly pray we may see it accomplished. To carry on a campaign on this scale considerable funds to defray indispensable expenses are necessary. We invoke your assistance. Aid us, however, in some way. This is the great loom of God in which all can labour, and *know* they are urging forward a majestically great national movement—a movement the outcome of which will be the manifestations of the sons of God, the uprising of a holy priesthood—EVEN ISRAEL.

CHARLES HORNER.

October 12.

IDENTITY DIFFICULTIES ANSWERED.—NO. XVI.

(*Continued from page* 326.)

WHO WERE THE LOST SHEEP OF THE HOUSE OF ISRAEL? AND WERE THE SAMARITANS THE LOST TEN TRIBES?

A CORRESPONDENT who, being a strong opponent, desires to maintain the argument that the Ten Tribes returned with the Two from Babylon, and were also guilty, with the Two, of the crucifixion of the Lord, has in pursuance of his contention maintained that the Ten Tribes were, in part, the "Samaritans" of our Lord's time, because in Matt. x. 5, 6, He directed His apostles to go "not in the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the House of Israel." The "lost sheep," he maintains, were the Jews, those who, as seen by Acts xiii. 46, refused the Gospel message. He argues that as the Samaritans were not Gentiles, but distinguished from them in Matt. x. 5, and were not Jews, they must have been the Ten Lost Tribes. He thinks John iv. 7, 9, 12, 20, confirms this view, because the woman of Samaria accepted and preached Christ in her native town, and "the Samaritans called Jacob their father, also worshipped in the neighbouring mountain" (John iv. 12—20). Here then we have two questions put before us. One an ethnic, the other a question of criticism; the first, who the Samaritans of our Lord's time were by origin; the second, whether when the Saviour spoke of the "lost sheep of the House of Israel" He intended to point to the Jews, or to the (Lost) Ten Tribes.

We purpose to discuss the ethnic question first. Our opponent considers the Samaritans of our Lord's day were descendants of the Ten Tribes, who having returned, settled there, and that therefore the woman of Samaria spoke of Jacob as her people's father; also of Mount Gerizim as the proper place

for worship, and finally accepted Christ. (We are thankful for the acknowledgment that the Ten Tribes were expected to become Christians!) This introduces a previous question. What evidence is there that any of the Ten Tribes returned with the Two from Babylon? There is, as we have already shown, absolutely none (see p. 325, vol. v., and p. 176, vol. iii.). There is not a shadow of a shade, not a scintilla of proof to support this pure invention of the opponent's brain. But even if we may (for the sake of argument), allow that the Ten Tribes, or some of them, did return from Babylon with the Two, what proof is there that they settled in Samaria? What that any individual of *that* race was known in our Lord's time as the ἀλλογενὴς, stranger, or alien? (Luke xvii. 18). There is none! On the contrary, we know who were in Samaria when the Two Tribes returned from Babylon (B.C. 536), because Ezra iv. 7—16 tells us distinctly that they were pure heathen and Gentiles from Babylonia, Elam, and Central Asia. These were never dispossessed of their land, or the latter handed over to the new comers. We, therefore, conclude that our opponent is utterly wrong in supposing the Samaritan "aliens" of our Lord's day were the *Lo-Ammi* Ten-Tribed men returned, and in possession of their own land again; and that as Samaritans they took part in the crucifixion, so as to bring home the crime to the Ten Tribes. But we maintain, on grounds already stated in this journal (vol. iv. pp. 182 and 379), that the Samaritans were rank Gentiles, not Israelites at all, not Lo-Ammi, but "Goim," like the rest of the inhabitants of the earth, in whose "way" the apostles were forbidden to enter. It may be asked why in Matt. x. 5 the Samaritans, if mere Gentiles, were apparently distinguished from them in our Lord's instructions? We think the reply is furnished in the "Revised Version." The prohibition was, "Go not into *any* WAY of the Gentiles, enter not into *any* city of the Samaritans." "The *way*" of the Gentiles generally was prohibited; the cities of the Samaritans were (because in the close vicinity), especially and particularly prohibited. The Gospel was not for them. "Rather go," said the Lord, "to the lost sheep of the House of Israel." Archbishop Trench's note on Luke x. 30—37, on p. 316, 12th ed., should be consulted as to the *Gentile* origin and character of the Samaritans in our Lord's time. He utterly discredits our opponent's idea that the Samaritans were of Jewish or Hebrew origin, but says they were pure heathens or Gentiles in descent. The reply is crushing and conclusive.

But what did our Lord mean when He instructed His apostles to take the Gospel "to the lost sheep of the House of Israel"? Was He alluding to the obstinate Jews as "lost sheep"? (Acts xiii. 46), or was the case of the outcast, absent, *Lo-Ammi*, wandering, "lost" ones of Ezek. xxxiv. 4—6, 11, 16, and Jer. l. 6, 17, in His mind? We believe our Lord was referring to the outcast, Lo-Ammi, wandering House of Joseph then in the neighbourhood of Palestine in Asia Minor (1 Peter i. 1), perhaps in and about the Sea of Galilee, and in the land of Gilead, but not to the men of Judah, or the Jews, who were in no sense "lost" when the words were spoken. They were not then outcasted, but they were present in the land; their day of grace was not then over; and Christ having come to His own, His own had not then as yet refused Him, and so constituted themselves "lost" sheep of the House of Israel. The word "lost" had up to that date always in God's Word been associated with the Ten Tribes, was so applied by St. Peter in his 1st Epistle (ii. 25), and was used again by our Lord in Matt. xv. 24. When addressing His disciples He told them, as a reason why He would not send the Syro-Phœnician woman away unblessed, that "He was not sent but unto the lost sheep of the House of Israel." The reply had no point if He meant the Jews, but if the sufferer before Him was a Ten-Tribed outcast (actually, or in figure), the words were indeed the very ones applicable to the case.

Our opponent desires to maintain the old objection, that Israel of the House of Joseph was never "lost," since James (in chap. i. 1) speaks of the Twelve Tribes (and therefore inclusively of the Ten) as extant in his day. This is true; but the Ten Tribes were in St. James's day penally banished from home, and therefore were properly described as "lost" to God's favour then; and afterwards, from A.D. 400, they became literally "lost," as a nation, and "lost" in all ways, or our opponent could, of course, put his finger on the race to-day (in spite of the Jews' disclaimer), and so at once disprove our Anglo-Israelite demands for the British folk, by maintaining for the Ten Tribes a proveable *alibi*. This he cannot do. Our adversary considers ours "delusive doctrines," "not warranted or borne out in Scripture." But we claim to have shown that God's Word corroborates our argument; that prophecy and the Gospel, history, geography, philology, chronology, ethnic science, physiology, and even craniology, support it; and under these circumstances we do not think our opponent's doubts regarding the ethnic origin of the Samaritans, or as respects the meaning of our Lord's words in Matt. x. 6, will do our cause much harm. At any rate we ask our readers to decide.

(*To be continued.*)

"THE DAY OF HIS PREPARATION."

"His preparation." Whose? "Jehovah's!" "The day of His preparation." What does that signify? The period, epoch, time when the Lord is preparing to execute His vengeance, and several such "days of His preparation" have already come and gone. When Noah preached for 120 years to a deriding, mocking, world of sinners, that was "the day of His preparation" for the destruction of them all by water! The Lord waited to be gracious all that time; but it was the day of His preparation for the wrath to come, which finally burst upon the impenitent antediluvian race, and destroyed them every one! It was "the day of His preparation," too, when the long-suffering of God waited in the days of Lot to see if the wicked residents of those abominable cities of the plain would repent or not, ere the vengeance by fire fell on them from the great God on High, and burnt them all up without exception. But there is another horror yet to come upon the reprobate, incorrigible Gentile inhabitants of "the earth," and this one God's Word tells us will be even worse than those that have preceded it. This coming convulsion is an "earthquake such as was not since men were upon the earth so mighty an earthquake so great" (Rev. xvi. 18). It is to be an earthquake, political, probably also, an earthquake material, and physical as well; a terror, a woe and catastrophe utterly unparalleled among men, beyond all imagination terrible and awful, representing the day of vengeance of our God. It is the day spoken of in God's Word with such solemnity in Isa. xiii. 9; lxi. 2; xxxiv. 8. It is "the year of recompenses for the controversy of Zion," and is God's retaliation on the Gentile nations of the earth for their ill-treatment of God's people, and for their faithless conduct towards Himself, the Lord Jehovah. But this vengeance has not fallen yet on the apostate world. God waits still to be gracious. The set time has not yet arrived. But it is revealed to Israel, though to the doomed nations themselves it is not made known, that in A.D. 1881·6 (May, next year) the day of their grace will have reached its termination, and at any moment then the vengeance may fall, the Divine indignation may be poured out, even all His fierce anger, and the fire of His jealousy may be kindled to their utter undoing (Zeph. iii. 8). Such being the case, the present moment is the Lord's "day of His preparation" for the coming woe. "Now is the accepted time, now is the day of salvation" for the unfaithful "earth;" and until the last moment of the last hour of this "day of His preparation" is

exhausted, there is mercy still for "the inhabitants of the earth."

What sign has the Lord given us as His people, whereby to know that the crisis is approaching, and that this is indeed the "day of His preparation," of which we have been speaking? The passage in Nahum ii., which we have quoted, tells us. What says the Word of God? (ver. 3—5). "The chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets; they shall justle one against another in the broad ways. They shall seem like torches; they shall run like the lightnings." Here then is the SIGN. The chariots propelled by fire, running with lightning speed, "raging" in the broad ways, justling one against another at the stations, and on the lines; shunting hither, backing thither, roaring past one in the dark like flames of fire, shaking the very earth in their raging passage; chariots of fire, literal torch-like vehicles; these are the very terms used by the prophet describing literally the modern railway trains of the present day. This day of grace, A.D. 1881—so immediately before the dreaded epoch expected to arrive next year, is the time indicated. What language could more clearly describe our express fast trains "rushing like the lightnings," blazing like burning "torches" and "raging" on the broad railway lines and stations, where any day or night our readers can verify the prophet's words, and find they are literally true to day.

But when we see these fulfilments, and when we travel by our modern chariots of fire, seated in the justling, raging, torch-like express trains of the present day, what lesson does our God mean us to learn by the experience? Surely this, that these things are a "sign" that we are living in "the day of His preparation." Never till within fifty years of the present date have men invented the fire-driven, justling, lightning-speeded chariots, which the prophet saw in his vision, and this he tells us should be realised in "the day of Jehovah's preparation." That "day," then, is now. The day of wrath, therefore, is at hand. "Every time a train of carriages goes by like the lightnings it says to us, "The day of His preparation has come." Every time the engine whistles it says in thunder tones, "The day of God is at hand." The day of wrath! who shall be able to stand! This sign, given us by Nahum, corresponds with Daniel's warning that in "the time of the end many shall run to and fro, and knowledge shall be increased" (Dan. xii. 4). The railway train is God's warning to the world, and His welcome sign and message to Israel, that the "day of His preparation" for the terrible woe is at the doors, and that day, oh, joyous thought, is synchronous with Israel's deliverance; with the return of Israel and Judah to their land; and with the ushering in of events and times leading straight to the second advent of the Lord.

We have in the above thoughts quoted from a tract published in America, entitled, "A Sign of the Day of God." We do not approve of all the paper contains, but the ideas for which we are indebted to it we have presented to our readers in the above. The concluding sentences of the author of this leaflet are remarkable, and we transfer them to our columns for their consideration:—

> Yes, it is the day of His preparation, and He is using these instrumentalities in preparing the world for the harvest of the great day. The men of business think the cars a good thing because they can make a gain out of them; the politician, because they aid him in His work; and the pleasure-seeker, because they contribute to his enjoyment. God and His Word of prophecy are not thought of. But the Lord designs them not only as signs of the end, but to be used in speeding on a final message of warning to the world.
>
> There are other signs, too, which seem to indicate the same thing.
>
> There have been signs in the sun, and in the moon, and in the stars, and upon the earth everywhere. For nearly forty years hundreds of men have been proclaiming the coming of the Lord nigh at hand. Thousands of tons of books and tracts have been scattered all over the world. Multitudes are looking for Jesus soon to come in the clouds of heaven. The world has been warned.

Reader, it is a solemn thought that even the railways of our present day bear upon our Israelitish origin. For they are God's testimony to us by the mouth of our prophet Nahum that in these the latter days, when He is making His "preparation" for the coming vengeance and outpouring of the "indignation" on the nations of the earth, He certifies to us by these locomotives, and by the rapid travelling they enable us to enjoy, that the Lord is at hand, that the day of His vengeance cometh, cruel, both with wrath and fierce anger; the year of recompenses for the controversy of Zion; and that the restoration of the banished Houses of Israel and Judah approaches to the glory of God, when the new heavens and the new earth wherein dwelleth righteousness will be constituted for the regenerated, sanctified, glorified sons of the living God, His people, the children of Israel (Hosea i. 10).

DR. BONAR'S RULES FOR THE INTERPRETATION OF PROPHECY.

By J. THOMSON.

PART I.

AMONG the readers of the BANNER who have perused the "blind evidence" gleaned from the Rev. H. Bonar's "Prophetical Landmarks," there will most likely be many who have not, and may never see that work, while all will be at a loss to understand how so eminent a theologian, and one who has generally written so well on prophecy, should have failed to discover the Identity of the British race with the Lost House of Israel. In order that the series may be complete in this volume of the BANNER, and so handy for future reference, and that Dr. Bonar may plainly speak for himself—giving a reason for his belief—we now adduce his rules for the right interpretation of prophecy, and we fearlessly appeal to the unbiassed judgment of every one whether, if fairly applied, they will not fully confirm the views entertained by convinced Anglo-Israelites.

Dr. Bonar pleads, as we do, for the literal fulfilment of prophecy. His chapter xiii., on "Israel," is a splendid repository of arguments against the "spiritualising" mode of explaining away God's holy Word until it becomes an inextricable "maze," a mass of inconsistencies and contradictions wonderful to think of. But holding the opinion that prophecy is to receive a literal fulfilment in the future history of the *Jews*, as they are now known, Dr. Bonar, also, himself falls into many difficulties, and fails to make Scripture consistent in some of its plainest statements; and this, in our opinion, arises from his failing to see properly the distinction clearly made in Scripture between the two houses, families, or nations (as they are variously designated) of Judah and Israel. This distinction is really the key to the Bible; without it we can make little or nothing of the prophecies, and barely half understand the wonderful history of the Hebrews, as it is recorded for our instruction in Scripture. "Up to this hour," says Dr. Bonar, "everything respecting Israel has been literally accomplished. Nothing in what has hitherto occurred in their strange history gives the slightest countenance to the figurative interpretations for which some so strenuously contend. Israel has been literally expelled from Canaan, but he is only to be figuratively restored! He has been literally scattered among the nations, but he is only to be figuratively gathered! And all this is gravely asserted upon New Testament principles, in the name of Christ and His apostles. What can a Jew think of Christianity after this? . . . . Why, if there has been a literal curse, is the literal blessing to be denied? It is foolish to answer, as many do, 'The spiritual blessing is far richer,' why, then, contend about blessings of meaner value? Why? But just

because God has revealed them; because, as God has been dishonoured by Israel's being an outcast from the land of promise, so He will be honoured by their peaceful settlement again, because, as He was glorified in leading up Israel, His 'firstborn,' out of Egypt from the tyranny of Pharoah, through the wilderness into Canaan, so we believe He designs to glorify Himself by a second exodus, and a second establishment in the land given to Abraham and his seed; because, as He magnified His Name and power in the sight of the heathen by bringing His people out from Babylon, after seventy years' captivity, so we believe He will magnify that Name again by leading them out of Babylon the great, and planting them in their ancient possessions, to inherit them for ever—never to be disturbed by the enemy—never to hear the voice of war again. For it is written, 'I will make thee an eternal excellency, the joy of many generations; thy people shall be all righteous, they shall inherit the land for ever' (Isa. lx. 15, 21). The people thus restored are to be called by a new name, *Hephzibah*, and the land also by a new name, *Beulah*; their King is to be the Prince of Peace, and the name of their city from thenceforth is to be *Jehovah-Shammah*, 'The Lord is there' (Isa. lxii. 4; Ezek. xxxvii. 25, xlviii. 35)" (Prophetical Landmarks, pp. 313—315).

There is much in this quotation with which we cordially agree, and for it and all his valuable, though "blind," testimony, Dr. Bonar deserves our warmest thanks. Besides the general principles on which he contends "for the literal interpretation of the prophecies regarding Israel," Dr. Bonar gives several more, which we now propose quoting, with some little condensation, as "they may perhaps serve as a guide to some in threading their way through the vast variety of such predictions with which the Old Testament abounds."

I.—"In those passages where Jew and Gentile are spoken of together, and either compared or contrasted, the prophecy regards the literal Israel. If not, then what does the term *Gentile* mean? If in such passages Israel means the Christian Church, then the most obvious absurdities and incongruities would ensue. Many a prophecy would, in this way, be stripped, not merely of its peculiar meaning, but of all meaning together. The different circumstances of Jew and Gentile, the contrast between them, the relation the one bears to the other, the influence which the one is to exert upon the other, are very frequently alluded to and dwelt upon in prophecy; and keeping these things in view, the passages are plain, their connection clear, their interpretation natural. Deny this; make Zion or Israel to mean the Church of Christ, and whole chapters are either one mass of confusion, or, from beginning to end, a monotonous repetition of one single idea. See Isa. xlix. 22, lx. 3, lxii. 2."

II.—"In those passages which preserve the well-known distinction between Judah and Israel, or Judah and Ephraim, we must interpret Israel, Zion, &c., literally, of the Jewish nation, or Church, or land, or city; otherwise we introduce most unmeaning names, and inappropriate figures. As, for instance, Zech. ix. 13, 'When I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece,' &c. See also Isa. xi. 12, 13; Jer. xxx. 3."

In this rule which he gives, Dr. Bonar mentions "the well-known distinction between Judah and Israel," which above we have asserted he is ignorant of. And so he is, as *we* understand it; or we cannot make out any meaning, not only in the words we have just quoted, but also in many other pages of his "Prophetical Landmarks." For how can we understand the passage he has just quoted from Zechariah to mean the "*Jewish* nation, or Church"? The point in dispute between us is, what constitutes the Jewish nation? *We* say it does not *now*, nor *ever did*, since the beginning of Rehoboam's reign, include more than two out of the Twelve Tribes—*i.e*, one sixth, which made up the whole *Hebrew* nation. Where then are the Ten? we ask. "Oh, among the Jews," we imagine Dr. Bonar, and others who think with him, would reply; which answer (as has been shown over and over again) only lands those who adopt it in a labyrinth of difficulty, contradictions, and incongruities most perplexing.

III.—"When the unfulfilled prophecy is the carrying on, or conclusion of one chain, the first part of which has been literally fulfilled, or is literally fulfilling before our eyes. If, in the first part of a prophecy Israel just means Israel, of course, in the latter part, onward to the end, it must mean the same. See Jer. xxx., xxxi."

We should have been heartily glad had the reverend doctor expounded these two chapters for our edification. We know something of the pretty confusion, stammering, half-and-half sort of explaining away the plainest words which many flounder in, who attempt an exposition of these chapters on the usually accepted principles of interpretation; and we wonder whether Dr. Bonar would, in making such an attempt, really stand fast by the application of his own principle, as above expressed. We fear he would not. We fear he would want us to believe that in these passages Israel meant the *Jews*, and that the *Jews* are the only people whose history is therein predicted. Why he did not refer his readers also to Jer. xxxiii. we do not know. Would it be uncharitable in us if we were to think that possibly he felt a difficulty about verses 20—26? or that he thought none of his readers would ever imagine that chapter xxxiii. was an amplification, or confirmation of the prophecy contained in chapters xxx. and xxxi., and that, consequently, there was no need for referring to it.

(*To be continued.*)

IDENTITY ACROSTIC.—No. IV.

By Col. M. Beresford.

THE First the Second once adorned,
And shall again, as we are warned;
To pray for this we are commanded,
God tells us it should be demanded.

By Lord Lieutenant of each county named,
Not always for discriminating justice famed.

To wash in Jordan he the order gave,
And Naaman's leprosy to Gehazi clave.

Twice served for; her seed the birthright own,
And, God be praised, ere long they shall be known.

Cui bono? How can you point out to me
There is of this a scrap in our Identity?

Generic term: a wandering, hardy race,
From whom ourselves a clear descent may trace.

Here Noah once more beheld the deluged earth
When saved creation took its second birth.

One of the Two that are not of the Ten,
And did not farm the land like other men.

A judge of Israel, of the tribe of Zebulun,
Who judged ten years and died at Ajalon.

When Abram dwelt in Hebron, 'twas here he pitched his tent
(Till then, in simple brotherhood, with Lot he daily went).

PROGRESS IN LEAMINGTON.—We are glad to notice the life and vitality the Leamington Association is manifesting at the present time. The following prospectus issued by the friends there is worthy of all praise, and will be adopted, we hope, by other Israelite bodies in the provinces. Five lectures will be delivered in Leamington in as many months, commencing with September 28, 1881, and we are glad to see Mr. T. A. N. Chase, the respected and zealous secretary (lately a member of the Madras Civil Service, by the way), has undertaken two, one on "Identifications," the other on "The Bride." Surgeon-General Ranking and Major Nickle, both officers lately serving in the Madras Presidency, have two interesting subjects assigned to them. But Mr. Cunnew has probably the most acceptable with the general public—namely, "The Characteristics of the Three Grand Races of Mankind in Relation to Israel." This will, of course, deal with the ethnic problems bearing on our Identity, and cannot fail to be attractive. We are glad to see that two ladies still remain on the Executive Committee of the Society, and that the list is headed (as it should be) by the name of one of the honoured shepherds of Israel.

Digitized by Google

CENSUS OF CANADA.

THE following is the official unrevised statement of the population of Canada at the census recently taken, compared with preceding censuses:—

	Population. 1861.	1871.	Increase.	Percentage.
Prince Edward Island	80,857	94,021	13,164	16·2
Nova Scotia	330,857	387,800	56,943	17·2
New Brunswick	252,047	285,594	33,547	13·3
Quebec	1,111,566	1,191,516	79,950	7·2
Ontario	1,396,091	1,620,851	224,760	16·1
Manitoba (former limits)	—	12,728	—	—
British Columbia (including Indians), estimated	—	33,586	—	—
Territories and Manitoba Extension (Indians included), estimated	—	60,500	—	—
Total		3,686,596		

	Population. 1881.	Increase.	Percentage.
Prince Edward Island	108,928	14,907	15·85
Nova Scotia	440,585	52,785	13·61
New Brunswick	321,129	35,535	12 44
Quebec	1,358,469	166,953	14·01
Ontario	1,913,460	292,609	18·05
Manitoba (former limits)	49,509	36,781	289·00
British Columbia (including Indians), estimated	60,000	26,414	78·64
Territories and Manitoba Extension (Indians included), estimated	100,000	39,500	65·28
Total	4,352,080	665,484	18·05

The above was published in London on August 18, 1881.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—"Lo, the people shall dwell alone, and shall not be reckoned among the nations. Verily, My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations," as witness enclosed article from *Daily Telegraph*, of August 20. "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass," as witness the following extract from Montgomery's lines "To Britain," dated October 10, 1816:—

"I love thee when I hear thy voice,
Bid a despairing world rejoice,
And loud from shore to shore proclaim,
In every tongue, Messiah's Name;
That Name, at which, from sea to sea,
All nations yet shall bow the knee.
So may thy wealth and power increase;
So may thy people dwell in peace;
On thee the Almighty's glory rest,
And all the world in thee be blest."

I am, yours truly, H. S. ICKE.

NOTE BY THE EDITOR.—The article Mr. Icke encloses is too long to transfer to these pages. But the following extract from it will show the character of the *Daily Telegraph's* aspirations regarding Israel's Sabbath. The journalist would, if he could, abolish it and introduce into England the Continental Sunday. Thank God the observance of the Sabbath, according to the Lord's command, is tied to Israel, and our journalists are as likely to have it abolished as they are to get rid of God's own authority, guiding, ruling, and directing Israel. The extract is as follows:—

"The dulness of the British Sunday, simply tiresome to the native-born Londoner, exercises an absolutely crushing effect upon the spirits of the French or German tourist whom an adverse destiny has doomed to spend the Sabbath in town. He finds himself sternly prohibited by the 'custom of the country' from all manner of indoor sight-seeing, no matter how innocent or instructive. He may not even eat and drink at his own good will and pleasure, but only within certain time-limits prescribed by ultra-Puritanical statutes. Every pleasure-resort is closed to him, alike by day and by night. He may not feast his eyes upon a Turner or a Landseer at South Kensington, or upon a genuine mummy in Great Russell-street. He is given to understand that, from an English point of view, it is a sin to look upon pictures or statues between Saturday and Monday, and that he ought to be grateful to a moral Legislature for preventing him from risking his soul's welfare by indulgence in such depraved pastimes. There is not, within the whole length and breadth of a capital inhabited by more than four millions of human beings, a single theatre, concert-room, music-hall, or dancing establishment to which he can obtain access, for love or money, on the day of all others which, in his own country, he is accustomed to devote to recreation."

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I cannot express the pleasure with which I read in the last BANNER, p. 410, Mr. Parson's quotation from the "Eusebian Chronicle of Scaliger." It has removed a life-long difficulty, which I have always felt in reading Gen. xii. 6: "And the Canaanite was then in the land," has ever been to my mind a sort of stumbling-stone, and a deep reverence for every word of God has alone withheld me from viewing it as an unworthy and meaningless interpretation. But this passage from Scaliger throws a glorious ray of light upon the whole question. If a traveller lately returned from France were to give interesting details of his visit, but to conclude by saying, "And the French were in possession of the land," you would think him either foolish or profoundly ignorant. But if another traveller, but just come back from Tunis, when giving you his impressions of all he had seen, concludes with the observation, "And the French were then in the place," you would at once understand his allusion to the recent seizure of Tunis by the French. What perplexities, then, are removed by the explanations now offered as to the land of promise having been taken possession of by the descendants of Canaan, the son of Ham, after it had been appropriated to God's chosen people Israel. It reconciles a war which seemed wholly one of unprovoked aggressions, with God's righteous dealings. It enables us to understand the otherwise harsh measure dealt out to the Canaanites. If they were the aggressors, they the usurpers, the whole complexion of the affair changes, and for the first time we feel ourselves in the position of those who have both sides of the question. The only additional information which I desire is as to the date of the "Chronicle of Scaliger," and the degree of authority his work possesses. Could you, or some of your readers inform me on these two points?

With thankfulness for the BANNER, and the labours of its editor, which increases weekly, Yours very sincerely,

E. M. ROGERS.

Christ Church, Dover, October 4.

To the Editor of the "Banner of Israel."

DEAR SIR,—I and many more in these parts are the glad possessors of the BANNER, and look for the current Nos. by each mail with as much, and in many cases more eagerness than our private correspondence.

Some years ago, being in London, I heard Mr. Wilkinson preach in Liverpool-road Wesleyan chapel two anniversary sermons on the subject of the conversion of the Jews—*i.e.*, the Twelve Tribes, and thought, with many others, his arguments and earnestness conclusive. Little did I know at that time I had a volume in my possession that would have opened my eyes, but the fact remains. In turning over some old books I had brought from England, I found "Judah and Israel; or, the Restoration and Conversion of the Jews and the Ten Tribes," second edition, by Rev. Joseph Samuel C. F. Frey (Ward and Co., Paternoster-row, 1838).

Now, dear sir, if you cannot procure that volume for Mr. Wilkinson's perusal, I will post the one I have to you, either request being by letter or in the BANNER'S current No.

This rev. gentleman seems by his narrative to have been the pioneer, both in England and America, of the societies for conversion of the Jews, and the manner in which he disposes of Mr. Wilkinson's arguments is simplicity itself, and blind, or, rather, hardened must that person be who is not convinced. The second part of the book I would commend especially. I should like your readers to be conversant with the views of both men, and the public will be able to see if Mr. Frey's successor has improved on his teacher's views. Yours faithfully,

9, Roeland-street, Cape Town, Sept. 4, 1881. J. L. STURTEVANT.

[N.B.—We shall be glad to peruse the work, if our correspondent can spare it.—ED.]

Digitized by Google

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.
A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD D.D. With Portrait of the Author. Price 2s., post free 2s. 3d.. cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth gilt price 18s., post free 18s. 6d.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages. price 4s.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gate-," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d. by post 3d. extra.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

The Bible Atlas. To Illustrate the Old and New Testaments. Price 1s., post free 1s. 1d.

The Banner of Israel. Edited by PHILO-ISRAEL Monthly parts in stitched wrapper, 7d., by post 8d. Vols. I. and II., 7s. each; Vols. III. and IV., 8s. each.

Israel's Hope and Destiny. A Monthly Magazine for Advocating the Identity of the Lost Ten Tribes with the Anglo-Saxon Race. Editor: D. A. ONSLOW, J.P. Price 2d. monthly. Vol. I., 3s.

PRINTING
OF EVERY DESCRIPTION.
ROBERT BANKS,
STEAM PRINTER, PUBLISHER, AND BOOKBINDER
RACQUET COURT, FLEET STREET.
Books, Sermons, Magazines, Pamphlets, Bill-headings, Estimates sent for Printing or Binding.

384 Demy 8vo pages, in handsome cloth, gilt, price 3s. 6d. by post 4s.
THE FIRST VOLUME OF
ISRAEL'S HOPE AND DESTINY
Edited by DOUGLAS A. ONSLOW, J.P.
This Volume contains Papers on all Points of the Identity of the British People with the Lost Ten Tribes of Israel.
Robert Banks, Racquet-court Fleet-street, E.C.
Crown 8vo., price 1s.
London: Robert Banks, Racquet-court, Fleet-street.

ROBERT BANKS'S CATALOGUE on the Identity of the Anglo-Saxon Race with the Lost Ten Tribes will be sent, post free, on application. Address, Robert Banks Racquet-court, Fleet-street, London.

Price 8s., post free 8s. 8d., bound in blue cloth, gilt, side and back.
THE FOURTH VOLUME OF
THE BANNER OF ISRAEL
Post Office Orders to be made payable to Robert Banks, Racquet-court, Fleet-street; or, W. H. Guest, 20, Warwick-lane, Paternoster-row.

ANTAKOS.
FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.
A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d per box, of all Chemists; or free by post for 14 stamps from the
ANTAKOS COMPANY,
83, FINSBURY PAVEMENT, LONDON, E.C.

SPECIAL OFFER.
NEW
Feather Beds at Half Price
OVER 5,000 BEDS SOLD IN TWO YEARS.

The cost of any sized Bed is 1s. per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper, and carriage to any station.

	£	s.	d.
The "ROYAL" Double Bed, 6ft. 6in. long by 5ft. wide, 65lbs. in weight; two pillows, one bolster	3	5	0
The "WINDSOR" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 55lbs. in weight; two pillows, one bolster	2	15	0
The "PALACE" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster	2	10	0
The "COTTAGE" Single Bed, 6ft. 6in. long by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster	2	0	0

Packing and Wrapper free with each Bed.
Feathers only 1s. per lb. Price list and samples of Ticks only post free.

THOUSANDS OF TESTIMONIALS.
"Theatre Plain, Yarmouth, Feb. 4, 1881.
"Dear Sir,—I had six beds from you last summer, and I have great pleasure in testifying to their excellence. I am recommending them to my friends, for the feathers are the cleanest, and the ticks the best made I have ever seen, while each bed weighed more than the advertised weight.
"Yours truly, "GEORGE ISAACS."

22.10.81.
Banner of Israel Coupon.
Entitles the holder to 5lb. Extra Feathers or 1 Down Sofa Cushion, on ordering Bed before November 15th.

All Orders must be accompanied by Cheque or Post-Office Order, payable to London Agent, Mr. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds or Quilts may be seen. P.O.O.'s payable at Ludgate Circus. Cheques crossed City Bank.

LINCOLNSHIRE DOWN QUILTS
AT HALF RETAIL PRICE.
SEND post-card for Price List and Samples, free, to our London Agent, Mr. T. SMITH, 15, Wine Office Court, Fleet Street, E.C. Thousands of Testimonials.

Remarkable Results from the Rev. E. J. Silverton's Remedies for Deafness and Ill-Health.

THE REV. E. J. SILVERTON'S Celebrated Ear Trumpet literally gives hearing at once to the deaf. During the past twelve years no less than 12 000 of these instruments have been sold, and in every case have given the greatest satisfaction.

But Mr. Silverton has also a Medicine which removes Deafness, Noises, and Offensive Discharge in the Ears. His Aural Remedy goes at once to the root of the disease and removes the cause.

When, however, the tympanum of the ear is broken, an artificial "drum" has to be introduced, and this marvellous surgical operation Mr. Silverton accomplishes repeatedly. The Ears are also examined without pain or inconvenience by the Silver Illuminated Speculum.

Mr. Silverton has also been very successful in his manner of treating cases of broken-down health. The idea of supplying a Nutritious Food with his Energeen, or Energiser, is exceedingly happy; the two things going together act splendidly on the delicate constitution. Thousands of sufferers not ill enough to be confined to their room, and not well enough to be out, find in this double remedy the means of health. This has been proved over and over again in cases of the most hopeless character. After a short course the patient begins to improve, and goes on improving until well. It is not too much to say that, in several cases where death seemed inevitable, the patient has been raised, as it were, from the grave. Mr. Silverton holds letters of the most convincing nature from persons who have taken the remedies with unmistakable success. There are few ailments which do not succumb to the power of these remedies. Local complaints frequently disappear as the general health and tone of the system improve. Indigestion, Constipation, Sick Headache, Decline, Consumption, Asthma, Coughs, Colds, and a thousand other ills are removed by a course of the Food of Foods and Medical Energiser. Indeed, no person out of health should fail giving these marvellous restoratives a fair trial. It is true to say they do not cure all who take them, but it is scarcely possible for anyone to do so without benefit.

Mr. Jesse J. Silverton is in attendance each day from 9 till 7, Saturdays, 9 till 1, when any of the Remedies may be obtained, and arrangements made for consultation, if required.

NOTE THE ADDRESS.—All communications should be addressed to the Rev. E. J. SILVERTON, at his Consulting Rooms, 17, Saint Bride-street, Ludgate Circus, London.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines		0	1
Each additional line		0	0
Books, Lecture Announcements, Public Companies, Institutions—four lines		0	2
Each additional line		0	0
Births, Marriages, and Deaths—four lines		0	2

All Advertisements to be sent to ROBERT BANKS, Printer, Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.

	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free		0	7
Two Copies (including Double Numbers)		0	12
Three " " " "		0	18
Four " " " "		1	6
Six " " " "		1	17

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

TO the SECRETARIES of ANGLO-ISRAEL ASSOCIATIONS.—The Editor of the *Anglo-Israel Almanack* will be obliged by the Secretaries of the various Associations forwarding at their earliest possible convenience, the full particulars of the Associations with which they are connected, for insertion in the Almanack. Office: Racquet-court, Fleet-street.

TO ADVERTISERS.—THE ANGLO-ISRAEL ALMANACK for 1882 is now in course of preparation, and offers an excellent medium for the insertion of suitable Advertisements of a respectable character. Terms and every information will be forwarded on application to Mr. Robert Banks, Printer, Racquet-court, Fleet-street, London.

THE GEOGRAPHY OF THE GATES.
BY PHILO-ISRAEL.
In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.
THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages. Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

A RESUME OF THE SCRIPTURAL ARGUMENT. Proving the Identity of the British Race with the Lost Ten Tribes. By PHILO-ISRAEL. Price 1d.; 6s. per 100.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.
London: Robert Banks, Racquet-court, Fleet-street.

Price 2d., post free 3d.
THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated. By PHILO-ISRAEL.
London: Robert Banks, Racquet-court, Fleet-street.

Just out, 8d., post free 9d.
ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.
By the same Author.
"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.
"CHRONOLOGICAL CHART." Price 3d., post free 3½d.
"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.
London: Robert Banks, Racquet-court, Fleet-street

DELICIOUS BREAKFAST LUXURY.—REAL YARMOUTH BLOATERS are now in season and sent to any part of the kingdom. The quality is now excellent. Box of 100 8s.; do. 50, 5s.; do. 25, 3s. Ham cured herrings same prices, all packages free. See our numerous testimonials. Cheques, P.O.O., or stamps, payable to F. FORDER, Fish Merchant, Great Yarmouth.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY OCT. 26, 1881. All rights reserved.

"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. V. No. 253. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 2, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Policy of Dismemberment	457
The Clifton Conference.—Part II.	458
"The Pall Mall Gazette" on Jacob's Stone	459
Who Were the Ancient Britons?	459
The Sabbath Question. By John Greig	460
"The Appearing of the Glory"	460
The Condition of Madagascar	461
The Diaspora	462
The Chief Mahomedan Sovereign of the World	462
Stray Suggestions. By L. P.	463
A Thought on Psalm lxxv. 6	463
Our Identity, and Those Who Believe In It	464
The Jews Made Envious. By Piazzi Smyth, Astronomer-Royal for Scotland	464
The Rev. H. W. Webb Peploe, Vicar of St. Paul's, Onslow-square, on the Ten Tribes	465
Note on "The Gate of His Enemies" in Gen. xxii. 17. By Rev. C. W. Hickson, M.A.	466
Dr. Bonar's Rules for the Interpretation of Prophecy.—Part II. By J. Thomson	467
Two Noble Chief Shepherds of Israel	468
The Testimony of Deuteronomy iv. to British Identity with Israel	468
Probable Allusion to the Great Pyramid in the Book of Proverbs, as the "House of Pathways." By A. T. F.	469
The Distinction Between Israel and Judah Proved from Scripture to Have Existed Before the Days of Jeroboam, the Son of Nebat	470
Ourselves and Our Opponents	470
Correspondence.—Progress	471
Israel's Scripture and Prayer Union	471

THE POLICY OF DISMEMBERMENT.

AN article in the *Times*, regarding the Cape Colonies, published some weeks since, distinctly avows and preaches a policy of dismemberment of the Empire. The whole article is conceived in a spirit of pettishness, vexation, and despair. South Africa is for the moment at peace. That gives the *Times* satisfaction. But the satisfaction is not unalloyed. Though at peace, the Cape settlements are not tranquil. "The Boers under our late settlement are restless," it seems. "They are already encroaching on their native neighbours," and war is on the cards between them. In Zululand things are not going well. Cetewayo has been deposed. But what of that? It has had no good effect. Nothing that we do succeeds in South Africa. It has always been a troublesome possession, and will probably so continue some years to come. It has brought on us expensive wars. The majority of the inhabitants are alien, and almost undisguisedly hostile. The *Times* further finds fault with the provisions of the new Boer Treaty, by which the natives may call on us to protect them, and we shall thus get into trouble with the whites. If the natives begin the quarrel with the Boers, we may have to fight the natives again, and we may not have allies then. "Certainly we shall get no gratitude and no profit in any case." This and much more is the tone of the *Times*. We rise from the perusal of the article in utter astonishment and wonder at what has caused this nation to degenerate so rapidly. The Cape is ours by conquest and by settlement. Several hundred thousands of our own countrymen and country-women are settled there under the guarantee of the protection of the Crown; and now, when difficulties have arisen, brought on distinctly by the strange acts of our Government in resorting to arms against the Boers, and then surrendering at discretion in consequence of three defeats, the leading journal assumes the tone of abject despair, and desires to surrender the Colonies because of their pecuniary cost. Whatever does not pay should be abandoned at once. That seems the moral of this distressing article. Under this view of obligations and national possessions the surrender of Gibraltar and Malta to Spain and Italy is only a question of time. "They don't pay. They cost treasure, and some considerable amount of deaths among our soldiery every year. What return do these places give us? Will anyone tell us our ships could not just as easily command the Mediterranean without, as they do with, these barren spots?" This is the kind of argument the *Times* brings to bear on the question of the retention or non-retention of the Cape Colonies, and the result is set forth in the following strange sentences:—

> The time has come when our position in South Africa must be reviewed. As matters stand, it lays a burden upon us for which we receive no equivalent. While we remain as we are, we can look only to have our home budget periodically disorganised, and to be under the need, from time to time, of sending out troops we can ill spare to engage in distant quarrels, in which no honour and no advantage are to be won. There is enough to occupy us nearer home than this. As an outlet for colonization South Africa is of little use. The emigrant from the United Kingdom is drawn elsewhere. The broad fields of North America, and the boundless cattle runs of the vast Australian Continent have a superior attraction for him. In South Africa there is just an interested sense that England is very useful at times, coupled with a determination not to suffer England to assert herself overmuch. We can neither govern the people, nor can we induce them to govern themselves as we wish them to do. Our only course is to loosen the tie which binds them to us; to allow them any degree of power they need for the administration of their own affairs, but to refuse steadily to hold ourselves answerable for the results of their blunders, or mismanagement, or misfortune. We may hope that the Basuto war has brought its lesson to them. They engaged in it in opposition to the counsels of this country, and they have had the conduct of it to themselves. They will, perhaps, think twice before they repeat an experiment which must be tried on these terms.

Language like this is not likely to draw closer the ties of loving loyalty between the colonies and the mother country. It is, in fact, direct encouragement to the Cape to throw off their connection with Israel, and to assert independence. Whether this be the policy of Her Majesty's Government or not we cannot say; but if it be, we know it cannot and will not succeed. The Cape Colonies are part and parcel of this

great Empire, and they are a very valuable appanage of the Crown. The British people are not prepared to cast off their outland Empire in this summary fashion because of any and every difficulty.

To talk of abandoning the Cape Colonies because they have cost money to build up and retain is not according to God's will, or this nation's desires, we may be sure. He gave this nation the Cape, and we may certainly gather that He means us to evangelise, Christianise, and civilise the vast masses of heathen under our charge there, cost what it may; also to hold down all European or Africander opposition which prevents our attaining that great result of Christ's sacrifice. Considerations of cost and money's worth have never hitherto prevented the acquisition of the territories in India and elsewhere, which go to make up the mighty Stone Kingdom of Israel, now so magnificent a factor in our national wealth.

We are not so degenerate as the *Times* wishes the world to think, when it says that the vexation of petty wars and the cost thereof can deter us from fulfilling that function allotted to our nation as "its mission," to which we drew attention in our leader in No. 247, page 393. "Our mission," said the same *Times* then, "is to overrun the world, not with conquest, but with civilisation, to fertilise and subjugate nature, and in well nigh every quarter to found English-speaking communities." Are we to add to this noble sentiment, that such communities must pay their way cent. per cent. or we shall do right in throwing them away as worthless excrescencies on our dominions? The thing won't bear repetition; and we conclude, therefore, that the *Times*, on September 19, was, after all, far from meaning what it said, and would not, on reflection, dismember the glorious Empire God has given us at the Cape. Let us recollect this is the Empire of the Stone, and it has to increase and enlarge and occupy the Planet, whether we desire it or not, whether it pays or not, and whether the territories annexed approve or not. Splenetic utterances, such as those of the *Times*, can do no manner of good; but may, on the contrary, do much harm.

We trust that matters will now settle down at the Cape, if the policy of surrender is deserving of such success. If not, that matters may speedily so fall out in the South African Colonies that the British flag, now tarnished and lowered in shame, may be raised again in honour, and may yet be the banner of Israel at the Cape to restore the dominion over the whole land to Israel's Queen, restoring also the supremacy of Christ and His Gospel over not only the Transvaal, but over Zululand and Basutoland, where lately, and even now, there is no rest, no confidence, no tranquillity, because the rule of God's people has been disturbed or set aside, and the unstable Government, which will not submit to the sceptre of the House of David over Israel is established in its stead.

THE CLIFTON CONFERENCE.

(*Continued from page* 451).

PART II.

THE Conference was occupied on October 4 in considering "The Priesthood of Christ." It was shown that He was constituted a High Priest for needy, helpless, ignorant men—men "out of the way" (Heb. v. 2). Here the allusions to that race who are indeed "out of the way, blind, outcasted," needy, helpless, now "not God's people," His *Lo-Ammi*, were of course, ignored. It was shown that individually the facts are true of us, and that we want, in order to meet our case, a compassionate High Priest, a "relieving officer," a King, one who can lead us back into the right way.

A speaker dwelt on the two types or forms of priesthood—the Aaronic, which was temporary, transitory, and fell short of true representation of the sinner's case before God; the other, which was the antitypical Melchisidaic priesthood of our Lord Jesus Christ, who ever liveth, who dieth no more, who offered one sacrifice for sins for ever, and cannot offer any other. He is the King who, like Melchisedec, blesses Abraham; and we, like Abraham, must be found returning from the slaughter of the kings, the slaughter of our lusts and sinful passions, the ruling powers of the "old man" in all our hearts.

Christ (said another speaker) is the pre-ordained King to reign and Priest to mediate. His sacrifice is concluded, and He has sat down in the position of repose to bless and intercede. Blessing is now His occupation. He is the Forerunner of His people—their High Priest within the veil. By the people of Christ the speaker meant, of course, His believing saints; and the word was used, not in the Scriptural sense of the Tribes of Israel, but of its modern application to converted Christians of whatever nationality, who it may be freely admitted by the readers of the BANNER are "the spiritual House," but yet "the seed of Abraham by Faith."

On the subject of "The Priesthood of Christ's People," the convener of the Conference, on October 5, read 1 Peter ii., and viewing it in connection with Rev. i. 6, pointed out that while the Priesthood of Christ was representative of His people, that of His people is each for himself Godward. In the idea of the Priesthood, that of sonship was inherent. Christ was first a Son, and therefore a Priest. In Heb. i. the Divine sonship of Jesus was the subject. In chap. ii. the "manhood sonship" of Jesus was the topic of the apostle, and the rest of the epistle was based on these two ideas. So in the Mosaic Priesthood they were Aaron's sons first, and then constituted Priests (Exod. xxviii. i.).

The speaker of these sentiments did not tell his hearers that God ever spoke of Israel as His son, His firstborn. It was so in Egypt when the Lord sent word to Pharaoh to let His son go, even Israel (Exod. iv. 22, 23). It was so when that same son was a paganised outcast; but God said nevertheless "He was a Father to Ephraim, and Israel was His firstborn" (Jer. xxxi. 9). "The sons of God" is Hosea's gracious name for Christianised national Israel of the Ten Tribes, and after all, at the Conference, that name given to the nation was taken to represent individuals of the race and "the chosen generation, the royal priesthood, the holy nation and peculiar people" of 1 Pet. ii. 9, 10, were names adapted to the views of the speakers, and applied in a spiritualised sense when the apostle clearly spoke of a race living among the Gentiles in certain parts of Asia Minor (1 Pet. i. 1, ii. 12).

The greater excellence of Christ's High Priesthood over that of the Aaronic, was shown by the fact to which Levit. viii. 6—30 refers—namely, that Aaron (the type) was first consecrated by the pouring of the oil upon his head before he was purified by the blood, while his sons, as types of the Priesthood of Christ's people, were first purged with the sprinkled blood, and then consecrated by the oil. What, then, is the function of the Priests, constituted such, as Christ's people? To offer the sacrifice of prayer and continual praise; praise by day and praise by night as well (Psa. cxxxiv. 1); prayer which embraces all mankind, praise which ceaselessly ascends. It is a priesthood of separation, dwelling in tents alone, like Abraham. Not like Lot, who first dwelt near Sodom in tents; then became an inhabitant of the town, and ceased to be a stranger separated from the polluting world, and who escaped as by a miracle when the destruction came. Abraham, with his tent, carried, too, his altar of sacrifice with him, and so must we our spiritual sacrifices as we journey on in life.

In all this our instructed readers see teaching which, applied to the nation, exactly fits the case of God's people Israel—the British. We are ignorant, out of the way, wandering, perishing; but our great High Priest, the Lord Jesus Christ, stands up for and represents our case in the court of heaven, and constitutes us nationally kings and priests, entitled to appear in the holiest of all by the blood of Jesus.

Having such an High Priest, Hosea i. 10 tells us that the nation, once *Lo-Ammi* (God's outcasts), shall yet be recognised as the sons of the living God, the Christian nation, washed in the blood, covered with the righteousness of Jesus, and presented to God as royal priests—a holy nation, a chosen generation, the heritage and inheritance of the living God, whose meetness is that of God's Himself, and whose imputed excellence is God's glory.

These views, all which could and should have been *nationally* applied at the Conference (but alas! were not), minister not to national pride, but to true national humility, since they exhibit ours as a nation sin-stricken, unworthy, clothed in filthy rags, but adorned with the righteousness of Christ, covered with the garments of salvation, cleansed by "the blood of God" (Acts xx. 28), sanctified by the Spirit, and constituted the righteous nation (Isa. xxvi. 2, lx. 21).

(To be continued.)

"THE PALL MALL GAZETTE" ON JACOB'S STONE.

SOME time ago there appeared a remarkable article in the *Pall Mall Gazette* on "The Ancient Regalia of England." The paper is one furnished by a correspondent, and discourses of the coronation or wedding-ring of England; the ampulla, or vessel for holding the oil for anointing our kings and queens; and last, not least, of "the scone stone, or 'stone of destiny,' which is fixed in King Edward's chair at Westminster Abbey; and which, although it may not, properly speaking, be one of the regalia, still occupies a conspicuous position in the coronation ceremonies of our sovereigns."

We confess we were not prepared for the respectful manner in which the correspondent of the *Pall Mall Gazette* discourses on "The Stone of Destiny." He seems to regard it just as we Israelites do—namely, as "Jacob's Pillow." His words, which are remarkable, shall be recorded in the BANNER, as testimony (which is not, we hope, "blind") to the fact that the stone, being the veritable rest of our forefather's head at Luz, we are in consequence, as custodians of that witness to God Almighty's promise to the seed of Jacob, His people, and His seed, destined "to come again to our Father's house *in peace*," there to acknowledge Jehovah as our nation's God (Gen. xxviii. 20, 22, xxxi. 18). The quotation is as follows:—

But in any circumstances the ampulla and the coronation ring are to be regarded as mere novelties compared with the Scone Stone, or "Stone of Destiny." It is needless to remind you that the Scottish chroniclers have identified it with Jacob's Pillow on the memorable night of his dream in the plain of Luz, and have traced its wanderings with great circumstantiality from Egypt to Spain, from Spain to Ireland, and from Ireland to Scotland. What may be true, and what was accepted as truth six hundred years ago, is that on it the Scottish kings had been enthroned and crowned for four hundred years before at Scone Abbey, where the stone was enclosed in a wooden chair, on which was engraved at a very early date the prophetic distich:—

"Ni fallat Fatum, Scoti quocunque locatum
Inveniunt lapidem regnare tenentur ibidem."

At the end of the thirteenth century it was deposited in Westminster Abbey by Edward I., who offered it as a trophy of conquest at the shrine of Edward the Confessor. Concerning its history from that time, and for a long and uncertain time previously, no question can be raised, and on this ground alone it is entitled to the foremost rank among the undoubtedly genuine coronation antiquities, not only of England, but also of Europe.

To those who make merry at our expense when we speak of this being the veritable stone of Luz, brought with Jeremiah from Egypt to Ireland cir. B.C. 588, we would assign the task to explain, on any other reasonable grounds, the five following facts:—

1. That Irish and Scottish chroniclers have persistently declared that tradition and history alike have always connected this stone with Jacob's Pillow.

2. That six hundred years ago it was accepted as truth that kings of Scotland had for four hundred years *previously to that time*, been always crowned on this stone.

3. That ever since, to our own days, it has been used for the same purpose, as we believe it was in Israel's (2 Kings xi. 12, 14).

4. That its legend connects it with the "*Scoti*," or "*Wanderers*" race (Hos. ix. 17).

5. That its late custodian, the Dean of Westminster, considered it "the one primeval monument which builds together the whole Empire, the ancient Irish muniment of the Empire, known as the Coronation Stone."

If our jeering friends can explain the above facts on any other hypothesis than the plain, simple one, that this Stone is Jacob's Pillow, God's witness to him that he and his seed should return to their land *in peace*, we give them leave to continue their merriment at our expense, but not otherwise.

WHO WERE THE ANCIENT BRITONS?

THAT question is answered by the following:—VINOVIUM.—The Rev. R. E. Hooppell, LL.D., F.R.A.S., rector of Byers Green, delivered a lecture in the Town-hall, Bishop Auckland, on "The Buried Roman city of Binchester," formerly "Vinovium," as revealed by the recent explorations. The chair was occupied by Mr. John Proud, president of the Mechanics' Institute, under whose auspices and for the benefit of whose funds the lecture was given, and there was a large attendance of the clergy and gentry of the neighbourhood. Of the lecture, which was illustrated by a number of most excellent and finely executed plans and drawings by Mr. William Heatlie, we give the following extracts:—Years ago it was imagined that we English were a very modern race. A great step towards establishing a greater antiquity for us was supposed to be made when we were identified with the Anglo-Saxons. Even now many persons suppose that we are very little akin to those who built and dwelt in Vinovium, at Binchester, whether British or Romans. Under the light, however, of modern researches it has become necessary to discard altogether such a notion. Our first ancestors, the first inhabitants of Britain, came from the East, and were a portion of a vast wave of immigrants who colonised all Europe, and who have left their footprints in the shape of names of rivers, mountains, and places in many spots on the Continent, no less than in the British Isles—these were the Gaels. . . . The whole of Britain in those days was not ruled by one sovereign. There were numerous Tribes, each free and independent of the rest. Among them one of the most powerful—I incline to think the most powerful—was the Brigantees. Their name is derived from the British word, "Brigant," which signifies "a highlander," "a mountaineer." They dwelt in Yorkshire, Lancashire, Durham, Westmoreland, and Cumberland. The range of mountains called the "backbone of England" was in their territory, which stretched from sea to sea, and was indeed a noble patrimony. We dwell in their territory now, and their blood runs doubtless in the veins of many of us. Vinovium was one of their strongholds. This, doubtless, gave the Romans much trouble.

THE "WESTERN MORNING NEWS" ON ANGLO-SAXON HISTORY.—As the history of Anglo-Saxondom grows in importance as the true origin of our race and the true pattern of our constitution, so does the importance of all things Anglo-Saxon grow. It may be interesting, therefore, to hear on the authority of Dr. Brewer, of the Record-office, that the monuments of every cathedral in England are to be searched for Anglo-Saxon charters—grants of land, grants of privileges, grants of rights, ecclesiastical, agrarian, or social, and all documents throwing light upon our earlier history. These charters are all to be published in order by the Rolls Court, and will thus remain the great mine of the historian. In process of time we shall have found out all that is to be found out about the times before the Conquest.

THE SABBATH QUESTION.

By John Greig.

As the question of opening museums and libraries on the Christian Sabbath is now agitating the minds of many of our people, permit me to make a few remarks on the subject. Many believe that the Sabbath is altogether a Jewish institution, and has no claim on us as Christians. This is not so. Its institution dates from the Creation, and as to which is the right day, Saturday or Sunday, according to its first observance, is a question not easily decided. We have no account of its being kept from the Creation till it was given as a law to Israel, and even that (see Exodus xvi. 22—28) was before the Ten Commandments were promulgated on Mount Sinai; and in Exodus xxxi. 17 we are told: "It is a sign between Me and the children of Israel for ever"—that is to say, a mark of recognition which God puts on Israel to distinguish them from all other people, and also "that ye may know that I am the Lord your God." "Therefore, the children of Israel shall keep the Sabbath." Note, this is both a command and a promise, which cannot be broken. And now as to its peculiar meaning to Israel.

Moses, when recounting all the mighty acts which God had done for Israel, adds after the Fourth Commandment (Deut. v. 15): "And remember that thou wast a servant in the land of Egypt," &c., "therefore the Lord thy God commanded thee to keep the Sabbath day." Redemption out of Egypt from oppressive toil, and *no day of rest*, was what it commemorated to Israel, and is so to the Jew to this day. Is it not, therefore, a boon to us Christians, which we do well to maintain in its integrity, and allow no interference with it on any pretence whatsoever?

But now as to the change from the seventh day to the first. "We are created anew in Christ Jesus. If any man be in Christ he is a new creation" (margin). We commemorate the redemption, which Christ wrought for us, accomplished in His resurrection, which was a day of joy, as the Sabbath was intended to be, and is a joyful day to us still, and I believe we have the new heavens and the new earth promised after the millennium, or counting it as the seventh day, or thousand years from Adam. The new creation will be on the eighth day, or first of a new week, when Rev. xxi. 1 will be fulfilled, and that will be a joyful day, when sin and misery will for ever be abolished. But let us return to the prophecy, Isa. lviii. 13—14, "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 and honourable, and shalt honour Him, not doing thine own ways, or finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and will feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it." This also is a national promise to Israel only; and if we be the seed of Jacob we will answer to the prediction. We do nationally keep the Sabbath, it is our national law, but it is the Christian Sabbath we keep. Have we the promises annexed to keeping it? I say we have; the Jews have not.

We, as a nation, delight in the name of the Lord, and are the great beacon-light of the Christian faith, sending the Bible and the Gospel missionaries all over the world. Therefore, we delight ourselves in the Lord. Next, we do ride on the high places of the earth. "I will set thee on high above all the nations of the earth. Thou shalt be the head and not the tail, above only and not beneath" (Deut. xxviii. 1). Verse 13 says: "Thou shalt lend to many nations, but thou shalt not borrow; thou shalt reign over many nations, but they shall not reign over thee" (Deut. xv. 6). All of which to the letter is fulfilled to our nation. Next, "I will feed thee with the heritage of Jacob thy father." What is that but thy birthright blessing? "Thy dwelling shall be the fatness of the earth, with plenty of corn and wine. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be he that curseth thee, and blessed be he that blesseth thee."

This, again, is exactly our own case, and is much of a piece with the previous clause. Add to it the promises given in Jacob's ladder dream (Gen. xxviii. 14, 15): "Thy seed shall be as the dust of the earth for multitude, and thou shalt spread abroad to the West, to the East, to the North, and to the South, and in thee and in thy seed shall all the families of the earth be blessed," &c. This is literally true of us, the seed of supplanting Jacob. There is no people on the face of the earth increasing and spreading abroad as we are; therefore, we enjoy to the full the blessings promised to Israel for keeping Sabbath, even the Christian Sabbath, or Lord's-day—a complete proof that we are Israel, and a complete answer to those who deny the obligation of the Lord's-day.

Lastly, we have all these blessings through Christ, who hath redeemed us from the curse of the law, being made a curse for us, and that is the reason why the Jews do not inherit the same blessings. They refused Christ, and are still under the law, therefore we rejoice in Christ Jesus, and gratefully remember in our Christian Sabbath His glorious salvation and finished work for us.

Sunderland.

"THE APPEARING OF THE GLORY."

In Titus ii. 12—14 we have a passage the translation of which wonderfully differs in the Revised from the Authorised Version. In the former we are directed to look "for the blessed hope and appearing of the glory of our great God and Saviour, Jesus Christ;" whereas in the Authorised Version the instruction is to "look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The Greek, of course, supports the Revision best, for the latter literally translates the passage. We have to ask ourselves, What is the meaning the Spirit would convey to us by the instruction to look for "the appearing of the glory"? What is "the glory" which is to appear? and what is meant by the command to look for "the blessed hope and appearing of the glory of our great God and Saviour, Jesus Christ"? What is, in short, God's glory? Is God's glory connected with a people? Is that people ever called His possession? Is that people being denominated in the Word as one for His own possession, remarkable also for zeal in good works? These are questions the whole passage suggests; and the answers may lead to results which we fear will raise against us and the cause we serve the ire of all our opponents; but which we feel bound to publish, even if it only be to elicit opinion and to invite correction.

The Christian has doubtless placed before him in God's Word "the glorious hope of the appearing of the Lord Jesus Christ." Round that event all hopes circulate, and to it all Christian hearts respond. But the question is, whether the apostle was alluding in this passage in Titus to "Christ's appearing in glory," or to "the appearing of the glory of Christ." The latter, certainly, is the literal translation of the passage, and it sets us upon the inquiry whether the Scriptures anywhere define what is, in fact, one phase of God's glory; and if so, whether we are justified in looking for it as "the blessed hope" connected with the great sacrifice of Christ for His people. In God's Word His glory is distinctly tied up to Israel. We find it so in Isa. xlvi. 13, where, speaking of the Lord's righteousness, the prophet declares it "shall not be far off, but near." "My salvation shall not tarry, and I will place salvation in Zion for Israel, My glory." God's glory, then, is His people Israel. In Isa. xliii. 7, the Lord says: "He created Israel for His glory," and in verse 21, He declares of Israel: "This people have I formed for Myself; they shall show forth My praise.' Israel, then, is God's glory—created for its exhibition, and destined to show it forth to His praise. But our Lord Himself said once

something on this subject of His own glory, which it behoves us seriously to note and to remember. It was an important, mysterious, wonderful portion of His own prayer to His Father, to be found in John xvii. 22, to the following effect: "And the glory which Thou gavest Me I have given them, that they may be one as We are One."

Whatever glory God gave our blessed Lord, He gave, He says, to His believing people—whom it would be easy to show are Israel. God's glory, then, is theirs. Christ gave it to them; and that which He had, being conferred on them, they are in fact, as Isa. xlvi. 13 declares, "His glory." But why are we to look for the appearing of God's glory, Israel? Are not the Jews Israel? and may not they be His glory? Nay! they rejected Him, they crucified Him, they dishonoured Him, and, therefore, on them rests not God's glory, but the wrath of God, and that to the very uttermost (1 Thess. ii. 16). God's glory, then, is the other House, Ten-Tribed Israel, the British, a people, one destined to be found, discovered, restored to God; since now they are hidden, lost, in their graves, "Lo-Ammi," not a people, outcasts. These are redeemed from all iniquity, as Titus i. 14 (our text) tells us; these are purchased by the blood; for Jesus "gave Himself for them to purify unto Himself a people for His own possession," whose mark, identification, and sign is, that they are "zealous of good works;" therefore, are the fruitful ones; in other words, Ephraim-Joseph, Israel (Psa. ii. 8; Matt. xxi. 43; Gen. xli. 52). What, then, is the scope of the text under review? It is that, since "the grace of God hath appeared to all men, bringing salvation, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present age; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ;" that is, looking for the discovery and identification of the Lost Ten Tribes—and why? Because the blessed Jesus "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession" (the kingdom of God shall be given ἔθνει to a nation) "zealous of good works."

What the God-Man gave Himself to redeem and restore, is what "He created for His glory" (Isa. xliii. 7); and, being Israel, we know, by Isa. xlvi. 13, that that nation is nothing short of God's glory. His own return further follows the restoration and discovery of His glory, Israel.

Such is the view of this passage which we venture to suggest for consideration. While we rather propose than insist on the correctness of the view we enunciate we think there is nothing derogatory to Christ's own glory in the idea—a far higher glory, no doubt, is His—since He Himself declared that He had given His own glory to His believing Church (John xvii. 22); and that Church, "having the glory of God" (Rev. xxi. 11), can be no other than the Christian nation, Israel—now proved to be the British races, and soon to be blessed with the new covenant (Heb. viii. 10—12).

In conclusion, we point to that well-known passage in Isa. lx. 2, where, at the final consummation, after the outpouring of the Holy Spirit on Israel (lix. 21), the Lord promised the Tribes that "His GLORY shall be seen upon thee." Another passage, somewhat obscure, perhaps, in its bearing, occurs to us in Zech. ii. 8; where, speaking of the latter days and Identity promises, the prophet says: "After the GLORY hath He sent me unto the nations which spoiled you"—alluding, we believe, to the same occurrence which is the subject of Titus ii. 12—14: "the blessed hope and appearing of the glory of the great God, and our Saviour, Jesus Christ"—that is, of the Identity of the British with Lost Israel, and the accomplishment thereby of all God's covenants with Abraham and his seed for ever. This will constitute the final proof that He is God (Isa. xliii. 12), whose oath, whose promises and covenants, have been scrupulously and literally kept, "as He spake by the mouth of His holy prophets, which have been since the world began" (Luke i. 70). Israel, praise YE the Lord!

THE CONDITION OF MADAGASCAR.

IN our defence of the foreign missions of this country, as against an opponent's attacks, which we published at page 388, No. 246, of this year's vol., we stated we were unable, of our own selves, to vouch for the condition of Madagascar to-day, having no knowledge of the land. We stated, however, our certain conviction that the alleged degradation of the inhabitants was not caused by the missionaries of the London Missionary Society, and that the British Government and people were innocent of any action tending to bring about the state of things described by our adversary. The island had become, he said, "a sink of iniquity through strong drink, the vendors being British-Israelites."

On September 20, 1881, we accidently came upon the report of a meeting held in Bristol by the Auxiliary in that city of the London Missionary Society, whose agents have (under God) evangelised the Island of Madagascar. The account given at the meeting by the Rev. W. Montgomery (evidently a returned missionary) is so satisfactory, and so complete an answer to our opponent's unjust aspersions against Gospel work and its effects in the island, that we have much pleasure in asking our readers to make a note of the facts. The notice and the meeting of course had no reference to our views, or to the aspersions of our antagonist. We therefore put the higher value upon the evidence. The extract is as follows, taken from the *Bristol Evening News*, September 20, 1881:—

MISSIONARIES IN MADAGASCAR.

In connection with the anniversary of the Bristol Auxiliary of the London Missionary Society, a united Prayer Meeting was held last evening at Redland Park Church, and was attended by a crowded congregation. An address was given by the Rev. W. Montgomery, on "Missionary Work in Madagascar," dealing chiefly with the difficulties which attended the first introduction of the Gospel into that island, and the persecution to which the missionaries and converts were subjected. It was just sixty years since missionaries first visited Madagascar, and taking advantage of the desire of the monarch ruling at that time that his people should be taught various useful arts, these men undertook to so instruct them, and in so doing availed themselves of the opportunity, when it occurred, of disseminating a knowledge of the Gospel of the Lord Jesus Christ. Just as their efforts in this direction were beginning to bear fruit, and before the Bible had been translated into the native tongue, the King died, and his Queen reigned in his stead. She hated the Gospel, and avowed her determination of stamping it out of the land, and ordered the missionaries to "depart from the land." The missionaries succeeded in obtaining a short respite, and in this interval they finished the translation of the Bible, and copies of it were printed and circulated in Madagascar. After the missionaries had left the Queen commanded all people who had been baptized in the Name of the Lord Jesus Christ to denounce Him, and to bow down before the idols; and she furthermore ordered that all Bibles should at once be brought up to the capital and burnt, and all people disobeying her orders were to be burnt as well as the books. Then followed terrible scenes of persecution, of which the rev. gentleman gave his hearers a thrilling description. Numerous persons who refused to renounce the Gospel were burnt to death, others were stoned to death, and their bodies tied to trees, there allowed to remain and rot, or to be eaten by dogs or birds. The period of darkness was of considerable duration, but the Queen at length died, and now he thanked God they had a Christian Queen in Madagascar, and a Christian man as Prime Minister ruling by her side, both of whom desired nothing more than that the Gospel should cover the land from North to South. Within the palace walls, on the very spot where a former Queen swore that she would stamp the Gospel from the land, there had been erected a chapel, in which prayer and praise were offered to Almighty God. There were a quarter of a million Madagascar people gathered in their various churches, 1,300 congregations, 900 schools, and 50,000 scholars. There were still five millions of people living in the darkness of heathenism, but they thanked God for what they had been able to do in the island, and hoped that in the future further blessing might rest upon the work being pursued there.

"Fifty Reasons." By Dr. W. Poole. Post free 7d.

Digitized by Google

THE DIASPORA.

Mr. J. C. McClellan, of York, being of opinion, we conclude, that our good nature is unbounded, has sent us a series of arguments, all tending to upset the very root of our contention, and to show: 1. That the epistles of St. James and St. Peter were addressed to Israelites of the Twelve Tribes; 2. That all these Israelites—everywhere—were Jews; and, 3. That being Jews under Moses, and readers of the Old Testament Scriptures, they were not heathen, nor lost, or hidden; that Ten-Tribed Israel did not, and does not exist, is Mr. McClellan's contention. He fortifies his views by references to *dicta* of Conybeare and Howson, of Rawlinson, of "Smith's Bible Dictionary," of Professor Plumptre, and of Professor Lumby.

We have considered all Mr. McClellan's extracts; but find they one and all refer to the Jews, and are therefore beside the mark. Conybeare and Howson are speaking *in loco* of the dispersion of the *Jews*; St. Peter and we of the dispersion of "the elect strangers," of a diaspora whom Bishop Wordsworth, in his comments, connects—as Bishop Titcomb does—not with Judah, but with the House of Joseph. Conybeare and Howson knew not, perhaps, of the distinction between Israel and Judah, of which Jeremiah, Isaiah, Amos, St. John, and St. Paul, were not ignorant; and we cannot expect these learned divines of our day to have written correctly regarding a matter on which their own eyes were holden. Rawlinson wrote, it is evident, of Jewish colonists, not of Ten-Tribed, Lo-Ammi, Gentilised Israelites; and we see, therefore, no relevancy in Mr. McClellan's quotation.

When "Smith's Bible Dictionary" roundly lays it down that St. James and St. Peter wrote to the *Jews* of the dispersion, we find the dictionary in error; for it cannot be proved from either of these epistles that such was the case. It could only be so if the Twelve Tribes of Israel were Jews. Jews were men of the Tribe of Judah; the Ten Tribes were not men of Judah, but men of Israel. Mr. McClellan wishes us to conclude that even if all the diaspora were Ten-Tribed Israelites, "they must, therefore, have been *not* heathen, not lost, not hidden, but everywhere known and recognised as Jews." We reply to this, *non sequitur*. St. Peter wrote to the elect strangers of the diaspora—to the few out of them who were "the elect of God." The conclusion rather is, that those of the diaspora who were not elected to the new birth in Christ, remained in the Gentile, Lo-Ammi, heathen condition in which Hosea and Ezekiel represent them to have sunk.

Professor Plumtre, in saying "the dispersion" was used as a collective term for the whole aggregate of Jews who were scattered in Asia and elsewhere, follows his predecessors in exposition by ignoring Israel, and falling into the absurd error of declaring the whole was equal to a part, and that the Twelve Tribes were the Two—that "all Israel" was only Judah. If St. Peter, as alleged, addressed in his epistle the diaspora of Judah, it is strange he applied to them in his first epistle (ii. 1—12) words taken from Hosea i. and ii., which that prophet applied strictly to the Ten Tribes. Peter addressed them as Christian converts; whereas the Jews rejected Christ as a body, and on them the wrath came to the uttermost (1 Thess. ii. 15, 16).

Professor Lumby, whom Mr. McClellan quotes, was speaking and writing of *Jews*, and of their wealth and influence, their dispersion throughout the world, and their separation from the Gentiles in all lands. We never denied all that, but fail again to see the relevancy of the quotation to the case of Lo-Ammi Israel, hidden among the nations (Hosea viii. 8); out of whom an election was obedient to Christ, and addressed accordingly by St. Peter and St. James.

Mr. McClellan cannot persuade us to cast aside large portions of God's Word, wherein the distinction between the House of Joseph and the House of Judah is clearly recognised; and we really must decline to devote our slender space to discussions on such fundamental points as to whether in truth there is now, or was ever, any such distinction at all. We have made up our minds there is; and we have ample scriptural warrant for our belief. We doubt if Mr. McClellan has any for his. The opinions of men such as he cites, however able, are of no account compared to the *dicta* of the Scriptures of truth, and we elect to abide by them.

What saith the Word of God on this subject? The distinction between the Two Houses, even before the great disruption in B.C. 975, is taught clearly in 1 Sam. xi. 8 (B.C. 1095); in 2 Sam. ii. 4, 8, 9, 10, 11, v. 5, xii. 8, xix. 41—43, in 1 Kings iv. 20—25, and in 1 Kings xii. 19—24. The still future condition of separation between the Houses of Israel and Judah prior to their reunion is the subject of Jer. iii. 18; Hosea i. 10, 11; Ezek. xxxvii. 16, 22—28; Jer. xxxi. 31—34. That that separation exists to-day, may be deduced from the above passages, as well as from St. Paul's quotation in Heb. viii. 8, &c., of Jer. xxxi. 31—34; from the Jew's sayings in John vii. 35; and from Caiaphas' prophecy in John xi. 52. "The children of God" being Ten-Tribed Israel (Hosea i. 10), they were in Christ's day still "scattered abroad" (John xi. 52). If Mr. McClellan avers that they have been since reunited, and are now represented by the Jews of to-day, the burden of proof regarding time, place, and circumstance of such rejoinder rests entirely on him. Let him give us chapter and verse from the Bible to prove the facts; and history to corroborate them. That the joinder has never yet taken place, but that the brotherhood between Israel and Judah still remains broken is certain from Ezek. xxxvii. 22 (see Zech. xi. 14). For the two separated Hebrew kingdoms and nations are NOT one yet on the mountains of Israel. No king yet reigns there over united Israel; and the Hebrews are not dwelling there under the royal majesty and rule of the everlasting sceptre of David, God's servant, their prince for ever (Ezek. xxxvii. 24—27).

THE CHIEF MAHOMEDAN SOVEREIGN OF THE WORLD.

Would our readers be surprised to learn that the chief Mahomedan sovereign in the world, who rules over the greatest number of Mahomedan subjects of any potentate on the face of the earth, is Queen Victoria? Representing, as she does, the people of Israel, she is thus the head and not the tail, above only and not beneath, in respect to her sovereignty over the followers of Mahomet, and thus presents to us, the British nation, as Israel—since to the latter nation only was the promise made that in all things they should be above but never beneath all the other nations of the world. We have been led into this train of thought by reading a short article in a magazine called the *Advocate*, for August, 1881, wherein "England's Possessions—Mahomedanism" is the subject of the paper. The article is as follows:—

ENGLAND'S POSSESSIONS—MAHOMEDANISM.

England holds Gibraltar, Malta, and Cyprus; controls the navigation of the Suez Canal and the Red Sea; holds Aden on the South coast of Arabia; the whole of India, with three hundred millions of people, of whom forty-one millions are Mahomedans; Singapore and Hong Kong; the island world of Australia; New Zealand; Cape Colony, Natal, the Transvaal, and Sierra Leone; and to-day colonies of Anglo-Saxon Christian men are pushing their way inward from the Eastern coast of Africa to that great lake region of Central Africa discovered by Burton, Speke, Baker, Livingstone, and Stanley. And not only does British power thus encircle Islam—the Queen of England ruling over more Mahomedans than the Sultan and the Shah combined—but there is another fact of no less importance, which will have a direct bearing on the future of Islam. It is this: that everywhere the Moslems hold the English—the Anglez—in the highest esteem. At the time of the annual pilgrimage to Mecca, when hundreds of thousands of pilgrims often meet together from all parts of Asia and Northern Africa, they compare notes and interchange views with regard to their respective countries.

Digitized by Google

The Mahomedans of India testify to the Moslems of the West that they have in India what no other Moslems possess—a just Government and an incorruptible judiciary.

It is a singular fact that the Queen of England is now the greatest Mahomedan sovereign in the world—that is, has more Mahomedan subjects than any other Power. These are found chiefly in India, over which the Queen rules. There are not so many Mahomedans in Turkey as there are in the East Indian dominions of Her Majesty.

We have here a good many Identity points brought forward in connection with our British nation. They are these—

1. Our hold of Gibraltar, Malta, and Cyprus, Aden, India, &c., &c. But these are the Gates of the world promised to Israel exclusively in Gen. xxii. 17, and lo! the *Advocate* declares we British have them. Surely then, as God is true we must be the Lost Ten Tribes.

2. That British colonies encircle Mahomedanism, and her sons are dominating huge portions of the globe. But this is the blessing of Joseph, as described in Gen. xlix. 22; Deut. xxxiii. 17, and of the people of the saints of the Most High, even the children of Israel (Dan. vii. 27).

3. That the British are a righteous nation, administering everywhere just government, and employing an incorruptible judiciary. Here the picture is the exact counterpart of Israel's (Isa. xxvi. 2, lx. 21).

A Power, then, which holds the Gates, which has possessions everywhere in the tactical position of command, surrounding her enemies, which is already "the righteous nation," known among men for justice in rule and inflexible purity in judgment, must be none other than God's people, the Lost House of Israel, since she was to be known and discovered by these very signs and marks. There cannot be two nations exactly alike in these respects; one Lost Israel, to whom God promised to give these very gifts; the other British non-Israelite Gentiles, to whom He never guaranteed any such blessings at all. We point, then, to the *Advocate* as a new blind witness to our Identity; and rejoice that the testimony is so full and clear, and Scripturally true.

STRAY SUGGESTIONS.

By L. P.

A LITERAL TRANSLATION OF THE MOUNTAINOUS STONE, GIVEN IN 1649.

"HUGH PETERS, the pulpit buffoon," says Walker, "acted a sermon before them [the two Houses]. His subject was Moses leading the Israelites out of Egypt, which he applied in the usual manner to the present times; the grandees being Moses, etc. 'But how,' cries he, 'is this to be done? That is not revealed to me.' He then, according to the same authority, laid his head on the cushion, covering his eyes with his hands. At length he started up. 'Now I have it,' cried he, 'by revelation; now I shall tell you. This army must root up monarchy, not only here, but in France and other kingdoms round about; this army is that corner-stone cut out of the mountain which must dash the powers of the earth to pieces.'"—*Keightley's History of England.*

OUR HEARTS SHOULD BURN WITHIN US.

"He [Braham, the well-known singer, performing in an oratorio] said: 'But the children of Israel went on dry land'—and then he paused; and every sound was hushed throughout that great space; and then, as if carved out upon the solid stillness, came those three little words, 'Through the sea!' and our breath failed, and our pulses ceased to beat, and we bent our heads, as all the wonder of the miracle seemed to pass over us with those accents—awful, radiant, resonant, triumphant!"

After reading these words, written by the late Mrs. Sartoris (Adelaide Kemble), in "Past Hours," we laid down the book and exclaimed to ourselves, Marvellous miracle indeed! Wrought for us, for our forefathers—and yet people carelessly smile as they half believe we are Israel, or laughingly ask: "Well, if we are, what then? Why should we care?" *We* feel, on the contrary, that our spirits ought to glow with an "awful, radiant, triumphant" adoration of Him who, for us, Israel, opened a pathway in the sea, and brought our forefathers dry-shod through the heaped-up waters.

WAS THE FAITH OF OUR FOREFATHERS SELFISH?

We know of a person, on whom our Anglo-Israelite belief has been pressed, who remarked that, according to it, "there is no end of worldly advantage we shall gain by being recognised. So from selfish motives, at any rate, it is a comfortable thing to believe in." "Comfortable" and "selfish"! Those are the terms applied to the promises of God to His chosen people, and to their acceptance of them! We turn to Gen. xlviii. 3, 4, and we suppose our scornful opponent would say concerning that passage, that Joseph, after hearing Jacob's words, should have exclaimed: "My dear father, you do not mean to say you take God at His word literally? Very comfortable idea, doubtless, that we are to possess that land, but what a selfish notion! Why the Canaanites, Hittites, Amorites, Hivites and Jebusites are dwelling there (Exod. xiii. 5); they would have to be destroyed or driven out if our descendants take possession!" We have no record of any such remonstrance, and we imagine Joseph was selfish (?) enough not to murmur at, or to criticise the gift God had promised to bestow. We defy anyone to prove that the promise, as reported by the patriarch, was intended to be understood in a spiritual sense, and we think no one would venture to assert it. If it is urged that Jacob had received the promise direct from God Himself, which, of course, would remove any doubt as to its being allowable to accept it, according to its obvious meaning, without fear of transgressing any rule of right feeling by so doing, we would ask in reply, What is God's Book but the voice of God speaking to us? Shall we shrink from believing His words, as being selfish credulity on our part, because our ears cannot hear Him but with the hearing of faith, nor our eyes look upon Him, except as seeing Him who is invisible?

A THOUGHT ON PSALM LXXV. 6.

ONE who does not believe in our Identity is, nevertheless, struck with the passage above indicated—Psa. lxxv. 6. "If," he says, "promotion cometh neither from the East, nor from the West, nor from the South, it must come from the North, where Israel dwells" (Jer. iii. 18, xxiii. 8, xxxi. 8). The Lord is promoting to honour, to riches, to dominion, and to great prosperity one nation only out of all the nations of the earth, and that one is "Israel" of the Northern Isles, the dwellers in the little island in the North, as the *Times* newspaper happily terms "I'ai I'yâm" (Isa. xxiv. 15).

Whether our friend's remarks be well founded or not, we cannot say; but we know for certain that this people, being Israel, "blessing, God is blessing *them*." He has made them more numerous than all their neighbours, given them the Gate of their enemies, and gifted them with the love of souls in such wise that they are literally, as missionaries to Jews and Gentiles, and to "ALL the families of the earth," a "blessing to the whole world, blossoming and budding, and filling the face of it with fruit" (Isa. xxvii. 6; Gen. xxii. 17, 18). Israel, praise YE the Lord!

THE STONES CRY OUT AND WITNESS.—The *Whitehall Review* says:—"Extremes meet. In the Market-square of Northampton, where the free and independent electors meet to protest against the 'illegal exclusion' of their junior member from the House of Commons, is an ancient house, and over one of the windows the Welsh motto: 'Heb Dyw, Heb Dym. Dwye Digon.' ('Without God, without everything. God and enough') Even the stones are not silent."—*The Christian.*

Digitized by Google

THE JEWS MADE ENVIOUS.

By Piazzi Smyth, Astronomer-Royal for Scotland.

—.

What a thousand pities, Mr. Editor, that your Indian correspondent, at p. 417, vol. v., of Banner, did not there sign his full name, with statement of his profession and occupation, in place of giving only his bare initials; for then all your readers would have seen at once that he was just the person who could and should write, with authority, too, on all that science has yet ascertained touching that mystery of mysteries, the deep interior of the earth. I also am aware, through private correspondence with him, that he has prosecuted that subject with ability and extraordinary perseverance for several years, both abroad and at home, through books and in nature. There is one part of his letter, however, which even in spite of himself, has been distinctly crowned by accomplished fact within the last week, in a manner which seems most assuredly something much more than simple, accidental coincidence.

He discoursed largely to you on the astonishing scientific wisdom and prophetic truth exemplified in the song of Moses, when Moses was most especially divinely inspired, or "possessed of God," and speaking not his own, but God's words given to him to speak; and your then correspondent dwelt in particular on the assertion that God would, in the latter day, render the Jews (Jews rather than Israelites, because still followers of Moses), *envious* with a people, *not a nation*, and angry with a foolish (literally *weak* or *faded*) people. What people could this be; a people not forming a single, compact nation, and whose chief power is departed or faded away; and he then shows it must be the Mohammedans. So far your correspondent, A. T. F., in July last, far away in India, with his Bible before him, and his knowledge of Eastern languages, ancient and modern, with him.

But what is the last news at home connected with those of the Mohammedan faith, and from the centre where their power is already so ominously fading away—viz., Constantinople? It was stated in the *Daily Telegraph* of October 15, that the present Sultan, Abdul Hamid (who has hardly money enough to pay for his daily Kabobs) has given orders that the £15,000 *per annum* which he and his predecessors have been accustomed to receive annually out of the offerings of pilgrims at the Mosque of Omar, in Jerusalem, be from this time retained there, and expended in clearing out the great enclosure on Mount Zion, and rebuilding Solomon's temple therein.

Could anything have been invented more likely to excite the "envy" and "anger" of the Jews, than that such anti-religionists to them, as Mohammedans, though they are on the brink of a political grave, should yet have power and means sufficient to enable them to work their will on the most sacred of Jewish sites, and in the midst of Jew's most cherished national associations? Or will these Islamite diggers into Zion's-hill elicit again the escape of Julian the apostate's subterraneous fires, which also form so large a subject in the very suggestive letter of A. T. F.

The Roman Eagle and its Origin.—"Marius, while he carried on this war (against the Cimbrians) first consecrated the eagle to be the sole Roman standard at the head of every Legion; and hence it became the ensign of the Roman Empire ever after. The country from whence these Cimbrians came was the Cimbric Chersonesus, the same which now contains Jutland, Sleswick, and Holstein. On their deserting this country, the Asæ (the authority for this is given in a foot-note), coming from between the Euxine and the Caspian Seas, took possession of it, and from them came those Angli, who, with the Saxons, after having expelled the Britons, possessed themselves of that part of Great Britain which is now called England."—*Prideaux's Connections, Old and New Testament*, page 93).

OUR IDENTITY, AND THOSE WHO BELIEVE IN IT.

Our opponents, as our readers know, make a great point of the alleged fact that men are falling away from the belief in our Identity, and that there are not so many to be found now who avow belief as there used to be. "The thing," they say, "is dying out." That, we reply, is a question of fact; which may, or may not be true. We deny it; but declare that even if it be so, what then? Does the circumstance, if true, prove our contention to be unscriptural and false? Does it prove anything at all to the point? We say it does not, and we illustrate our case by a great example. The King of Israel, in His humility, once stood utterly alone. He had been betrayed, seized by His bitter enemies, bound, insulted, and finally brought before the Jewish High Priest. The latter asked Him two questions. First, of His disciples; secondly, of His doctrine (John xviii. 19). Do our readers not see the depth of insult the first question involved? The Jewish official asked the lonely Sufferer before him "of His disciples." His disciples! Did he want Jesus to boast of the one who betrayed the cause? Of one who, for thirty pieces of silver—a paltry sixty shillings—had sold his Lord? Was Judas a man of whom the Lord would speak before the High Priest with satisfaction? Then there was Peter—the cursing, swearing, blaspheming Peter—that very moment declaring in the background, and declaring falsely, "I know not the man!" then slinking away, broken-hearted, to cry and weep in private; but unable still to stand up like a man beside his Master, to die with Him. Could Jesus speak to the High Priest about such as Peter? Of whom else did the latter want Jesus to tell him? Of yonder John, the beloved? Nay, John was not inclined then to do anything for Him on whose breast he had lately leaned so lovingly! He was in the background too, cowed, distraught, unmanned, speechless. The other disciples? They all, alas! had fled, and left their Lord, their loving Lord, utterly alone! What, then, did Jesus say? Did He reply to the High Priest in any way at all about His disciples? Not a word. He told him something regarding His doctrine; but regarding His disciples He was dumb. They were a shame to their Lord, and He could say nothing good concerning them. But He accused them not, even if He could not speak of them with satisfaction; and nothing escaped His lips, either by way of reproach or condemnation which could be taken as an answer to his taunting questioner. What, then, are we to say of a cause which at the supreme moment of its Leader's need, finds Him alone, abandoned, without the support of even a single believer; betrayed, abjured, rejected by its very friends? Our opponents' rule would condemn such; because of the failure of its friends to stand by it would argue that the Nazarene was an imposter, His pretensions blasphemous, His sentence justly deserved. The argument would be fallacious and absurd.

Jesus stood alone; but His cause was true, and it prevailed. All men left Him and forsook Him in His need; but the truth (He was the truth) survived. The failure of His disciples was their own sad loss; but their defection hurt neither their Lord nor the work which He had come to carry out. So now, too, we argue. The Identity is of God. It concerns the welfare of His chosen ones, His inheritance; and it matters not whether the cause be betrayed for money (as it sometimes is), repudiated with asseverations, or cowardly abandoned for fear of worldly loss, as is notoriously the fact in some instances. God's plans and purposes advance nevertheless, and cannot be retarded, though all its friends stand aside, as His disciples did from Jesus, and allow it to be derided, denounced, reviled, and rejected, when their plain duty is to uphold and manfully to support it.

Such is the view we entertain of our opponents' arguments on this point. But they have not the merit, as we lately indicated, even of truth. The Identity is not abandoned by its

Digitized by Google

supporters and its friends. Some have grown cold, it is true; others have repudiated the truths they once professed, and traitorously have betrayed the cause (God's truth) they once so manfully maintained. But what then? The Identity advances all along the line. Men are pondering it, studying it, looking into it, and even the clergy have confessed (as we have been lately informed) that this is likely soon to be one of the burning questions of the day, which will demand—aye, and will receive—its answer from every man.

We are content, then, to wait God's leisure, satisfied that He is preparing, in His own good time, and in His own good way, for the open acknowledgment of us, His people Israel, just as Jesus waited for His Father's providential leadings when standing alone, betrayed, forsaken, friendless, and insulted, before the imperious High Priest of Judah. He meekly refused to upbraid His worthless friends; but forgiving them with a God-like love, He looked forward to the time when He should appear in glory from the grave, and compel them to cry, with Thomas, in repentant joy, "My Lord and my God" (John xx. 28).

THE REV. H. W. WEBB PEPLOE, VICAR OF ST. PAUL'S, ONSLOW SQUARE, ON THE TEN TRIBES.

In the forty-sixth report of the "Operative Jewish Converts' Institution" (an admirable association, having for its object the temporal and spiritual welfare of converted Jews), there appears a sermon preached in aid of the society by the Rev. H. W. Webb Peploe, vicar of St. Paul's, Onslow-square, London. The sermon is a very remarkable one, and when we recollect it was preached before the friends of converted Jews, at the Episcopal Jews' chapel, Cambridge-heath; the congregation including such names as the Revs. H. A. Stern, E. B. Frankel, Ehrlich, J. Cotsell, &c., we may rest assured that Mr. Webb Peploe's views thus publicly enunciated and printed by a Jew's society, are considered orthodox and correct by those learned in Hebrew tradition and beliefs. What then, as seen below, are the preacher's views? We beg the earnest attention of our opponents to them. They decidedly declare—

1. That the scriptural distinction between Israel and Judah (which we have always maintained) is a fact (p. 13).

2. That while the Jews hate Christianity, the Israelites, as a people distinguished from the Jews, are not in any wise concerned with hostility to Christianity.

3. That the Jews rejected Christ, and therefore are now under punishment; but—

4. That the Ten Tribes of Israel *never having had the opportunity* of rejecting "the Son of God manifest in the flesh," are kept hid in the hollow of God's hand. "They never rejected the Lord Jesus" (p. 18).

We do not, of course, agree in all Mr. Webb Peploe's *dicta*, but republish copious extracts from his sermon that our readers, and our opponents, too, may see how nearly one who knows nothing of our Identity, but who accepts the scriptural account of the matter, agrees with our views of the innocence of the Ten, but the exclusive guilt of the Jews in respect to the crucifixion and rejection of our blessed Lord.

The preacher's text was taken from John ix. 28, 29, and after introducing his subject, he said that the words in question were uttered by the Jews, and were "an embodiment of the then and present Jewish feeling." He continued as follows:—

"We have spoken of these words and this attitude as the embodiment of Jewish feeling. Now by Jewish feeling we do not mean Israelitish opinion. There is a great difference between the two. Notwithstanding the very prevalent opinion that these words are used interchangeably in Scripture, I am deeply convinced that neither prophecy nor history, neither doctrine nor fact, and neither the attitude of the Jews towards Christ and His disciples, nor the attitude of God towards the Jews, can be properly understood, until we carefully discuss the question as to whom we consider to be the Jews, and the position they occupy at the present time in their hostility to Christianity. The term 'Israel' includes the Jews, but the term 'Jews' does not include the Ten Tribes of Israel. Israel is a national and inclusive title, but the Jews are a particular portion of the race kept apart for a very special purpose, and never confounded with the remainder of their nation. The Jews alone, in their strict literal sense are being dealt with by God Almighty; while the Israelites, as a people distinguished from the Jews, are not in anywise concerned with the hostility to Christianity. God's dealings with Israel have never resembled His dealings with the Jews, because Israel's dealings with God, as regards the subject of my text—namely, the treatment of Jesus Christ and His followers, has never been in anywise the same as that of the Jews. We speak only of that Tribe with which the Tribe of Benjamin was incorporated to form the kingdom of Judah, and which was specially favoured of God till the time of their dispersion abroad by the Romans, from which dispersion they have never recovered. But mark the distinction between them and the Ten Tribes of Israel. From the formation of the separate kingdom of Israel, we have no record of a single good king of Israel, Jehu, the best, being but a poor specimen of a king. And as they had evil kings, they were completely given over to idols whom the kings introduced to them as their gods. Carried away by the Assyrians in the year 721 before Christ, they went into captivity, partial, if not absolute idolaters. Israel's history was one long act of rebellion against God; they were given over to idolatry, and were punished by being cast away among the heathen, and from that time they have disappeared. We believe, however, that they will ultimately be discovered and taken back by God in His mercy to their native land, and that they and the Jews who remain shall be brought into one condition as a nation of Israel. But the Ten Tribes being carried away, it would seem that, warned by their punishment, the Two Tribes repented, and received from God a merciful suspension of the decree which had been pronounced against them, and that for 120 to 160 years after the warning given they remained in possession of their blessed privileges, many of their kings being faithful men. But at length they were carried away into the Babylonish captivity, from which they returned after seventy years, purged completely of the open sin of idolatry, with their house swept and garnished, but taken possession of by seven devils worse than the first, for they fell into a more subtle form of idolatry—self-worship, in all its hideous perfection—and thus for 500 years they continued in Palestine, the only nation who professed to worship the one true God, and yet really carrying on the most subtle, and therefore the most iniquitous form of idolatry that can be conceived, so that when the living God was revealed in the person of Jesus Christ, we know that they crucified the Son of God, and put Him to open shame.

"The sin of their rejection of the Son of God manifest in the flesh, and their refusal of God's love to them, accounts for the distinction between God's treatment of the Jews and His treatment of the Ten Tribes of Israel. We know that it was for the rejection of Jesus Christ that the Jews now lie under God's punishment, but the Ten Tribes of Israel, never having had the opportunity of rejecting the Son of God manifest in the flesh, are kept hid in the hollow of God's hand, and in prophecy we find the solemn declaration that they shall never have to bear any punishment for that which was done by the Tribes of Judah and Benjamin, in wilfully rejecting God's Son. The Two Tribes having refused the mercy of God, what, as a matter of history, has become of them? For eighteen centuries they have been scattered up and down the earth, and have been a proverb and a bye-word among all nations; found in all lands, mingling with all nations, yet belonging to none. They wilfully rejected God manifest in the flesh, and they are fulfilling the prophecy that they should be a people dwelling alone, wi

should be the scorn and derision of those among whom they dwelt, yet marvellously and miraculously preserved of God, and preserving their identity as a people—a peculiar people. Numbering, no one knows exactly how many, yet variously computed at eight or ten millions, scattered throughout the world, they stand before all men a people known among a thousand by speech and look. Now these people having rejected God's only Son, successive generations of Jews have rejected Him, and by their action towards any of their own body who had been brought to acknowledge Him, they have shown their hostility to Christ.

"And now behold the distinction between them and the Ten Tribes. The Ten Tribes never rejected the Lord Jesus Christ—God manifest in the flesh: Judah did reject Him, and the Jews stand before the nations as a living monument of the justice of God. We see in all this an exact fulfilment of prophecy. We see how for eighteen centuries God has allowed this people to stand before the nations of the earth as the monument of His power. Think you not that if prophecy has been actually fulfilled in the history of the past, that it will not be fulfilled in the future? I must refer to my own conviction, that as I read prophecy the Jews, as a people, have yet to be dealt with, and that they will be dealt with in a manner which has never yet been known in their history. Frightful has been the punishment which the Jews have borne, but still more frightful, I believe, is the judgment with which God will visit them in the future. Carried back in a state of unconversion to their own native land—a process which we believe is already commencing—they shall take possession of their land. Politicians are strangely silent regarding it, and seem to scrupulously avoid discussing the question as to who is to take possession of the Holy Land. If Turkey is to be dismembered, politicians whisper in their hearts, 'Give it to the Jew.' But when that has taken place, and they return to their native country, will God commence His last dealings with His people. We read in Zachariah of the tremendous judgment which shall fall on the Jews, only one-third part being saved by looking on Him whom they pierced. And when all has been literally fulfilled; when that has taken place; then the Ten Tribes of Israel shall be brought forth, as we read in Ezek. xx, and Jerusalem having undergone that terrible process of refinement, Jesus shall descend and appear in His power before the House of Israel, and they shall acknowledge Him as their true Messiah, and as a nation shall be brought unto God, and become a leading nation on the face of the earth. You see that in the future there lies on the Jews a judgment that lies not on the Ten Tribes. As we read in Ezek. xx., God will bring the Ten Tribes out of the countries wherein they are scattered and judge them, and that then He will bring them back to their native land, and they shall be saved without the terrible judgment that will fall on the Jews. And if they thus escape because they never rejected the Messiah in the flesh, we ask what is the present privilege—what is the bounden duty of those who know that Jesus whom they despised in the past, and who now have the privilege from God of telling forth this Gospel? I answer, that we cannot touch the past to amend it; that it stands as an awful crime against Christ; that we cannot touch the future, the terrible future, when God shall lay His judgment upon the Jews; but we can touch the future as to the individual Jew, when we find that the Scripture has over and over again repeated that the Gospel shall show its power, and that it was to be preached in Jerusalem to the Jew first and then to the Gentile; and as there was in Paul's day a remnant according to the election of grace, so there is to-day a remnant according to the election of grace. I say not that the nation at large may be saved, for they must be dealt with by God, but we may find one here and there, and bring them to the knowledge of that blessed Jesus who prayed that His murderers might be forgiven, and commanded that His Gospel should be preached first to the Jews. Therefore it is our privilege, partly because we look forward to the terrible judgment which is yet before us, and partly because we feel that the Jew is included, as every other man is, in the blessed command of our Lord, 'Go ye into all the world, and preach the Gospel to every creature;' partly because they seem to plead with us as the people through whom the Gospel came to us."

NOTE ON "THE GATE OF HIS ENEMIES" IN GEN. XXII. 17.

By the Rev. C. W. Hickson, M.A.

[We have much pleasure in publishing a memorandum on the subject of the correct translation of that clause of Gen. xxii. 17 (which we have so often quoted in these pages), by the Rev. C. W. Hickson. It will be seen that Mr. Hickson fully supports our view that the passage, though it speaks only of "the Gate" of Israel's enemies, may be read perfectly correctly as referring to "the Gates" in the plural number. The genius of the Hebrew language indeed seems to demand that reading. To avoid confusion and error we publish the Hebrew words used in the following in the English character.—Ed.]

In Gen. xxii. 17, the words are *shăhăr, ōyĕbhăyo; shā'hīr*, singular in construct state, meaning literally "gate of;" *o-y'bhayo*, plural with pronominal affix, "*his enemies.*" I am satisfied that this really means "gates of his enemies," for more reasons than one.

1. *Shā'hăr*, it is true, is singular, so far as the form is concerned; but singular nouns are sometimes used as collectives—*e.g.*, *âdhām*, "man," "men;" *ish*, "man," for "men;" *dâbhâr*, "a word," for "words;" *ôyĕbh*, "an enemy," for "enemies," and as the last word is the very word here employed, the fact that it is in the plural seems to show that different groups of "enemies" are referred to, which would imply that "gate" means "gates."

2. "When a compound idea, expressed by a noun in the construct state, followed by its genitive" (which is the case here: *shahar-oyebhayo* being a compound idea, having *shahar* in the construct state, followed by its genitive, *oyebhayo*) "is to be made definite, it is done by prefixing the article to the noun in the genitive;" *ish mĭlkhāmāh*, "*a* man of war;" *ish ham-milkhāmah*, "*the* man of war." If, therefore, the inspired writer wished to express "THE gate of his enemies" he would most probably have written *shahar hā-ōyĕbh*, which would mean "*the* gate of the enemy, or enemies," or "the gate of the enemy *par-excellence*;" this form of expression being ambiguous.

3. There are three ways of expressing the plural of a compound idea: (*a*) putting the first word in the plural; (*b*) putting both in the plural; and (*c*) putting the second, or *governed* noun in the plural—*e.g.*, *bēyth âbh*, literally "*house of a father*"—*i.e.*, "*a family*:" *bēyth âbôth*) (not *bōttēy âbh*), "houses of a father"—*i.e.*, families. The two nouns are regarded as one compound noun, and the plural termination of the second applies to the whole idea. Now, as before observed, *ōyĕbh* in the singular is sufficient to express plurality, as far as the enemies are concerned, so that *shăhăr ōyĕbhayô* would mean "gate of his (enemy or) enemies," therefore *shăhăr ōyĕbhiyo must* mean, I think, "*gates* of his enemies." *Shahar oyebh*, "enemies' *gate*;" *shăhăr ōyebhîm*, enemies' *gates*. My authority for the rule given under (2), and also for what I have stated under (3), is Gesenius' Hebrew Grammar, § 111, 1: and §108, 3. He refers to Judges vii. 25, the "*head* of Oreb and Zeeb," where "*head*," evidently means "heads," unless Oreb and Zeeb were a sort of Siamese twins, with one head between them. The Authorised Version translated it "heads." He also refers to *îr mĭbhtsārôth* (Dan. xi. 15), which is literally "a *city* of munitions;" but the expression *îr mĭbhtsar* is a compound one meaning "a city of fortification," or "a fortified city;" and the *plural* of the *compound expression is* not *ārēy mĭbhtsār*, but *îr mĭbhtsarôth*, "fortified cities," Authorised Version, "most fenced *cities*."

Digitized by Google

DR. BONAR'S RULES FOR THE INTERPRETATION OF PROPHECY.

By J. Thomson.

(*Concluded from page* 454.)

PART II.

IV.—"Prophecy regards the literal Israel, when their scattering and their gathering are placed together, and when we are told that *as* they have been scattered, *so* they shall be gathered. Very striking are the prophecies to this effect in Deuteronomy, where the plainness of style precludes the idea of figures of speech. How could the most ingenious spiritualiser explain away Deut. xxx. 4, 5: 'If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers.' See also Jer. xxiii. 3; xxx. 3—18; Ezek. xx. 34."

V.—"When the countries are specified into which they have been scattered, and in which they are dwelling. We find them dwelling in those countries, and God says He will take them out of these and plant them in their own land again. Does this mean merely (as according to some it does) that Christ is to have a Church in these places? or, according to others, that Israel is to be converted to Christ? Impossible! What can Egypt mean, and Pathros, and Cush, and Elam, and Shinar, and Hamath, and the islands of the sea? What sort of compound and incongruous figure can there be fashioned out of these? See Isa. xl. 11; xlix. 12."

VI.—"When in the beginning of a prophecy reference is made to their Egyptian bondage, their Babylonian or Assyrian captivities, the conclusion of the prophecy must concern the literal Israel, and refer to a literal deliverance. See Isa. lii. 4. When God alludes to her recovering from Babylonish captivity, and says that He will set His hand the second time (Isa. xi. 11) to recover the remnant of His people, it must be literal Israel that is meant, and a literal restoration that is foretold."

VII.—"When both their conversion and restoration to their own land are spoken of together in the same passage. This very frequently occurs; and in such cases we do not see how a figurative interpretation can for a moment stand. Were the words which predict their restoration by themselves, by dint of ingenuity it might be possible to impose a spiritual sense upon certain passages, and to exclude all reference to Israel's restoration to their own land and pre-eminence among the nations; but when one verse plainly foretells their restoration to their own land, and the next their spiritual conversion to God, it seems to us a perversion and confusion of all language to say that both these mean the same thing. Take, for example, Ezekiel's prophecy regarding the blessing to be poured out on Israel in the latter day (chap. xxxvi. 24—28). He had been declaring how they had been 'scattered among the heathen, and dispersed through the countries.' He then foretells their future prosperity; and first their restoration to their own land: 'I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.' This of itself seems plain enough; especially when placed by the side of the description given a few verses before of their dispersion, which all admit to be literal. But as if to prevent even the possibility of its being said that this meant conversion, it is immediately added: 'Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you; a new heart also will I give you; and a new spirit will I put within you.' We might instance many such passages, but this is enough, and quite conclusive. Indeed, without a previous determination not to believe the restoration of Israel, we hardly see how anyone could for a moment think of disputing the literality of such passages. And if we are thus allowed to accommodate Scripture to our theories, it might be well to consider whether we are more excusable than the neologian who questions the literality of many points of inspired history because they are at variance with his intellectual speculations and systems. Deviation from Scriptural simplicity is quite as much to be dreaded and condemned in prophecy as in history. It wears more the specious aspect of modesty in the former; but it is not on that account the less evil and irreverent" ("Prophetical Landmarks," pp. 317—322).

There is much in these observations which commends itself to the thoughtful consideration of every Bible student, and for which the writer, as already noticed, deserves our warmest thanks. Dr. Bonar goes on to say that he is "almost ashamed to have dwelt so long on these principles, and spent so much time in particularising them." But neither he nor anyone else need be ashamed of any trouble—giving "line upon line, and precept upon precept"—they may have to undergo in teaching others what amount of truth they may themselves have learnt. It is an honour in anyone who succeeds in clearing away a portion of the legendary cobwebs that have been spun about the fair and perfect form of truth, by ignorance during the lapse of ages. But to us it seems singularly inexplicable that one who, above thirty years ago, had so much light, and wrote so well for the instruction of his more benighted brethren, should have become almost stationary in his own attainments; for by this time we should naturally have looked to him occupying a leading place in the van among those students of prophecy who have identified the British race with the predicted Israel of the "last days;" thus reconciling Scripture with itself, and banishing multitudes of apparent incongruities. To Dr. Bonar, thirty-four years ago, the duty of accepting the statements of Scripture literally seemed "so plain" that he would "never have thought of laying down rules of the above nature had it not been for the extensive prevalence of that loose system of interpretation which we have been endeavouring to explode. In regard to some passages of prophecy, we admit that no inconsiderable difficulty exists, and that it does require some skill and care to thread our way through the labyrinth; but here our wonder is, not how men have found their way out of such a labyrinth, but how they ever contrived to find their way in. We confess that we cannot understand why they should be so anxious to make a mystery of what seems so simply and plainly written. We do not well comprehend the great anxiety to exclude the literal meaning, as if it involved some hideous and disastrous consequences" ("Prophetical Landmarks," pp. 322, 323. Ed. 1847).

Thus we have used Dr. Bonar's own words to express our sentiments; for we can find none more explicit and terse; and yet how different are the views which we entertain! Anglo-Israelites stand by the full application of their principles to the explanation of Holy Writ. Dr. Bonar (in our opinion, at least) fails in this respect most egregiously.

We do not think any injustice is done to the reverend divine by our thus critically noticing and quoting from a work published many years ago; for we have never heard of his retracting anything therein advanced, while his recently published opinions justify all our strictures, even were our language much more severe; for, in common with most opponents to the Identity, Dr. Bonar's arguments are chiefly negatives conceived by prejudice, and may be summarised by the old saying, "It is not so, nor it was not so, and God forbid it should be so."* But in the same strain we may confidently reply, "It is so, and it was so, and here are the facts that prove it so." As "one fact is worth a score of arguments," we appeal from the prolix wordiness of our learned opponents, to the undoubted facts of British history, and British supremacy in the world at the present time, and ask for a reasonable explanation of the phenomena (if there be an over-ruling Providence), if we are

* "Much Ado About Nothing," Act 1, s. 1. See the note in "Knight's Shakespeare."

Digitized by Google

not the modern representatives of the ancient people to whom the promises were made? In 1847 Dr. Bonar ascribed our position (under God, of course) to our Protestantism. "We were Protestant, and therefore invincible. Our protest was our palladium." *That* is Dr. Bonar's explanation of our success at Waterloo, and exemption from invasion by "Napoleon, the scourge of the Papal empires. . . . But since that time what has taken place? We have laid aside our protest, as too bigotted for an enlightened age like ours. We have struck our Protestant colours, and hung out the flag of neutrality; or rather, we should say, of religious indifference. With our own hands we have taken down the old ancestral standard which had braved three centuries of storm, . . . proclaiming to the world that our past protest was a stain upon our history, and that it matters nothing to a nation's well-being whether the Bible or the Koran be the basis of her statute-book—whether the national ensign be surmounted by the cross, the crescent, or the triple crown. We may well be troubled for our land. We have little reason to hope that we shall ride out another storm as we have done the last. The anchor that held us fast is gone" ("Prophetical Landmarks," pp. 356, 357).

There is a great deal of sad truth in these remarks. Jehovah has not been so nationally honoured of late by us as our fathers honoured Him; and shall He not visit us for these things, even as He visited our fathers of old? Yea; we believe that He will; but His judgments will be corrective, not destructive. Our hope is not in our wealth, our power, our Christianity, or our Protestantism—if it were it would prove delusive—but in the Word of the living God, who has said, "I will not make a full end of thee; but I will correct thee in measure; I will not leave thee wholly unpunished" (Jer. xxx. 11, xlvi. 28). The anchor that holds us fast is *not* gone.

There are several other points in Dr. Bonar's "Prophetical Landmarks" deserving notice—as the signs of the times; the future of Britain and surrounding nations; the imminence of the second advent, and ensuing judgment—but we have already done sufficient to vindicate our own position, and show up the shortcomings of Dr. Bonar when judged even by his own principles, and so will leave any further notice of his book unto some undetermined "more convenient season" in the future.

TWO NOBLE CHIEF SHEPHERDS OF ISRAEL.

THE Right Rev. Dr. Stirling, Bishop of the Falkland Islands, and the Right Rev. Dr. Selwyn, Bishop of Milanesia, are brave men, true Christian soldiers of the cross of Christ, nobly facing death, and ready and willing to hazard their lives in order to spread Christ's cause and name among the heathen.

Dr. Selwyn, son of the late Bishop of Lichfield (who was formerly Bishop of New Zealand), has lately given such proof of his fearless daring for Christ and for the cause of civilisation, that we feel compelled to notice the case, and to compare it with the brave deed of Dr. Stirling when, in 1869, to obtain a footing for the Gospel in Tierra del Fuëgo, he nobly risked his life to prove to the world the power of a Christian's principles, by venturing in faith among uncivilised savages in order to plant the cross among them for the first time, and to win them for his Saviour.

In 1877 Bishop Selwyn was consecrated as successor to Bishop Paterson, who was murdered in one of the South Sea Islands within his own diocese. Bishop Paterson was killed by the natives in retaliation for acts of kidnapping, of which white men from the Australian colonies had been guilty. Some time ago the captain of H.M.S. *Cormorant* was engaged in seeking retribution at the point of the bayonet for the murder of a British naval officer killed by the islanders, who had ignorantly avenged their real wrongs by visiting it on an innocent man. Under these circumstances "Bishop Selwyn volunteered to land unarmed on the beach of the hostile chief, whose fully-equipped warriors were lurking all around." He did so, and induced "the chief to surrender the chief murderer, and even his own son as a hostage for the surrender of the rest." The murderer was afterwards executed. The brave, daring act of the Missionary Bishop saved many lives, for the *Cormorant* attained all its objects without firing a shot, or spilling a drop of blood. All honour to this brave chief shepherd of Israel! Surely no other Christian community could produce a Bishop like this, who, being a man of peace, was willing, for Christ's sake, to hazard his life among the enemies of his race, and to bring the heathen to see the propriety of submission to the demands of public justice and of civilisation. He succeeded, and his act shines by the side of Bishop Stirling's, proving that at two vastly divergent spots, both mighty Gates of Israel's Empire, our nation possesses spiritual guides who are bold as lions, prudent and wary as serpents, affording a noble example to their flocks "to go and do likewise."

The story of the residence of Mr. Stirling (now Bishop of the Falklands) in Ushuwia, and his daring venture in trusting himself alone among the Fuëgians, in January, 1869, is ably and interestingly told by the Rev. John W. Marsh, M.A., in his little book on "The First Fruits of the South American Mission." It can be got for threepence from Captain E. Poulden, R.A., the Secretary of the Society, at 11, Sergeant's-inn, Fleet-street, London, E.C. At page 57 of this little work we read how this faithful missionary, unmindful of the horrible fate which overtook a mission party on Sunday, November 6, 1858, in Navarin Island, when all were murdered by the treacherous natives during the celebration of Divine Service, nobly and fearlessly established himself alone in January, 1869, at Ushuwia, on the North shore of the Beagle Channel, and with a small band of only native converts to stand by him, resided seven months at the place, the sole European representative of Christ's religion. "I paced up and down," wrote the good brave man, "before my hut at evening, fancying myself a sentinel (God's sentinel, I trust) stationed at the Southernmost outpost of His great army." Here, indeed, was an Israelite nobly performing an Israelite task for His great Master "in the uttermost parts of the earth." He succeeded in planting the germs of the Gospel among the rude savages who were almost his only companions during that seven months' vigil; and the result now is (under God) that the Mission is established to-day on a solid foundation in Tierra del Fuëgo, and Christ's Name is glorified by a rich harvest of souls gathered into His fold at "the ends of the earth," in the Southern outpost of the great Church, militant and missionary, of Israel. May God increase the numbers of those who, like Bishops Selwyn and Stirling, are willing freely to risk their lives for the Master's cause; and, carrying their lives in their hands, are ready to spend and be spent for the dear Saviour's sake.

THE TESTIMONY OF DEUT. IV. TO BRITISH IDENTITY WITH ISRAEL.

THERE are some remarkable points connected with British Identity with the Ten Tribes embedded in Deut. iv., which we are apt to pass over during cursory reading. Let us look into a portion of this chapter, and bring Identity knowledge to bear upon its interpretation.

In ver. 25, and what follows, we find Moses calling on the Tribes, at God's bidding, to beware of idolatry when they should have entered on possession of their land; warning them that disobedience would lead to the most disastrous results. What were these? Verses 26—28 tell us. They were to be—

1. Banishment from Palestine ("perishing from off" the land).

2. Scattering among the Gentiles (Hosea ix. 17).

3. Reduction in power when there, so that "they might or could be numbered" (in contrast with Hosea i. 10).

4. Degradation while banished to the level of gross idolaters —worshippers of wooden and stone gods (Hosea iv. 17).

5. But with hope of recovery on repentance in "the latter days."

These five predictions were announced generally as against the Twelve Tribes, no doubt. The first three and the last we have named above, have also clearly been, or will be fulfilled in both Houses—Israel as well as Judah. But the fourth—the destiny which assigned them to become gross idolaters while in dispersion or scattering among the heathen—*has never been fulfilled at all in the Jews*, but only and solely in the House of Israel. We are led, therefore, to connect the whole prophecy and passage chiefly with the Lost Ten Tribes, but not with Judah at all. The restoration by repentance of Israel is predicted; and it was fulfilled in the Anglo-Saxon race in Great Britain at the Reformation, just at the time specified in ver. 30—namely, "even in the latter days" (1550 A.D.), when British-Israel turned to the Lord their God, and became obedient to His voice by casting away Popery, and acknowledging the one only Way provided for man's salvation—"Justification by faith alone in Christ's blood, without works."

On the national turning to God in obedience, He, as promised in ver. 31, remembered (or "forgot not") the covenant of our fathers which He sware unto Abraham, Isaac, and Jacob, and He then gave this nation every one of the good things, not one lacking, He solemnly swore to grant them and "their seed for ever." From that time and forward, He hath blessed us as He hath blessed no other nation on the face of the earth. Instead of ours being a race "which can be numbered" (ver. 27), it is now one which it is all but impossible to census, so vast are its numbers, and so scattered over the planet its colonies.

He has further given us "the Gate of our enemies" everywhere all over the world; and entrusted to our hands the Divine commission to take "the blessing—Christ—to ALL the nations, to ALL the families, and to ALL the kindreds of the earth" (Gen. xii. 3, xxii. 18, xxviii. 14; Acts iii. 25).

He has also granted to us the "power to get wealth," "that He may establish His covenant thus made with our forefathers as it is this day" (Deut. viii. 18). He has made us "a nation and a company of nations;" a Sabbath-loving, Bible-circulating people; dominating the sea; occupying the desolate heritages; holding the heathen empire of the earth; and fulfilling in every possible imaginable way the *rôle* and destiny of the Ten Tribes of Israel in the latter days (Deut. iv. 30).

But this chapter tells us even more than this. It gives us a clear intimation that this so greatly favoured House of Israel is to be given in the latter days the "heritage of the earth" as the gift of the Lord their God "for ever." The 40th verse runs thus: "Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God GIVETH thee for ever." Nothing can be clearer than the language used; and let the reader mark well that the glorious gift appears contingent on the national keeping of the Lord's statutes, judgments, and commandments, which seems to tell us that when the promise to the House of Israel contained in Jer. xxxi. 33 and Heb. viii. 10 is fulfilled, and the new covenant blessing is actually granted them in full fruition, then will the other promise of the "heirship of the world" (Rom. iv. 13), and "the kingdom and dominion and greatness of the kingdom under the whole heaven" guaranteed to them as "saints of the Most High" (Dan. vii. 27) be made good to them. For then only will the nation be, by its sanctification and possession of the gift of the Holy Ghost, nationally qualified to rule the earth; then only "all that see them shall acknowledge them that they are the seed which the Lord hath blest" (Isa. lxi. 9).

We see, then, beautifully repeated in the passage we are considering (Deut. iv. 26—40) prophecies which we find recorded elsewhere in God's Word as the portion distinctly of Ten-Tribed Israel in the latter days. We British being those Lost Tribes (now found) answer perfectly to the prophecies in every particular, past and present. How, then, can we fail also in the future to become heirs of the world, when the Lord, having first granted to the nation the new covenant, has qualified her for her royal dignity, and raised her, for Christ's sake and His oath's sake, to the destined throne of the planet? Then, indeed, the nations of the earth seeing God's laws, ordinances, judgments, and commandments written on the people's hearts, will with one voice say, "Surely this great nation is a wise and understanding people" (Deut. iv. 6). Then, admitting our supremacy, and acknowledging that God hath indeed blessed us, they will joyfully submit to our rule, accept our teaching, and as "many nations and strong people" come to Christ as their King, their Saviour, and their loving God (Zech. viii. 22).

PROBABLE ALLUSION TO THE GREAT PYRAMID IN THE BOOK OF PROVERBS, AS THE "HOUSE OF PATHWAYS."

By A. T. F.

IT may not have been noticed by many that the second verse of the eighth chapter of Proverbs has a fuller meaning, read in the original Hebrew, than is brought out in the received translation. "Doth not wisdom cry and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, &c." So runs the passage in English. But in Hebrew it is:—

viam	*supra*	*excelsorum*	*capite*	*In*
דרך	עלי	מרמים	בראש	
DRK	YLI	MRMIM	BRASH	

constituta	*semilarum*	*domum*
נצבה	נתיבת	בית
NTZBH	NTBT	BIT.

[To be read from right to left.]

And the whole quotation reads: "Doth not wisdom cry, and understanding put forth her voice? Set the house of pathways upon the way in the top of high places." Both the Vulgate and the lxx. have missed the force of the word for house—the one translating BIT as "*in mediis*," and the other by ἀναμέσον, not inappropriate as secondary meanings, but conveying no distinct impressions of localities in which wisdom was to be recognised. There can be little doubt that Solomon had in his mind, when writing the words, "the head of the heights," the temple position at Jerusalem and Psalm xcix., where it says: "The Lord great in Zion, and He high above all the people." But where is there to be found, except at the Great Pyramid in Egypt, such a veritable "house of pathways"?

Wisdom is represented, moreover, not only as crying from, but as set in, or as having set, the "house of pathways;" and then through the whole of this chapter the attention is drawn off to what wisdom has to tell, both of religious lessons and the production of the habitable world.

There is a more intimate connection still between the passage quoted and the Great Pyramid. For in the verse (Isaiah xix. 19) which is supposed to refer to the Great Pyramid, "a pillar at the border thereof to the Lord," the Hebrew is:—

domino	*ejus terminum*	*juxta*	*statua*	*Et*
ליהוה	גבולה	אצל	ומצבה	
LIHUH	GBULH	ATZL	VMTZBH	

And the word מצבה, or MTZBH, is the noun formed from the verb נצב, or NTZBH, which occurs in the verse of Prov. viii. associated with "the house of pathways."

India, August 25, 1881.

Digitized by Google

THE DISTINCTION BETWEEN ISRAEL AND JUDAH PROVED FROM SCRIPTURE TO HAVE EXISTED BEFORE THE DAYS OF JEROBOAM, THE SON OF NEBAT.

"WHEN Israel went out of Egypt, and the House of Jacob from a people of strange language (B.C. 1491), Judah was His (God's) sanctuary, Israel His dominion" (Psa. cxiv. 1, 2).

"And when Saul numbered them in Bezek (B.C. 1095), the children of Israel were 300,000, and the men of Judah 30,000" (1 Sam. xi. 8—B.C. 1091).

"And Saul gathered the people together, and numbered them in Telaim—200,000 footmen and 10,000 men of Judah" (1 Sam. xv. 4—B.C. 1087).

"And the men of Israel and of Judah arose and shouted and pursued the Philistines" (1 Sam. xvii. 52—B.C. 1063).

"But all Israel and Judah loved David" (1 Sam. xviii. 16—B.C. 1063).

"And the men of Judah came, and there they anointed David king over the House of Judah. . . . And Abner took Ishbosheth and made him king over all Israel" (2 Sam. ii. 4, 8, 9—B.C. 1055).

"Ishbosheth was 40 years old when he began to reign over Israel. But the House of Judah followed David" (2 Sam. ii. 10).

"To set up the throne of David over Israel and over Judah, from Dan even to Beer-Sheba" (2 Sam. iii. 10—B.C. 1053).

"And Abner spake in the ears of Benjamin, and in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole House of Benjamin" (2 Sam. iii. 19—B.C. 1048).

"When Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled" (2 Sam. iv. 1—B.C. 1048).

"Then came all the Tribes of Israel to David to Hebron. . . . and they anointed David king over Israel. . . . . In Hebron David reigned over Judah 7 years and 6 months, and in Jerusalem he reigned 30 and 3 years over all Israel and Judah" (2 Sam. v. 1—5—B.C. 1048).

"And I gave thee the House of Israel and of Judah" (2 Sam. xii. 8—B.C. 1034).

"And he said, Thy servant is one of the Tribes of Israel. . . . So Absalom stole the hearts of the men of Israel. And Absalom sent spies throughout all the Tribes of Israel" (2 Sam. xv. 2—10).

"The hearts of the men of Israel are after Absalom" (2 Sam. xv. 2, 6, 10—13).

"To-day shall the House of Israel restore me the kingdom of my father (2 Sam. xvi. 3—B.C. 1023)."

". . . For all Israel knoweth that thy (Absalom's) father is a mighty man, and they which be with him are valiant men" (2 Sam. xvii. 10).

"And Absalom passed over Jordan, he and all the men of Israel with him" (2 Sam. xvii. 24—B.C. 1023).

"So the people (David's people of Judah) went out into the field against Israel, and the battle was in the wood of Ephraim, where the people of Israel were slain before the servants of David" (2 Sam. xviii. 6, 7—B.C. 1023).

"And Joab blew the trumpet, and the people (David's servants, Judah) returned from pursuing after Israel. . . . and all Israel fled every one to his tents" (2 Sam. xviii. 16, 17).

"All the people were at strife throughout all the Tribes of Israel" (2 Sam. xix. 9—B.C. 1023).

"And king David sent to Zadok, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his House? seeing the speech of all Israel is come to the king, even to his House" (2 Sam. xix. 11—B.C. 1023).

"And Judah came to Gilgal to go to meet the king" (2 Sam. xix. 15).

"And all the people of Judah conducted the king, and also half the people of Israel. And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah, stolen thee away? and have brought the king and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king is near of kin to us. Wherefore, then, be ye angry for this matter? . . . . And the men of Israel answered the men of Judah, and said, We have TEN PARTS in the king, and we have also more right in David than ye. Why, then, did ye despise us that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel" (2 Sam. xix. 40—43—B.C. 1023; see also 2 Sam. xx. 1—5—B.C. 1022).

"And Saul sought to slay them (the Gibeonites) in zeal to the children of Israel and Judah" (2 Sam. xxi. 2—B.C. 1021).

"The Lord moved David against (Israel) to say, Go, number Israel and Judah" (2 Sam. xxiv. 1).

"Joab gave up the sum of the number of the people unto the king. And there were in Israel 800,000 valiant men that drew the sword: and the men of Judah were 500,000" (2 Sam. xxiv. 9—B.C. 1017).

"(David said) I have appointed him to be ruler over Israel and over Judah" (1 Kings i. 35).

"Judah and Israel were many as the sand which is by the sea in multitude" (1 Kings iv. 20—B.C. 1014).

"And Judah and Israel dwelt safely" (1 Kings iv. 25—B.C. 1014).

"So Israel rebelled against the House of David unto this day" (1 Kings xii. 19—B.C. 975). "Lamed."

OURSELVES AND OUR OPPONENTS.

WE have received lately the highest commendation a journalist can receive for strict impartiality in the promulgation of our views as an Identity writer. We have been severely taken to task by our opponents as the most one-sided and partial of editors, "taking care to bring forward only what will serve our own cause, and carefully excluding whatever bears on the other side;" and now some friends at Southampton (who posted their letter, at least, in that town), gave us a very kindly, well-meant warning that we are greatly trespassing and injuring the cause by persistently proclaiming the follies and falsehoods of our opponents, publishing their abuse of us and of the cause, and blazoning forth their arguments in the very words of the opponents, thus serving the enemies of Anglo-Israelism by arming them with weapons, and by unsettling the minds of waverers. We thus receive rebuke from opposite quarters, and the blame being equally administered both by friends and foes neutralises the two attacks and sets the matter at large. We feel that our impartiality is unique and exemplary, and that we cannot do better than proceed in future just as we are doing now, since we are pleasing neither the extreme foes nor the extreme advocates of the cause. The middle path we steer is obviously the correct path where safety and propriety dwell. In reference to our true opponents' accusations we can afford to smile. So far from partiality and improper exclusion of the arguments of the antagonists, our Southampton friend tells us we play into the hands of the enemy by inserting their abuse and revilings. "They call ours a 'craze.' The BANNER forthwith publishes the fact. They issue from the press false and weak arguments against our Identity. The BANNER tells the whole Anglo-Israelite world what those arguments are"—and rebuts them. "Current literature has nothing equal to this," says our friend. These are, it seems, our mistakes. But we submit to our friends who thus demur to our proceedings, that it is impossible to be blind to the tactics of the opponents, since our rapid progress is calling them to the front, and their attacks are to be found in many directions confronting the would-be purchasers of the BANNER. Their arguments, too, pervade society, where inquirers for the refutation look in vain for it, unless the BANNER and similar publications on our side take an active part in the controversy. It is better, we think, then, to risk the loss of a few week-kneed and undecided inquirers, rather than allow even one strong, powerfully urged, able, specious argument of the enemy to remain unanswered. The replies (which involve the quotation of the attack), furnish an armoury for our rapidly growing

number of believers, enabling them to meet their own opponents in turn, and a healthful controversy is thus set up and maintained in the midst of which truth must and does advance. It is true that we may sometimes allow (from excess of generosity) to our opponents a larger BANNER space than they deserve. But this is a "liberal" error on the right side, and our conscience tells us that each BANNER contains, besides a minimum of poison from our foes, a maximum of antidote and valuable truth taken from God's Word, and from the Identity storehouse, which, as our readers know, is full to overflowing. In regard to the claims of opponents such as "Clericus," and others of his stamp, all we can say is, that we cannot afford to publish their errors, *en bloc*, as they desire, at the pecuniary cost of the subscribers and owner of the BANNER. The former would, of course, delight to fill this publication with their attacks on the Identity, thus saving the cost of printing, and gratifying, too, their strange desire that the most glorious national blessing ever presented to any community since the world began, should be found to be a vain delusion and a fond device. We decline to allow this, and shall in future use our bitter foes, "the opponents," merely as literary pegs on which to hang Identity arguments and truths, thus giving them less space than heretofore, but quite as much, nay more, than they deserve. We hope our readers concur?

PROGRESS.

THE statement made second hand by C. R. N. L., and quoted by us at p. 409, No. 248, that "the theory (meaning the Identity) had nearly exploded," among other places, in Leamington, has drawn forth the following strong protest from our energetic friend, the president of the Leamington Anglo-Israel Association, Major Nickle. He writes "In a late BANNER we are informed that the Leamington Anglo-Israel Association is a failure. All I can say, as President, is, that we are gaining fresh members, and much interest is taken in the subject here; so that 'the gentleman who has the means of knowing' states what is false, and I should like him to know my opinion." This must be unpleasant to the disseminator of false reports, and we hope will prove a salutary lesson. In regard to our Identity in Bristol, we are aware there is a steady growth of interest here, and BANNER readers are increasing, but certainly not diminishing in numbers. The virulence of opposition is deepening, which is a sign that the progress is too marked to allow the clergy any longer to tolerate what threatens almost to subvert their teaching as to prophecy, and modify, if it does not call on them to abandon their scheme of interpretation of full three-quarters of the Word of God. The testimony from the Continent as to the progress of events towards the long-dreaded approaching outbreak of the great earthquake woe is deepening daily, and each day the terror grows in Tunis, in Egypt, and in the Levant. The teachings of the Great Pyramid supporting those of the Word of God, find in Mr. Baxendell an unexpected help just now, and he comes forth, a scientist and ripe astronomer, just at the critical moment, to tell us of the wondrous cosmical details, connecting sun and moon and earth (their diameters and distances from each other) with the Great Pyramid measures, assuring us, as he tells us on p. 432, that the Pyramid, being God inspired in its astronomy, must be deemed prophetically true, also in its witness to the teaching of God's Word as to its sacred chronology.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—From an article in one of the Leamington papers, entitled, "The Peter—A Problem in Bible Nomenclature," I send you the following extract:—

"Such being the facts of the relations in which He found Himself, and of the case with which He was dealing, would it have been strange had Jesus, the Christ who abolished official Christhood by declaring that it had passed away in Himself, in restoring the freedom of the children of God to His followers, and giving in the person of Simon the symbol of that restoration, used the symbolical words, 'Thou art the Peter' (the first-born, the free); and on this, the Peter, the gates of hell (the powers of darkness working through persecution unto death and its jaws, the grave), shall not prevail against it? This much is certain, that Simon was the first-called, or first-born of the followers of Jesus; and that the Hebrew word *Peter* means 'first-born' and 'free.'"

Ephraim, whom God calls "My first-born" (Jer. xxxi. 9), was the representative "man" of the Ten Tribes of Israel; might not St. Peter be the representative "man" of the Stone Kingdom during the Christian dispensation, typifying in his person by the name which the Lord gave him, that Christian Israel should indeed become the "first-born," the "free"? Yours truly,

D. H. N.

Leamington, October 18, 1881.

[NOTE BY THE EDITOR.—Our correspondent now in India, J. B. R., has already in vol. iv., p. 82, of BANNER No. 165, February 25, 1880, published the idea that St. Peter represented the Tribe of Ephraim—the Stone Kingdom. We mention this fact that our readers may refer to J. B. R.'s paper in connection with the foregoing. We hope this reference to his letter will remind our friend that we have not heard from him since his return to India. We trust he will ere long send us home proof that he has not forgotten the BANNER OF ISRAEL, and the cause to which it is devoted, by contributing to its pages one of those thoughtful essays with which he once used to favour our readers.]

To the Editor of the "Banner of Israel."

DEAR SIR,—I cannot resist sending you the accompanying extract from the *Pioneer* it is so wonderfully in accord with many articles I have read in the BANNER. Faithfully yours,

A. S.

1, Kent-avenue, Ealing, October 10, 1881.

Extract from the "Pioneer," Allahabad, Thursday, August 4, 1881.

"A Parisian journal has drawn attention to the wonderful extension of the English tongue during the present century. It remarks that whilst the total population of Europe has increased only from 170 to 275 millions in the past eighty years, speakers of English, in Great Britain, America, and Australia, number 88 millions in 1880, against 22 millions in 1800. The peoples using Continental languages have increased only 62 per cent., whilst the English-speaking races show an advance in population of 300 per cent.—a striking fact."

To the Editor of the "Banner of Israel."

DEAR SIR,—I once had the privilege and opportunity of a conversation with the Bishop of Gloster and Bristol on Rom. xi. 17, and he entirely coincided with me in the translation of επει to which the force of prophetico-historical truth drove my own mind. As there is no higher authority, I mention this for the satisfaction of Surgeon-Major Grant, and am very much surprised indeed that the Bishop's own opinion did not obtain in this passage; but no corrections were admitted, I believe, except by the consent of a majority of the revisers, and Japhetic grooves are still too strong even for fixed rules of grammar. I am, yours faithfully,

HERBERT MARRIOTT.

Beyrout, September 26, 1881.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is now 757. Since our last report twelve have been enrolled. Three of these reside at Melbourne, and one writing from there says: "Remember when your daily petitions are ended, and the Christian retires to rest in the enjoyment of sweet peace, the strain is still going on in these antipodean lands from hundreds of hearts sincere; and the hymnist was right when he said, 'For Him shall ceaseless prayer be made' (Psa. lxxii. 15). May God's richest blessings be soon realised in answer to the petitions of His believing children."

We are glad to learn that the knowledge of our Identity is spreading at Wolverhampton. Several there are anxious that an association should be started.

Will our members and others kindly endeavour to circulate the *Comments* amongst our working men? We know from letters received how highly they appreciate them. The following testimonial is one out of many:—"I value the *Comments* very much. They have been a wonderful help to me, an Israelite."

The first twelve numbers may be had for seven stamps. One copy will be sent post free, monthly, for 1s. per annum; two copies, 1s. 6d.; three copies, 2s. Address: Miss Lawrence, Stoneleigh, New Wimbledon, Surrey.

J. LAWRENCE,
Hon. Sec., I. S. and P. U.

October 14, 1881.

Digitized by Google

MUSIC IN THE HOUSE MAKES CHEERFUL HAPPY HOMES.

MUSIC! MUSIC!! MUSIC!!!

GOOD NEWS FOR THE MUSIC-LOVING READERS OF THE "BANNER OF ISRAEL."

Grand Presentation Melodeon.

PATENTED 1878,

MESSRS. CAMPBELL AND CO.,
MUSICAL INSTRUMENT MAKERS,
103, TRONGATE, GLASGOW
(ESTABLISHED THIRTY YEARS).

have resolved, as the best means of introducing and making popular their newly improved Musical Instrument, "MELODEON," to present to the Readers of this Paper one of their beautiful Instruments at the bare cost of production. This fine toned Instrument has two full sets of reeds, giving it a combination organ and Celestial Tone, with a draw stop to change to either tone at pleasure. It has also a newly improved bell accompaniment, which is capable of producing the most charming effects, and a double leather bellows, strongly clasped at the corners; also centre clasps to prevent the bellows from twisting. The frame of the Instrument is also handsomely trumpeted and gold ornamented, and is, upon the whole, in many respects vastly superior to the best made Concertina or French Accordion, and so easily learned that anyone with no knowledge of music could, with an hour's practice, play upon it the most popular airs of the day. This fine-toned Instrument, from its portability and elegance, is specially adapted for the Parlour, the Coast, Yatching, and Excursion Parties. No home should be without one. Makes a charming present to old or young.

CUT THIS OUT AS IT MAY NOT BE RE-ISSUED.

"BANNER OF ISRAEL"
PRESENTATION
MELODEON COUPON.

MESSRS. CAMPBELL & CO.,
12s. 6d. MUSICAL INSTRUMENT MAKERS, 12s. 6d.
103, TRONGATE, GLASGOW,

Hereby bind themselves to redeem this Coupon on receipt of Post-Office Order for the sum of 12s. 6d., payable to Mr. John Campbell, Glasgow, and will send to any address in Great Britain or Ireland, one Combination Organ and Celestial-Toned Melodeon, as advertised in the BANNER OF ISRAEL, of Nov. 2, 1881. Not available after November 30, 1881.

IMPORTANT NOTICE.

This first-class Musical Instrument is not to be confounded with the worthless toys advertised under the following deceptive names—viz., "Bohemian Musical Box," "Tyrolese Musical Box," "Swiss Fairy Organs," &c. OUR MELODEON is a genuine Musical Instrument, and is honestly and correctly described in this advertisement; and anyone not satisfied on receipt of the Instrument can have their money at once returned on application.

CAUTION.

All Campell's Genuine Patent Broad-Reed Melodeons have their Trade-mark, a "Boar's Head," on two silver plates, and also a silver plate with their Name and Address on the top of each Instrument, without which none are genuine. As we have no Branch Establishments or Agents anywhere in Great Britain, the readers of this paper should be careful to see that they are not imposed on by various designing parties, who have stolen part of our well-known advertisement and applied the same to the sale of their worthless trash for the purpose of deception.

NO DECEPTION HERE.

TESTIMONIALS.

FROM MR. JOHN G. SHAW.

"20, Park-row, Leeds, Oct. 14, 1881.

"Messrs. Campbell & Co., Glasgow.

"Dear Sirs,—I have this day received the Melodeon for which I sent Coupon cut from the BANNER OF ISRAEL and P.O.O. for 12s. 6d. It has exceeded my expectations and is equal in all respects to the advertisement. I shall have great pleasure in recommending it to my friends. Please send me per return of post, your "Melodeon Melodist," 1s. 8d., and also No. 1 "Self-Instructor," 7d., for which I enclose postage stamps (2s. 3d.)

"I am, Sirs, yours very truly,
"JOHN GILDER SHAW.

"P.S.—I am the Author of "Britain (or Israel)" "God's Love for Israel," and other pamphlets which have obtained acceptance by believers in our Identity with Israel. You can make what use you think proper of this letter."

The Editor of the London *Weekly Times* says:—

"The Melodeon.—No instrument invented of late can equal in power and sweetness the Melodeon. In external appearance it is a work of art; and in mechanism—for simplicity of handling, and for purity and variety of note—there is no instrument with which it can be compared. We are, therefore, not surprised to learn that Messrs. Campbell & Co., 103, Trongate, Glasgow, who first introduced this Instrument, have had an enormous sale, and continue to find all their resources taxed to supply the demand made upon them. This is the reward of honestly fulfilling the descriptions advertised of their beautiful instrument. No lover of real music could find fault with the Melodeon."

N.B.—As the demand for this instrument is expected to be very great, the early return of Coupons will prevent undue delay in delivery, as the Coupons will be taken in rotation as they arrive. No Melodeon will be sent in any case without Coupon, unless our full retail price be sent—namely, 5ds. All letters to be addressed to Messrs. Campbell and Co., Musical Instrument Makers, 103, Trongate, Glasgow.

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.
A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth gilt, price 18s., post free 18s. 6d.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Seed of Isaac, Being an Historical Review of God's Dealings with His Chosen People Israel. By J. D. GRANGER. Crown Octavo, cloth bound, gilt letters, 296 pages, price 4s.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gate-," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d by post 3d. extra.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

Israel's Hope and Destiny. A Monthly Magazine for Advocating the Identity of the Lost Ten Tribes with the Anglo-Saxon Race. Editor: D. A. ONSLOW, J.P. Price 2d. monthly. Vol. I., 3s.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d. 64 Demy 8vo. pages in wrapper. One dozen copies sent free for a post-office order for 6s. The best Pamphlet to place in the hands of a person unacquainted with the subject.

Where are the Ten Tribes? By WILLIAM GREIG, of Montreal, Canada. Preface by Philo-Israel. Price 6d., by post 7d.

Is Not Queen Victoria the Royal Seed to King David a Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100

Now ready. Price 3d.

THE FULFILMENT OF PROPHECY IN THE BRITISH NATION. A Lecture given before the Anglo-Israel Association of Plymouth by Captain H. P. KEIGHLY, Author of "Luknon," "Phoster," &c. London: W. H. Guest, 20, Warwick-lane, E.C.

"The facts are not new, it is true, but they take in just enough for digestion, and no more, and present the old facts well supported by new ideas. Even the Gates come out in fresh vigour and strength."—*Philo-Israel.*

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr Conder's Papers on the Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£ s. d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0 1 0
Each additional line	0 0 4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0 2 6
Each additional line	0 0 6
Births, Marriages, and Deaths—four lines	0 2 6

All Advertisements to be sent to ROBERT BANKS, Printer Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 12 4
Three " " " "	0 18 6
Four " " " "	1 6 2
Six " " " "	1 17 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.—President, VISCOUNT FOLKESTONE, M.P.—Offices, Palace Chambers, 9, Bridge-street, Westminster, S.W. (close to the Westminster station of the Metropolitan Railway).

ADDRESSES will (D.V.) be delivered by Mr. DOUGLAS A. ONSLOW, Rev. R. HILL, Mr. WESTFIELD and others, on Thursday afternoons, at 4 p.m., as follows: November 10 and 24, December 8 and 22, and so on, until further notice. Members and friends are invited to attend and take part in discussions after the addresses.

JOHN S. ANDERSON, *Hon. Sec.*

Now ready, Price 2d., post free, 2½d.

ISRAEL'S HOPE AND DESTINY FOR NOVEMBER contains, among other articles,—

Anglo-Israel Bible Truths.—No. 11. By D. A. Onslow.
The Introduction of Christianity into Great Britain. By J. Thomson.
The Mystery of the Anti-Christ and the Prophetic Kingdoms Unsealed. By Alexander MacPhail.
The Redemption of Ephraim-Israel. By J. G. Shaw.

London: Robert Banks, Racquet-court, Fleet-street.

THE GEOGRAPHY OF THE GATES. BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. By PHILO-ISRAEL. Price 1d.; 6s. per 100.

London: Robert Banks, Racquet-court, Fleet-street.

DELICIOUS BREAKFAST LUXURY.—REAL YARMOUTH BLOATERS are now in season and sent to any part of the kingdom. The quality is now excellent. Box of 100, 8s.; do. 50, 5s.; do. 25, 3s. Ham cured herrings same prices. all packages free. See our numerous testimonials. Cheques, P.O.O., or stamps, payable to F. FORDER, Fish Merchant, Great Yarmouth.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,
83, FINSBURY PAVEMENT, LONDON, E.C.

"Exquisitely clear and singularly correct in everything wherein I may be an authority or guide."—PROFESSOR PIAZZI SMYTH.—"Very ably put together, and suggests many serious considerations."—*The Freemason.*—"The Lecture is well worth studying by those who are versed in Masonic Symbolism."—*The Freemason's Chronicle.*

THE ORIGIN OF MASONIC RITUAL & TRADITION.

A LODGE LECTURE, TO WHICH IS APPENDED A REVISED SYSTEM OF OLD TESTAMENT CHRONOLOGY.

In conformity with the Text of the Authorised Version of the Hebrew Scriptures; Immutably fixed at the great Epoch Dates by independent evidence of high antiquity and Divine authority, and in agreement with the purest Traditions of Israel and the Sculptured Records of contemporary Nations.

Crown 8vo., with coloured plates, cloth gilt, 5/-, post paid.

Money Orders, &c., to be made payable to the Author, Mr. W. Rowbottom. Address, Mr. W. Rowbottom, Strand, Derby; or, Messrs. Rowbottom & Son, Publishers, Alfreton.

*** This Lecture was originally published for Masonic circulation only, but the increasing importance of the subject and the number of faulty Chronologies claiming Masonic support continually being put before the public must be the Author's excuse for now submitting it to wider criticism. The subject matter of the Lecture cannot fail to interest students generally though their judgment as to the trustworthiness of the chronological tables is not likely to be influenced by references of the value of which they may be ignorant; while to the Mason the Lecture affords a ready key to the right understanding of mysteries to the importance of which it is impossible for him to be wholly blind.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW, WEDNESDAY, NOV. 2, 1881. *All rights reserved.*

"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. V. No. 254. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 9, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Ireland	473
"With all my Worldly Goods I thee Endow"	474
The Clifton Conference.—Part III	475
Summarised Thoughts Pro and Con. By J. Thomson. Part I.	476
Mr. Grant Duff, the Future Governor of Madras, on the British Empire	476
Israel's Impatience of War Taxes	477
The Head and Not the Tail in Riches	477
The Universality of Israel's Evangelising Functions	478
Review.—Answer to Acrostic.—No. IV.	479
Correspondence.—Progress	479

IRELAND.

THE arrest of Mr. Charles Stewart Parnell, M.P., on October 13, was a bold step on the part of the Government, the first of several more. It was necessitated by the attitude of defiance taken by that gentleman in answer to Mr. Gladstone's decided tone at Leeds, where, as we lately showed, he threw down the gauntlet, and declared the Irish arch-traitor "should not come in between the law and the Irish people." The proceeding has, we are sure, the hearty approval of 99-hundredths of the British nation, who have no desire to see the empire dismembered, and have for months past been wondering if the functions of a Government consist in ceasing to govern, and if it is consistent with the idea of an executive that the sister kingdom should be within measurable distance of civil war and insurrection, and nothing whatever be done to put down the spirit of evil which has been driving into lawlessness and insurrection the Canaanite element in our body politic.

The leading article of the *Times*, of October 15, 1881, would induce to the belief that as regards Ireland there has been no executive Government in existence for some time past. It is strange to read such sentences as these regarding the Government of the day, dealing with a country nominally under the sway of the Sovereign. "It seemed (wrote the *Times*) that the Government would not dare to strike at the head and centre of disaffection, and would meekly submit to see their authority contemned, their agents stoned, and their action stultified in every barony, without lifting a finger against the arch-agitators. . . . A spirit of contempt has been bred for a long-suffering Government. At the eleventh hour the authorities fulfil an elementary duty, and take a step which most Administrations would have long ago adopted."

Reading this, and much more of the same kind, we pause and ask, Is it then a merit for a Government to permit ruffians to have the upper hand for an unlimited time, and only at the eleventh hour to rouse themselves to a sense of duty, and to stop the misery which the triumph of might over right has caused in Ireland for months past? Why is an "elementary duty" neglected? and what is the merit of a long-suffering Government when honest men are robbed, innocent lives lost, while an Administration which neglects what "most Administrations would long ago have adopted" wakes up to its most obvious functions, and insists on the law being obeyed, and life and property being at last respected, as the ordinary accompaniment of a civilized state in the nineteenth century? *Dum nocens absolvitur judex damnatur.* The excuses of the *Times* seem to us to be the most terrible condemnation of the Government of the day which we recollect to have read. It is to be hoped that the vigorous acts of which we have just been witness will not be felt by Mr. Gladstone to be a sufficient vindication of the duty of the Government under the circumstances; for in truth the signs of the times are ominous, and it seems as if the insurrectionary spirit which Mr. Parnell was allowed by Mr. Gladstone's policy to fan into a red-hot flame, is burning for a time more briskly and more dangerously since the leader of the mischief was shut up.

Our consolation is that the spirit of Ireland being that of lawlessness at present, will give Mr. Gladstone no option and no rest, but compel him either to put down the trouble by open force, or come to the country with the confession that he sees no way to avoid bloodguiltiness but to let the Irish have Ireland to themselves, and so dismember the kingdom. Nothing short of this would, we believe, open the eyes of the country to the character of the policy lately pursued towards that miserable portion of Her Majesty's dominions, and nothing but decisive measures (the most merciful in the end) will convince the infatuated Irish that the British are in earnest in their resolution that nothing shall sever the Empire in twain; but as God gave us the United Kingdom, so it shall be handed down intact to our children's children.

Of any such a catastrophe we have no fear and no anticipation; but we do dread the suffering which a state of civil war will entail to the population of Ireland, if it has to come to that. Whether it will be by such extreme troubles God will force this nation to assume a position of isolation in respect to the coming European woe and earthquake political destruction it does not become us to predict; but Israel's power has to be "scattered," and when the "scattering" has been accomplished (but not before) the Lord will cause all His purposes respecting Israel to be fulfilled (Dan. xii. 7).

With Ireland in semi-insurrection, the affairs in the Transvaal unsettled and leaning there also to open rupture, there

are causes more than enough to lead to a large "scattering" and dispersion of Israel's power; and it appears to us, therefore, that the beginning of the end is upon us, and the closing scene is near at hand. Israel, praise ye the Lord! for all these are signs none can fail to read, that He is about to appear for our deliverance, and to set all matters now so seriously astray and awry, completely, fully, eternally right, even as He would have them be.

"WITH ALL MY WORLDLY GOODS I THEE ENDOW."

THE Church of England form of solemnization of matrimony is a remarkable service. Have our readers ever regarded it in the light of the Identity, and seen how entirely Hebrew and Israelitish it is in its whole complexion? When the words have been pronounced which constitute the man and woman one for life, the prayer is offered by the minister which calls upon God, not as the Father of our Lord Jesus Christ (the only prescribed appellation, we are told, during the Christian dispensation), but as the "God of Abraham, the God of Isaac, and the God of Jacob, to bless these His servants;" and, finally, "to bless these His servants as He did bless Abraham and Sarah." The British candidates for holy matrimony are by this prayer treated as Hebrews, the God of the three forefathers of the Hebrew stock is invoked as their God, and blessings precisely similar to those conferred on Abraham and Sarah are begged for them, through the Redeemer of Israel, the Lord Jesus Christ.

The service concludes with an admonition to the wife to follow the example of "Sarah, who obeyed Abraham, calling him Lord," and she is assured she is a daughter of the great mother of the race "so long as she does well and is not afraid with any amazement." This latter passage (1 Pet. iii. 6) in the Revised Version reads (marginally) as follows:—"After this manner aforetime, the holy women also who hoped in God, adorned themselves, being in subjection to their own husbands (as Sarah obeyed Abraham, calling him Lord, whose children ye are become), doing well and not being afraid."

The entire ceremony, studied with reference to our Identity, thus calls forth much reflection, and leads to the conclusion that those who composed it certainly were blind witnesses to the Identity of this race with Israel. In the early part of the ceremony the remarkable words occur which we have placed at the head of this paper. They are uttered by the bridegroom, are addressed to his bride, and form the words by which his troth is plighted. His hand upon the ring by which he has made his bride his wedded wife, the husband tells her, "With all my worldly goods I thee endow." All? then the man has now nothing of his own which he may call his own! All has lapsed and passed over henceforth for ever to his bride by gift, dower, and endowment. But the whole transaction has a typical, mysterious signification. It "signifies and represents (says one of the following prayers) the spiritual marriage and unity betwixt Christ and His Church." The bridegroom is the type of Christ, the Bride of His Church, and the words used to endow his wife by the earthly bridegroom find their anti-type in the conduct of the Lord towards His Church, granting His large-handed gifts to His believing people, even to Israel—the British. What the bridegroom says to the earthly bride Christ says to her of whom He recorded, "I am married to you," even Ten-Tribed Israel, the British races. "With all My earthly goods I thee endow." All that the Lord Jesus has as the heavenly Bridegroom He has given to His bride—British-Israel.

The statement is a startling one. Let us examine it before we accept or condemn the thought. Creation is Jehovah-Jesus' work. "All things were made by Him, and without Him was not anything made that was made" (John i. 3). What did He do with creation? "All things are yours," He says to the Church—*i.e.*, Israel (the British)—"the world, life, death, things present, things to come; all are yours" (1 Cor. iii. 22). The seed of Abraham (British-Israel) is heir of the world (Rom. iv. 13).

But the sea is especially His. "He made it" (Psa. xcv. 5). What did He do with it? Britannia rules the waves! They have the Gates, which confer the supremacy of the sea (Gen. xxii. 17; Psa. lxxxix. 25).

The dry land is Jesus' own. His hands formed it (Psa. xcv. 5). How did He dispose of it? Israel—therefore the British—is its heir. The Lord constituted him the heir and owner thereof (Dan. vii. 27; Rom. iv. 13); and we have the Gates of the world, and a quarter of it already in possession.

The heathen nations are the Lord's, for He claims the right to give them to those He will (Psa. ii. 8). He hath given them, at His Son's request (the owner), to "His inheritance," Israel—the British. The Identity finds this nation in possession of an immense heathen Empire, larger than any one extant holds.

Wealth belongs to Jesus. "The silver and the gold are His" (Haggai ii. 8). But how does He dispose of it? He gives it to Israel—the British—as a special gift for a special purpose, to fulfil His promises to Abraham, for His own glory; and the Identity finds the British possessed of abnormal wealth, which is used to carry out the very objects named (Deut. viii. 18; Gen. xxii. 17, 18).

Victory in battle is the Lord's prerogative, and He gives it to whom He will (1 Chron. xxix. 11; Psa. lxxxi. 14; Deut. xxviii. 7), &c. He makes the British always the victors at the last, and calls it the heritage of His servants to conquer (Isa. liv. 17).

The uttermost parts of the earth and the ends of it are the Lord's (Psa. ii. 8, lxvii. 7). He gives it to Israel, and the facts of the present day prove that geographically just those portions have fallen for the most part to our race.

The Scriptures are the oracles of God, and the Word is His (Rom. iii. 2). What does He do with it? He committed them to Judah first, and then to the "nation bringing forth the fruits" (Matt. xxi. 43). But the Identity proves the British hold the Holy Scriptures as their heritage, and they disseminate them through the earth. "For He showeth 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" (Psa. cxlvii. 19, 20).

The law was God's, and the Lord Jesus, as the Mediator, gave that law in a written form to His people. Who were that people? It was Ephraim, the Ten-Tribed House, the ancestors of the British, to whom that law and its great things were written by God Himself (Hos. viii. 12).

Righteousness is the Lord's alone, and "the righteousness of God" is His special attribute. He gave it all away. But to whom? To His believing ones—the Church, Israel; for He made them the righteousness of God in Himself, while He became for them sin itself (2 Cor. v. 21).

The throne of Jesus is a divine possession, one peculiarly His very own, promised Him from eternity (Ezek. xxi. 27; Luke i. 32, 33). He gives on that throne, with Himself—wondrous thought!—a place even to Israel, "the overcomer;" for in Rev. iii. 21, He promises to "him who overcometh" that He will grant him to sit with Him in His throne, as He overcame and is now sitting with His Father on *His* throne.

God's glory is, indeed, the attribute of Jehovah-Jesus, our Lord and Saviour. God gave it Him; and He, what does He do with it? He gave it to His people. Israel has, and is to have it abundantly. It is to be "seen on her." She is, as His Church, to have it, and it is "the blessed hope set before us" in conjunction with His appearing; for it is the appearing, we think, of "the glory" of our Identity (John xvii. 22; Isa.

xlvi. 13, lx. 2; Zech. ii. 8; Rev. xxi. 11; Titus ii. 12—14), &c. And, finally, there is one last great gift for us, the greatest of all which Jesus possesses, and has purchased with His own blood the right to give to others, even to His believing ones, and that is His own most holy Spirit (Luke xi. 13). He gives it to the House of Israel (Jer. xxxi. 33; Heb. viii. 10; Joel ii. 28, 29; Ezek. xxxvii. 14). The British, as proved by the Identity, have been largely partakers of the Spirit of God already, and constantly pray the Lord in their Communion Service to write the laws of God in their hearts, and to make them partakers of the heavenly nature.

The Sabbaths are God's own blessed gifts to man; but He tied them to Israel and Israel to them as a special SIGN (Exod. xxxi. 13—17; Ezek. xx. 20). The Identity declares no nations on the earth keep God's Sabbaths according to the Ordinance but the British, who are Ephraim; the Americans, who are Manasseh; and Judah, or the Jews.

The Decalogue, or the ten laws, are God's, and He assigned them to the Twelve Tribes as their special gift from Himself (Deut. vi. 3—9). The Identity shows that the British, of all the nations, honour the commandments and keep them best.

The love of sinful souls, and the longing desire to bring them in penitence to the Lord, is the gift of God; but is not indigenous in man. He bestowed it on the seed of Abraham for ever (Gen. xxii. 18, xxviii. 14; Acts iii. 25), and the Identity declares that the only two peoples on the face of the earth who aim at the universal evangelisation of the world are the British and American peoples, such being the remnant of Israel.

We have proved our case. The heavenly Bridegroom has bestowed all His most precious gifts upon His bride, His wife, His spouse, His Church, His chosen people, His heritage and inheritance—Israel, the British races. He thus has shown that He is the great antitype of the earthly bridegroom. "With all his worldly goods the latter endows his human bride; but the mighty, loving Antitype gives not only all His precious earthly blessings to His spouse, British-Israel; not only all His spiritual gifts to her as well; but He has redeemed her, and her alone; and, more than even all, He has, for her, given HIMSELF (Gal. ii. 20). Israel, praise ye the Lord!

THE CLIFTON CONFERENCE.

(*Concluded from page 459.*)

PART III.

ON October 6, 1881, the Rev. Talbot Greaves, M.A., vicar of the Parish church, Clifton, preached a sermon, of which the following is a brief extract, concluding the proceedings of the Conference. We publish it on account of its intrinsic merits, and because of its direct bearing on one of the burning questions of the day.

Mr. Greaves's text was Heb. x. 11—13: "Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins. But this Man, after He had offered one sacrifice for sin for ever, sat down on the right hand of God." After describing the difference between the Aaronic and the Christian Priesthood, showing how the Israelites could never enter the holiest of all, while now, "by a new and living way—that is, His flesh"—the Lord Jesus Christ has made a road of access for sinners, even into the very presence of God (ver. 20), the preacher went on to show that the door of entry opened by Christ might yet be closed. And how? Who can shut it? Every earthly priest attempts to do so when he pretends that he has authority and power to offer a real sacrifice to God. Such priest, whether a Chinese, or Hindoo, or Romish priest, offering sacrifice for sin, attempts to close the door of access which the Lord Jesus Christ has once set open. They all offer oftentimes the same sacrifices, and thereby revive, not the remembrance of the remission of sins effected, but the remembrances of sins committed, of transgressions yet unpardoned, for which no sacrifice has obviously yet sufficed. Had they sufficed, then there could have been no continuance of the offering. The repetition proves that the true sacrifice has not yet been found, and the work of Christ is thus set aside, contemned, and the open door of access closed against those who wish to enter. The true sacrifice made by Christ provides for the remission of sins. God regards that offering as the end of sin. Thereby sin is absolutely in His sight put away, and cast behind His back. The remission includes the sins of the whole world. It was all piled upon the sinless soul of Jesus, and drew from Him the agonising cry at Calvary, "My God, My God, why hast Thou forsaken Me?" The world's sins caused that darkness at the cross. But the moral and spiritual darkness which surrounded the dying Son of God passed away, and gave way to peace and light before He cried, "It is finished," and gave up the ghost. But what is the earthly sign of the great fact that the remission of sins has thus taken place? The earthly sign harmonises with the heavenly; and the result is, "perfect peace" to the burdened sinner, whose soul is relieved of the burden of sin as soon as he realises that the great sacrifice has been paid by Jesus and accepted by His Father in the heavens. But sometimes, by looking too much within, and too little at the great Deliverer, the sense of relief is clouded, and we do not realise our emancipation from our burden. What is the remedy? We must look to Him who removed our load, and see where God placed it, even on the sinless soul of Jesus. The idea of a sacrificing priest on earth to-day (continued the preacher) is utterly opposed to the provision God has made for the removal of man's sins. Every sacrificing priest, as Heb. v. teaches us, must have something to offer. If we see then a man, who at the present time pretends to the office of a sacrificing priest for the pardon of sins, we have the right to ask him, "What do you sacrifice?" If he say, "The unbloody sacrifice of the bread and wine," we tell him that "that is no sacrifice at all," for "without shedding of blood there is no remission" (Heb. ix. 23). It is then an intolerable impertinence in the present time to pretend to the office of the sacrificing priesthood, since the Lord Christ "has offered one sacrifice for sins for ever, and has sat down on the right hand of God." If the Romish priest, by his repeated sacrifices, admits that perfect remission of sins is not attainable by his sacrifices, but that he only aims at "imperfect remission," then he is consistent; but if he claims to procure perfect remission, then are his teaching and his practice false, for then no further repeated sacrifice were needed. Rome teaches the doctrine of imperfect remission, and hence her penances, her purgatory, her masses, and her repeated sacrifices, which do not take away sins. But the Protestant doctrine of the Reformed Church is consistent with the truth of God's Word, for we point to Jesus' sacrifice of Himself upon the tree, and claim with the cessation of the sacrifice for ever that perfect remission has been obtained by the one oblation once offered. We cannot then join the Church of Rome in respect either to her teaching or her practice, while we remain faithful to the true Protestant tenets of the reformed Church of England. Not the very smallest compromise or approach at union can be made between the Churches, for their very foundations are utterly antagonistic. Rome's priests, her sacrifices, her masses, and her saint's-merits, are all utterly inadmissible by us, and they are fatal to the liberty of conscience we claim as those whose sins have been perfectly remitted "by the sacrifice for sins for ever" once offered for us by the Son of God. To admit even the smallest of the errors of the Church of Rome is to open the door to bondage, and willingly to submit again to a yoke our forefathers found to be intolerable.

The rev. vicar concluded an impressive and very able sermon by pointing out that in the sacrament of the Lord's Supper (about then to be administered to the Conference) we do not present to God any sacrifice for sin whatever, but that the Lord

Jesus Christ then presents to us the token that He has paid in full the penalty due to our sins, and that we consequently are free, the grateful, happy recipients of a salvation He has given His precious life to buy for us.

SUMMARISED THOUGHTS PRO AND CON.

By J. Thomson.

PART I.

One of the greatest and most undeniable facts of modern times is the rapid, and still increasing development of the British race. It is, without doubt, the leading race in the world; and the British Empire is the wealthiest, most extended, and most influential that the world has yet seen. Its subjects enjoy more privileges, and have more liberty, than the subjects of any other Power; and while there is not a single British colony ruled over by the alien, the British rule over many nations. Indeed, not infrequently do we hear it panegerically asserted that "England is the favourite of heaven;" and a general acquiescence thereto is acknowledged. But if we inquire, "*Why* is England the favourite of heaven?" strangely discordant answers (if such they may be called) do we get. While no one will venture to say that we deserve this favour, we fear many may think, perhaps unconsciously to themselves, that it is, in some way, a sort of reward for, or outcome of, our Christianity; or, that it is because we are so energetic, and persevering, as a people, that we have got to the front; and if they do not leave God out of their calculations altogether, ascribe very little, instead of all unto Him. But when we look into Holy Writ, we find that the very blessings which we are now enjoying, were promised by Jehovah to the descendants of the patriarchs; and more particularly those which were given by Jacob unto his son Joseph (see Gen. xlix. 22—26), and afterwards confirmed by Moses, the "man of God" (Deut. xxxiii. 13—17). Indeed, seeing that we, above all other nations, now possess the blessings promised to the House of Joseph, it is not an irrational conclusion that we are also the lineal descendants of that patriarch; for, otherwise, how can we indicate God's character as the faithful, covenant-keeping Jehovah?

In the hope of overthrowing Anglo-Israel truth, its opponents have, from time to time, brought forward many passages of Scripture, but hitherto they have all most signally failed to accomplish their object. In no point is this failure more apparent, than in the attempt to establish their own assertion that the promises given to the patriarchs (and which they do not deny are now enjoyed by *us*), were transferred to the Gentiles. Even could they establish this assertion, it would simply prove that what the Almighty was unable to effect in the Hebrew people—the descendants of His friend Abraham—He, somehow, managed to accomplish among the Gentiles. The God-dishonouring character of such an idea, when thus plainly stated, is sufficient to secure its own refutation. Passages from Romans (ii. 28, 29), Galatians (iii. 6—9; 13—29), and Hebrews (xi. 8—19), are appealed to as countenancing this position; but these, we venture to think, do not meet the case; for if the "seed" there mentioned was that included in Jacob's promise of "a multitude of nations" to Ephraim, to be consistent it should have been promised to *Judah*, for of *that* tribe, and not of *Ephraim*, the Messiah came. It is evident, therefore, that it was not the "spiritual" seed of Abraham (which comprises all who believe in Christ) that has the promised blessing appertaining to the two sons of Joseph, and who were to inherit the peculiar name of their grandfather—"let my name (*i.e.*, Israel) be named on them"—and all the blessings following the birthright; and which was solemnly confirmed by Jehovah Himself, when, by the mouth of the prophet, He said, "I am a father to Israel, and Ephraim is My firstborn" (Jer. xxxi. 9).

What is wanted in order to establish the position of our opponents, is a passage involving *transfer*, in which the language is, at least, equally as clear as that used in bestowing the blessings. If only one such passage could be produced, our opponents would have some foundation to build upon; but until they can, all assertions count for very little. In the meantime, until such a passage is found, it cannot but be profitable employment to continue searching Scripture with this clue to its meaning in our possession, and see whether we can make Scripture consistent with itself or not; for unless Scripture *can* be consistently interpreted, the scorn of the infidel is not altogether destitute of justification.

We do not pretend to explain (nor do we think it necessary) how it has happened that not until our day this peculiar way of interpreting Scripture, has been prevalent among Bible readers. Yet it is not so "peculiar" after all; it is the *natural* way; the *spiritualising* method is the "peculiar" one; and could only have been adopted through leaving the plain language of Scripture, from a desire to find some hidden meaning. Nothing, we imagine, could be plainer or more emphatic than the language occasionally employed. "I have blessed him, yea, and he shall be blessed," "trembling with a great trembling greatly" (margin), Isaac said of his crafty son, Jacob. God commanded Balaam, "Thou shalt not curse the people, for they are blessed;" and Balaam's own lips declared, "How shall I curse whom God hath not cursed? or how shall I defy whom God hath not defied?" Hence, we argue, this people are never to be wholly cursed—unless Balak was to have his desire, and Satan prove more powerful than Jehovah—for "God is not a man that He should lie, neither the son of man that He should repent" (*i.e.*, recall His blessings); "hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Balaam again testified, "Behold, I have received commandment to bless; and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (*i.e.*, God will, in some manner, or for some reason, pass by, and forgive the delinquencies of this people in the working out of His own wise and grand purposes); "the Lord his God is with him, and the shout of a king is among them." It is also equally evident that the language used in Galatians iii., has reference to the personal salvation of each individual, through faith in Christ, and not to national, temporary prosperity; which latter, if language has any meaning, is, in the passages just quoted, and many more similar, promised to the Hebrew nation only (when obedient), and never to pure Gentile nations; though these latter, as "strangers," also, are to enjoy the same blessings, in some degree, either through, or connected with, the commonwealth of Israel. The Identity thus inquires into the fulfilment of prophecy; and it alone can furnish us with a reasonable answer to our question concerning Britain's greatness, because God "would keep the oath which He had sworn unto our fathers" (Deut. vii. 7, 8; Luke i. 72—75).

(To be continued.)

MR. GRANT DUFF, THE FUTURE GOVERNOR OF MADRAS, ON THE BRITISH EMPIRE.

An excellent authority on the subject, Mr. Grant Duff, has, in his farewell speech to his constituents at Banff, prior to setting out for the scene of his Governorship, put forth his views on the British Empire as at present existing. His experience in the Colonial Office gives him a right to speak with authority, and though we do not agree with him in his depreciating remarks regarding the value of Cyprus, we think much attaches to what we quote below. He said, among other things:—

In addressing this constituency last year I tried to give you in a single sentence some idea of the enormous size of the empire over

which the Colonial Secretary for the time being presides. Up to this time this huge empire has excited but little attention, and has not at all caught the imagination even of highly-educated people at home; but yet of all the concerns which this country has got on its hands this is surely the biggest, for it is engaged through its agents —though agents working for the most part out of sight—in moulding the future of half the world. Long before the year 2,000 it will be generally recognised that of all the gigantic tasks which England has accomplished, this one of filling the world with copies of herself is the most extraordinary. (Cheers.)

Let the reader mark Mr. Grant Duff's words! The Colonial Empire of this country (Israel, in fact, though the speaker knew it not) is, he declares, the "biggest" of all the concerns it has to do with. He adds that that Empire is already "half the world." We may safely predict that the other half will soon be absorbed by it, since Dan. vii. 27 gives us the direct promise, and Rom. iv. 13 confirms the gift. The year 2,000 A.D., he says also, will be far in the future, when the task Israel is now engaged upon will have been accomplished—namely, "the filling the world (mark that!) with copies of herself."

Now, Great Britain is a nation, and if the world is filled with copies of herself, there will be many nations then existing; copies of the British nation, fulfilling literally the promise to Jacob: "A nation and a company of nations shall be of thee" —since the British are Israel. This work, when accomplished, Mr. Grant Duff justly says, will be generally recognised as "the most extraordinary of all the gigantic tasks she has accomplished." No doubt! simply because the British do not know who they are. But if it were generally known they are Israel, and that to Israel God promised the very thing then already accomplished by that nation, it would surely not be deemed extraordinary that God, having promised, should be able and willing to carry out His own promises? The only extraordinary thing, to our view, which the facts would present, would be that the British, seeing the nation's possession and enjoyment of ALL the Abrahamic promises (the one in question included) should have come to the conclusion that God can lie, and that His promises "to Abraham and to his seed for ever" can be broken to the Hebrews, but be performed to non-Israelite Gentile British, without dishonour to the truth, the oath, the covenants, and the faithfulness generally of the great God of heaven and earth, the mighty God of Israel. Mr. Grant Duff's testimony that we British are "the head and not the tail" (Deut. xxviii. 1—13) is contained in the following sentences, spoken also on the occasion of his parting address to his constituents of Banff:—

It was, he said, gratifying to find that on the 12th of August the Secretary of the Admiralty was able to say that Lord Northbrook and his colleagues would not rest until Great Britain had an equipment of guns far superior in number and not inferior in power to those of any of the great States of the world, and to add that we have now 98 ships carrying 572 heavy guns, while France, our only serious rival, has only 59 ships carrying 356 heavy guns; but it was unsatisfactory to hear that we are at the actual point of a revolution in our larger ordnance, and that in common with all the other Great Powers we shall have to adopt another kind of heavy gun. When it is considered that, in addition to the duties of defending our own shores, our navy must, from the character of our empire, be represented in every sea, and that the saying of, if I remember right, Lord Hervey, repeated by Chamfort, when, putting his finger into the water of the lagunes and finding that it was brackish, he said, "Ah! this is ours," is only a comical exaggeration of a fact we must admit, that on whatever else we save money, it must not, in the present condition of the world, be upon our ships.

Let our friends note how neatly Mr. Grant Duff confirms a great fact regarding the sea. "It belongs to us!" But what says God's Word? "The sea is His, and He made it" (Psa. xcv. 5); and yet Britannia owns and claims it; nay, "Britannia rules the waves!" What! can the ocean have two masters? Can the Lord own it, and yet Israel make good her claim to it? Yes; thanks be to our God, Israel is the Lord's own wife, His spouse, His bride (Jer. iii. 14; Isa. liv. 5, li. 1), and to her He has given Himself, and with Himself all He has to give. "The sea is His," but He hath given it to His people Israel because she is His wife, and she rules it for Him. Israel, praise ye the Lord!

ISRAEL'S IMPATIENCE OF WAR TAXES.

WE found the following in the *Pall Mall Gazette* some time ago:—

The London correspondent of the New York *Nation* has some just and sound remarks on the impatience with which many English people seem to regard the necessary incidents of empire—"a collection of great colonies and dependencies, an immense artificial cohesion, the need to keep things up, to spend money, the liability to fight." "It can hardly fail to strike an American observer," the correspondent goes on to say, "that the attitude of a great many very reasonable and sensible Englishmen with regard to these points is extremely illiberal—I hardly know what to call it without using invidious epithets: it is stingy, grudging, parsimonious. I have lived in various countries, but I have never heard so much about the 'taxpayer' as since I have lived in this opulent and comfortable London. And I have heard about him in the most unexpected places; I have heard pathetic appeals made for him at luxurious firesides in South Kensington, in circumstances which seemed the last expression of the tendencies of a luxurious generation. I have been startled in the midst of five o'clock tea by indignant allusions to the increase of a penny in the pound on the income tax. There is scarcely a nation in the civilised world which of late years has not been obliged to enter more or less cheerfully upon a great national war, and to accommodate itself to the pecuniary burdens of the case. Have the English lost this useful faculty, and are they weaker in this respect than the French and Germans, the Russians, the Italians, ourselves? Have they been corrupted by making themselves the most comfortable nation in the world, and their country the most convenient to live in—by their immense elaboration of the arts of peace, of leisure, of extracting large enjoyment from large incomes?"

Perhaps the impatience of war taxes Manasseh notices in Israel may arise from the fact that by the providence of God the latter is destined ere long to be "in rest and be quiet, none making him afraid." God will "ordain peace" for her as He has promised, and the nation having a premonition of her high destiny, may chafe against all movements which tend to draw her into foreign wars, and resolves to avoid them. Hence her hatred of war taxes now.

THE HEAD AND NOT THE TAIL IN RICHES.

WE take the following from a Glasgow weekly paper of September 24, 1881; and the friend who writes to us on the subject says:—

Your article in last week's BANNER on "Israel's Wealth and Israel's enemies," reminds me of the following enclosure, which I cut from the *Glasgow Weekly News*. I am sorry to say that it does not give the date, and as extracts are almost worthless unless they can be verified, perhaps some friend will look up the latest issues of the *World*, and ascertain the date, for it is utterly out of my power.

"Subtracting from the sum of the world a few Russian princes, Jews, American millionaires, and Hungarian magnates, together with, perhaps, a dozen Brazilians and Cubans, the rich people of the world are mainly inhabitants of the British Islands. In revenue derived from land, money, or commerce, English folk are far ahead of every other European country."—*World*.

There will be no difference of opinion among well-read Israelites in respect to the promise of supremacy in wealth given by the Lord to His chosen ones, as compared with the Gentiles at all times. The application of Deut. xxviii. 1, 13, to this aspect of our condition will, therefore, not be denied. We are surprised, however, to learn that some who are entitled to be heard are of opinion that the promise of supremacy in manufacture, and the industries of Israel, was not included in

Digitized by Google

the category of matters in which that people were ever to be "the head and not the tail, above only and not beneath" the Gentiles. A reference to verses 8 and 12 of the chapter in Deuteronomy we rely upon will show that we are right. God's blessing, we are there told, will rest on Israel's manufactures —"ALL thou settest thine hand unto" includes all the entire range of British industries, and is included in the list which describes her "headship" just as decidedly as her power, dominion, and wealth are also enumerated in the twenty-four blessings described in Deut. xxviii. 1—14. Israel's wealth is derived from her exports as well as her imports; from her exchanges as well as her manufactures and products. The imports are mostly raw material and food. These her wealth pays for, and the wealth is derived from supremacy at sea, supremacy on land, supremacy in commerce, and from God's blessing generally on her produce, industries, armies, navies, and everything she has, especially her Gates.

We also understand that in some quarters our views regarding the Gates are derided, and the fact pointed out that the promise was not of "the Gates" in the plural number, but of "the Gate" in the singular number. We apprehend there is an error here. The genius of the Hebrew language admits that in such an expression as occurs in Gen. xxii. 17 the singular includes the plural, and that when God gave the Hebrew race "the Gate" of their many enemies He conferred on them, *ipso facto*, in the numerous lands of their enemies spots in each which should operate as the Gate thereof respectively. These multiplied become "Gates"; and we had Mr. Edward Hine's own *imprimatur* expressed at pages 36 and 45 of the *Glory Leader* of March 10 and 17, 1875, to justify us in believing that our interpretation was correct, and that he then heartily approved. His approval, so conveyed on this very point, was, indeed, the inauguration of our career as an Identity writer; and it is matter for great surprise to be told now that "Mr. Hine always thought we were most unscriptural in making any point of the Gates." Short memories are convenient, but *litera scripta* remains, and printed words are apt to remain longest on the record.

We are also told the true interpretation of "the Gate" promised in Gen. xxii. 17 (and xxiv. 60) was Palestine. But inasmuch as the Holy Land was, when God swore to Abraham that his seed should possess the Gate of his enemies, already constructively the property of that seed by gift (Gen. xv. 18), we fail to see that Palestine was in 1872 B.C. in any sense at all "the Gate of the enemies of Israel," or was ever likely so to be. It is not to-day the Gate of Russia. Constantinople is. It is not the Gate of Persia, or of India; other spots fulfil that function; and it is not the Gate of any Empire, but wholly and solely what God named it, "His inheritance," given to the people of His choice nigh 4,000 years ago. Israel's enemies had and have no interest in it at all, not even the least.

THE UNIVERSALITY OF ISRAEL'S EVANGELISING FUNCTIONS.

AN opponent lately wrote to us to point out that inasmuch as the Germans, Danes, Swedes, Moravians, and other Protestant Christians of the Continent act as missionaries to the heathen, the promise of God to Abraham is not the exclusive possession of the British; and the facts, therefore, fail to afford evidence of our Hebrew origin. It was admitted by our correspondent that our superior wealth gave us British a larger scope than other nations, and that we had, therefore, more important and extended missions than they can have. It was contended that the absence of evidence to show exclusive missionary zeal and activity among us was fatal to our use of Gen. xxii. 18, xxviii. 14, and Acts iii. 25; and that the point was no identification at all, since all Protestant nations in the earth were supporters of missions.

Such is the adversary's contention. We reply that there is an error here in our opponent's reading of the texts in question, and a failure to notice the exact character of the missionary operations of the Protestant nations of Europe to-day. In each of the texts in question, the mission work of Israel is represented to be world-wide. "In thy seed shall ALL the nations of the earth be blessed," is one promise. "In thee and in thy seed shall all the families of the earth be blessed," is another. "In thy seed shall ALL the kindreds of the earth be blessed," is St. Peter's version of the same promise.

To Abraham's seed—the human progeny (not Christ alone) —is held out the promise that they should prove to be "to ALL nations, ALL families, and ALL kindreds of the earth, a blessing." The point is the universality of aim, and the universality of the effect. What nation, we ask, has to-day its British and Foreign Bible Society? It is the British, and they alone. That Society undertakes Bible circulation throughout the whole planet. Does any other nation attempt it? Not one.

Some, like the Germans and Moravians, may and do send missions to some regions and some quarters of the world; but they send not to ALL; they never profess the wish or intention so to do! The Danes, the Swedes, the Swiss have each but a very circumscribed area of missionary operations. The British and the American nations, being Anglo-Saxons, sons of Israel, not only aim at universal evangelisation, but actually carry out that programme, and effect it by their multitudinous agencies adapted for the purpose. Such are the Church Missionary, the Society for the Propagation of the Gospel in Foreign Parts, the Jews' Societies, the South American, the Baptist, the Wesleyan, the Congregational, Presbyterian, Scotch, Irish, and Welsh Missionary Societies. These send the Gospel to all parts of the world—to all the nations, kindreds, and families—and rest not till the object is attained. The Gentiles, on the other hand, because they are not Israel, have no such desire, and do not try to put such vast projects into execution.

Our opponent's apology for the shortcomings of the Gentiles is that they have not the wealth we British possess, and hence they are not so active or so universal in their aim to preach Christ to all the nations as the favoured monied British. But this is just our point. Who gave the British wealth, and why? God gave it them because they are Israel; and He bestowed it to enable Him "to establish His covenant which He sware unto our fathers, as it is this day" (Deut. viii. 18). Being Israel, the British possess God-given wealth; and that wealth they use, at His disposal, to enable Him to make them the world-wide missionaries, to take the Gospel to "all the nations, all the families, and to all the kindreds of the earth."

We must then be Israel, on our opponent's own showing, and that on two grounds: 1. Because we evangelise the whole earth, which the Gentiles never do, because they are not Israel: and 2. Because we have the wealth (and the heart also) to do it, which the Gentiles have not, by reason of the fact that they are not of Hebrew origin. Israel! praise ye the Lord for His distinguishing and wholly undeserved mercies to our race.

THE BANNER.—We are receiving requests pretty frequently for the enlargement of the BANNER, and one correspondent deems that our literary supply at one penny weekly compares unfavourably with the quantity given by such papers as *The Christian World* and *The Family Herald* at the same price. This matter, of course, rests with the owner of the BANNER, and we have ascertained his perfect willingness to accede to all the public may demand, provided only the latter will give them the circulation enjoyed by the two papers named. *The Christian World* has its 120,000 copies, and its £60 to £80 a page from advertisements. *The Family Herald*, read by all classes, sells, it is supposed, 300,000 weekly. Let the BANNER reach the above amount of prosperity, and we promise our friends ample enlargement. As we do not yet enjoy such great popularity, we are unable, it appears, to add to our size for the present. We trust our friends will now be satisfied and wait patiently till the BANNER's readers increase and justify our wished-for enlargement.

Digitized by Google

Review.

The Fulfilment of Prophecy in the British Nation. A lecture before the Anglo-Israel Association of Plymouth. By Captain H. P. Keighly, author of "Lucknon" and "Phoster." Price 3d. W. H. Guest, 20, Warwick-lane.

WE welcome this small, but valuable addition to our Identity literature which Captain Keighly has just published. It is a pamphlet of only sixteen pages, it is true, but it is just the sort of work by which the thoughtless and the careless will be arrested, and made to consider the important matter of which it treats. The lecture, for such it is, opens with the statement that God's Word contains within the first book of the Pentateuch many remarkable promises to "Abraham and his seed for ever," which it is the object of the author to show were not fulfilled during Israel's occupancy of the Holy Land. Gen. xxii. 17, xxviii. 14, xxxv. 11; Deut. xv. 6, are quoted as evidence that the unique and peculiar blessings promised to the Hebrews were, 1. Multiplicity; 2. Dominion; 3. Empire; 4. Opulence; and 5. Sovereignty. These form the text of the pamphlet, and on these, as exemplified in the history and experience of the British people, the author founds his conclusion that the latter are none other than the Lost Ten Tribes of the House of Israel.

In reference to the second point, "Dominion," Captain Keighly refers to the promise of the Gate, and holds that under it was included the supremacy of Israel over her neighbours, for which we look in vain in Palestine while they were located there. The possession of the "Gate of its enemies," in the literal and exhaustive sense of Gen. xxii. 17, it is shown, was the gift to only one nation, and that the British. The author points out how the case is strengthened by the fact that Isa. lx. 11 is also fulfilled in our race. Our home-Gates alone, of all the nations, being secure and safe at all times, never shut by day or night, "open continually." The Gates of our enemies, to which the pamphlet particularly points as evidence of our origin, are, Gibraltar, Malta, Cyprus, Porte Said, Perim, Bombay, Madras, Calcutta, Ceylon, Rangoon. Moulmein, Singapore, besides those in the Southern seas, in China, in the Pacific, the Atlantic, and in the Continents of America, Australia, and the Islands of New Zealand.

In respect to "Empire" promised to Israel in Gen. xxviii. 14, and xxxv. 11, Captain Keighly shows us that these promises were not fulfilled in Isaiah's day, "ten years after Israel had been carried captive into Media," since the prediction was then repeated that Israel should "break forth on the right hand, and on the left, and their seed should inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. liv. 3). The fulfilment finds the British alone of all the nations have verified the prediction. We have broken forth on the West, and on the East, and on the North, and on the South. The Gentiles we have inherited; we have taken from them their inheritance in the four quarters of the globe, and have developed already into a nation and a company of nations, in accordance with the prophecy. "Can there be a doubt," asks our author, "but that we are Israel?"

The subjects of opulence and sovereignty are dealt with in a careful and interesting manner by the writer, and his remarks thereon are very striking and valuable. The promises God made to Abraham are the property to-day of England alone. Seeing this to be the case, the deduction is certainly legitimate and true—namely, that since God cannot lie, the Anglo-Saxons must be Israel. This it is Captain Keighly's object to prove; and we think that if his pamphlet does not carry conviction on the point, it is not because of the insufficiency or weakness of the evidence, but because men's minds, and especially clerical minds, are so blinded that they cannot see; and that so far, at least, the blindness in part has happened to Israel, but the mists have not yet cleared away.

We hope this little pamphlet will attain a large circulation, and to promote it we mean ourselves to distribute a number among those we know to be still in darkness, or who, like Gallio, care for none of these things.

ANSWER TO ACROSTIC.—No. IV.

J———P
E LISH A
R ACHE L
U S E
SCYTHIANS
A RARA T
L EV I
E LO N
M AMR E

PROGRESS.

WE are glad to report progress in various directions. Mr. Alfred Burness, of Manchester, tells us that, having recently been aroused to the importance of our Identity, he has been the means of awakening in many a desire to search the Scriptures from our standpoint. For himself, he has, he says, reason to thank God for "having brought him out of darkness into His marvellous light." "The Bible is now to him a thousandfold more precious than it ever was before." He derives from its study now "such comfort as he thought at one time impossible." Surely our opponents will not still maintain that our Identity is from beneath, but not from above?

A valued coadjutor and lecturer on our subject blesses God for the Identity, which opened his eyes to his own state as a sinner before God. He is now about to seek Holy Orders, and attributes his call in this respect to the Identity.

A colonist from Natal, Mr. D. Slatter, has recently paid us a visit, and assures us that the Identity is quietly making its way there. He urges that Mr. F. W. Phillips (Lazarus) should go over to Natal and help them. He believes that his expenses would be paid during his lecturing tour there, at Kimberly, and at the Cape, if he could be persuaded to go.

In all directions we hear of new converts, and we have ourselves successfully shown to one or two influential persons lately, that the Identity is a great truth, worthy of all acceptance and belief. One such convert (the secretary of a London society, who shall be nameless) will, we hope, extend the work far and wide, and conscientiously propagate it as a weighty truth taught by the Word of the living God. A few ministers of the Church of England, we have lately heard, are "favourable" to this truth; and, when it is safe and creditable to do so, will doubtless publicly acknowledge the Hebrew origin of that nation, to redeem whom Christ came to agonise and die. At present they do not see their way to profess belief, and we consequently must wait for their adhesion till it is convenient to accord it. Meanwhile the work advances, and we rejoice.

"ISRAEL'S ALLEGED MIXTURE OF RACES."

To the Editor of the "Banner of Israel."

DEAR SIR,—A paper appeared in your columns not long since (vol. v., No. 235), under the above heading, in which the writer brought forward the case of the wives provided for the remnant of Benjamin (see Judges xxi.) as a case in point, stating "that here all the Benjamites married women not one of whom belonged to any one of the Tribes of Israel." But surely this is an error on the part of the author, who appears to have overlooked the fact that Jabesh-Gilead and Shiloh were both towns or cities of Israel. The former being the chief town of the half-tribe of Manasseh, East of Jordan; and the latter, within the borders of Ephraim, was for a long period the centre of the Tribes, their seat of government, and the place where the tabernacle was located. The daughters of Jabesh-Gilead and Shiloh were Israelitish women, and therefore in these instances there was no mixture of races.

The Scripture narrative is very clear on this point, for when a question arose as to how wives were to be provided for the remnant of Benjamin (Judges xxi. 7), inquiry was made to ascertain if there was any "one of the Tribes of Israel that came not up to Mizpeh unto the Lord" (ver. 8). "On numbering the people, it was found there was none of the inhabitants of Jabesh-Gilead there" (ver. 9), and in consequence the men, women and children, with the exception of 400 maidens, were put to the sword (ver. 5, 10). These 400 maidens of Jabesh-Gilead, and 200 of the daughters of Shiloh, were given to the 600 men of Benjamin; but they were all Israelitish women, and consequently there was no mixture of races in these instances.

In these remarks I am not for one moment contending against the fact of "Israel's alleged mixture of races," but merely wish to point out what appears to me to have been an oversight on the part of the author of the article in question.

Yours truly,
W. H. LARKINS, *Lieut.-Col.*

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

Amounts received from September 17th to October 16th, 1881.

	£	s.	d.		£	s.	d.
J. S. Evans, for this and last year	2	4	0	Geo. Haworth	2	0	0
The late John Jenkin, per Miss Kelly	3	0	0	Three of 5s.	0	15	0
				Four of 2s. 6d., and Sundry 13s. 6d. ...	1	3	6

FOR THE PROPOSED CHURCH.—One of ... ... 5s. 4d.

JOHN S. ANDERSON, *Hon. Sec.*

GIFT ADVT.

A REMARKABLE OFFER.

ANY person being a reader of the "BANNER OF ISRAEL," or their friends, on PURCHASING one of our celebrated "UNIVERSAL" CUTLERY and PLATE PARCELS, consisting of Half-a-dozen each White Handle Table and Cheese Knives, Half-a-dozen each Mexican Silver Table Forks, Dessert Spoons, and Tea Spoons (30 pieces), for 12s. 6d., will be PRESENTED FREE with a

SPLENDID ELECTRO-PLATE SUGAR BASKET,
With coloured glass lining.

Or on Purchasing one of our celebrated "EXCELSIOR" CUTLERY and PLATE PARCELS, consisting of Half-a-dozen each best Ivoride Table Knives and Cheese Knives, Half-a-dozen each Nevada Silver Table Forks, Dessert Forks, Dessert Spoons, Tea Spoons, Three Table Spoons, Pair Sugar Tongs, Pair Salt Spoons, Mustard Spoon, and Pair of Ivoride Meat Carvers (45 pieces), complete for 30s., will be PRESENTED FREE with a warranted

ENGLISH MADE CLOCK.

Cut this out and send to

G. and W. GRAHAM,

BROAD STREET CORNER, BIRMINGHAM.

Catalogue of Watches, Jewellery, Electro-Plate, &c., 200 Engravings, one stamp.

HEARTHRUGS, 2s. 9d. EACH.

CARRIAGE PAID.

FOR A SHORT TIME ONLY, we are enabled to offer our special make of Hearthrugs, size 60 inches long by 30 inches wide, in three colours—red, black and green—and equal in appearance to Rugs sold at four times the price. If stamps, 3d. extra. Name colour of ground work required to match your carpets.

As these Rugs are having a large sale, we advise intending purchasers to book their orders at once.

Note the Address:

HALL & Co., 58, Thornhill-road, London, N.

IMPORTANT!

To the Readers of the BANNER OF ISRAEL.

THE REV. E. J. SILVERTON'S Celebrated Ear Trumpet literally gives hearing at once to the deaf. During the past twelve years no less than 12,000 of these instruments have been sold, and in every case have given the greatest satisfaction.

But Mr. Silverton has also a Medicine which removes Deafness, Noises, and Offensive Discharge in the Ears. His Aural Remedy goes at once to the root of the disease and removes the cause.

When, however, the tympanum of the ear is broken, an artificial "drum" has to be introduced, and this marvellous surgical operation Mr. Silverton accomplishes repeatedly. The Ears are also examined without pain or inconvenience by the Silver Illuminated Speculum.

Mr. Jesse J. Silverton is in attendance each day from 9 till 7, Saturdays, 9 till 1, when any of the Remedies may be obtained, and arrangements made for consultation, if required.

NOTE THE ADDRESS.—All communications should be addressed to the Rev. E. J. SILVERTON, at his Consulting Rooms, 17, Saint Bride-street, Ludgate Circus, London.

DOT AND DASH SHORTHAND.

23,000TH.

NO curves, twists, or circles whatever; all the characters are straight; no vowel points, and yet a complete vowel and figure system. The stiffest and heaviest hand can write it with ease. Post free 6½d.

Mr. H. C. Brooks, Reporter, says, "There can be no doubt about the utility of your Dot and Dash system. As a Reporter, I use it regularly in my practice, and consider that any one may easily attain a speed of 120 words per minute." Post free 6½d. Also,

MNEMONICS, aids to memory, by which anyone may commit Dates, Facts, Names, Figures, Poetry, &c., without the drudgery of repetition. Feats of memory for evening parties fully explained. Why pay five guineas, and sign a bond of secrecy, when a complete course of lessons may be had for fifteenpence? Sent post free, Shorthand, 6½d.; Mnemonics, 1s. 3d.; or the two together, 1s. 6d., by J. J. Noble, Beulah House Selby, Yorks.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,

83, FINSBURY PAVEMENT, LONDON, E.C.

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.

A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Manasseh and the United States. Important Essay delivered before the Lost Israel Identification Society. By Rev. JOSEPH WILD, at Union Congregational Church, Brooklyn, N.Y. Price 2d., post free 2½d.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt, price 18s., post free 18s. 6d.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards

The Anglo-Israel Post Bag; or, How Arthur Came to See it. By the Right Rev. BISHOP TITCOMB. With an Appendix embodying "The Gates," by PHILO-ISRAEL. Price 2s. 6d. in cloth, gilt; paper cover, 1s. 6d by post 3d. extra.

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover; cloth, gilt, 1s.; postage 1d. extra.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d. 64 Demy 8vo. pages in wrapper. One dozen copies sent free for a post-office order for 6s. The best Pamphlet to place in the hands of a person unacquainted with the subject.

Where are the Ten Tribes? By WILLIAM GREIG, of Montreal, Canada. Preface by Philo-Israel. Price 6d., by post 7d.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

Just Published. Price 4d.

THE CONTINUITY OF THE CHURCH OF GOD, From its First Institution in the Garden of Eden to the Present Day. By Captain H. P. Keighly, author of "Luknon," "Phester," "The Prophecies Fulfilled in the British Nation," &c., &c.

"This is a new pamphlet, which I am very glad has been published. The idea has been carefully worked out, and will prove most useful to our cause. The identity of 'The Law' in the Old with 'The Church' of the New Testament, and that both are 'Israel,' literal and spiritual, are truths we Israelites hold firmly. This lecture establishes the point, and shows that the British nation answers to the picture; and represents to-day, as 'Israel,' the congregation, or Church of Christ, at least, as regards its root."—PHILO-ISRAEL, October 28, 1881.

London: W. H. Guest, 20, Warwick-lane. Plymouth: T. W. Hoppins, 42, Southside-street.

Now ready. Price 3d.

THE FULFILMENT OF PROPHECY IN THE BRITISH NATION. A Lecture given before the Anglo-Israel Association of Plymouth, by Captain H. P. KEIGHLY, Author of "Luknon," "Phester," &c. London: W. H. Guest, 20, Warwick-lane, E.C.

"The facts are not new, it is true, but they take in just enough for digestion, and no more, and present the old facts well supported by new ideas. Even the Gates come out in fresh vigour and strength."—*Philo-Israel.*

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£ s. d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0 1 0
Each additional line	0 0 4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0 2 0
Each additional line	0 0 6
Births, Marriages, and Deaths—four lines	0 2 6

All Advertisements to be sent to ROBERT BANKS, Printer Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 12 4
Three " " " "	0 18 8
Four " " " "	1 6 2
Six " " " "	1 17 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.—President, VISCOUNT FOLKESTONE, M.P.—Offices, Palace Chambers, 9, Bridge-street, Westminster, S.W. (close to the Westminster station of the Metropolitan Railway).

ADDRESSES will (D.V.) be delivered by Mr. DOUGLAS A. ONSLOW, Rev. R. HILL, Mr. WESTFIELD and others, on Thursday afternoons, at 4 p.m., as follows: November 10 and 24, December 8 and 22, and so on, until further notice. Members and friends are invited to attend and take part in discussions after the addresses.

JOHN S. ANDERSON, *Hon. Sec.*

SURREY ANGLO-ISRAEL ASSOCIATION. LECTURES will be delivered in all parts of the County. For particulars address the Hon. Secretary, Mr. D. S. Watson, 4, Geddington Villas, Grove Hill-road, Denmark-hill, S.E.

Subscriptions will be thankfully received by the Treasurer, Miss Lawrence, Stoneleigh, New Wimbledon.

Now ready. Price 2d., post free, 2½d.

ISRAEL'S HOPE AND DESTINY FOR NOVEMBER contains, among other articles,—Anglo-Israel Bible Truths.—No. 11. By D. A. Onslow. The Introduction of Christianity into Great Britain. The Mystery of the Anti-Christ and the Prophetic Kingdoms Unsealed. By Alexander MacPhail.

The Redemption of Ephraim-Israel. By J. G. Shaw.

London: Robert Banks, Racquet-court, Fleet-street.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 3d., post free 3½d.

"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

A RESUME OF THE SCRIPTURAL ARGUMENT, Proving the Identity of the British Race with the Lost Ten Tribes. By PHILO-ISRAEL. Price 1d.; 6s. per 100.

London: Robert Banks, Racquet-court, Fleet-street.

"Exquisitely clear and singularly correct in everything wherein I may be an authority or guide."—PROFESSOR PIAZZI SMYTH.—"Very ably put together, and suggests many serious considerations."—*The Freemason.*—"The Lecture is well worth studying by those who are versed in Masonic Symbolism."—*The Freemason's Chronicle.*

THE ORIGIN OF MASONIC RITUAL & TRADITION:

A LODGE LECTURE, TO WHICH IS APPENDED A REVISED SYSTEM OF OLD TESTAMENT CHRONOLOGY

In conformity with the Text of the Authorised Version of the Hebrew Scriptures; Immutably fixed t the great Epoch Dates by independent evidence of high antiquity and Divine authority, and in agreement with the purest Traditions of Israel and the Sculptured Records of contemporary Nations.

Crown 8vo., with coloured plates, cloth gilt, 5/-, post paid.

Money Orders, &c., to be made payable to the Author, Mr. W. Rowbottom. Address, Mr. W. Rowbottom, Strand, Derby; or, Messrs. Rowbottom & Son, Publishers, Alfreton.

*** This Lecture was originally published for Masonic circulation only, but the increasing importance of the subject and the number of faulty Chronologies claiming Masonic sanction continually being put before the public must be the Author's excuse for now submitting it to wider criticism. The subject matter of the Lecture cannot fail to interest students generally, though their judgment as to the trustworthiness of the chronological tables is not likely to be influenced by references of the value of which they may be ignorant; while to the Mason the Lecture affords a ready key to the right understanding of mysteries to the importance of which it is impossible for him to be wholly blind.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, NOV. 9, 1881. [*All rights reserved.*

"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. V. No. 255. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 16, 1881. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
India and Egypt	481
Summarised Thoughts Pro and Con. By J. Thomson. Part II	482
Notes of a Discussion. By the Rev. Denis Hanan, M.A.	483
The Wickedness of the British Nation	484
Israel's Wealth, as Shown by the Late Dividends of the Banks and Railways	485
A Barren Fig Tree. By L. P.	486
The Truth About Cyprus	487
Significations of the Gems of the New Jerusalem. By Major R. W. D. Nickle	488
An Anglo-Saxon Concert. By Captain H. P. Keighly	489
The King of the Sandwich Islands gives Identity Evidence	490
"Thou Shalt Not Borrow"	491
Correspondence: Pyramid Numbers	491

INDIA AND EGYPT.

WE are by degrees becoming nationally aware that these two names, India and Egypt, are for Israel absolutely, vitally important, and that they shape our foreign policy, whether we like it or not, in a variety of ways. For instance, our present Government is attached by theory to a parochial policy in preference to a cosmopolitan, on the ground that British interests require attention to our own affairs, and that the less we have to call us away abroad, with the numerous risks such foreign entanglements bring with them, the better. Yet we are for ever hampered and harassed in respect to the political view we desire to maintain, nationally, by the tremendous fact that in the far East we have had given to us by God Almighty Himself an Empire of 252,541,210 human beings, heathen in religion, yet British subjects just as literally as are the citizens of London and the men of Yorkshire. This fact makes it absolutely needful that our passage to and fro our Heathen Empire should be perfectly free and continually accessible. The overland route has made the land of Egypt, and Lesseps's labours the Suez Canal, our most direct routes, commercial and national, between the vast Heathen Empire and the far-off little "islands of the West." That road then must be clear, or we nationally are undone. It is vitally important that Egypt, which dominates the Suez Canal, should be under British influence alone, and we cannot brook either anarchy in Egypt, or the interference of the French in our paramount rights over that land for a single moment. At any time we may be called on to interfere. Lately the proceedings of the Egyptian army made matters very dangerous for ourselves, and had not the crisis suddenly passed off by the submission of the troops, we should have been called on to act. Then must we either have occupied Egypt ourselves, or entered with the French on a joint occupancy, thus rendering ourselves liable to the double danger of European misunderstandings with our nearest neighbours, or complications with Turkey and Egypt, besides half the Powers of Europe, who, with ourselves, are very sensitive regarding the independence and the perfect tranquillity of the land of Egypt. In this perplexity it is satisfactory to find the *Times* is speaking out. Where the vital interests of Israel are concerned, and especially when India comes in question, the true sense of the nation is manifested, and annexation is freely discussed and fully approved. To annex such a land as Egypt would be heartily advocated by nine-tenths of this nation, because it is clearly seen that we practically should not be able to hold India ere long unless Egypt be ours, and yet the incorporation of the Transvaal, or of South Afghanistan is deemed an immorality and a wickedness in the sight of heaven, which no liberal mind can contemplate without a shudder of the national conscience. The whole difference is the bearing of the particular case upon the national interests. Is the annexation good for the British, and a necessity to safeguard the Empire? Then it is a righteous thing to annex. Is the territory of no importance to the selfish object in question, and only affects itself or some contingent good to other parts of our outlying Empire, which we need not much regard? Then the annexation is sinful to a degree, and we must scout the idea as the coinage of a Tory brain, to be speedily set aside and abrogated. In the case in hand there is India, which we cannot afford to part with, and Egypt lies in the direct path between her and ourselves. We must of necessity seize Egypt if it comes to the alternative. We like the way the *Times* puts the case before us, and we quote its remarks with satisfaction. It says:—

The abandonment of Egypt to native administration would mean a surrender to anarchy. While we are all agreed, as Mr. Goschen forcibly put it in his speech at Ripon on Monday night, that "the ascendency of England in Egypt must be strengthened and maintained, must be made strong and must continue;" the resignation of our rights over a country which is "the key of India," is not to be thought of. But those rights, so far as they are represented by the Anglo-French Control, are implicated—unfortunately, as we have always contended—with the pretensions of France. The assertion of them by an Anglo-French intervention is scarcely less impracticable than their surrender. It is a proceeding which, to put it plainly, would expose the interests we are bound to regard as of paramount importance to risks not less than those of Egyptian anarchy. The Government must not shrink from the contemplation of contingencies which, however painful, are too evidently possible. The moment may be at hand when it will become necessary to give effect to the principle that so long as England is mistress of India her political interests in Egypt cannot be allowed to be subordinate

to those of any other Power whatever. To this end a policy is needed, courageous, resolute, and far-seeing—a policy inspired by convictions such as those to which Mr. Goschen, amid ringing cheers, gave energetic expression at Ripon. It may not, happily be necessary to pass from words to deeds, but many grave complications may be spared if the purpose of this country is made clear to the great Powers of Europe as well as to the Egyptian people.

Of one thing we may all be sure. Israel will not lose India, since the Heathen Empire is God's good gift to the Lord's inheritance (the Ten Tribes), confirmed by God's decree (Psa. ii. 1, 8). It is manifest that the high-road between ourselves and our splendid dependency is through Egypt for the present, and we may be certain God will secure that road open for us to enable us to use His gift. "His gifts and callings know no repentance" (Rom. xi. 29). The eternal duration of the tie between Israel and India is a doctrine *mutatis mutandis* which the *Times* also teaches, as may be seen by the following extract from a striking leader, dated October 14, on the subject of the Indian census just published. It said:—

India and Great Britain are bound together as solidly by political ties as if only the Severn or Trent divided them, and not continents and oceans. Hereafter, in the revolutions which wreck states, they may be parted. No sign, however, of such a catastrophe can be discerned, except by eyes which love to foresee evil Should they be severed, it would probably simply be for India to fall under a heavier alien yoke. At present, at all events, they have to walk hand in hand. For their mutual advantage their leaders on both sides should strive to infuse into them the sense of national unity by which they might learn to benefit by one another's virtues, as well as to take warning by one another's errors. An India which should accustom itself to feel British in more than name would be an India with a future as well as a past. Under the British standard alone can its inhabitants hope to attain the substantial consolidation of which the want has been its undoing. The native of India may find it as hard as the Englishman—he cannot find it harder—to realise how it happens that he and his two hundred and fifty-two millions of countrymen are come to be subjects of a couple of petty Atlantic isles. If he try, he will find it at least as difficult to understand by what strange process those two hundred and fifty-two millions, with their mixture of hostile constituents, have been brought to dwell in peace and been qualified for representation, with no ostensible violence of metaphor, as a single people in one census paper. British rule has united India better than did its most potent Moguls. It is for the Indian populations to gain their highest advantage out of the destiny which has turned them into British subjects by claiming their share in the spirit and pride of British nationality.

The natives of India, as well as the British, find it hard to explain how the two petty Atlantic isles have caused 252 millions of human beings at the ends of the earth to submit to their dominion. Well they may. It is the standing miracle of the nineteenth century. No one can explain it outside our Identity. With that key the mystery is solved. The British are God's "inheritance," His people, His "possession." To them, at His Son's request, God gave the Heathen Empire (Psa. ii. 8); and He has given the heathen the will "to serve" Israel; a willingness which preserves the former from perishing and being utterly wasted (Isa. lx. 12). The two then are therefore "bound together" by solid ties which no man may break, since God joined the twain, and the heathen are content to serve because in the counsels of God their destiny is, by-and-bye, as "fowl of every wing," "to dwell in the shadow of the branches" of the "goodly cedar tree" of Israel; what time God constitutes His people "the mountain of the height of Israel" (Ezek. xvii. 23, 24). We thank God for India and its dusky millions. We thank God for complications rising, and likely to rise again in reference to Egypt, because we see thus that God's purposes as to the return of Israel are ripening. When these have matured we shall see Judah walk to Israel's house, and the two nations, with Manasseh, proceed in glorious triumph, the Lord their vanguard, and also their rereward protection, to the land of the inheritance, to welcome the glorious advent of their blessed King, who shall then come down to reign in Mount Zion and in Jerusalem, and before His ancients gloriously (Isa. xxiv. 23).

SUMMARISED THOUGHTS PRO. AND CON.

By J. Thomson.

(*Concluded from page* 476.)

PART II.

The mysteries of Divine Providence, and the events indicating the hand of God in history, are equally as worthy of our study as are His works in Nature; while the practical lessons to be learnt therefrom are many, and of universal application. Proceeding in a humble and devout spirit, the Bible student sees a Divine plan, overwhelming in its vast comprehensiveness, running through all past history, and stretching onward into the far distant future, when time itself shall be no more; the great lesson of which is the eternal and unchangeable faithfulness of God, who formed and created all things for His own glory.

In pursuance of this plan our first parents were created, placed in the Garden of Eden, were exposed to temptation, and fell. The promised seed was then announced, but Satan was allowed to continue his part in tempting fallen man. The next result was the judicial destruction of all the race, but one family. From them the earth again was peopled; but we have only too great reason to suppose that if they had been left entirely to their own devices, the world of mankind would soon again have become ripe for judgment, and Divine retribution have again been inflicted. The dispersion at Babel was the next result; and this was followed by the "call" of Abram, in order that a knowledge of the true God should be preserved in the world. From Abraham sprang the Hebrew nation; and this, after the exodus from Egypt, and a settlement of above five hundred years in the promised land, was next divided by God into two nations, which existed side by side for about two centuries, when the larger portion—the Ten Tribed Israel—were carried into captivity by several successive invasions of the Assyrian monarchs.

After the lapse of more than another century, the Jews—*i.e.*, the kingdom or nation of Judah-Israel—were taken captive to Babylon, whence, after a detention of seventy years, they returned, and about five hundred years afterwards Jesus of Nazareth—the Messiah of prophecy—made His appearance among them, accomplished His work, and ascended to heaven.

Within forty years after this great event, the Jewish State was completely overthrown, Jerusalem destroyed, and the people scattered over the face of the earth. Since this time it has become a common opinion among professing Christians that we must look only to the Jews and their history for the fulfilment of the remaining prophecies relating to the Hebrew nation. But that this idea does not embrace the whole truth will be apparent from a more careful study of these same prophecies. The other portion of the Hebrew race have to be accounted for. What of them? where are they? for the Jews themselves, at the present day, say that the whole of the Hebrew nation is not included in their remnant of some six or eight millions scattered throughout the world—a people, but not a nation, having no country of their own. "O that Ishmael might live before Thee!" was the prayer of Abraham; and the answer was, "I will make him a great nation," and which nation still exists in "Arabia's desert rangers."

In the face of this promise concerning the son of the bondwoman, and its literal accomplishment, we cannot think that the miserable remnant of Jews now scattered throughout the world, comes, or that in their past history they ever did come, up to the full meaning of the promises, "I will make of thee a great nation;" and, "In Isaac shall thy seed be called." Hence, we are justified in looking for another nation than the Jews, that lost House of Israel of the Ten Tribes, realising, in their history and position, the predicted descriptions given in the Bible; and of whom it may be said in comparison with all other nations, "What nation is there so great, that hath statutes and judgments so righteous?" (Deut. iv. 7, 8). "And what

one nation in the earth is like Thy people, even like Israel?" (2 Sam. vii. 23). "He sheweth 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" (Psa. cxlvii. 19, 20). To this and every other description of Israel in the "last days," found in the "sure Word of prophecy," Britain and the British race respond most remarkably; and this can be said of no other nation at present existing, or that ever has existed in the world. Generations yet unborn, we do not doubt, will see that the events of the present, and the last century, have all occurred in the further development of God's plan, and the fulfilment of prophecy, preparing the world for the glorious appearing of our Lord and Saviour Jesus Christ, as King over all the earth (Titus ii. 13; Zech. xiv. 9); just as we, on now looking back down the vista of time, can see that the rise of the Roman power prepared the world for the first advent of the Lord of life and glory in His condition of humiliation, as an helpless babe born in a stable.

In the great work of preparation for the universal Sabbath of rest and peace for a sin-stricken world, the Identity of the British race with the Lost House of Israel will do its share; for now, as always, ideas rule the world, and if those ideas are true, nothing can prevail against them.

ERRATUM.—At page 476, col. 1, line 9, part I., read "panegyrically."

NOTES OF A DISCUSSION.

By the Rev. Denis Hanan, M.A.

A WELL-KNOWN opponent of the views advocated in the BANNER wrote, some months ago, to a correspondent as follows: "Having seen from your pen occasionally articles in the BANNER, which imply that you entertain, to some extent, the Anglo-Israel theory, which teaches that Israel is to be Christian, a kingdom, and very numerous before their return, I write to say that I will send you, for any fund you like to name, £1 if you, or any of your fellow-believers, will produce me passages of Holy Scripture which teach the above tenets."

A long correspondence followed; on one side many subjects were introduced which were wide of the point at issue, whereby the letters were made more voluminous than necessary, and unfitted for publication. But herewith you have the pith and marrow of the arguments, stated in terms of question and answer, as by *viva voce* disputants. The greatest care has been taken to state the arguments fairly. Names are withheld in order to remove any personal feeling. "*G.*" stands for the upholder of the Gentiles, or anti-Israelite theory. "*A.*" stands for the Anglo-Israel advocate.

It must be remembered that any apparent readiness in reply, or any excuse for error thereby resulting, does not exist, for the discussion was by letters, which were neither hastily written or replied to.

G. claims to have overthrown the faith of many by these very arguments; it is possible that his *method* may have frequently succeeded; his arguments are here opposed, with what success the reader can judge. *Litera scripta manet.*

G. was informed that his opponent claimed the right of making such use as he saw fit of the arguments concerning the points at issue, and the texts hereafter mentioned.

THE DISCUSSION.

G.—As we happen to have opportunity, will you, sir, discuss with me certain statements made by those who hold with you the Anglo-Israel theory?

A.—I have no desire to enter into such a discussion, as much has been written upon the subject, and inquirers, or opponents, can easily obtain information; but I shall be happy to accede to your request.

G.—It affords me pleasure to be met in a kindly spirit, for I have been treated with discourtesy by others. To prove my interest, I will give you £1 for any fund you like to name, if you will produce passages of Holy Scripture which teach that Israel is to be Christian, a kingdom, and very numerous, before they return to Palestine.

A.—By the words, passages of Holy Scripture, I take it for granted, that you mean, "Whatsoever may be read therein or proved thereby?"

G.—Anglo-Israelites hold . . . . .

A.—Excuse me, but as you have not replied to my question, I suppose I may take it for granted that you do not object?

G.—England is Christian, a kingdom, and numerous, therefore, she cannot be Israel.

A.—It is more pleasant to agree than to disagree; let us, therefore, in the first place, see how far we can agree. Do you admit the distinction between Ephraim-Israel and Judah-Israel?

G.—I believe that they became, through sin, two separate nations, and that they have never since been formally reunited. But the division, though permitted and even controlled by God, was wrong.

A.—We cannot enter now upon this speculative opinion; we are agreed as to the distinction between the Ten-Tribed and the Two-Tribed nations. Doubtless, you will further agree that the Ten-Tribed house exists and was lost?

G.—Yes, the Ten Tribes are lost—*i.e.*, lost in sin; forasmuch as God drove them out of His house, made them wanderers among the nations, they have never been restored, and are still lost, to a great extent, to human ken.

A.—I daresay that we will agree that the promises made to the fathers have not been exhausted, that you look for the restoration of the Twelve Tribes to Palestine, and for great temporal and spiritual prosperity there.

G.—Yes; I believe that it is God's will, and that it is right to pray for it.

A.—Now let us see where we differ. You seem to question whether Ephraim-Israel is to be in a different position to Judah-Israel during this age, and ask for passages of Holy Scripture which teach the contrary—viz., that Ephraim-Israel is not to be debarred from Christian influence, from increase, and from a national existence—*i.e.*, passages which state that she is to have the three.

G.—Yes; if they are in the Bible they can be produced.

A.—As you have asked the question of an Anglo-Israelite, resident in Ireland, you will not take it amiss to receive "an Irishman's answer"—viz., Will you give me passages of Scripture which teach that lost Israel is to be debarred from Christian influence and national increase until she again obtains possession of Palestine?

G.—I believe that God will (*i.e.*, is willing to) have all men saved; and generally, the Almighty, when pronouncing the curses, gave also gracious promises of restoration and blessing.

A.—You have gracefully acknowledged that there are no statements in Holy Scripture debarring Israel from Christian influence, &c., during this age; thus the Christianity of England and her national position, makes no *prima facie* case against the identification of our people with the Tribes.

G.—England cannot be the abode of Israel, for it is written in 2 Sam. vii. 10, that they shall "move no more: neither shall the children of wickedness afflict them;" and England is rebellious, drunken, debauched, lying, thieving, brutal, criminal.

A.—I might be tempted to defend my own nest against being thus fouled, and to shew that the passage makes for our case; but I must pass by all side issues for the present, and reply to the original question. Israel is to be Christian during her wilderness state (Hosea i. and ii.). When utterly taken away, God promised in His mercy to allure her into the wilderness, and there to speak comfortably to her, and there to take away her idolatry, to cause her to sing, and to call Him Ishi. "My God shall cast them away: they shall be wanderers among the nations." Yet, "how shall I give thee up, Ephraim?" "The children shall tremble from the West." Ephraim shall say, What have I to do any more with idols? (xiv. 8); and "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." Further, St. Paul knew nothing of the withholding of the new covenant until the "future time," when, as you say, the remnant

are to be restored to Palestine, at the time he quoted (Jer. xxxi. 31, &c.) when writing to the Hebrews (Heb. viii. 8, &c.).

G.—The fact that the Lord has not eternally excluded Israel from mercy, and that some in this age may be, and have been, born again, forms no sufficient basis from which to conclude that Israel will be a Christian nation, and the alluring into the wilderness is yet future.

A.—Perhaps I may as well give you proofs for nationality and numbers now, and then hear your objections.

G.—Be it so.

A.—Israel is to be a nation. "If those ordinances (*i.e.*, the sun, moon, and stars) depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxi. 36). This nation is to be a kingdom. "If ye can break My covenant of the day . . . . then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne," &c. (Jer. xxxiii. 20, 21). Israel is to be numerous. The statement that "the remnant among the Gentiles in the midst of many people as a lion," &c., should tread down and tear in pieces, clearly implies the power given by numbers (Micah v. 8). Also, analogy would lead us to expect that as before the time of their deliverance the people grew and multiplied in Egypt, so it may be again.

G.—Analogy is no proof; and, further, Israel was then obedient; she is now disobedient.

A.—Certainly; this analogy only holds out a hope to faith, and I ought not to have mentioned it.

G.—Micah v. 8 is no proof of numbers, for "one shall chase a thousand, and two shall put ten thousand to flight."

A.—"One shall chase a thousand," &c., is a promise to Israel obedient. You have just stated that she is now disobedient. This places you in a dilemma—one statement contradicts the other.

G.—I mean by my quotation to imply that the Lord can save by many or by few, and there is no king saved by the multitude of an host.

A.—These statements also imply God's favour. I cannot see that they make your position better.

G.—This promise of "one shall chase a thousand," &c., clearly refers to the future age.

A.—By the future age I suppose you mean the millennium, the time of peace; and during this time Israel must tread down and tear in pieces, &c.—another contradiction.

G.—I have not said that it would be during the millennium. I have published a statement which shews that I am not to be so understood—namely, that I hold that "one shall chase a thousand," &c., will be fulfilled when the remnant shall be restored—*i.e.*, after the tribulation and before the millennium. The Lord will first come for His saints, then will come the tribulation, then the restoration, and then, say at the close of the six thousand years, the Lord will come to the earth, and to the relief of poor besieged and distressed Jerusalem.

A.—So Jacob is to go through, tread down, &c., so that none can deliver, within the next century or so, and yet at the end of it to be poor and distressed. I think that this is more self-contradictory than the former. You say that Micah v. 8 is not applicable to the coming age. Your own words make it inapplicable to the next century; and you deny its present fulfilment. How is it that you cannot see that it must be in process of fulfilment now?

G.—Israel as a kingdom was to be "destroyed from off the earth," and that which is destroyed from off the earth cannot be existing on the earth.

A.—If this is so, you get rid of Micah v. 8 altogether, and of the subjects of our contention too.

G.—A remnant is to be preserved.

A.—Yes, the "remnant of Jacob" is to be in the midst of many people, powerful, blessed, and with the numbers that give power.

G.—Your reference to Hosea, if it proved anything, would prove that Judah was to be a nation now.

A.—I did not quote Hosea as proof of nationality, but of Christianity. You have not replied to the passages quoted in proof of the former.

(To be continued.)

THE WICKEDNESS OF THE BRITISH NATION.

One who, belonging to the legal profession, has ever regarded with respect the subject we call our Identity; but who has not yet been able to fully embrace its glorious truths, is deeply dejected at the present condition of the British nation. He bewails its manifest sins and degeneracy; considers it is on the high road to ruin; thinks it would be wise to leave it before destruction shall have overtaken it, because it is openly in antagonism to the God of its redeeming mercies, and has rejected these till there is now no hope! Our friend asked us what was now our opinion regarding the existing crisis, as a believer in our Identity. The question was asked us on the evening of Sunday, September 18, 1881, when the lesson for that night's service in the Church of England was 2 Kings xiii. It contained all we required to answer our anxious, troubled friend, and we think we cannot do better than to impart to our readers what we told our desponding inquirer, observing, by the way, how utterly without comfort those are who, having the fear of God before their eyes, have no Identity hopes in their hearts to cheer them in the present certainly deepening national gloom. We began by telling our legal friend that as far as we could see there really was no hope for the British people apart from our Identity. History teaches us that sooner or later all nations which have existed outside Israel have plunged into sin, and as nations, been destroyed. The antediluvian nations were utterly swept away, for gross sin against God. The ancient Egyptian, the Babylonian, the Assyrian, the Medo-Persian, the Grecian, the Roman Empires have all been removed, as with a besom of destruction, because of national sins. The present nations of Europe are corrupt to the heart's core, and are manifestly marked off for annihilation. In regard to our own British races, we are no better than they, and no better than our Hebrew ancestors of Israel and Judah, who were bad as they could be. But we belong to a race which has certain guarantees of perpetuity lacking in all others. We have God's covenants to protect us, as the Hebrews of the Ten Tribes. The Jews also exist under the same protection, and Israel of old were shielded, preserved, and blessed because of those very same promises which are now British safeguards to-day.

The chapter in queston, 2 Kings xiii., very beautifully illustrates the matter. In B.C. 856 Jehoahaz was king over Israel, being the son of the worthless Jehu, Nimshi's son. Jehoahaz was an evil king, indulging in all the sins of "Jeroboam, the son of Nebat, who made Israel to sin" (ver. 2). The Lord consequently punished the nation (ver. 3). But mark! the prayers of even a wicked sovereign sufficed to stay the hand of the offended Jehovah. He prayed, and Jehovah heard (ver. 4). With what result? God sent Israel a Saviour, and, unrepentant as they were, He gave them deliverance although in spiritual things the people still went from bad to worse (ver. 6). During the whole of Jehoahaz's reign Israel was under punishment at the hands of Hazael, King of Syria (ver. 22); but they were spared the last stroke of indignity for a time; and why? Verse 23 tells us: "The Lord was gracious to them, and had compassion on them, and had respect unto them, BECAUSE of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast He them from His presence (or face) as yet." A century later, in B.C. 740 to 678, there being no amendment, the Lord sent to the Ten Tribes

the last final stroke of the sword of condign punishment. He banished them as captives into Assyria (chap. xvii.). But what happened then? Did He destroy them? Nay; chap. xiii. 23 tells us He would not do that. What then? Let us learn from Ezek. xi. 16, *et. seq.* He sent them "scattered among the heathen," it is true; but mark what He did there for them! He became as "a little sanctuary to them in the countries where they would come" (ver. 16). Besides that He promised them "restoration to their land," and to His own favour too (ver. 17); besides that, sanctification, and the new covenant (ver. 18, 19, 20). Being assembled once more from their scattering they were to be gathered (ver. 17), and that gathering was without doubt in "the isles of the West," even in Great Britain, "the wilderness" (Isa. xxiv. 15; Hos. ii. 14, xi. 10).

Before the outpouring and regeneration of the people as a nation, however, there is no hope held out of national repentance or sanctity. How could there be? The nature of the race is like that of the Gentiles, "evil continually." Punishments have never availed to remedy the evil in man's heart, and time and education have only made them worse. There is, thank God, one last remedy to be applied, and that is destined to succeed. The nation is to be baptized with the Holy Spirit; and it is the only nation to which such promise is held out before the coming of the Son of God.

Our desponding friend, therefore, had no need to despair. This nation, as the evidence proves, is Israel. She is heir to all Israel's promises and blessings, among the rest to those detailed in Joel ii. 28, &c.; Jer. xxxi. 33, 34; and Heb. viii. 10, &c. Her present evil case is but a response to prophecy; "for the enemy has to come in (on her) like a flood ere the Lord can lift up a standard against him" (Isa. lix. 19), and we must pass through the anguish of the coming of the evil one before the advent of the Deliverer can be looked for. Let our desponding, sorrowing friends, then, cheer up. The Lord is on our side. Our national sins have all been foreseen, and have all been provided against. We have the strong assurance that the Lord is with us now, evil as we are. His hand is in ours, and ours in His (Isa. xli. 10—13), and we hear His repeated injunction to encourage us, "Fear not! Fear not! I am with thee. Be not dismayed, for I am thy God."

Let us not distrust Him, then, by refusing to abide by His directions; let us not faithlessly cast aside His comfort and support, for we are in truth His people, and "He will never no never, never leave us nor forsake us" (Heb. xiii. 6). Israel, cry out and shout with joy, "Hallelujah! praise the Lord!"

ISRAEL'S WEALTH, AS SHOWN BY THE LATE DIVIDENDS OF THE BANKS AND RAILWAYS.

THE past is said to have been a year of commercial depression and of gloom, and it is quite certain it has been so in many quarters. In many trades and in more localities business has been very slack, profits and wages have been low, and there has been depression and despondency. But that this cannot be universally true is shown by the condition of the banks and discount companies, whose accounts for the first half of 1881 have recently been published. These show that the earnings of the banks and discount houses have been larger at the end of the first half of 1881 than they were at the corresponding period last year. The leading banks, such as the London and Westminster, London Joint Stock, Union, and London and County, with other smaller but important institutions, have earned over £750,000 in profits during the half year, or about £50,000 more than in the corresponding half year of 1880, the dividends, as a rule, amounting to nearly 15 per cent. per annum on the average on the paid-up capital of the banks. This prosperous condition of the banks, with the unmistakable indication of high dividends, is a plain proof that the condition of the trade of the country, as a whole, is very good.

Another indication of a sound and healthy condition of the business of the country is, as the *Times* pointed out on August 6, 1881, that there has been an increasing demand at the banks on the part of the public for loans and discounts. The lending business of the banks has greatly increased this year, as compared with the same period in 1880. During the twelve months between June, 1880 and 1881, between 84 and 92 millions sterling were lent or disbursed as discounts, showing during the year an increased lending business, but no contraction, as was feared.

"Foreign trade has increased steadily and largely," says the *Times* of August 6, writing on this subject. That paper, taking a general survey of the whole matter, says:—

> A statement of facts like these should help very much to put an end to the talk of depression itself. The complaining is, in truth, little more than a habit surviving from the depression which came to an end in 1879, and which was never so bad, tried by the test of the actual well-being of the masses of the community, as it was so often represented to be. At the present moment there can be no question that the industry of the country is very fully employed. Production and consumption are both on a large scale, and great savings are daily being made, of which the continual issue of new loans and companies, however deplorable in many respects some of these issues are, is an unmistakable sign. Special industries and those connected with them may suffer; but the country as a whole is prosperous, and the minority who have cause to complain will, no doubt, after a time share in the prosperity.

The case of the railways and their dividends was not, it seems, so favourable as that of the banks. There was a decline in their operations and returns all round. Instead of paying dividends amounting to nearly four millions sterling, they paid £330,000 less, being a reduction of one-twelfth, which is not a ruinous sum to lose. It was a loss of 3 per cent. only on nett earnings of about 10 millions in the half year, a small amount, not indicating (as the *Times* maintains) that the profits of railways, or even of trade generally, have declined during the first half-year of 1881.

"The country (says the *Times*) is enjoying a year of genuine and undoubted prosperity, and as a whole the 35 millions of people within the United Kingdom are better housed, clothed, and fed, and have more of the luxuries of life, than at any former period of the national history. If this is what is meant by prosperity, then the country is prosperous, although the workmen in some trades are not able to idle half the week and live riotously as they did a few years ago, to their own real loss, and that of the community as well, and although capitalists are equally without those immense profits, for the most part paper profits only, which gladden them in years of inflation."

What is our lesson from all this? That even when distress and depression have undoubtedly afflicted a part of this nation God is still true to His word, and He has permitted Israel, as a whole, to exercise the power to get wealth, and has, in spite of all drawbacks, enabled us nationally to accumulate wealth this past six months, as usual (Deut. viii. 18). The volume of our trade may fluctuate, and at one time be more, at another less; but it never ceases. It is always advancing, and the result is wealth so vast, so prodigious, that it is the wonder of the whole world, and must be the wonder of those who know how little this nation deserves its prosperity, till they are informed who this people really are, and why God gives them the power to get their vast affluence.

Deut. viii. 18 tells us. Being "His people Israel," the Lord admonishes us "to remember Him who gives us the power to get wealth (*in order*) that He may establish His covenant which He sware unto our fathers as it is this day." That covenant He never can and never does forget. Psa. cv. tells us that expressly. Verses 8 and 42 are explicit in the matter. Israel of the Twelve Tribes were a provoking, rebellious people towards God when He brought them out of Egypt (Deut. ix. 7).

Digitized by Google

While in the wilderness, too, they tempted God in the matter of the quails, and in their demand for water to quench their thirst (Exod. xvi. 12, 13, xvii. 1), yet He remembered His covenant even then. He returned to them good for their evil, and sent them rejoicing towards the promised land (Psa. cv. 42—45). The covenant thus was remembered by the Lord, even though the people were horribly rebellious and backsliding. How much more does the Lord remember and act on His covenant to give His people (rebellious, and vile, and evil, and ungrateful though they continue to be as the modern British), when it is to carry out His own promises, His oath and counsel to Abraham and his seed for ever, that He calls it to mind, and gives His chosen that wealth by which He has declared He will bring it all to pass (Deut. viii. 18).

This, then, is the secret that the *Times* labours to explain, and succeeds in the task but very indifferently. It deals with the symptoms, but does not indicate why or how this nation has acquired and is keeping now such wealth, commerce, and financial prosperity, as all men see and know she is endowed with to-day. Our Identity instructs us as to this matter too, and sends us to our Bibles to learn there what God's purposes towards Israel are, where the House of Joseph now is, and with what endowments she is gifted to-day, to enable us to recognise her. And we find as the result of such investigation that her special mark by which even the world may know her, is her wonderful, unique, unapproachable, inconceivable wealth ; and this wealth, as we have seen, is the possession of this nation for ever, since the gifts and callings of God are without repentance (Rom. xi. 29).

A BARREN FIG TREE.

By L. P.

It has lately been remarked to us that now, in all probability, things will settle down in Ireland, and calmness, peace, and order be restored to that unhappy part of our dominions. And, if so, we ask, how about the Irish of the South, South-West, and West? Are they to return to their wallowing in the mire? Are they to go back to their old condition of savagery and degradation, living like the animals who share with them their wretched dwellings, in dirt and idleness, injuring to the utmost of their power those who come among them, and are ready to spend money in improvements which would be to their benefit; lawless, ignorant, irreligious, yet superstitious, letting their small earnings be wrung from them by rapacious priests, nearly if not quite as brutalised as themselves. Surely their state would be worse now than before; for they have for months past been practising murders, torturings of men and animals, and encouraged in a contempt for, and defiance of law, and in utter disregard for the rights of those who oppose themselves to their claims. Can it be that these wretched fellow-subjects of ours are to go back to their old squalor and miserable existence, their normal condition of semi-starvation, and their blind reverence for a false religion; thus to await some future time for breaking forth from their lairs, to act again the parts of unreasoning savages? We cannot, we do not believe it, unless it be but for a period whose end must be close at hand.

It is now nearly two years ago when, disturbed during the quiet of an English Sunday afternoon by the would-be musical noise accompanying a procession of Canaanites gathered together to oppose British rule, and thus desecrating the Sabbath to our belief, it was borne strongly into our mind that the time was approaching fast when the Canaanites' share in Israel's councils must be cast out; by what means none could tell, but in accordance with the prophecy of Isa. i. 26. This conviction was stated in a pamphlet published by "Philo-Israel," called "The British Constitution." Whether we were correct in our anticipation remains yet to be seen, but late circumstances have certainly not tended to weaken the conclusion then drawn.

Lately, again, the Sunday calm has been broken in upon by the uncouth beating of drums; a very different sound from that of the hymn-singing which has often floated upward at the open-air preaching, and the worship of God, carried on during the Summer and Autumn months. This was a noisy defiance of the British rule and the British reverence for the heaven-appointed holy day; and as we listened, perhaps with some pity, but with far more indignation, there rose up to our thoughts the words, "Cut it down; why cumbereth it the ground?" as uttered by Him with whom lieth the right and power to give life or award death, to bestow prosperity or to send adversity. We turn to Luke xiii. 6—9; and, while reading the parable spoken by our Lord, we ask ourselves if the Canaanite tree has not been planted in the vineyard, even amidst His people Israel: and if it has not been unfruitful and barren, waving ghastly and uncouth branches, and defying all the skill, and all the pruning, digging, and watering on the part of those who tend the vineyard?

Assuredly, the tree has been fostered with forbearance and kindness, at any rate in latter years; justice has been meted out to the Irish-Irish, even as to our British brothers, but blarney, lies, treachery and rebellion have been the return met with, and bitter, continual, unforgiving references to past times of harsh treatment—treatment, led us add, which we think was largely shared in by the mass of our own countrymen, in days not very long gone by.

The present Bishop of Liverpool, in his commentary on Luke xiii. 6, speaks of the Jews as being the fig-tree planted in the vineyard, and bringing forth no acceptable fruit, and then the writer draws a moral for us, and bids us beware how we neglect the exceeding great privileges we enjoy. We dissent from this reading of the passage, for it is said: "The vineyard of the Lord of hosts is the house of Israel" (Isa. v. 7), and the parable spoken by our Lord Jesus asserts that a tree was planted within it, which implies that it was a foreign plant, introduced into the favoured spot; just as were the Canaanites a strange people who took root, or remained rooted, amongst God's chosen ones; but not by His approval, only by His permission; and with the warning that Israel's rash disobedience would bring on them a snare and a punishment (Exod. xxiii. 33; Num. xxxiii. 55; Josh. xvi. 10, xvii. 13).

Is the day of grace nearly over? Is the dresser of the vineyard—the lawgivers, the rulers, the teachers of Israel—to say, We have done what we could for the strange and unprofitable tree; it rests with Thee to cut it down if so it pleaseth Thee? We may well hope and believe from the reading of ver. 9 that Israel's hand may not be forced to lift itself up against his fellow-subject; for we may draw from its words the conclusion that it is the arm of God that may be uplifted in some other way to cut down what dishonours Him. He does not need the hand of man to carry out His intentions, though causing it ever in the end to serve His purposes.

As we recall the somewhat barbaric sound of the drums as it broke on the quiet of last Sunday afternoon, we think it may well have been playing "funeral marches to the grave," and sounding the knell of a power that wars against justice, law, religion—which should reign undisturbed in all parts of the House of Israel, the vineyard of the Lord of hosts.

October, 1881.

MADAGASCAR.—The opponent alluded to at page 461 says we have done him injustice. "He affirmed (he tells us) that where England sent missions, Anglo-Saxon *traders* sent also the spirit cask to frustrate the mission labours." He adds "that he in no way implied that missionaries were parties to, or were implicated in this most hellish traffic." We accept the correction, which merely shows that some Israelites are vile, as God's people always were; and reiterate also our protest against the sweeping charge and its alleged effects.

Digitized by Google

THE TRUTH ABOUT CYPRUS.

MR. GRANT DUFF, as our readers are probably aware, condemned the acquisition of Cyprus as a most ridiculous disastrous failure. The *Times* seconded his utterances, and there is no doubt the island, having been the gift to this nation of the late Earl of Beaconsfield, would be given up to-morrow to the Greeks, if the Government could do it for very shame. The following appeared in a Bristol paper on September 16, 1881, on the subject, and appears deserving of record:—

While Mr. Grant Duff was enlightening the electors of Banff, and through the press the people of Great Britain, on pretty nearly every subject under the sun, but especially upon Cyprus, and condemning the acquisition of that island as costly and useless, the Postmaster of Cyprus was giving, what Mr. Grant Duff could not, his personal experiences of the place, and his belief, from personal knowledge, in its future prosperity and usefulness. A great fuss, it may be remembered, was made some time ago about the alleged unhealthiness of the island, the *Daily News*, then as now only too anxious to discredit the Tories, publishing most harrowing accounts of the state of our garrison. These were greatly exaggerated, but there was some fever. This, however, was due to the indiscretion of the men themselves, who ate and drank in an Eastern climate the foods and drinks which they were accustomed to in England. It is now thoroughly recognised that Cyprus is by far the healthiest station in the Mediterranean for troops, and, if retained by us, it may become the Malta of the Mediterranean, with this difference—that it will be a garden, and not a rock. At the present time but one-tenth of the land is cultivated, and if England would purchase the island outright English farmers could go out and settle there, for the land can be bought for about ten shillings an acre, and it is very fertile. After all that has been said by heated partisans against the acquisition of Cyprus, the truth is that the island, whatever it might have been in the past under Turkish rule, is capable, with the advantage of English rule, and English capital and enterprise, of being made a valuable addition to the English Empire, and may well be regarded as a legacy of one of the most sagacious of modern statesmen.

Ere long we believe the island will become the absolute property of this nation, and then it will be discovered that we have no more valuable possession in the Mediterranean than the presently despised acquisition—Cyprus.

Thus far had we written when the *Times* of October 21, 1881, was put into our hand, with a leader therein which fairly took us by surprise. After the desponding tone of that journal on August 12, noticed at page 362 of the BANNER, it was indeed with surprise and gladness we read the jubilant anticipations of the *Times* as to the future of Cyprus under British rule. Misery among all classes of the people has disappeared; and happiness and prosperity has been brought to the island by God's blessing on our administration of its affairs. Equal laws and justice have made the Mahomedans and Christians alike contented; an exception being found among the Greeks—who, after all, it appears impossible to please. As to the transfer of the island to the Greeks, which they ardently desire, the *Times* declares that that "does not in any case come within the region of practical politics." The union of Cyprus with Greece is called "an impossible union." What follows regarding the permanent union between England and Cyprus is too good to be omitted, and we shall proceed to quote it:—

If the wish for the severance of the connection between England and Cyprus is ever to have effect given to it, it will be when England tires of the burden which Cyprus imposes on her. To Cyprus it is all gain. She enjoys under English rule better institutions of every kind than she can supply the means of paying for. The yearly deficit is not great for a country like England to support; but great or small, it is a fair question what England receives in exchange for the necessity of meeting it. The reply must be that we have done so much for Cyprus, and have taken the threads of her affairs so entirely into our own hands, that we have no choice but to go on. The course we have been following during the past three years cannot be departed from, and the island given back to the misgovernment from which we have set it free. We have started nothing less than a new life for Cyprus, and we have incurred thereby something very like the duty of parents to their offspring. Cyprus under English rule has been raised out of a state of prolonged death, and has acquired tastes and wishes and capacities which it would be sheer cruelty to have created for no better purpose than for the keener misery which their non-fulfilment must cause. To let Cyprus have a taste of good government and of equal civil and political rights, and then to send it back to the rule of the Turk, and to the tender mercies of the Pashas, would be a course which we might well shrink from. Better bear the cost of carrying out a humane policy than incur the disgrace and the self-condemnation which would surely attend on a departure from it. The past three years have done much for Cyprus; but three months of Turkish rule would be more than long enough to undo it all.

The article concludes with the statement that though our bargain regarding the island was not a prudent or a provident one, "it will have to be carried out, and this presumably by England, as the one voluntary party to it." Cyprus, then, if our Government of to-day be of the same mind as that expressed by the leading journal, will remain a part of the British Empire, ready by-and-bye to fulfil its destiny and function of being a British Gate to facilitate Israel's acquisition of her inheritance, what time the Lord conducts His people back to their land, and safeguards their journey, securing also their peaceful appropriation of what is their own already by gift divine. It is interesting to watch the Lord's leadings of His people in this matter of the annexation of the island. It was strangely acquired, persistently held, and though at times its surrender has been trembling in the balance, its prosperity under British rule has been such that to restore it to the Turks would be a national sin; its transfer to the Greeks a wicked act of national treachery and baseness; and we have thus no alternative but to consider the annexation final and conclusive.

The *Times* may scoff at the idea, and ridicule it, but God has placed Cyprus in the power of Israel for a good and mighty purpose. That purpose we believe is connected with Israel's, Judah's and Manasseh's return in triumph to their own land. To facilitate such return God needs the triple Gates, Gibraltar, Malta, and Cyprus. We are glad and thankful to know that He has given them over safely into His people's hands to have and to hold for ever.

The *New York Herald* of October 2, 1881, has an article on Sir Samuel Baker's travels; in which Sir Samuel, being "interviewed" by the reporter of the paper, is said to have declared of Cyprus what follows:—

Well, we went to Cyprus originally to establish a truth. Lord Beaconsfield deemed the country self-sustaining and worthy of acquisition, but Mr. Gladstone contended that it was worthless, and would prove a heavy burden. As a large taxpayer with an anxious constituency, I determined to satisfy myself as to which of these views came nearest the mark. We were in Cyprus ten months, and, our investigations concluded, I was convinced that Lord Beaconsfield had taken the right stand. We found the country very healthy, never suffering a day's illness. Because 10,000 of our troops had been disabled there, it was presumed to be the contrary; but I soon learned that the disorders and general disability prevailing among the soldiery were due to an exceptionally hot season and the unlimited sale of strong wine at a penny a bottle. The wonderful agricultural resources are undisputed, and the cereal and wine products of Cyprus will ever be great and make her self-supporting. Then, again, in my opinion, it is destined to dominate as the strategical military point of the Eastern Mediterranean.

How did you find its finances?

Excellent. We are paying 100,000 dollars rental out of its surplus revenue.

This extract speaks for itself, and corroborates our view that Cyprus is destined to be one of Israel's most valuable Gates.

THE ANGLO-ISRAEL ALMANACK FOR 1882 will be published Nov. 23, and will contain as a Frontispiece a Portrait of "Philo-Israel," printed on toned paper, specially engraved for this Almanack. A Diary for Notes has been added to the Calendar. For each day of the year is given a text of Scripture referring to God's dealings with Israel and Judah. A List of Anglo-Israel Associations in all parts of the world. Interesting articles by John Gilder Shaw, Douglas Onslow, "Philo-Israel," W. S. Cavill, F. W. Phillips. Poems, &c. The price is 3d., by post 4d.

Digitized by Google

SIGNIFICATIONS OF THE GEMS OF THE NEW JERUSALEM.

By Major R. W. D. Nickle.

"And the building of the wall of it was of Jasper, and the city was pure gold, like unto clear glass. And the foundations of the walls of the city were garnished with all manner of precious stones" (Rev. xxi. 18—23).

I.—Jasper is presented to us as the first foundation-stone of the holy city, and if we examine the various meanings attached to it, we then perceive how valuable a gem it is for our consideration. It signifies salvation through the blood of the Lamb, an entry through the Jasper walls into the holy city, through the Pearl gates of righteousness (Psa. cxviii. 19, 20). The following verses bear on this subject: "Truly in the Lord our God is the salvation of Israel" (Jer. iii. 23); "The city of the Lord, the Zion of the Holy One of Israel" (Isa. lx. 14, 18, 20, xxvi. 1, 2); "Garments of salvation" (White—Isa. lxi. 10; Rev. vii. 13, 14). Washed, made clean, through what the Jasper, or Blood-stone, denotes—"And thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob" (Isa. lx. 16).

II.—Sapphire signifies *God the Father* ✱ (*vide* the Breast-plate of Aaron).*

III.—Chalcedony is in general strongly translucent, sometimes semi-transparent, and of a bluish or yellowish-white colour. Signifies clearness, presenting light.

IV.—Emerald signifies *doctrine and testimony*. The beautiful green of this gem is always the same, varying only in depth. This refreshing colour is presented by means of light acting on the prismatic forms of the oxyde of chrom, prism hexagonal (*vide* the Breast-plate).

V.—Sardonyx. This gem derives its name from the union of the colours of the Sardius and the Onyx, and refers to the government of the King of Israel (*vide* Banner, No. 239, July 27, 1881).†

VI.—Sardius. The second person in the Trinity, *God the Son* ✱ (*vide* the Breast-plate),

VII.—Chrysolyte, a yellowish-green colour, signifying, from its appearance, the *Holy Spirit pervading the doctrine*.

VIII.—Beryl, or Aquamarine. The Beryl is sometimes greenish-blue, sea-green, of different shades of yellow, and occasionally almost colourless; the colour is presented by means of light acting on the prismatic forms of the oxyde of iron, hexagonal prism (*vide* the Breast-plate).

IX.—Topaz, gold, signifies the *illuminating power* in light, God the Holy Spirit. The city of the New Jerusalem is mentioned as of pure gold, like unto clear glass, thus signifying the clear illuminating power of the *Holy Spirit of God* ✱ the third Person in the Trinity in Unity (*vide* the Breast-plate).

X.—Chrysoprasus, a Chalcedony of a bright, clear, green colour, signifying, from its appearance, the clearness of the doctrine of the Lord.

XI.—Jacinth signifies *the love of God*, the warmth of Divine affection. "*God is love*" (1 John iv. 8, 16). This gem likewise signifies extreme heat, fire, according to the statement: "For our God is a consuming fire" (Heb. xii. 29). The colour of this gem is orange, the first of the secondary colours, and complementary to the Sapphire, the first of the primaries (*vide* the Breast-plate).

XII.—Amethyst signifies *royalty and redemption*; the heraldic colour of the Lion of the Tribe of Judah.

"And the twelve *gates* were twelve Pearls; every several gate was of one Pearl; and the street of the city was pure gold, as it were transparent glass" (ver. 21). The clear illuminating power of the Holy Spirit, these are the pearly gates of *righteousness* (Psa. cxviii. 19, 20). "The Lord our Righteousness" (Jer. xxiii. 6). "The Sun of righteousness" (Mal. iv. 2). "In the Lord have I righteousness and strength" (Isa. xlv. 24). "This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Isa. liv. 17). "Open ye the gates, that the righteous nation which keepeth the truth may enter in" (Isa. xxvi. 1, 2—*vide* Matt. xiii. 45, 46).

* The stars after the names of the Father, Son, and Holy Spirit, are only to denote the Triune light.

† Sardonyx implies a striped or Onyx Chalcedony, in which some of the bands are of a red colour.—*D. Varley on Mineralogy, Rudimentary Treatise.*

REMARKS UPON SOME OF THE GEMS.

The Emerald is the *fourth* stone in the Breast-plate, it is also the *fourth* foundation-stone of the holy city; differing in this respect from all the other gems—the Emerald being the only one whose number is the same in both; and on this account it appears to signify the *unchangeable* doctrine or Word of the Lord. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. iii. 6). "Jesus Christ, the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

{ The Jasper, or Blood-stone, being the first foundation-stone, has been shown to signify the blood of the Lamb of God, the Lord Jesus Christ.
The Amethyst being the last foundation-stone, signifying royalty and redemption,

These gems together, and *from their position*, signifying the *first* and the *last*, Alpha and Omega (Rev. i. 8, 11, 17; Isa. xliv. 6, xlviii. 12).

Regarding the latter gem, the ancients had a superstitious belief that whoever wore the Amethyst it protected him from drunkenness, or the intoxication of the senses; thus arises the Greek name Amethustos—from *A*, not, and *methustos*, drunk—a very remarkable belief when we think of its wonderful meanings as it appears on the Breast-plate, and its being the last foundation-stone of the holy city.

That precious white stone in the Breast-plate which signifies, from its effulgence, the King of Glory, the Sun of Righteousness, upon the great white throne of universal dominion, is not mentioned as being one of the foundation stones, and this remarkable omission directs our attention to the significations which are attached to the *Diamond* as it appears on Aaron's Breast-plate. Now we observe that the glorious light which pervades the holy city, instead of being symbolised by the radiant Diamond, is clearly signified instead by words—words that convey to us the clearest intelligence, so that there is *no need* of this sparkling gem, as it is written: "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

The precious blood of the Lamb being also presented to us by what is stated regarding the "stone most precious," in verse 11, so that the glory and radiance of the light proceed from the *Sun of Righteousness, the King of Glory, our Lord Jesus Christ.*

Here we may remark, from the evidence of mineralogy, that the lustrous Diamond *is carbon in a state of perfect purity*, the element which enters so largely into the composition of all animal and vegetable matters, and its brilliancy is in consequence of its high refractive power, whilst the Oriental Sapphire, Sardius, Topaz, Emerald, Jacinth, and Amethyst are gems of *pure alumina*, a consideration of which fills the mind with many wonderful thoughts in harmony with the statements of our Lord Jesus Christ and what His disciple John mentions relating to His Divine humanity (Gospel of John i. 1—14).

Jasper.—As this gem is so conspicuous, from its appearance of blood, a few remarks regarding it may be interesting. Jasper, or Bloodstone, from the evidence of mineralogy, is shown to be an intimate mixture of *chalcedony* with a substance called *green earth*, and which owes its colour *to iron*, the red spots having the appearance of drops of blood, being what is called Jasper. It is the opinion of medical men that the colour of the globules in blood arises from the iron, or rather *phosphate of iron*, which is well known exists in the blood, and that an adult has about three ounces of it in circulation. This important gem signifies "the life of the flesh being in the blood" (Lev. xvii. 11).

To those who are interested in the study of these wonderful gems, which so beautifully illustrate the truth of the various leading statements regarding our Saviour and Redeemer, the King of Israel, it may be as well to observe that some persons, as they try to examine the subject, find difficulties arising from the different opinions held as to the exact names of some of the gems; they appear to be engrossed with the name, forgetting that it is the colour proceeding from God's light acting upon the material crystal that presents the subject clearly for their observation and reflection, so that if the crystals are found presenting the primary colours separately, and others presenting the secondaries in like manner, clearly then these gems are termed Oriental, from the purity and brilliance of their display of colour, and this is what ought to attract the attention. In like manner are the other gems to be considered as to their various tones, hues, and tints, testifying to the Divine truth of the written Word of God. As an example of what we have just been observing, we find that in our English version of the Old Testament, the gem in the Breast-plate upon which the name of Ephraim is engraved, is called a Ligure; some think that it is a green stone, some a reddish stone, whilst others have an idea

Digitized by Google

that the Jacinth is the proper name of the stone. Now, to settle these differences of opinion we must observe the many statements regarding the love of God for Israel. *His love for Ephraim*, whose name represents the House of Israel on the Breast-plate of the High Priest, and from the testimony of the primary to the secondary colours, as well as the secondaries to the primaries, the Jacinth is the proper name of the gem upon which appears the name of Ephraim. Its colour, Orange, being the complementary to blue, Orange signifying *God's love*, the warmth of Divine affection; also fire, which is so often mentioned as surrounding the presence of the Holy One of Israel as a warning to the children of disobedience, as it is written, "For our God is a consuming fire."

In studying God's jewels it is necessary to use the key which unlocks many mysteries relating to the gems :—

THE KEY.

I.	II.	III.	VII.	IV.	V.	VI.
Sapphire.	Sardius.	Topaz.	Diamond.	Jacinth.	Emerald.	Amethyst.
The three primary colours.			—IS—	The three secondary colours.		
			GOD LIGHT.			

In concluding this subject we must observe that not the least remarkable evidence of the precious stones of the Scriptures to Divine inspiration is the order and perfection of the different arrangements which we find in the Old and New Testaments. The gems are not mentioned at random; but the student will find that in the message God sent, through Moses, to Bezaleel and Aholiab, the cunning workers (Exod. xxxi. 1—6), the colours, and the gems, as they were displayed in the Tabernacle services, as well as what John saw in his vision at Patmos, were all designed by the Lord, our Saviour and Redeemer, for the instruction of His people Israel. Praise ye the Lord.

Leamington, October 3, 1881.

AN ANGLO-SAXON CONCERT.

BY CAPTAIN H. P. KEIGHLY.

THERE are many things which are just now pointing, more or less distinctly, to a confederation of all English-speaking peoples in the not far distant future. Statesmen and publicists are alike having their attention drawn to the subject, and men's minds are generally beginning to lean towards an union which sooner or later is certain to become an accomplished fact. Every now and then, for the past five years at least, the subject of an imperial federation of Great Britain and her colonies has thrust itself to the front, but hitherto without any practical result beyond keeping the question, like the flickering of an expiring light, before the public.

In 1876 Mr. Frederick Young edited a series of letters, written by several gentlemen who had made the subject their study, with a view to bringing the public both in this country and in the colonies familiar with it from every point of view. At the time these letters appeared the feeling in this country towards federation was one of indifference, owing in part, no doubt, to the rejection of Free Trade principles by one or more of the Australian colonies. And in the colonies the feeling unquestionably prevailed that a closer connection than then existed between them and the mother country might, in the event of a great European war in which she were engaged, prove prejudicial to their interests. Since then this feeling has, to some extent, become modified, and the colonists are beginning to see that their interests are really more bound up with those of England than they were at one time disposed to recognise. In the event of England being engaged in any European conflict the colonies would be no more open to attack from the enemy than were their connection with the mother country severed, and so long as that connection exists their protection is a matter of vital importance to her. They are none of them, either singly or united, strong enough to stand alone, or to successfully resist an attack by any first-rate European Power. They have neither an army or a navy, and though past experience has shown us what can be effected by the Anglo-Saxon race, even when reliance has had to be placed on raw levies, it is never wise to trust to individual prowess to oppose discipline and skill in the use of arms. With the advancement of scientific appliances, both in the armies and navies of Europe, the cost of their maintenance has put it out of the power of small and comparatively moneyless States to compete with them. It is the necessity for maintaining the balance of power which has alone permitted the continued existence of the various minor kingdoms and principalities of Europe; but as no such necessity would exist, as regards England's outlying colonies, were they once to proclaim their independence, they would speedily fall a prey to one or other of the European Powers seeking for an extension of territory in remote quarters of the globe. Independence they could not long expect to maintain, and under these circumstances the feeling is gradually gaining ground that a nearer and closer connection with the mother country is desirable. Recently, moreover, another question has arisen which is of considerable, if not vital importance to all the English-speaking peoples, and which has more than once found expression in the press of this country. To the somewhat uncertain utterances of publicists Sir J. E. Eardly Wilmot, M.P., has given consistency in a letter addressed by him to the *Times*, in which he points out that we have no need to go to foreign countries, or to seek for commercial treaties with them, to meet any of our requirements, that we have in the Anglo-Saxon race an united, self-contained, and self-supporting Empire. He says:—

> The National League has for its object the consolidation of the British Empire by an inseparable political union or confederation between the mother-country and her colonies, involving adequate representation of the colonies in the Imperial Parliament, and absolute freedom of trade throughout the whole Empire. We maintain that the British Empire can be made self-supporting; that all the raw materials we require for our factories, all the food products we require for our people over and above the quantity we can produce in Great Britain and Ireland, and all the luxuries to which we have accustomed ourselves, can be obtained as cheaply, if not more cheaply, from various parts of the British dominions, as they are now obtained from foreign countries who exclude the products of our labour from their markets by excessive duties.

We are, however, disposed to take a wider view of this subject, and to extend the benefits to be derived from such an union as this to the entire of the Anglo-Saxon race, including our brothers in America. Why should there not be at once a federation of all English-speaking men? for what might have appeared but the dream of an enthusiast but three short months ago, is so no longer, for it is now within measurable distance of practicability. The New York *Tribune* says upon this subject:—

> The death of Garfield was like a blow to the affections—it left that dull, heavy pain which only time can heal. What influences it may exert hereafter the future alone can show. God grant that the lessons of this strange and sad experience may not be forgotten! It has knit the Union closer than ever before in its history. It has brought England and America nearer together than they have been since the first shot was fired at Lexington. An English newspaper already suggests an Anglo-American compact for the preservation of peace among all English-speaking men. It has made an impression upon our own people of the value of character and the nature of true manliness which will not be obliterated in a generation. Who shall say what other beneficent compensations may not follow it?

But this matter of an Anglo-Saxon concert has been most aptly put in a leading article of the *Western Daily Mercury* of the 28th ultimo. The writer says, in reference to the death of General Garfield, and the warm recognition by the American people of England's sympathy with them in their sorrow at his loss:—

> That this drawing together of the hearts of two great and kindred peoples must result in ultimate good, not only to them, but to the world at large, who can doubt? or that it is the first step in the establishment of that concert of the Anglo-Saxon races which is

sooner or later sure to be established? The question of a general confederation of all England's colonies is one which has again and again cropped up, and on each succeeding occasion with a better prospect of ultimate accomplishment. Very recently the subject has again been discussed, and is, apparently, only for the present postponed to be re-opened when the proposed scheme is more matured. But it is not so much a question of the federation of the British colony with the mother country which at the moment needs solution, as that far wider and more important one of an Anglo-Saxon concert. A publicist of note asks, "If a European concert, in spite of all but insurmountable difficulties, is recognised as a political necessity for Europe, why should there not be an Anglo-American concert wide enough to include in one common fatherland all English-speaking men? That concert exists to-day morally. Why should it not be perpetuated and preserved by the creation of a political arrangement conceived in the spirit of this hour of international sympathy and communion? Why not, indeed? Of the advantages of such a concert there cannot be a question, for it would unite together in one powerful political organisation nearly a hundred million of English-speaking peoples. It would be the creation of an international, political, and ultimately commercial Empire, which would be irresistible, and which, from the very force and power of its organisation, would influence for good the whole civilised world. Such a combination into one powerful concert of the entire Anglo-Saxon race would make a resort to war on the part of nations outside the federation impossible, as its weight thrown into the scale would render success impossible to any opposing Power.

After which the writer proceeds to show that such an universal concert of the Anglo-Saxon race would prove attainably advantageous to Europe, for he says:—

It would prove a solution of many of the difficulties which are now facing the civilised world, and could not but ultimately prove advantageous to all the oppressed nationalities of Europe, by rendering needless the maintenance of those large standing armies which are fast destroying every national industry and impoverishing the people.

It is thus evident that this question of federation of the Anglo-Saxon races is not only receiving attention, but the advantages of such a concert are making themselves apparent not only to Englishmen but to Americans, as well as colonists. Rome in her palmiest days never presented such a spectacle of colossal power as will Israel when all her sons are united in one general federation—an Anglo-Israel concert.

THE KING OF THE SANDWICH ISLANDS GIVES IDENTITY EVIDENCE.

AT a banquet given to His Majesty King Kalakaua of Hawaii, in the Sandwich Islands, September 8, at Glasgow, the Lord Provost and magistrates of that town right royally entertained the Sovereign, who is now for the first time visiting these islands, and fulfilling in a measure Isa. lx. 3. Recognising "the brightness of the rising" of British-Israel, he has come to see it with his eyes. The Lord Provost, in his speech, eulogised the king's distant dominions, and *inter alia* spoke as follows:—

There can be no doubt but that there is a great future for the kingdom of Hawaii. (Loud applause.) The sugar plantations have increased enormously of late years, as is evidenced by the produce; for whilst in 1862 only 3,000,000 pounds of sugar were produced, the last year's product amounted to upwards of 60,000,000 pounds. Of course there are other products, but sugar, coffee, and rice are the principal. In early times each of the eight islands had its own king; but under Kamehauaba I. the islands were formed into one kingdom. In 1810 King Kamehauaba wrote to George III., desiring to acknowledge the King of Great Britain as his Sovereign, and to place the islands under British protection—an offer which was accepted, and I believe, continued till 1843, when the independence of the Hawaiian kingdom was declared by the French and British Governments. Since 1840 the Government has been on the model of our own—namely, King, Lords, and Commons, and the result, as we might expect, is that good order prevails everywhere, his Majesty ruling over a happy and contented people. (Loud cheering.) The first missionaries to Hawaii came from the United States in 1820. The nation had just cast off the religion of their ancestors, and so were in a favourable position to adopt Christianity. Since that time great progress has been made, and now it is the proud boast of their teachers that the Hawaiian people are ahead of all those Western nations which pride themselves on their civilisation in the proportion to the total population of those who can read and write. In 1861 an English Bishopric was established in Honolulu, the capital of the kingdom, and now wherever there are inhabitants there are schools and chapels. The Kanakas, as the natives are called, are admitted to be the finest and most intelligent race of the Pacific. In our Glasgow Royal Exchange there is the statistical directory of Hawaii. I have also seen their newspapers, of course they are printed in English, which I understand almost everyone speaks there, and indeed, is the language in which at least all business transactions are conducted. I might enlarge upon the advancement of the nation in everything that recommends it to us if time permitted, but it would be thought to be rather singular that in a commercial city like Glasgow his Majesty should require to be instructed in the importance of the kingdom over which he reigns. No doubt the Western seaboard of the United States has the largest intercourse, but Hawaii is on the direct Pacific route from San Francisco to Australia and New Zealand, and is, indeed, the stopping place of steamers on that now well-frequented passage. I am sure I can truly say to his Majesty that it is felt by us as representing the City of Glasgow to be a great privilege to have had the opportunity of showing his Majesty any little attention which may have been in our power, and to express to him our desire, which we believe to be the earnest desire of the whole nation, that those cordial relations which have hitherto existed betwixt the Government of this country and his own may continue as long as the nations exist. (Loud cheers.)

Let our readers notice that from 1810 to 1843 his Majesty's dominions were English or Israelitish by annexation. Since 1840 they have been independent, but their form of Government is Israelitish still, formed on the model of Israel's. Israel-Manasseh furnished the honoured missionaries who brought the people to Christ. In 1861, the bishopric established in Honolulu was an English one. Their newspapers are English, "almost everyone speaks English," all the business of the islands is conducted in that language, which is Israel's. These are signs, pregnant signs, we think, that ere long the Sandwich Islands will be in close federal relationship with Israel in the isles of the West, and in union with her will greatly prosper. His Majesty's speech on the occasion in question, in reply to the Lord Provost, was a very remarkable testimony of Israel's preponderance as a nation in his dominions. It seems that the Scots have invaded all the departments of that distant State, and "the wanderers" are present there, as elsewhere, in the usual capacity with Scots of "the ruling race." The king said:—

My Lord Provost and gentlemen, I must thank you all for the kind manner in which you have drank my health, and for the kind manner in which you have received it. I felt very much flattered for the expression of good wishes and good feeling on your part that has been exhibited to me to-night. I feel most thankful to you, my Lord Provost, for having given a very long description of the wealth, resources, and prosperity of my kingdom. I do not think I can say anything beyond that, which is, I think, quite true, as it seems to me he has read up considerably the statistics of the country. I can add this in the few remarks that I think would be appropriate for the occasion—that in the first construction of our kingdom we have been benefitted by the advice of the people of Scotland. (Loud applause.) That is to say, we have had Scotchmen in the administration of the Government. In the first construction of our Government as a political body we have had Scotchmen at the head of our judicial work, which is, we consider, the highest, the most reliable department in the political construction of our kingdom. (Applause.) In almost all the various departments of my kingdom there seems to me to be always a Scotchman at the head of affairs. (Laughter.) We have the Caledonian Club and the St. George's Club, both organised by Scotchmen, and a Scotchman has also become a member of my family. (Applause.) Besides our political connection with Scotland, we have been lately very much indebted to the people of Scotland, not only for their connection in commerce, but for supplying us with machinery, which has been the means of adding greatly to the prosperity of my country. Not only has machinery been sent for the manufacture of sugar, but also for steamships in

bringing commerce and navigation to my country. (Applause.) And in that we are indebted to two or three gentlemen—among them to Mr. Pearce, of Messrs. John Elder & Co.—(applause)—also Messrs. Tait, and Watson, and Messrs. Macfarlane & Co. But indeed, taking it all in all, we have more or less to acknowledge our indebtedness to Scotchmen and the people of this country. (Applause). With these few words I would close by thanking you again for having granted me the great honour of being invited to a banquet among so many distinguished and wise men as I see before me. (Loud applause.)

"THOU SHALT NOT BORROW."

A GREAT point is made against our Identity by some who declare that, so far from Deut. xxviii. 12, xv. 6 being in favour, it is distinctly against our claim to be Israel—since the British nation have raised loans innumerable, and thus have borrowed money, which, if Israel, it was distinctly promised them they should never do. Our reply to this difficulty, thus raised, is this. The promise referred to "Israel obedient" as a nation, and to the Goim, or Gentiles (non-Israelites) as nations. The promise as between those two great divisions of the human race, was simply this—that the Gentiles, if in want of cash, should not be able to raise it among themselves as nations, and should, therefore, be forced to come to the British-Israelites, as the "monied nation." While as to the latter, when nationally in want of the sinews of war, or cash, they should find it in their own body corporate in abundance, but should never find it needful to go to their Gentile neighbours, as nations, for accommodation. In other words, many of the nations of the world, being Gentiles, will be under the necessity of borrowing money when they want it, from an *alien* race—Israel. But Israel, on the contrary, will never be constrained to borrow, nationally, outside their own race; their own children having more than enough for themselves, and a large margin besides for State necessities.

There is no prediction acting as a prohibition here against mere borrowing on the part of Israel; but only an assurance that, *internationally*, they should never raise loans of the Goim at any time.

The next clause of the same verse upholds this view fully. For the Lord declared of Israel: "Thou shalt reign over many nations (or Goim), but they (the Goim) shall not reign over thee." The verse contrasts Israel (a nation) with the Goim (or Gentile nations), and *vice versâ*—both as regards loans of money and political supremacy and subjection. As there is here no denial of the *possibility* that Israel, being nationally supreme over many of the Gentiles, shall yet have, *inter se*, class gradations in their own social condition; so it is not denied that Israel, while able to lend to many alien races the funds they require for their necessities, will also, for the same reason, be in the position to give to their own Government the cash requisite to carry on their own national life, without resorting to foreign Stock Exchanges for the loans; and these loans, it must be borne in mind, are absolutely indispensable for all communities, whether Israelites or Gentiles, *quâ* nations.

Our opponents thus have no *locus standi* for their objections; and while British facts support our interpretation, and also the obvious meaning of Deut. xxviii. 12 and xv. 6, we feel no anxiety in regard to this new attack, which is as weak as any of its predecessors, and therefore as easily parried.

Instead of resorting to the foolish line our opponents have in some quarters thus taken up against us on this lending but not borrowing identification, it would be wise in them to accept our advice, and to proceed against our cause by trying to show:

1. That the British nation, *quâ* nation, has, ever since it was consolidated as a State, raised a single loan from a foreign nation, *quâ* nation.

2. That the Gentile nations, *quâ* nations, have, in any one single instance, reigned over British subjects in any part of the world, in either large or small communities.

If our opponents can prove either of these two, or both these propositions in the affirmative, then our Identity will be found to be contradicted by God's Word, and the plain inference will be that we British are, after all, not the Ten Tribes, and our contention is vain. This is our challenge! Let our opponents manfully take up the same, and prove, first, when, where, and under what circumstances the British nationally borrowed of any Gentile race whatsoever, since the world began? and also, secondly, when, where, and under what circumstances, there is, or ever has been, a single village or hamlet, much less a town or city, of British subjects, owning the sovereignty of the alien? These things are impossibilities; they cannot be proved; there being no dispute in respect to the other parts of the prophecy—namely, that our loans to Gentile nations have been legion; and that we British, by our Queen, reign over Gentile non-Israelites in millions, in the four quarters of the earth, the plain result is that our case is proved, and our opponents are defeated. A loud call is thus raised that Israel should praise the Lord.

Correspondence.

PYRAMID NUMBERS.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following extract is taken from the *Times* of Saturday, October 22, 1881:—

"A QUAINT CUSTOM.—Yesterday afternoon a quaint custom was observed at the office of the Queen's Remembrancer (Sir Frederick Pollock) at the Royal Courts of Justice, where the formal services due to the Crown on behalf of the Corporation of London in respect of certain of their property were duly rendered. Mr. Secondary De Jersey and Sir Thomas J. Nelson, the City Solicitor, with Mr. Archibald Hanbury, the late Under Sheriff, attended there, and proclamation having been made as follows: 'Tenants and occupiers of a piece of waste ground called the Moors, in the county of Salop, come forth and do your service,' the City Solicitor presented himself, and cut one fagot with a hatchet, and another with a bill-hook. Proclamation was then made: 'Tenants and occupiers of a certain tenement called the Forge, in the parish of St. Clement Danes, in the county of Middlesex, come forth and do your service.' The City Solicitor, in answer to that, counted six horse-shoes and sixty-one nails, the Queen's Remembrancer saying, 'Good number.' With that the proceedings ended."

I know not whether you or any of your readers can explain the origin or meaning of the quaint custom thus described, but in default of positive information, it seems like a survival of practices dating from Pyramid-building times, and known and understood only by the Pyramid builders, whose descendants we British claim to be. Otherwise the coincidence must be pronounced more than remarkable. Passing over the two faggots cut in different ways by the tenants of the Moors, why, it may be marvelled, should the tenants and occupiers of a forge adjoining the city of London's walls be required to do such a service to the Crown for their holding as counting six horse-shoes and sixty-one nails? and why does the Queen's Remembrancer call that a "good number"? Why not four horse-shoes and thirty-two nails, which a blacksmith might consider a better number? Surely the granter of that tenancy knew something, either by tradition or otherwise, of the quinto-sextuple teachings of the Great Pyramid, which is now admitted by the highest authority* to contain, all through the building, the British yard of 36 inches, and the sacred cubit of 25 inches in close accompaniment as a double or dual standard, and thus the six horse-shoes and sixty-one nails continually remind these tenants of the authority of their secular yard measure, and its mysterious connection with the sacred cubit, as shown in the combination of the sixty-one inches of the Pyramid Step measure; while to us the quaint custom offers a little further proof, if any were needed, that Lost Israel, with its half forgotten customs and traditions, is indeed found in these British Isles.

I remain, dear Sir, yours faithfully,

H. R. SHAW.

30, Nutfield-road, Dulwich, London, October 25, 1881.

* Prof. P. Smyth, in a letter to the writer.

Digitized by Google

JOB LOTS! JOB LOTS!

SPECIAL NOTICE

FOR A SHORT TIME ONLY.

SAMUEL PEACH & SON,

Lace Curtain Warehouse,

CASTLE GATE, NOTTINGHAM,

Having a large accumulation of ODD LACE CURTAINS Odd Pairs WAREHOUSE SAMPLES, DRESSERS DAMAGES, &c., &c., will send, on receipt of Cheque or P.O.O. for 15s., an Assorted Parcel of the above goods; or for 27s. 6d. a Parcel containing DOUBLE quantity—which will be found very useful to Shopkeepers, Householders, Bazaars, &c., for a variety of purposes.

The *Christian Age* says, October 5:—"Our lady readers will thank us for calling their attention to a special advertisement of Lace Articles, in constant use in their homes. There is nothing unreal in the business done by Samuel Peach & Son. The goods sold are what they are represented to be. We can say confidently that no purchasers will be dissatisfied,or have reason to complain of their transactions with this long established and most respectable firm."

Price List of New Goods for 1882 now ready, post free.

THE REV. E. J. SILVERTON,

SPECIALIST FOR

DEAFNESS,

Noises, Offensive Discharges in the Ears, and Ill-Health, sees Patients daily; assisted by a Physician, at his Consulting Rooms, from 11 to 2, Saturdays excepted. No charge is made for consultation at these hours. Mr. JESSE J. SILVERTON is in attendance each day from 9 to 4, Saturdays 9 to 1, when any of the Remedies may be obtained, and arrangements made for consultation. "The Book of Health, and Treatise on Diseases of the Ears and Eyes" (price 1s.), will be sent free to the readers of this paper for two penny stamps.

17, St. Bride-street, Ludgate-circus, London, E.C.

TO BE GIVEN AWAY!

FOR TWENTY-EIGHT DAYS ONLY.

1,000 DOWN SOFA CUSHIONS, and 5 Tons of Grey Lincolnshire Feathers.

The LINCOLNSHIRE BEDDING COMPANY have resolved, at great expense, to present every purchaser of their Down Goods, or Feather Beds, within the next 28 days, with one handsome Down Sofa Cushion, or 5 lbs. of Feathers, the only condition being, that all Orders must be accompanied with Coupon, and must not be less than 25s. in value.

"As soft as Downy Pillows are."

New Feather Beds at Half-Price.

Annual Sale, over 3,000 Beds.

Branches—BOSTON AND LONDON.

As an evidence of good faith, all Cheques or Post Office Orders may be post dated ten days to insure proper delivery of the Goods; and the Company guarantee to pay cost of Bed and pay carriage both ways if the Goods are not as described.

The cost of any sized Bed is 1s. per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper, and carriage to any station. Any sized Bed or Quilt will be made to order; but the following are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent.

	£	s.	d.
The "ROYAL" Double Bed, 6ft. 6in. long by 5ft. wide, 65lbs. in weight; two pillows, one bolster	3	5	0
Sateen Quilt to match, lined throughout in specially selected, hand-picked white goose and swans-down, size 6 ft. by 5 ft., at 1s. 2d. per sq. ft. ..	1	15	0
Bed (complete) and Sateen Quilt to match ..	4	12	6
Chintz Quilt, size 6 ft. by 5 ft.	1	10	0
Bed (complete) and Chintz Quilt to match ..	4	7	6
The "WINDSOR" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 55lbs. in weight; two pillows, one bolster	2	15	0
Sateen Quilt to match, 6 ft. by 4 ft. 6 in. ..	1	11	6
Bed (complete) and Sateen Quilt as above ..	4	0	0
Chintz Quilt, 6 ft. by 4 ft. 6 in.	1	7	0
Bed (complete) and Chintz Quilt to match ..	3	16	0
The "PALACE" Double Bed, 6ft. 6in. long by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster	2	10	0
Prices for Quilts as in Windsor Bed, with proportionate reduction for Bed (complete) and Quilt together			
The "COTTAGE" Single Bed, 6ft. 6in. long by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster.	2	0	0
Sateen Quilt to match, 5 ft. by 4 ft.	1	3	4
Bed (complete) and Sateen Quilt, as above ..	3	0	0
Chintz Quilt, 5 ft. by 4 ft.	1	0	0
Bed (complete) and Chintz Quilt to match ..	2	18	0

Packing and Wrapper free with each Bed.

THOUSANDS OF TESTIMONIALS.

Banner of Israel Coupon. Entitles the holder to 5 lbs. extra Feathers or one Down Sofa Cushion, on ordering Bed.

Banner of Israel Coupon Entitles the holder to 1 Down Sofa Cushion or 5 lbs. of Feathers free, on ordering Quilts.

All Orders must be accompanied by Cheque or P.O.O. and Coupon, payable to London Agent of the Lincolnshire Bedding Company, MR. T. SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, E.C., where specimen Beds or Quilts may be seen. P.O.O. payable at Ludgate-circus. Cheques crossed City Bank.

NEW PAMPHLET BY DOUGLAS ONSLOW

Just published, price 6d., post free 7d.,

ISRAEL A REALITY,

AND

STILL FAVOURED OF GOD.

BEING

A Reply to the Pamphlet entitled, "The Ten Tribes: Where are they NOT? *and Where* ARE *They? By John Wilkinson."*

BY

DOUGLAS A. ONSLOW, A.K.C., &c.

London: Robert Banks, Racquet-court, Fleet-street
W. H. Guest, 20, Warwick-lane, Paternoster-row.

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.

A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and Illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

THE GEOGRAPHY OF THE GATES

BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

London: Robert Banks, Racquet-court, Fleet-street.

Just Published. Price 4d.

THE CONTINUITY OF THE CHURCH OF GOD, From its First Institution in the Garden of Eden to the Present Day. By Captain H. P. Keighly, author of "Luknon," "Phoster," "The Prophecies Fulfilled in the British Nation," &c., &c.

"This is a new pamphlet, which I am very glad has been published. The idea has been carefully worked out, and will prove most useful to our cause. The identity of 'The Law' in the Old with 'The Church' of the New Testament, and that both are 'Israel,' literal and spiritual, are truths we Israelites hold firmly. This lecture establishes the point, and shows that the British nation answers to the picture; and represents to-day, as 'Israel,' the congregation, or Church of Christ, at least, as regards its root."—PHILO-ISRAEL, October 28, 1881.

London: W. H. Guest, 20, Warwick-lane. Plymouth: T. W. Hoppins, 42, Southside-street

Now ready. Price 3d.

THE FULFILMENT OF PROPHECY IN THE BRITISH NATION. A Lecture given before the Anglo-Israel Association of Plymouth, by Captain H. P. KEIGHLY, Author of "Luknon," "Phoster," &c. London: W. H. Guest, 20, Warwick-lane, E.C.

"The facts are not new, it is true, but they take in just enough for digestion, and no more, and present the old facts well supported by new ideas. Even the Gates come out in fresh vigour and strength."—*Philo-Israel.*

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines - - - - -	0	1	0
Each additional line - - - - -	0	0	6
Books, Lecture Announcements, Public Companies, Institutions—four lines - - -	0	2	0
Each additional line - - - - -	0	0	6
Births, Marriages, and Deaths—four lines - -	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free -	0	7	6
Two Copies (including Double Numbers) - -	0	13	4
Three " " " " - -	0	18	9
Four " " " " - -	1	6	2
Six " " " " - -	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.—President, VISCOUNT FOLKESTONE, M.P.—Offices, Palace Chambers, 9, Bridge-street, Westminster, S.W. (close to the Westminster station of the Metropolitan Railway).

ADDRESSES will (D.V.) be delivered by Mr. DOUGLAS A. ONSLOW, Rev. R. HILL, Mr. WESTFIELD and others, on Thursday afternoons, at 4 p.m., as follows: November 24, December 8 and 22, and so on, until further notice. Members and friends are invited to attend and take part in discussions after the addresses.

JOHN S. ANDERSON, *Hon. Sec.*

SURREY ANGLO-ISRAEL ASSOCIATION. LECTURES will be delivered in all parts of the County. For particulars address the Hon. Secretary, Mr. D. S. Watson, 4, Geddington Villas, Grove Hill-road, Denmark-hill, S.E.

Subscriptions will be thankfully received by the Treasurer, Miss Lawrence, Stoneleigh, New Wimbledon.

Now ready, Price 2d., post free, 2½d.

ISRAEL'S HOPE AND DESTINY FOR NOVEMBER contains, among other articles,—Anglo-Israel Bible Truths.—No. 11. By D. A. Onslow. The Introduction of Christianity into Great Britain. The Mystery of the Anti-Christ and the Prophetic Kingdoms Unsealed. By Alexander MacPhail. The Redemption of Ephraim-Israel. By J. G. Shaw.

London: Robert Banks, Racquet-court, Fleet-street.

Price 6d. Post Free, 7d.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr. Conder's Papers on the Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street.

THE IMPENDING JUDGMENT OF GREAT BRITAIN: an Exposition of Chapter XXVIII. of the Book of the Prophet Isaiah. By A LAYMAN. Price 1s., by post 1s. 1½d.

London: Simpkin, Marshall & Co.
Edinburgh and Glasgow: John Menzies & Co.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,

83, FINSBURY PAVEMENT, LONDON, E.C.

"Exquisitely clear and singularly correct in everything wherein I may be an authority or guide."—PROFESSOR PIAZZI SMYTH.—"Very ably put together, and suggests many serious considerations."—*The Freemason.*—"The Lecture is well worth studying by those who are versed in Masonic Symbolism."—*The Freemason's Chronicle.*

THE ORIGIN OF MASONIC RITUAL & TRADITION:

A LODGE LECTURE, TO WHICH IS APPENDED

A REVISED SYSTEM OF OLD TESTAMENT CHRONOLOGY

In conformity with the Text of the Authorised Version of the Hebrew Scriptures; Immutably fixed to the great Epoch Dates by independent evidence of high antiquity and Divine authority, and in agreement with the purest Traditions of Israel and the Sculptured Records of contemporary Nations.

Crown 8vo., with coloured plates, cloth gilt, 5/-, post paid.

Money Orders, &c., to be made payable to the Author, Mr. W. Rowbottom. Address, Mr. W. Rowbottom, Strand, Derby; or, Messrs. Rowbottom & Son, Publishers, Alfreton.

*** This Lecture was originally published for Masonic circulation only, but the increasing importance of the subject and the number of faulty Chronologies claiming Masonic sanction continually being put before the public must be the Author's excuse for now submitting it to wider criticism. The subject matter of the Lecture cannot fail to interest students generally, though their judgment as to the trustworthiness of the chronological tables is not likely to be influenced by references of the value of which they may be ignorant; while to the Mason the Lecture affords a ready key to the right understanding of mysteries to the importance of which it is impossible for him to be wholly blind.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW, WEDNESDAY, NOV. 16, 1881. [*All rights reserved.*

"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. V. No. 256. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 23, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

PAGE
The Census of Israel's Heathen Empire 493
The Two Sticks in the Great Pyramid. By H. R. Shaw 494
The Yorktown Centenary 495
The Testimony of Two Clergymen of the Church of England 496
Notes of a Discussion. By the Rev. Denis Hanan, M.A. 496
The Rev. C. Jex Blake on Sunday Harvesting 498
"The Head and not the Tail," &c., Even in Wheat Growing 498
The Teutonic Theory 499
The Metropolitan Anglo-Israel Association 499

THE CENSUS OF ISRAEL'S HEATHEN EMPIRE.

ISRAEL'S Census, we lately saw, was the stupendous number of 35,246,562 (BANNER, No. 238, p. 306); and yet, large as this population is, what is the "enormous total" of the great dependency British India, which has fallen to this country in the Providence of God, as the result of conquest? The sum of the numbers of the sixteen nations we govern in India (a heathen Empire quite unparalleled in the history of the world) is not less than 252,541,210, or seven and a-quarter times larger than that of their conquerors in the little Israelite Islands of the West, where God's people have their "appointed place," their "little sanctuary," or haven of rest, whence they "shall move no more" (2 Sam. vii. 10; Ezek. xi. 16). The blessing of Israel has been communicated to India by British contact with them; for it appears from the Census returns that India is rapidly increasing in population in just those parts where British authority extends, and that since 1871 the numbers have grown by 12,788,565. Burmah has increased faster than any other portion of the Empire, being at the rate of 35 per cent. Madras and Mysore, which had suffered severely within the decade from famine, showed a decrease, but it was only 2 per cent. But Bombay, which also lost largely in human life by the late cruel famine, yet shows a great increase over the last Census of 1871. That Presidency was then 16,349,206; it is now 20,920,119, and thus shows an increase of 4,570,913, or about 25 per cent. Four-fifths of the whole of the 252 millions, or 200 millions, represent the native races actually under British rule and government. These are growing in numbers faster than the races under their native rulers in the Protected States.

There are some Identity lessons to be learnt from these great masses of humanity collected under Israel's rule; and the brain almost reels when the thought is realised that God has constituted our nation, because we are Israel, the responsible rulers of such hosts of foreign people, races not homogeneous, or of one nationality, but of many; not of one creed or colour, but of many divergent religions, and several ethnic varieties. Why are we so favoured? Why has God so distinguished us? Because we are Israel, and for no other reason. He has told us in the Book of Psalms (ii. 8) that to us, as "His inheritance," the great owner of the heathen world, has gifted them to have and to hold, in order that, having, as with the sword, "broken them with a rod of iron, and dashed them in pieces like a potter's vessel," we "should incite them to serve the Lord with fear, and rejoice with trembling; to kiss the Son lest He be angry, and they perish from the way." For this reason, and for no other, God has given us India, and the corroboration of the gift appears in the New Testament (Rev. ii. 26, 27) with the *imprimatur* of the Son of God, where He told His Church that to His "overcoming" ones—that is, to Israel (Gen. xxxii. 28)—He would give power over the nations (Gentiles, or heathen) that they, as Israel, might fulfil the prediction of Psa. ii. 8. This is our Identity lesson derived from the great facts revealed to us by Mr. Plowden's report upon the Indian Census—a noble work; the largest census ever made, in fact, of any nation since the world began.

But what say the secular journals of this matter? What is the *Times*' opinion of the return? We find it in the issue of September 5, 1881, and the noteworthy reflections of the editor were as follows:—

> The Census (he said) shows us how vast are the interests which we have more or less directly in our keeping. Indian administration, Indian finance, Indian trade, Indian famines—these are mere names to many of us. The Census brings home to us the enormous masses of human beings whom these names affect. It is well that we should be thus reminded of the extent of the responsibilities which our Indian Empire entails. It is no light task which we have taken upon ourselves. Our rule must be justified by its results. The Census, as far as it speaks at all, speaks strongly in our favour. It tells us that the population of India has increased, and that the advance has been greatest in the provinces which are most directly under our rule. We know, from other sources, that the increase of population has been attended by an increase of wealth; that the material prosperity of India has shown of late years a very marked advance; that Indian trade has been growing; that various new industries have been set on foot; that important public works have been pushed forward; that the resources of India have been largely developed, and that the movement, incomplete as it still is, could hardly have come about at all if India had been left to herself. But when we turn from the material to the moral aspect of the country, the good results of English influence are even more certainly to be traced. India, as we first knew it, has been described as a country of beasts of burden and beasts of prey. The people were oppressed by their rulers; equal justice between man and man was a thing absolutely unknown; wars, famines, pestilences were the regular

recurring scourges of the country, too common and too much matters of course to be worth noting or guarding against. In place of all this, we have introduced order and security and peace. Among a people as largely dependent upon agriculture as that of India is, famines are not to be prevented; but at the news of a famine, or of a threatened famine in any district, our administrators are at once on the alert, and no time is lost and no expense spared in taking measures to avert its consequences. The improvement of India has been of slow growth, but we see at length that real and substantial progress has been made with it. The prospect is encouraging. What has been begun under difficulties will be carried on more easily, and at a higher rate of speed now that the first hard steps have been taken. India is daily becoming more and more able to help herself. Capital is entering the country on all sides, as people discover that India offers a field for sound and profitable investment. There is still need of attention to finance. The army charges are a burden on the country which we should be glad to see reduced, and this not only in States under our direct rule, but even more in the Native States, where an army is a matter of mere pride and ostentation, and of no real use.

What have we here? A picture of a land where a Christian Government, having introduced Christian missionaries and the Bible, sends with it—to the sure destruction of its subjects—"the cursed spirit cask," as our mistaken but persistent pessimists will, out of sheer opposition to our Identity, falsely declare is actually the case? Far from that! We have here the record of a righteous rule, of equal justice between man and man, of order, security, and peace established, of railways, steamboats, telegraphs, and all the appurtenances and appliances of modern civilisation, freely given to raise and succour a people slowly mounting to our own Western level of Christian privilege; and not only have we given India education, not only have we spread the blessings of the Gospel and extended our missions far and wide, but we have also brought her commerce, trade, and the development of the resources of that country in all directions; all which have resulted in the creation among the natives of capital and WEALTH—Israelite blessings, which God has given to our Indian fellow-subjects as to us, solely because they belong to Israel, and are hers by the Divine gift (Ezek. xvii. 23, 24).

We trust the facts we have laid before our readers will give a final *quietus* to those amongst us who look on everything English as abomination, and think that the British missionary is a designing knave, half hypocrite, half drunkard, who, preaching a so-called Christ's-Gospel in the Indian Empire, slyly allows his innocent converts to destroy both body and soul by learning to love strong drink, alcoholic "liquid hell-fire, and distilled damnation."

These shameful libels against a Christian Government and people, and against the self-denying missionaries of the Cross, doing the Lord's work among the Hindus and Mahomedans of Hindustan, must bring their own refutation with any who know the real facts of the case. The *Times* now has, as the Governors-General of India in Council, in times gone by, often have recorded, that India is nobly administered by "the Lord's inheritance;" and, while we can afford to leave our wilfully perverse opponents to their own foolish infatuation, we may joyfully praise God that, amid much national shortcoming, He has permitted us so to do our duty by India that the testimony of the impartial journalists of the day is, that ours is a righteous rule in India, and that we have brought her peace, security, religion, and wealth.

A MESSAGE FROM THE CITY OF THE GREAT KING, JERUSALEM.—Observing in your issue of about a fortnight ago, just received, a paragraph relating to a prediction of the modern volunteer movement in one of the Psalms, I desire to mention another passage, which was rendered by a clergyman well versed in the Hebrew tongue, as follows (Psa. cx. 3): "Thy people shall volunteer in the day of thy armies, in the garments of the sanctuary"—or as I gather from Parkhurst—"in the garments set apart for war—*i.e.*, in military uniform."—THOMAS RICHARDSON, Jerusalem, November 2, 1881.

THE TWO STICKS IN THE GREAT PYRAMID.

BY H. R. SHAW.

I HAVE for some time past been impressed with the conviction that an event so momentous as the gathering of the Twelve Tribes of Israel, preparatory to their return to their own land, and the assumption by them of universal earthly dominion, should find symbolical representation in the Great Pyramid; and the subject has just been forcibly recalled to mind by a consideration of the two beautiful parables of Ezekiel, descriptive of that event, as set forth in chapter xxxvii. of the prophecy so recently read in our churches as the appointed Evening Lesson for the twentieth Sunday after Trinity. And upon referring to the Pyramid, it will not be very difficult to find the required symbols in the Grand Gallery waiting, like ten of the Tribes of Israel, for recognition, having as yet no breath in them, but nevertheless, mutely eloquent, and, as nearly as may be, a recital in stone of the two parables just alluded to, and in perfectly natural order.

Professor Piazzi Smyth, in the fourth edition of "Our Inheritance," pp. 452—3, after particularly describing the Grand Gallery Ramps, (with their peculiar adornments, consisting of twenty-eight pairs, or fifty-six rectangular socket-like holes, of which fifty are accompanied by vertically set stones in the adjoining walls, while of these stones forty-eight are also crossed by a transverse shallow groove each, and one of the sockets, the lowest on the West Ramp, is broken away and merged in the entrance to the Well leading to the Grotto and Subterranean Chamber), proceeds to remark that "something may perhaps come of these in the hands of future explorers;" although up to the present time little meaning has been conjectured for them except by Dr. Wild, who, it seems probable, is very near the mark in suggesting the symbolism of graves, and the graves which were opened by the earthquake on the day of the crucifixion. Granted that the one socket now merged into the larger sepulchre may well represent the open graves of the saints, who arose with, or immediately after our Lord, it would appear that the complete series much more harmoniously and forcibly represents the graves of the "whole House of Israel," from which that mighty resurrection of dry bones is about to take place; or it might be more correct to say, the resurrection has been in course of operation during the 1881 years of the Christian dispensation and the tale of thirty-six (representative) millions (as indicated by the cubic-inch contents of the Chamber where these graves lie open, and confirmed by the recent census of the British Isles) being nearly complete, we may be considered to have now arrived at the historical period described in v. 8 of the prophecy, after the bones had come together with a noise and a shaking, and had become covered with sinews and flesh, "*but there was no breath in them.*"

The second parable now remains for consideration, the union or coalescence of the two sticks or nations, and there can be little room for doubt that this fact is accurately portrayed in the Great Step at the top of the Grand Gallery, the dimensions of which are well known to consist of a British yard (subject to a slight correction of a thousandth part of its length) for the rise, and a "Step-measure" of 61 Pyramid-inches, or a yard, and sacred cubit joined, for the horizontal surface which terminates at the South wall of the Gallery coevally with what Pyramid students understand to be the date of A.D. 1881·6, or May, 1882.

The writer has elsewhere shewn that this Step-measure, which is a combination in geometrical inches of the *squared* Pyramid numbers of 5 and 6, is able to divide without fraction many of the most remarkable and crucial portions of the interior of the building; and that where the Step-measure fails, the yard comes in to supply the deficiency, while it would seem that, with one or two exceptions, the accompanying sacred cubit can only be used to demonstrate certain mathematical and astronomical facts

by subdivision chiefly of the exterior proportions of the Pyramid. Practically the separate measures have distinct offices to perform, and a distinct Chamber allotted to each when singly exhibited; the yard in the Grand Gallery, and the cubit in the Queen's Chamber, but when united to form the surface of the Step, and probably also united to form the breadth of the base or lowest division of the Niche (61 inches), the concrete measure resulting is universally dominant, so far as the Pyramid is concerned.

The application of these facts to the exposition of the parable now becomes easy, for it requires no stretch of fancy or perversion of faith to assume that the British yard-measure occurring simply in the British or Ten-Tribed Israelitish Chamber, from whence have arisen the multitude of dry bones from the still open graves, must be the veritable "stick of Joseph, which is in the hand of Ephraim for all the House of Israel his companions." And the stick of Judah? what can that be but the single cubit discoverable only in Judah's Chamber in the cubit eccentricity of its Niche.

A comparison of verses 16 and 19 suggests the probability of a double union of the sticks; for the parable (verse 16) appears to give precedence to the stick of Judah, while the exposition (verse 19) commences with the stick of Joseph, and, as already hinted, the union of the standards would doubtless be found repeated in the Niche of the Queen's Chamber, if subjected to more careful measurement than Professor P. Smyth was able or thought necessary to bestow in 1865. But there can be no question as to the complete and perfect union of the sticks or standards at the South Wall of the Grand Gallery, chronologically indicating May, 1882; and granting this, what follows? Simply the immediate return, under heavenly guidance, of the Twelve Tribes of Israel to their own land, with all the magnificent blessings to follow, as described in verses 21 to end of the chapter.

It is noteworthy, as more than a coincidence, that so many cycles are found complete and terminating with the Grand Gallery epoch, thus we know that the Ascending Passage, or the course of the chosen race from their Exodus to the period which we hope will witness their new Exodus, is divisible by the Step-measure into 56 equal portions, of which 55 portions only are ascending as regards the *floor*, while the ascending *roof* covers yet another portion which does not ascend, but is horizontal in position—viz., the Step itself. So also the Grand Gallery, or Christianised section of this same course, is divisible into 56 equal portions, but by what? Not by the Step, or either of its members, for one only of these is imperfectly Christian, and the other totally unchristian. Let the 56 grave-measures, if such they be, answer; by the distance from the North Wall of the large open grave, which has swallowed up one of their number, and become the gauge for the others, leaving them as 55 in strict analogy with the 55 ascending Step-measures, and the 56th, which forms the gauge for these likewise.

At the risk of trespassing too far on your space and patience, I must make one more note in conclusion. The large grave, Pyramid students are agreed, indicates by the distance between its centre and the North Wall of the Grand Gallery, the duration of the life of our Lord upon earth, from His birth to the day it is presumed when He took His bodily departure from His disciples, A.D. 33·6. Now we know that this Ascension-day occurred forty days after the Resurrection, and ten days before the Feast of Pentecost, and therefore the season at least of the year is fixed for this interesting event, and also for the Pyramid period of 33·6 A.D. I know not if this point has been considered by students better qualified than the writer to form an opinion as to the precise determination of the date of the Jewish festivals in the year 34, but it would seem that as the Pyramid gives us the length of our Lord's life-time, and the New Testament tells us the day of His departure, it only needs to count back 33·6 years to obtain the day of His birth, and thus the true date for the commencement of the Christian dispensation; and by this hypothesis, the nativity must come out exceedingly close to the Autumnal equinox of the year which we call B. C. 0., and thus amply confirms what has been independently determined by astronomers and historians. And if this fact be thus settled, we may, by referring again to the Pyramid, perceive another strange coincidence, for the termination of the Grand Gallery at 1881·6 A.D. occurs 1848 years *exactly* after the 33·6 date, no matter at what period of the year we may choose to fix the Nativity or Ascension. So that the stupendous thought arises that next Ascension-day, announced in the calendar for May the 18th, and being within one day of the centre of the period of 35 days during which Ascension-day can possibly fall, may among other events witness the return to earth of our Lord "in like manner as ye have seen Him go into heaven"—that is by revelation to a few chosen disciples, and on the 1,848th anniversary of His departure! At least the 1881·6 inches of the Grand Gallery point to some such consummation as this.

I trust that other readers of the BANNER may be led to examine more fully into this interesting subject.

THE YORKTOWN CENTENARY.

IN 1781 the eighth and decisive campaign of the American war took place, when Lord Cornwallis, at Yorktown, in Virginia, was forced to surrender to a united army of Americans and French, thus closing the disastrous war which cost this country £100,000,000. This event occurred on October 19, and henceforth Manasseh became independent of Ephraim, and a separated nation. The Yorktown centenary, which has just taken place under the auspices of President Arthur, commemorated this great event for the hundredth time; but it was distinguished on this occasion by the fact that the British flag was then saluted, and a feeling elicited of so friendly a character towards this country on the part of the American nation, that we may regard the celebration with feelings of positive pleasure and thankfulness. A few sentences on the subject, which we find in the leader of the *Times*, of October 21, 1881, are of so admirable a character that we must ask our readers to peruse them. They will do so with interest. The *Times* said:—

Englishmen have long lost the feeling of soreness which could have led them to take umbrage at the Yorktown celebration. But Englishmen were not prepared to find the same occasion, upon which a British disaster is nominally celebrated, serving to rivet the bonds of union between the two countries. Yet this paradox has occurred. The graceful words of President Arthur's address on Wednesday, and the grateful regard with which he spoke of the Queen, will make a deep impression upon the hearts of Englishmen, already drawn closer to the Republic by the binding power of a common sorrow. The President disclaimed, on behalf of Americans, any feeling of exultation over the foemen of 1781, and our countrymen will as certainly deny, even when now reminded of past defeat and disgrace, that they regard their antagonists of those days with any sentiments save those proper to a kindred and friendly nation. To symbolise the feeling uppermost in the minds of American citizens, President Arthur gave orders that the British flag should be saluted. Englishmen will know how to appreciate the compliment. The salutation of our national colours might have occupied a place in the ceremonies as a formal piece of etiquette. But the applause which greeted the display of our flag and the sound of the British National Anthem showed, as well as the address of President Arthur, that the compliment was no empty one. The circumstances, then, of the Yorktown celebration, so far as England and America are concerned, are as strange as they are satisfactory. On an occasion commemorating a victory which insured the separation of the United States from Great Britain, the President of the United States, whose grandfather, we are told, was a British subject when Lord Cornwallis surrendered, takes the opportunity to express the regard felt by the seceded nation for that from which it separated; and the British flag is greeted with hearty cheers in 1881 by those wh

lowered it with as hearty detestation on the same spot a century earlier.

The growing friendship and cordiality between the two long-separated brethren is an indication pointing to an Identity fact which we probably shall soon see realised and accomplished. Manasseh has to return to Palestine in cordial friendship with Ephraim and Judah, there to take possession under the sovereign rule of the promised Prince David (Ezek. xxxvii. 25, xlviii. 4) of their proper portion, one-thirteenth of the inheritance. We hail then with great satisfaction the account we read above showing that the acclamation of the American people greeted the salutation of the British flag on the occasion in question. May the good feeling ripen into cordial affection till at last the two nations shall become one in heart and soul, and then shall be realised the stupendous fact that all the Anglo-Saxon races of the world becoming one, have fulfilled the Hebrew prophecy, "a nation and a company of nations shall be of thee" (Gen. xxxv. 11).

THE TESTIMONY OF TWO CLERGYMEN OF THE CHURCH OF ENGLAND.

An incumbent of one of our Church of England parishes, a believer in our Identity, the Rev. Henry Morton, M.A., writes to us as follows:—

"How I do wish it would please our Father which is in heaven to open the blind eyes of this people to see that they are indeed Israel. I am thankful to say that the teaching we call 'Identity,' has, during the past Winter (at our classes on the subject), been the means of opening the eyes of a young man who had come to the town an avowed atheist. He heard the subject preached, and was so impressed by what he heard that he joined the class, and is now a diligent student of God's Word, and week by week anxiously waits for the appearance of the Banner."

What do our opponents say to this case? Here is an avowed atheist become a diligent student of God's Word, an attendant at a Bible-class conducted by a minister of the Church of England, and the means God has used to bring him to the truth is the Identity. Can this subject, then, be from beneath, and not from above? from the father of lies, and not from the Father of our spirits, who is in heaven? We, for ourselves, cannot so dishonour God as to believe that the Lord would largely employ Satan thus to use and promulgate a lie in order to bring men to study the Word of Truth, and thereby lead them in penitence to Himself. Rather, we believe, the whole work is God's, and that from first to last Satan is the avowed enemy of the Identity, using every means and agency in his power, even that of the ministers of religion, to oppose its advance, and to defeat God's plans and purposes therein.

From another reverend incumbent of a Northern county parish we have just received the following encouraging statement:—

"It is a strange thing to me that opposition people will not give themselves the chance of calmly and carefully, and prayerfully looking at the evidence, which is irresistible, and the clergy are the most case-hardened from their long training in an artificial interpretation of the Scriptures, as well as in a long series of so-called orthodox volumes of musty divines. I hear from many, and I find it true in experience, that there is scarcely a village or hamlet, and certainly not a town in this kingdom where you will not meet with a knot of believers in our Identity. There is a large mass of people convinced but unavowed, who will suddenly declare themselves when they find it safe to do so, or when God thinks fit."

So far our two clerical friends. Our own experience is just that of the one last quoted. We hear on all sides that the subject is advancing; that wherever it is mooted men and women are found, who either declare they believe in our Identity, or have heard of it and are not convinced, or desire further instruction and information to enable them to embrace this truth before they, in turn, propagate it far and wide. From what diverse and distant quarters our correspondents write to us, our own pages amply testify. From Brisbane, Sydney, Adelaide, Melbourne, Auckland (New Zealand), the Cape Colonies, the Mauritius, Madras, Bombay, the North-West Provinces (India), Canada, the United States, Florence, in Italy, Paris, the West India Islands, Madeira, and all parts of the United Kingdom we get letters continually telling us of progress, of inquiry, of opposition, of controversy, and of conviction; all proofs of vitality in the truths we enunciate, and of a mighty stir over the whole Anglo-Saxon mind, which, being of God, and founded on His Word and truth, must, and will lead to results of which the world does not yet suspect the depth and magnitude. We thank God that He has deemed us worthy of taking a part, however humble, in this so great a question; and we pray for wisdom, power, grace, and strength to carry out the work before us, with confidence that the end shall be the re-instatement of God's own people, the Ten Tribes, in His love and favour, their restoration to their own land in due time, endowed with blessings such as no man living has even mentally realised, to be poured out, not only on the Twelve Tribes of Israel, but also on all the Gentile nations of the earth.

NOTES OF A DISCUSSION.

By the Rev. Denis Hanan, M.A.

(*Concluded from page 484*).

PART II.

G.—I wonder at the ignorance of Anglo-Israelites. Christ is to sit on David's throne; all these prophecies refer to the future age.

A.—I cannot recognise this as an answer to Jer. xxxi. 36, &c. But you are wise in referring all these prophecies to the future; for if admitted a present fulfilment, the Anglo-Israel position would be unassailable.

G.—It might be improved; but yet would not convince. Surely, if you have no other texts to prove your position, your own faith in Anglo-Israel views must be weak.

A.—I selected the three passages in question almost at random, from among many others, to see how you would meet them, and I refuse to go further until you have disproved them.

G.—I have stated that I require texts referring to this age; these refer to the future.

A.—The Jews have ever denied the application of certain Messianic prophecies to this age. To my mind the cumulative proof concerning their fulfilment cannot be shaken by Jewish denial, and the cumulative proof of our Identity likewise cannot be set aside by a kindred denial.

G.—Your attempted analogy between my position and that of the Jews is very weak; for Scripture and facts prove that they are wrong, while Scripture and facts are dead against you.

A.—This is, I think, a *petitio principii*; for Anglo-Israelites base all their contention upon Scripture and facts. The marvellous *fact* of the fulfilment *now* of certain promises to, and prophecies concerning Israel, requires absolute and unmistakable declaration of God's Word, that such fulfilment is opposed to God's purpose before its evidence can be set aside.

G.—Prophecy states that the people are to be few when they return. They shall be gathered one by one (Isa. xxvii. 12), and none will be left any more in captivity (Ezek. xxxix. 28).

A.—Prophecy also states that one of a city and two of a family are to be brought to Zion (Jer. iii. 14), a representative return which implies numbers, even such numbers as the apostle Paul foresaw (Rom. xi. 25).

G.—Jer. iii. 14 means no more than a gradual restoration; and I do not understand your reference to Rom. xi. 25.

A.—The patriarchal blessing foretold that Ephraim should become the fulness of the nations (το πληρωμα τῶν ἐθνων), and St. Paul states that blindness in part is happened unto Israel (this must be Judah-Israel), until the Ephraimic birthright promise is fulfilled, using the very words given in the Septuagint.

G.—Why must it be Judah-Israel?

A.—Because ver. 26, when the Ephraimic fulness is come in, and the Israel spoken of ceases to be blind, then, and then only, "ALL Israel shall be saved." The fulness of the nations can only return representatively.

G.—Well; God's Word says plainly that the promised blessing is to be poured out only after the return to the land. I have before quoted Ezek. xxxvi., 25, &c. "*Then*, after the people are brought into their own land (it is written), I will sprinkle clean water upon you," &c.

A.—If you have read the Rev. H. Marriott's "Horæ Propheticæ" (chap. v.), it is hardly fair to bring this text forward as undoubted proof.

G.—I would not read any of Mr. M.'s books.

A.—I imagined that a self-constituted anti-Anglo-Israelite champion would, at least, have studied his opponent's arguments. You will, I suppose, be surprised to learn that "*then*" is an interpolation, and ought to be rendered "and," as *Vau* is ten out of twelve times in the same passage.

G.—I am sorry to hear you say that "*then*" is an interpolation, simply because the Hebrew word is sometimes rendered "and." The Greek word, "*eis*," is very frequently translated "into;" but in other places "unto," "to," "towards." Does this constitute some of these translations interpolations?

A.—You argue that because a Greek preposition has various prepositional renderings, according to its place, but by no means arbitrary, a Hebrew conjunction may be changed into a pronoun arbitrarily. I wonder at your reasoning.

G.—I did not say "because." You misrepresent me.

A.—You may substitute "for," "as," "like," or "*e.g.*," and see whether it improves your argument.

G.—The numerous translators of the Bible are far better authority than the writer you quote.

A.—The Speaker's Commentary, on Ruth iv. 1, "Then went Boaz," &c., says, "*Then* is here, as often, a bad rendering for the Hebrew *Vau*, and."

G.—The passage (Ezek. xxxvi. 24, &c.) cannot be made by any amount, either of logic or sophistry, to refer to the present time.

A.—Then it had no inchoate fulfilment at Pentecost, and by parity of reasoning Joel ii. 28 ought not to have been quoted by St. Peter.

G.—Please read this letter, cut from the *Devon Evening Express*. (Extract: "Had conversion and repentance preceded their restoration to Judea (ver. 25), Ezek. xxxvi. 25 would never have been written; but as it stands it wholly overthrows the jubilant anticipations of Philo-Israelites.")

A.—This only shows what a superstructure R. F. M. and you build upon the word, "then." I do not see that the letter helps you—quite the reverse. I must now remind you that I have given you passages of Scripture in reply to your threefold question; that you have endeavoured to reject them by saying that those which referred to Christianity did not mention a nation, and those given in proof of a nation did not mention Christianity. You will remember the words, "proved thereby," for which I stipulated. Your proofs contra have involved you in a series of dilemmas, and I claim to have fairly replied to your challenge.

G.—I yet wait for texts referring to this age. If you produce them I shall give you 500 copies of the BANNER OF ISRAEL for free distribution.

A.—As you alone are to be the judge in your own contention, I think it would be more seemly not to mention any stake.

G.—As an Anglo-Israelite you are committed to the ridiculous statement that the United States are Manasseh, that I am an Ephraimite, and my brother, by crossing the sea, becomes a Manassehite.

A.—The question concerning Manasseh is a corollary to the Anglo-Israelite proposition; a sound reasoner does not try to disprove the proposition by denying the corollary. This is your method.

G.—Pamphlets published on the subject do not so treat it.

A.—This may or may not be; but does not alter the fact. Anyway I cannot permit you to wander from the points at issue.

G.—The theory is nearly exploded in many towns where there were numbers of adherents. I have been the means of opening their eyes.

A.—You are again departing from the point at issue, and thereby making it difficult to combat your statements. I can understand that your method may have had success; but your arguments could avail with but the imperfectly instructed, or lukewarm.

G.—Sharon Turner, whom you borrow so much from, says that other nations came from the neighbourhood to which the Ten Tribes were carried captive; and there are as good evidences of the Afghans being Israelites as ourselves. One man's opinion is as good as another.

A.—You must be aware that the evidence produced by us is cumulative—Biblical, historical, ethnological, geographical—and cannot be set aside so lightly. I would refer you to "Israel's Wanderings," by Oxonian, and beg that you will come back to the texts I have given in reply to your demand.

G.—Anglo-Israel hopes as regards Christians are diametrically opposed to the *one hope* of the Gospel.

A.—I think not; but I am not to be led off from the subject proposed by you. I beg to remind you that I have shown—1. That our national position and Christianity forms no *primâ facie* argument against the Identity, as you seemed to assume. 2. I have given you three passages in reply to your three questions. I have shown that you have not refuted them, or succeeded in relegating them to the future; in your efforts so to do you have impaled yourself three times over. 3. I have shewn the worthlessness of your rebutting argument from the word, "then," in Ezek. xxxvi. 25, &c.; and if you do not give me the £1, I think it unnecessary to continue the discussion.

G.—You misunderstood my reference to Micah v. 8.

A.—Excuse me, I perfectly understood your reference and your argument, and your dilemmas; and so did you, for you endeavoured to "mend your hand" again and again.

G.—Sir, you have now confessed that you appended to my quotation of "one shall chase a thousand," a meaning which *you knew* at the time I did not attach to it. I propose to conclude the discussion, as I see the old Adam is coming to the front.

A.—I am utterly astonished. I deny that I admitted anything, or that I misunderstood your meaning. You will please recall any words of mine that can in any way justify your charge.

G.—I explained my reference to "one shall chase a thousand" by quoting "The Lord can save by many or by few," and you admitted that you perfectly understood me.

A.—I submit that your meaning was as I stated—viz., that Micah v. 8 did not imply numbers. Your proof texts changed, but your meaning did not. My words were, "Excuse me, I perfectly understood your argument, and your dilemmas." You forgot (?) to repeat the last words. I took for granted that I was addressing a courteous Christian, and I feel certain in that case that you will make a fit acknowledgment of words spoken in haste.

Digitized by Google

G.—Your laboured defence does not avail. Dilemmas forsooth! you are beset by dilemmas. You say that a man changes his parentage by crossing the Atlantic.

A.—Early in our discussion you complained of having met with rudeness from Anglo-Israel opponents; perhaps the rudeness may not have been all at one side. It is now evident, alas! that, being unable to reply, or to escape from your self-made dilemmas, you have wilfully endeavoured to make a simple argument the basis of a grievous charge. I could show you how your futurist explanation of Hosea's prophecy would necessarily make Palestine "the wilderness!" but I must decline to subject myself to further misunderstanding. Good day.

THE REV. C. JEX BLAKE ON SUNDAY HARVESTING.

THE following appeared in the *Globe* newspaper, and speaks for itself. The rev. writer of the letter is properly jealous of the sanctity of the Sabbath, and that in Christian England it should be obeyed even in harvest-time. Our readers will notice, however, the singular grounds assigned for *British* observance of the day. "God gave this special injunction," he says, "to His own people Israel respecting the Sabbath," and then Exod. xxxiv. 21 is quoted by the writer. Just so. God gave the command to Israel. How does the Rev. Jex Blake find it binding on the non-Israelite Gentile British, if, as no doubt he holds, this nation does not derive its pedigree from the Hebrew stock? If the British be not Israel of the Ten Tribes, by what process of reasoning is it proved that the Sabbath law is binding on this nation? We know of none. Its general Christian character does not bring it under the law of Sinai? The Sabbath was imposed as a sign on Israel, but on no Gentile nation whatsoever; and practically it is seen that no Continental nation (though some of them are so-called Protestant and Christian by profession) keeps the Sabbath day entirely holy according to the commandment. The Latin nations openly disregard it; the Teutonic keep only half the day, and thus break the law if they are supposed to be bound by it. The Rev. Jex Blake then must be in error (supposing we are not Israel) in desiring to bold this nation bound by the Sabbath law, or he has not placed the argument on the proper footing. What he ought to have said, we think, was this: "The British people, being Ten-Tribed Israel, are by God's decrees, as stated in Exod. xxxi. 13, 17; Ezek. xx. 20, and other passages, bound to keep the Sabbath, or seventh day, holy. It is this sign, that token God has put upon them during all time, whereby it shall be nationally known that they are His people and He their God. This nation generally, and as a whole, does observe the day. Its laws enjoin the observance; its Church respects and encourages the same, and even in harvest time, under sore temptation, the mass of the people does very wonderfully keep God's day holy. But certain newspapers are urging the farmers to do harvest work on the Sunday. This is against the express direction of the God of Israel, as contained in Exod. xxxiv. 21, and Israel must obey. There is in the present day a great neglect of the Sabbath, which is to be regretted. Perhaps this is one cause why bad seasons have been sent us, His people Israel, by our God." Such might have properly been the letter. That, however, was not the line the Rev. C. Jex Blake took, and we are sorry for it. What did appear in the *Globe* from his pen was this:—

SUNDAY HARVESTING.

(*To the Editor of "The Globe."*)

SIR,—I have been much grieved to read in *The Globe* paragraphs urging the farmers to do harvest work on the Sunday. I am sure, in these days of ultra-Liberal notions on all subjects, there is no occasion for any such hints. I consider them mischievous and wrong. God gave this special injunction to His own people Israel respecting the Sabbath, as though he knew there would be times in harvest when they would be greatly tempted to break the Fourth Commandment. "In earing time and harvest thou shalt rest" (Exod. xxxiv. 21). The great neglect of the Sabbath in the present day is, I believe, one cause why these troubles connected with unfavourable seasons are sent upon us. Yours truly,

Lyng Rectory, Sept. 8. C. JEX BLAKE.

In regard to the national observance of the Lord's-day, we have often heard our opponents tell us that the British cannot be Israel because we do not keep holy the Sabbath at all. Yet nationally, and without reference to individual breaches of the command, surely no one can reside in our great cities, such as London, Liverpool, Bristol, or Portsmouth, without being struck with the marked change which the towns undergo on Sundays as compared with the previous Saturday nights. The shops are closed, traffic is entirely suspended, business is at a standstill; and in London the operations of the Post-office and Telegraphs are wholly at an end. The theatres, concert-rooms, museums, and public resorts of all kinds are closed by law, and the city and metropolis appear to the ennuyéd foreigner to be the Town of the Dead. The churches call the people to prayer, and presently they are full. Prayer, praise, sermons, Sunday-schools and Bible-classes succeed; and when night arrives the same stillness reigns, giving place to the roar and noise of traffic only when the Sabbath is entirely over, and the week of work has succeeded to the holy day which God claims wholly for His own. It requires temptation, a strong necessity, and much incitement for the Sabbath-keeping, Sabbath-loving British farmer to break through his rule and bring in his harvest on the Lord's-day. We regret to see him break that rule, and yet, when a terrible necessity and danger is before him, we do not think our God would hold the farmer greatly guilty for yielding to the imperious necessity on such rare occasions as that we have lately witnessed? God works and fights for Israel, and surely on no occasion did He so openly take our side as when the battle of Waterloo placed British-Israel in the position of favour and superiority it wrought for her. God permitted that great field to be fought on Sunday, June 18, 1815. To save life, to do good, to save a crop ready to perish, it may be conceded that a grave necessity has arisen which God may regard as an exception to an otherwise stringent rule. We do not say it is so, but under any circumstances we rejoice to know that the nation has such guardians of its precious Sabbath rest as the Rev. Jex Blake, and we hope that while the nation generally will reform in those respects to which the rev. writer alludes in his letter to the *Globe*, there may never be again so grievous a temptation in the British farmer's way to break this law of God as that which lately, in some cases, induced him from fear of losing his crop to take it in, in some localities, on the Sabbath of the Lord his God, the God of Israel.

"THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH," EVEN IN WHEAT GROWING.

WE commend the following to our readers, as another proof of Israel's superiority over Manasseh on a point where it was suspected we certainly should be beaten. The Canadian's mighty dominion, it seems, will bear away the palm in wheat production from our Manassite brethren. The Canadians being a part of the Ten-Tribed "company of nations," the result confirms the Scriptures and our own Identity. We add it therefore to the mountains of proof we have already laboriously piled up during the last six years in the same direction. Our information we have derived from a Bristol paper, the *Times and Mirror*, of September 12, 1881.

The Americans are getting rather alarmed at the rapid development of the wheat lands of Canada. One of their most sober organs, *Harper's Monthly*, points out that the extended cultivation of Canadian soil is bound to have a considerable effect upon agri-

culture in the States. In Illinois the average of wheat to the acre is seventeen bushels, in Iowa ten, in Wisconsin less than ten, in Kansas ten, while in Texas it is eight and one-half bushels. Both soil and season specially favour corn-growing in Canada. Through being situated in high latitudes, the land gets more hours of sun throughout the entire season of growth. The Winter cold freezes the ground to an extraordinary depth, breaking up the lower soil for the sustenance of plants as thoroughly as if done by the best artificial means, and keeping within reach of the roots a moisture which renders drought impossible. The soil is an alluvial black loam, with an average depth of twenty inches, resting on a subsoil of clay; heavy when wet, and rich in the elements which nourish vegetation. The consequence is that the average yield of wheat per acre in the Red River Valley is 23 bushels, and in Manitoba 28 bushels. In some places there are fields which have been sown to wheat every season for the last thirty-five years without the application of any fertilisers, and which in 1879 yielded an average of over thirty bushels to the acre. If one-half the grounds of that comparatively small portion which is drained by the Red River and its affluents were sown to wheat, the produce would be 500,000,000 bushels, or more than the entire crop raised in the States in 1880. The produce in the Mississippi Valley cannot compare with this. The land of the States has no longer the richness of unbroken ground, and American wheat-growers will have to resort to higher and more laborious cultivation of the soil if they wish to hold their own with the Canadians of the future.

THE TEUTONIC THEORY.

We regret to see the Teutonic theory ensconced under the unsuspecting wing of *Hope and Destiny*, and appearing again, like the hydra, guided by the pen of our old opponent, on this very same erroneous ground, Mr. J. S. Lowe. In an article headed "Fiction and Fact," that author has taken advantage of the editorial permission and entrée, to air views which are purely Teutonic, and therefore (we must suppose and believe) antagonistic to the general tone of the magazine. The passages which have this tendency will be found at the foot of p. 308, and the top of p. 309, of the October No. The Ten Tribes are there incorrectly represented as having entered Europe bodily in A.D. 300, to have filled the central portion thereof, *then a wilderness*; that this fact fulfilled Hos. ii. 14 (since Europe, in Mr. Lowe's view, we suppose, was Israel's *wilderness*); that the Tribes founded all "the grand old cities from the South to the North of Europe" (!) while "*some portion of the people*, as usual, pushed onwards; and those were chiefly the descendants of Joseph (Ephraim and Manasseh). Ultimately they took possession of England, as Anglo-Saxons, Danes, &c., where they came in contact with their brethren, who had escaped from Palestine by sea." Reading specious words like these, our readers must be on their guard and recognise our old enemy, "the Teutonic theory," which invades even *Hope and Destiny* unawares. Mr. Lowe has not, that we know of, altered his views, and his old contest with us in the pages of *The Standard of Israel* and *Life from the Dead*, ought to convince the most unwary that his pen cannot safely be trusted to write fairly on the lines of a journal which is devoted, like that of Mr. Douglas A. Onslow, to prove that the Ten Tribes are in Great Britain, but not as Mr. Lowe believes, *en masse* in Europe, and only as to two or three Tribes in the British Isles.

THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

At their meeting held on October 26, 1881, at Palace Chambers, Westminster, the Association (Lord Folkestone, the President, in the chair) passed resolutions stating their satisfaction that the Association at Christchurch, New Zealand, was prospering, and that they contemplated affiliation with the Metropolitan Association. The Council received information from Mr. Bantock, of Wolverhampton, that a wish for the formation of an Association in that town existed, and asking for information. The Plymouth Association was affiliated with the Metropolitan, Captain H. P. Keighly being the new President appointed there. We understand that the Council has received a letter from Admiral Dunn, now at Cape Town, reporting that he was gradually sowing Israelite seed at the Cape, and hoped eventually to form an Association there, with the aid of another firm believer, whose acquaintance he wished to make as soon as possible. It appears that for the future fortnightly meetings of the Association will be held at the Council's offices in Palace Chambers, Westminster, the dates to be duly published in the BANNER OF ISRAEL and *Israel's Hope and Destiny*. The Council, at its late meeting, recorded their deep and sincere regret at the loss they had sustained by the death of the Rev. F. R. A. Glover, M.A., an able and excellent member of the Association, for whom they all had felt great esteem and reverence. A letter to this effect was ordered to be forwarded to the family of their late fellow-believer. It was resolved, finally, that a special fund be formed for distributing Identity literature to free libraries, &c., and that advertisements be sent to the BANNER and *Hope and Destiny* asking for subscriptions for this special object.

We are glad to notice that the Association is financially flourishing, the assets being over £60, with no debts. We believe the Council contemplate an active campaign during the present Winter, and they look to the public to support them in the effort they propose to make to introduce the Identity far and wide by means of lectures and sermons, also by the dissemination of Anglo-Israel literature, and by the use of controversy in the public journals of the day, wherever and whenever an opportunity may be afforded for it by its managers. We are glad thus to report to the public that our London Association is now commencing a course of useful work, which will greatly tend, under God's blessing, to diffuse a knowledge of our Identity. We have heard it alleged that our belief has no practical object, and that to induce the public to co-operate with its aims and designs it is needful to present to it some such whereon to fix its attention. We are unable to assent to either of these statements. We deny that the Identity has no practical objects, and we demur to the statement that the public will not largely adopt the view unless there be linked with it some projects assumed to be practical, connecting the Identity either with the occupation and colonisation of the Holy Land, or with evangelistic work among the Jews. We are sure that of itself the belief in our Identity is one of the most practical ideas which has ever been mooted in modern times. Its object is to bring into close affinity with their Maker, Redeemer, and King, a nation long assumed to be "lost," therefore forgotten and neglected, but who are heirs of the most glorious promises, national and personal, spiritual and material, which the mind of man ever conceived. These blessings once realised as the indefeasible right of the British folk, because they are Israel, instantly set the believer in such promises to study their nature and extent, to take stock of the proportion of such blessings already in possession, and as to what are yet to come. They impel the happy believers in their glorious destiny to besiege the throne of grace to grant at once the greatest of all the promised boons—namely, the immediate outpouring of God's Holy Spirit on the masses in the British Empire, in order that the laws of God may be written in their hearts, and put in their minds, that they may at once become God's people, and He their God; that they may no more need to teach every man his neighbour, and every man his brother, saying, "Know the Lord," because then, all, from the least of them to the greatest of them, shall know the Lord, and He will no more remember their sins and their iniquities. The realisation of such promises appears to us to be the most practical and most beneficial of all the objects we can hope to set before our fellow-countrymen, for these will supply the benefits which neither legislation nor education can ever hope to give. These once granted will lift the whole nation to a platform of national happiness and glory which no schemes of colonisation, no efforts of evangelisation, will ever bestow, and therefore we do well to strain every nerve, in dependence only on the blessing of the Lord, to present the truths of our Identity to our countrymen, assured that, with His blessing, its results will be of the most practical character, leading to the exaltation of the people, the formation of a righteous nation, one endowed by God Himself with prosperity, godliness, wealth, world-wide power, and whatever else is requisite to constitute them the seed, which, barely to see, will be to recognise as the one the Lord hath blessed (Isa. lxi. 9; xxvi. 2, lx. 21; Jer. xxxiii. 9, Gen. xxii. 17)

ERRATA.—Page 471, second column, in the Rev. H. Marriott's letter, read, "Surgeon-*General* Grant." Page 490, eighth line, read, "British Colon*ies*."

Digitized by Google

Banner of Israel. GIFT ADVT.

A REMARKABLE OFFER.

ANY person being a reader of the "BANNER OF ISRAEL," or their friends, on PURCHASING one of our celebrated

"Universal" Cutlery and Plate Parcels, consisting of Half-a-dozen each White Handle Table Knives, 3s. 6d., Cheese Knives, 2s. 9d., Half-a-dozen each Mexican Silver Table Forks, 3s. 3d., Dessert Forks, 2s. 6d., and Tea Spoons, 1s. 6d. (30 pieces) for 12s. 6d., will be **presented free with a Splendid Electro-Plated Sugar Basket,** With coloured glass lining; or on Purchasing one of our celebrated

"Excelsior" Cutlery and Plate Parcels, consisting of Half-a-dozen each best Ivoride Table Knives, 4s. 9d., Cheese Knives, 3s. 9d.; Half-a-dozen each Nevada Silver Table Forks, 5s. 3d., Dessert Forks, 4s., Dessert Spoons, 4s., Tea Spoons, 2s., Three Table Spoons, 3s., Pair Sugar Tongs, 9d., Pair Salt Spoons, 6d., Mustard Spoon, 6d., and Pair of Ivoride Meat Carvers, 3s. 6d. (45 pieces), complete for 30s., will be **presented free with a splendid 3-Bottle Electro-Plated Cruet Frame.**

Single lots can be had at above prices, when 4d. extra must be sent for postage.

Cut this out and send to

G. and W. GRAHAM,

BROAD STREET CORNER, BIRMINGHAM.

Catalogue of Watches, Jewellery, Clocks, Electro-Plate, &c., 200 Engravings, one stamp.

JOB LOTS! JOB LOTS!

SPECIAL NOTICE

FOR A SHORT TIME ONLY.

SAMUEL PEACH & SON,

Lace Curtain Warehouse,

CASTLE GATE, NOTTINGHAM,

Having a large accumulation of ODD LACE CURTAINS Odd Pairs WAREHOUSE SAMPLES, DRESSERS, DAMAGES, &c., &c., will send, on receipt of Cheque or P.O.O. for 15s., an Assorted Parcel of the above goods; or for 27s. 6d. a Parcel containing DOUBLE quantity—which will be found very useful to Shopkeepers, Householders, Bazaars, &c., for a variety of purposes.

The *Christian Age* says, October 5:—"Our lady readers will thank us for calling their attention to a special advertisement of Lace Articles, in constant use in their homes. There is nothing unreal in the business done by Samuel Peach & Son. The goods sold are what they are represented to be. We can say confidently that no purchasers will be dissatisfied, for have reason to complain of their transactions with this long established and most respectable firm."

Price List of New Goods for 1882 now ready, post free.

HEARTHRUGS, 2s. 9d. EACH.

CARRIAGE PAID.

FOR A SHORT TIME ONLY, we are enabled to offer our special make of Hearthrugs, size 60 inches long by 30 inches wide, in three colours—red, black and green—and equal in appearance to Rugs sold at four times the price. Superior Rugs, same size, in five colours—Red, White, Green, Black, and Crimson 3s. 9d. If stamps, 3d. extra in each case. Name colour of ground work required to match your carpets.

As these Rugs are having a large sale, we advise intending purchasers to book their orders at once.

I. HALL & Co., 58, Thornhill-road, London, N.

ORIGINAL PRICE, 5s.

Now offered for Eighteen Stamps.

"Seven Hundred Easy, Profitable, and Pleasant Ways to Make Money."

A RELIABLE COMPENDIUM of Valuable Receipts for making articles in constant demand and of ready sale, carefully selected from private formulæ, and the best established authorities, by an analytical chemist. Every family should get a copy of this book. 180 pp. demy 8vo. Price 1s. 6d.; post free, 18 Stamps.

PHILLIPS & CO., 81, Paul's-road, Camden-square, N.W.

NEW Lincolnshire Feather Beds AT HALF RETAIL PRICE.

SEND Post-card for Price List (Free) to the London Agent of the Lincolnshire Bedding Company, T. SMITH, 15, Wine-office Court, Fleet-street, London, E.C., where Specimen Bed and Quilt may be seen.

THOUSANDS OF TESTIMONIALS.

NEW PAMPHLET BY DOUGLAS ONSLOW

Just published, price 6d., post free 7d.,

ISRAEL A REALITY,

AND

STILL FAVOURED OF GOD.

BEING

A Reply to the Pamphlet entitled, "The Ten Tribes: Where are they NOT? *and Where* ARE *They? By John Wilkinson."*

BY

DOUGLAS A. ONSLOW, A.K.C., &c.

London: Robert Banks, Racquet-court, Fleet-street; W. H. Guest, 20, Warwick-lane, Paternoster-row.

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.

A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

The Isael of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover cloth, gilt, 1s.; postage 1d. extra.

Where are the Ten Tribes? By WILLIAM GREIG, of Montreal, Canada. Preface by Philo-Israel. Price 6d., by post 7d.

Is Not Queen Victoria the Royal Seed to King David a Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt, price 18s., post free 18s 6d.

THE GEOGRAPHY OF THE GATES

BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

Price 2d., post free 3d.

THE HISTORICAL, ETHNIC, AND PHILOLOGICAL ARGUMENTS in PROOF of BRITISH IDENTITY with the TEN LOST TRIBES OF ISRAEL, clearly and simply stated. By PHILO-ISRAEL.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.

AN ELEMENTARY DIGEST OR SKETCH OF THE CHIEF FACTS AND TEACHINGS OF THE GREAT PYRAMID OF EGYPT. Adapted to the Unlearned and Unscientific. 56 pages. Illustrated with Diagrams. By PHILO-ISRAEL. Price 4d., post free 5d.

London: Robert Banks, Racquet-court, Fleet-street.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines		0	1
Each additional line		0	0
Books, Lecture Announcements, Public Companies, Institutions—four lines		0	2
Each additional line		0	0
Births, Marriages, and Deaths—four lines		0	2

All Advertisements to be sent to ROBERT BANKS, Printer Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two Copies (including Double Numbers)	0	12	4
Three " " " "	0	18	3
Four " " " "	1	3	2
Six " " " "	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.—President, VISCOUNT FOLKESTONE, M.P.—Offices, Palace Chambers, 9, Bridge-street, Westminster, S.W. (close to the Westminster station of the Metropolitan Railway).

ADDRESSES will (D.V.) be delivered as follows:

Thursday, November 24, at 4 p.m.,
MR. DOUGLAS A. ONSLOW.
Thursday, December 8, at 4 p.m.,
REV. R. HILL.

Other Lectures will be given, particulars of which will be duly announced.

Members and friends are invited to attend and take part in discussions after the addresses.

JOHN S. ANDERSON, *Hon. Sec.*

Now ready. Price 2d., post free, 2½d.

ISRAEL'S HOPE AND DESTINY FOR NOVEMBER contains, among other articles,—

Anglo-Israel Bible Truths.—No. 11. By D. A. Onslow.
The Introduction of Christianity into Great Britain.
The Mystery of the Anti-Christ and the Prophetic Kingdoms Unsealed. By Alexander Macphail.
The Redemption of Ephraim-Israel. By J. G. Shaw.
London: Robert Banks, Racquet-court, Fleet-street.

To whom it may concern.

THE BRITISH NOT GENTILES. A Key to the Identity of the British Nation with the Lost Ten Tribes of Israel.

BY GEORGE BULLOCK.

Will be issued shortly in Pamphlet form, price Twopence.

Manchester: John Heywood, and all Booksellers.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.
"CHRONOLOGICAL CHART." Price 3d., post free 3½d.
"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

London: Robert Banks, Racquet-court, Fleet-street.

THE IMPENDING JUDGMENT OF GREAT BRITAIN: an Exposition of Chapter xxviii. of the Book of the Prophet Isaiah. By A LAYMAN. Price 1s., by post 1s. 1½d.

London: Simpkin, Marshall & Co.
Edinburgh and Glasgow: John Menzies & Co.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,
83, FINSBURY PAVEMENT, LONDON, E.C.

Now ready, price 3d., post free 4d.

THE ANGLO-ISRAEL ALMANACK AND DIARY FOR 1882.

FRONTISPIECE: PORTRAIT OF E. W. BIRD, ESQ., (PHILO-ISRAEL).

Many Interesting Articles, &c.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.
W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, NOV. 23, 1881. [*All rights reserved.*

"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. V. No. 257. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 30, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

PAGE
The European Coalition 501
The Epistles of St. Paul—to Whom Addressed? By H. P. Keighly 502
Professor Piazzi Smyth on the Pyramid Inch, Pyramid Yard, and Pyramid Mile.... 504
The Archbishop of Canterbury on the Union of Ephraim and Manasseh 504
The Ethnographical Argument. Part I. By the Editor 505
Prayer of Israel for Help 505
The Appearing of the Glory of the Shekinah 506
Benjamin to the Fore—Psalm lxxx. By L. P. 506
Progress in Bath 506
Review 507

THE EUROPEAN COALITION.

IN our article published on August 17, 1881, entitled, "Three against Two, and Two against Three," we pointed to the probable coalition of Germany, Austria, and Italy, as the three Powers destined to act as the mighty combatants against the two other great empires in alliance, Russia and France, the second belligerent in the "earthquake woe" which is to devastate "yonder ill-consolidated Europe." The struggle between such Titans will be terrible in the extreme, and as in that frightful war the Lord Himself marshals the Powers, foments "the jealousies," with a view "to devour and destroy at once" (Isa. xlii. 13—15), "to waste" the nations and Continental States, to make rivers islands, to cause the figurative "pools to dry up" (ver. 15), we can see this trouble that is so close at hand is likely to be "an earthquake such as there was not since men were upon earth, so mighty an earthquake, so great" (Rev. xvi. 18). Whether we are correct in our anticipations of what is about to take place in Europe we cannot say. We have not the prophetic function, and do not pose as prophets. We have God's Word, however, before us, and we see what is taking place upon the Continent of Europe. We have the Great Pyramid to guide us, and its time indications tell us that a mighty catastrophe and cataclysm is near at hand, nay, as close at the doors as 1881·6. What are the warnings of which the European nations themselves are conscious as premonitions of the coming woe? Let us listen to one which comes to us from St. Petersburgh, and was published in the *Times* of November 5, 1881. Notices of the same character have been reported in the *Standard*, and other papers, and they are sufficiently startling to attract our attention, as well as to teach us that God is about to show His hand in the events soon to take place in the prophetic earth. The following is one quotation:—

The *Novoe Vremya*, in estimating the probable results of the visit of King Humbert to Vienna, and of a meditated visit to Berlin, says:—

"The coalition of Germany, Austria, and Italy shakes the peace of Europe. A general European war did not immediately follow the Russo-Turkish campaign only because the Powers of Europe were so isolated, that not one of them could count upon the support of its nearest neighbour, but, on the contrary, was afraid of being attacked from the rear. War hung over the heads of nations at the moment when Lords Beaconsfield and Salisbury thought of drawing England into the Austro-German alliance. The good sense of Englishmen and the Gladstone party, however, upset a combination so fatal for the welfare of the whole of Europe. But it has been resuscitated in a new form. Italy now takes the place of England in the triple coalition. Certainly, Italy cannot be compared with England, but on the European Continent Italy is a much more valuable ally for Germany and Austria. Italy will allow these Powers to carry out their offensive policy in the East and South without the least constraint. The English would perhaps be exacting and perfidious allies, deserting their friends in distress in the most unblushing manner, which desertion even a mere change of Ministry might suffice to accomplish, and then, in case of success the English would lay claim to a very great part of the spoil. The alliance of Italy is much more profitable to Germany. However insignificant may be her military strength, Italy assures the rear of Austria, and represents an offensive army on the side of France. Italy, in the eyes of Germany and Austria, is equal to two armies. As to their cunning, the Italians are not fools, but they are valuable just because nearly every misfortune of the Northern Powers must also affect Italy, whereas Englishmen, on their invulnerable island, are not touched by the defeats of Austria or Germany, and can safely turn them to their own advantage. In the event of success, Germany and Austria will satisfy the demands of Italy without prejudice to their own interests. The coalition of Germany, Austria, and Italy essentially changes the face of Europe. The alliance of these three great Powers, mutually covering the flanks of each other, and with millions of armed men at command, cannot fail to arouse the martial and aggressive instincts of their Governments, and popular representation among them is not yet capable of exhibiting that amount of strength which it ought to have in such a case. However insinuatingly official writers may talk of the peaceful and defensive meaning of the alliance between Germany, Austria, and Italy, this coalition will be a threatening one, the advance trench of an offensive policy, and the messenger of war."

The three great continental empires in the centre of Europe are here represented as back-to-back plunging into war with France, and of course with the writer's nation, Russia, for an ally. Between France and Germany, and France and Italy, there are now, thanks to the war which ended the Napoleonic dynasty, and to the more recent advances of France in Tunis, burning questions enough to set Europe in a blaze; but when we add to these the

troubles which are growing up in the Turkish Empire, the state of the Balkan provinces, and the certainty that soon the carcase of the sick man will invite the eagles to the spoil, we see that when God's time shall have fully come, the signal will be given for the most tremendous conflagration this world has ever seen, and which must surely mean "the great earthquake woe" of the Apocalypse. Such is the condition, such the prospect of the earthly Powers, the Gentile non-Israelites of Europe. How fares Israel the while? and what are her future destinies to be like? After passing through her troubles, which are to be corrective but not destructive (Jer. xxx. 11), she "will be in rest and be quiet, and none shall make her afraid." Her destiny is to return to the land of the inheritance with Manasseh and Judah, in great glory and rejoicing. We see not yet Judah inclining to her destined junction with British-Israel, though there are signs of her exodus from Europe, impelled by the Judenhetze and Judenhass of which we have heard so much of late. But that Manasseh is showing symptoms of union and concord with Ephraim of the isles, is proved to us by many facts passing before our eyes. One of the recent events which the telegraph has sent us from Philadelphia, dated November 4, is Secretary Blaine's speech at a banquet at St. George's Hall, in that city, given to welcome the British Minister, Mr. Sackville West. Mr. Blaine's words deserve a place in our BANNER columns, since they prove that the union and love between the two kindred nations, Israelite in origin, is growing fast, in anticipation of the "good time coming," when they shall be united, the subjects of one king, their Prince David, ruling in Jerusalem, brethren once more, and destined to be separated never more again. He said:—

"When the colonies and the mother country fought their battle there were not over 16,000,000 of people on the face of the globe who spoke the English language. To-day there are 100,000,000, and they represent the larger part of its commercial strength and three-fourths of its intelligence. I came here to-day only to greet the representative of her Majesty Queen Victoria, to greet him in advance of his formal presentation, which it will be my duty and pleasure to extend to him in Washington. I came to him this evening as the bearer of messages of cordiality from the people with whom I am connected to the great people whom he will represent. I came especially to pay a tribute, which is the instinctive utterance of every American, to the great Sovereign whom he represents. I am able to assure him in his presence, and in the presence of the whole American people, that in their loyalty to that lady and in admiration for that gracious Sovereign there is true heartiness and cordiality among the American people. And I offer you that sentiment, not with any discrimination against past Sovereigns, but for the first ruler of England that has been popular and beloved throughout the whole realm of Anglo-Saxon people."

Let us recollect that the American Secretary's words included his own magnificent land when he spoke of "the whole realm of Anglo-Saxon people." They are among those who love our gracious Sovereign the Queen, and we may be sure there is in these loving words a premonition of a coming union and an approaching national alliance as sure and certain as the Russian writer has of the continental woe he so dismally anticipates. In conclusion, we note the solemn words of the *Times* leader of November 8, 1881, when the journalist said, "Europe, though tranquil itself, is pervaded with a certain sense of disquietude, the causes of which must be looked for across the Mediterranean." Morocco troubles Spain, France is occupied with Algeria and Tunis, Italy is vexed with French designs on the latter country, and England's eyes are turned with special concern on Egypt. Everywhere men's hearts are failing them for fear, and for looking after those things that are coming on the "earth" (Luke xxi. 26), while, blessed be God, the Anglo-Saxons, united as one race, are one in love and loyalty towards Israel's gracious Queen.

THE EPISTLES OF ST. PAUL — TO WHOM ADDRESSED?

By H. P. KEIGHLY.

PART I.

ON this subject we have the authority of St. Paul for stating that his mission was mainly to the Gentiles; for in addressing Timothy he says, "I am ordained a preacher and an apostle, a teacher of the Gentiles in faith and verity" (1 Tim. ii. 7). He makes the same assertion to the Romans, to whom he wrote, "I am the apostle of the Gentiles" (Rom. xi. 13); and to the Ephesians he says, "Unto me . . . is this grace given that I should preach among the Gentiles" (Eph. iii. 8). On the occasion of his going to Jerusalem, and when he was rescued from the multitude of those who sought to slay him, by "the chief captain of the band," and when addressing the people from the stairs, after being carried into the castle, Paul, in describing how he saw Jesus when he had fallen into a trance in the temple, affirmed Christ "said unto me, Depart, for I will send thee far hence unto the Gentiles" (Acts xxii. 21). There appears to be no question, therefore, that Paul was *par excellence* "the apostle of the Gentiles," as he described himself to the Romans. There are other instances in which St. Paul gives similar testimony regarding his mission. He tells the Galatians, "It pleased God to reveal His Son in me, that I might preach Him to the heathen" (Gal. i. 15, 16); and in his second epistle to Timothy he again refers to the subject, saying, "I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (2 Tim. i. 11). The question then arises, Who are the Gentiles to whom Paul was directed by our Lord to preach the Gospel? We find Paul in his epistles addressing the Ephesians, the Colossians, and the Galatians. Galatia was a province, while Ephesus and Colosse were cities in Asia Minor, and in Ephesus was established one of the Seven Churches of Asia. Paul's other epistles, with the exception of those addressed to individuals, were written to the Romans, Corinthians, Philippians, and Thessalonians, all located in Europe; the first in Italy, the second in Greece, and the other two in Macedonia. These were all ostensibly Gentile peoples—that is, non-Hebrews. But were they really so? Were they not rather Lo-Ammi, or "Gentilized" Israelites of the Ten Tribes? and were they not those people whom St. Peter writes to as "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (1 Pet. i. 1), and whom St. James addressed as "the Twelve Tribes which are scattered abroad" (James i. 1)?

St. Paul's epistle to the Hebrews was, it is the general belief, addressed to those same "strangers" to whom St. Peter writes, and whom he recognised, not as Jews of Judea, but as Hebrews who had not withdrawn themselves from the Mosaic law, and who had established synagogues throughout Asia Minor. We thus have both Peter and Paul addressing the same peoples; and if they were Gentiles proper—*i.e.*, non-Hebrews, and natives only of the localities in which they resided, why did Peter write to them as "the strangers scattered throughout" Asia?

When Paul was carried before King Agrippa on the complaint of the Jerusalem Jews, he made use of these remarkable words, "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our Twelve Tribes instantly serving God day and night hope to come." It will be observed that both Paul and James mention the Twelve Tribes, and the latter as their being scattered abroad. Is it not then evident that Peter, Paul, and James, all recognised Lo-Ammi Israel as being among the Gentiles scattered throughout Asia? If they did not, what could they possibly mean by alluding to the *Twelve* Tribes, or speaking of the *Two* Tribes (Judah and Benjamin) as strangers? Is it not evident that these three apostles, at any rate, must have

Digitized by Google

been aware that numerous members of the Ten Tribes were located in the places to which St. Paul addressed his epistles, and that they were mainly, if not exclusively, addressed to the Lo-Ammi Gentilised Israelites?

Let us see, however, what our Lord has Himself said upon the subject in so far as His own mission and that of St. Paul is concerned. He declared, "I am not sent but unto the lost sheep of the House of Israel" (Matt. xv. 24). On the occasion on which this was spoken our Lord was addressing a non-Hebrew Gentile, a woman of Canaan. He had in the first instance taken no notice of her appeal to Him; but, giving way to her importunity, He at length turned and said to her, "It is not meet to take the children's bread and cast it to dogs" (Matt. xv. 26). There is but one interpretation to be put upon this sentence, that the redemption He brought to God's people Israel was not to be shared in by outsiders; in fact, that, as He declared to His disciples, His mission was alone to Israel.

There is further indirect evidence that this was our Saviour's meaning in the word He made use of metaphorically to designate those to whom He was not deputed. Dog is the term made use of by all Eastern nations to designate unbelievers. The Mohammedan speaks of the Christian as an "unbelieving dog," and Christians have even made use of the word towards the Jews. Sir Walter Scott, in "Ivanhoe," makes the Grand Master of the temple address Isaac of York, when about to hand him the letter of Prior Aylmer, "Back, dog; I touch not the unbeliever save with the sword;" and our Lord, in His sermon on the Mount, made use of the term to designate the heathen. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you" (Matt. vii. 6). In this sentence "dogs" and "swine" are evidently used in allusion to those Gentiles who would in the future not only reject the Word, but turn and rend those who conveyed it to them. There is then apparently but one meaning to be attached to these words of our Saviour—viz., that those sacred truths He came to inculcate were to be taught to those "lost sheep" to whom He declared Himself to be alone sent, and not to the Gentiles (non-Hebrews) who, being unprepared to accept a Messiah, of whom they knew nothing, would reject the Word, and persecute the messengers of the Holy One of Israel. How perfectly the words of our Lord are verified we have but to turn to Rome to realise. There the Word was preached, and with what result? Those to whom Paul addressed his epistle, the Lo-Ammi Gentilised Israelites, received it with gladness, while the Goiim, true Gentiles, non-Hebrews by descent, did literally "trample them (the pearls of salvation) under their feet," and did "turn again and rend" the messengers of peace and goodwill. They were taken into the arena, and there did the wild beasts (not one whit more cruel or savage than the Gentile Romaŭ) "turn again and rend them."

St. Peter appears to have regarded our Lord's mission as peculiarly addressed to the House of Israel; for in speaking to the company assembled in the house of the centurion, Cornelius, he made use of the expression, "The word which God sent unto the children of Israel, preaching peace by Christ Jesus" (Acts x. 36). There can be little doubt but up to this time Peter did really believe that the children of Israel were to be alone benefited by the advent of the Messiah. The vision of the sheet let down from heaven, "Wherein were all manner of four-footed beasts of the earth," with the command to "kill and eat" (Acts x. 11—13), had in all probability modified, to some extent, his opinion on this subject; and this became confirmed when he said "that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts x. 45), while he was yet speaking to the company assembled in Cornelius's house. There was undoubtedly reason in Peter's belief that our Saviour was sent to Israel alone of all the nations of the earth, for Christ's words certainly carry that idea. St. John tells us, "He came unto His own (Judah), and His own received Him not" (John i. 11), and He then turned to those "lost sheep of the House of Israel," including Benjamin, from among whom, with the exception of His betrayer, He selected His disciples. If, then, our Lord's teachings while on earth were directed mainly, if not exclusively, to the instruction of God's chosen people, it is not to be supposed that in designating Paul for the ministry He would have commissioned him to carry His message of salvation to the (Goiim) Gentiles, to the exclusion from His teachings of those to whom He declared Himself to be directly sent. Neither was this the case; for in directing Ananias to go to Paul, while in Damascus, and put his hand upon him that he might recover his sight, our Lord said of Paul, "He is a chosen vessel unto Me to bear My name before the Gentiles, and kings, and the children of Israel." It may be objected that Christ, in speaking of the children of Israel, here meant the Jews, and not the "lost sheep;" but as though to prove that the Jews were not referred to in this instance, no sooner had Paul recovered his sight than we read that he "confounded the Jews which dwelt in Damascus," and that "the Jews took counsel to kill him" (Acts ix. 22, 33). I think, moreover, we may get some light on our Lord's meaning, when speaking to Ananias from the prophet Micah, he says, "The remnant of Jacob shall be in the midst of many people as a dew from the Lord . . . and . . . among the Gentiles in the midst of many people, as a lion amongst the beasts of the forest" (Micah v. 7, 8). Isaiah also says, "It is a light thing that thou shouldest be My servant to raise up the Tribes of Jacob and to restore the preserved (desolation) of Israel. I will also give thee for a light to the Gentiles" (Isa. xlix. 6); and in the preceding verse the prophet says: "And now saith the Lord that formed me from the womb to be His servant to bring Jacob again to Him that Israel may be gathered to Him." It certainly appears that when instructing Ananias our Lord was following the words of the prophets, and that He purposed to employ Paul in bringing about that which the prophets foretold regarding Israel. Moreover, neither of these quotations from the prophets are applicable to the Jews, although they are strictly so as regards the "lost sheep of the House of Israel." It appears from this that Paul's mission was primarily to the lost sheep who at the time of our Lord's advent were scattered among the Gentiles.

St. Peter addressed his epistle general "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," and that these strangers were the "remnant of Jacob" spoken of by Micah is evident from Peter's subsequent allusion to them as "a chosen generation, a royal priesthood, an holy nation, a peculiar (purchased) people" (1 Pet. ii. 9), all being terms applied by Moses to the children of Israel (see Exod. xix. 5, 6; Deut. x. 15). It appears to me there cannot be a doubt that Peter recognised the existence of the Ten Tribes of Israel among the Gentiles of Asia Minor, and that Paul not only recognised them in Asia, but in Europe also. I arrive at this conclusion for the following reasons:—

In addressing the Romans, Paul uses language which, if addressed to Gentiles proper—that is, people of non-Hebrew descent—could have no meaning for them. He says, "Wherefore, my brethren, ye are become dead to the law by the body of Christ. . . . But now we are delivered from the law, that being dead wherein we were held" (Rom. vii. 4—6). Now there was but one law in which Paul was held, and that the Mosaic, and it was "to this law that by the body of Christ," he, and they whom he was addressing were "become dead." No Gentiles were under this law. The Romans were, as a nation, Gentiles; but there were evidently scattered among them "strangers" who were Hebrews by descent, and who were consequently under the Mosaical law, and it was to these strangers of Rome, who we know had established a Chur[illegible]

in the imperial city, to whom Paul addressed his epistle, and whom he subsequently visited.

In his epistle to the Corinthians Paul also alludes to the law of Moses, of which those he addressed could know nothing, had they not been Hebrews (1 Cor. vii. 39, xv. 56). In all his epistles, in fact, whether addressed to the Churches in Asia or in Europe, he speaks of the law of Moses as that with which they are one and all conversant, and of which, unless they were Hebrews, they could have no knowledge. It appears to me, then, undoubted, that Paul's epistles were chiefly, if not exclusively, addressed to the "remnant of Jacob," "the lost sheep of the House of Israel," "in the midst of many people," spoken of by our Lord, and by the prophets Isaiah and Micah.

PROFESSOR PIAZZI SMYTH ON THE PYRAMID INCH, PYRAMID YARD, AND PYRAMID MILE.

We find the following interesting letter published in the *Cleveland Leader*, Ohio, of October 13, 1881, and we think it would be to the advantage of our cause if we transferred the material portions of it to our columns. The letter addressed by Piazzi Smyth to Mr. C. Latimer, C.E., of Ohio, was read at a meeting of the Auxiliary Society of the International Institute for Preserving and Perfecting Weights and Measures, held in Ohio on October 12. The Professor's letter (extracts from which we quote) was to the following effect:—

Royal Terrace, Edinburgh, August 28, 1881.

My dear Mr. Latimer,—Here we are at home again, and I have before me once more your letter of June 1, also your paper in *Our Rest* for August, giving part second, but not the last, of your British Inch in Great Pyramid views.

We are living in almost breathless anxiety to know how the struggle between life and death is progressing with your greatly to be pitied and sympathised with, and most worthy and honourable President Garfield, and what convulsions of State and people may come on, should he die from his cruel, dastardly, and traitorously-inflicted wound.

You look forward, and may well do so, to the weights and measures question heading up to some great national struggle in the near future. It is certainly focussing up with remarkable plainness and simplicity, for what nation or people is there now to stand up for ancient hereditary measures, except Great Britain and America, the Teutonic nations of the continent being now as much marked by the mark of the Atheistic French metre as the Romanic? While, if you have had on your side of the Atlantic something very like a betrayal of the heirlooms of your country in the medical department of the navy, there is much of the same order of things in three-fourths of all the scientific—who are so generally rationalistic—societies and science journals of London, who seem rather to encourage than repress all their writers to use French and not British metrology.

There has, moreover, been recently an immense find in Egypt of tombic remains, which have filled the Egyptologists with joy and boasting exceedingly; for at Kevch, in Upper Egypt, they have discovered the coffins of mummified remains intact of pretty nearly a dozen kings, bearing such names as Thothmes I., Thothmes II., Ramesis III.—thorough-faced Pharaohs, Egyptian idolaters, all of them. And with them laid up in frankincense, *many thousand* of the little porcelain idols they worshipped and thought so much of, because invented and made by themselves.

On the other hand, however, I do think that the Great Pyramid as the pure, the Hebraic patriarchal, and truly Divinely-inspired protest against all that sort of thing, is ascending another step of importance, whether men will acknowledge it or not. This step is that which you yourself are also working for—namely, showing that the Divinely-inspired architect prophesied for these days, and for the standards of units of measure employed by the Anglo-Saxon peoples now, as well as recorded primeval religious history.

Whether you are going to succeed or not in proving that the British inch was a unit monumentalised in the Great Pyramid, I do not know. But I cannot refuse to notice as very remarkable that just at this time there are two workers in this country, starting independently of each other, and each bringing out some portion of the British system of long measure from the Great Pyramid by means of close attention to its measures, especially that taken by me seventeen years ago.

The first of these workers, Mr. Baxendell, astronomer, of Manchester, finds information respecting the diameters and distances of sun, moon, and earth (in a manner infinitely above the human knowledge of the Pyramid day), come forth when he deduces the results of this kind—namely, miles containing the same number of inches (63,360) as the British mile, but the inches, earth commensurable inches of the Great Pyramid.

The second of the workers, Mr. H. R. Shaw, apparently a commercial man, at 24, Ludgate-hill, London, finds a yard with the British number of 36 inches, but the inches, Pyramid inches; memorialised again and again and again; in conjunction, too, with the sacred cubit of 25 of the same inches. Wherefore he looks to the simultaneous employment by one people of both of these standards, and they a people approved of by the Lord, and who have existed from the time of Abraham to these times, and do exist. What people are they? Not the Jews—*i.e.*, the Jewish branch of the Israelites, for they are not approved of at present by the Lord; but all the Israelites (less the Jews), as now gathered chiefly into Britain and the United States.

The sacred cubit to be used for sacred purposes, for divine philosophy, and by educated men soaring "from nature up to nature's God;" but the yard of 36 inches, "the 3-foot rule," of three Pyramid feet, each of 12 Pyramid inches, he considers a Divinely-permitted secular standard for the working men toiling at their necessary and often grovelling, though most useful labours, through the working days of the week.

On the other hand, the French metre Mr. Shaw finds in the subterranean chamber of Great Pyramid, whose bottomless pit, floorless, or topsy-turvy condition of what should be its floor and firm foundation, he considers extremely similar to the present condition of French society.

Yours very truly,

Piazzi Smyth.

THE ARCHBISHOP OF CANTERBURY ON THE UNION OF EPHRAIM AND MANASSEH.

At a remarkable service held on the evening of Monday, Sept. 26 last, at the parish church of St. Martin's-in-the-Fields, the Archbishop of Canterbury delivered the following address to a large congregation, consisting mainly of Americans. His Grace said:—

And now, my brethren from the other side of the Atlantic, and all of us, what lessons have we to learn from this mourning which has brought us all together so remarkably this day? Families disunited are often said to be brought together by some common sorrow. Thank God, we are not disunited, but we may be brought better to understand and love each other by our union in this common sorrow. There are many bonds to keep us together. The same blood, the same tongue, the same literature, each of us enjoying the privilege which the literature of the one race gives to the other; science in each country lending its aid to develop the industry, the prosperity, and the happiness of both. We have learned to appreciate each other. We know here in England, my American friends, your boundless hospitality shown to ourselves or our sons who have visited you and who have received from you a welcome as of relations near in blood. But our union above all must be based upon our common Christianity. We know that the Lord God Almighty has committed to us a trust—beyond the trust He has given to any other nations of the world—to carry through the boundaries of the human race a civilisation founded upon Christianity. Let us learn that this union is the only true union to keep us really together in the dark ages that may be in store for the human race; that individual, family, social, or political life must all have its cement in the Gospel of Jesus Christ. Some may think that from this country there goes forth at times an uncertain sound as to religion, and that we have received uncertain sounds from over the Atlantic, but the heart of both nations, thank God, is still truly Christian, and in the ages that are before us may the Lord teach us both more distinctly to recognise the priceless value of the common guide which alone can safely lead both nations in the Gospel of our Lord and Saviour Jesus Christ.

Digitized by Google

THE ETHNOGRAPHICAL ARGUMENT.

BY THE EDITOR. PART I.

OUR opponents' contention in respect to the ethnic difficulty connected with our Identity is this: "That whereas the British are the most cosmopolitan nation in regard to their origin on the face of the earth—their component elements being heterogeneous to a degree—the Ten Tribes were homogeneous, of one family and kin, of the Shemitic, not of the Japhetic part of the human race, and as unlike the British as it possibly can be conceived." This, shortly stated, is the ethnographical difficulty, and its solution is supposed to present to those who maintain the Israelitish origin of the British races insuperable obstacles. We propose in these papers, which we hope to make short and interesting, to give our readers some facts and some arguments in reference to the point which shall help them in attempting a reply to our opponents in a department of the extensive controversy held to be somewhat intricate; to serve, at any rate, to indicate the direction in which investigation into the subject may best be made so as to throw light on our claims, and to show our antagonists that, after all, there is something to be said on the other side. For every individual who is willing to discuss the Identity on the grounds of the Scriptural evidence there are ten who will only discuss it from the ethnic, or historical point of view. How many of us are there capable of answering an opponent as to this branch of the question? How many have exact knowledge, so as to maintain their ground in controversy with the instructed ethnologist, by reference to "chapter and verse" of the great writers who have treated of the early history of the true ancestors of the British races? It shall be ours in the pages of the BANNER to give the general reader a few hints which it is hoped may be useful, and which may serve the cause we all love so well.

Who, then, were the ancestors of the British people as we know them now? Broadly stated, we may say they were derived from two great sources. (1) The Kelts. (2) The Teutonic races. We discard from consideration the Roman element. The Romans occupied the soil of Great Britain for about 400 years at the beginning of the Christian era; but they were only encamped on British soil, as we are to-day in India; and when, in the fifth century, the Roman legions were withdrawn amid "the groans of the Britons," it was found that the effect of the Roman occupation was small indeed. Some intermarriages, no doubt, there were, but on the mass the Roman occupation produced an influence which was *nil*. Israel's assimilating properties, doubtless, absorbed the little foreign blood left behind, and in a few generations the Roman had become British or Anglo-Saxon, leaving no trace behind. The two great ingredients, then, that went to build up this nation as we know it now were the Keltic and the Teutonic.

In the Keltic are included, (1) the ancient British, (2) the Picts, (3) the Scots, (4) the Khumri, (5) the Gael, (6) the Caledonians. Six in all.

In the Teutonic wave are embraced (1) the Saxons, (2) the Angles, (3) the Frisians, (4) the Jutes, (5) the Danes, (6) the Normans, or Northmen. Six again; twelve in all.

The British nation, then, as it exists to-day, owes its origin to the admixture of twelve distinct tribes of men, coming together and welded into one nationality in these "islands of the West" from many quarters. They were derived, as it must be admitted, from two distinct portions of the human family—the Kelts and the Teutons. We notice, in passing, that Israel's Tribes were Twelve, and that the Ten Lost Tribes, with an infusion of the "good-figs" Judah, too (Jer. xxiv.), were destined to be re-nationalised, like the dry bones, after coming together from all parts of the known earth (Ezek. xxxvii. 2, 7, 9, xi. 16, 17).

But what do we know about these twelve ingredients, or elements, which now constitute the modern British folk? We know—

1. That they were all Asiatics.

2. That they were all Asiatics from Central Asia, Media, Persia, Armenia, and—

3. That they entered Europe first at a date quite compatible with the hypothesis that the lost, outcast House of Joseph (outcast in the same regions), might have accompanied them as to parts of the tribes, whose destiny further was to be nomades, or wanderers (Hos. ix. 17).

How do we prove the first point, that both the Kelts and the Teutons were Asiatics? Let Sharon Turner inform us. At p. 13, vol i., book i., chap. 1 (Paris edition, 1840), he writes: "The great masses of the populations which have successively planted themselves in the British Islands, have sprung from the nomadic classes." (So far, Hos. ix. 17 shows that those wanderers might, as regards their character, have been Israelites). "The earliest of these that reached the Northern and Western confines of Europe, the Kimmerians and the Kelts, may be regarded as our first ancestors. From the German or Gothic nations who formed, with the Scythians, the second great flood of population into Europe, our Anglo-Saxon and Norman ancestors proceeded." These tribes, Kelts and Teutons both, came, says S. Turner, by the same route from the East. They crossed from Asia into Europe by the Bosphorus, and thence into the British Islands from Northern Europe, chiefly by the Cimbric Chersonesus, or modern Jutland.

But, secondly, how can we show that our British ancestors, being Asiatics, were Asiatics from Central Asia, or Media, where the Ten Tribes were cast away in B.C. 740—678? Nothing is easier. A reference again to Sharon Turner, book ii., chap. i. p. 57, tells us regarding the Scythian tribes, who came into Europe, bringing the Sacai, or Saxons, in their train, that "the first scenes of their civil existence, and of their progressive power were in Asia, to the East of the Araxes, acquiring besides the mountainous regions about Caucasus, the Palus Mœotis, with other regions near the Tanais." The argument, as we shall further unfold it, will show that wherever the Gothic or Teutonic Sacæ dwelt in Central Asia, there the Keltic Khumri must also have had their Asiatic habitations. We have thus the fact made clear that the British, as we see them to-day, are Asiatics, and Asiatics of Central Asia, too. It only remains to show that their irruption into Europe was at a date when the hypothesis that some of the various Tribes of Lost Israel might have accompanied them into the West was, chronologically, perfectly feasible. Israel was first carried captive into Assyria B.C. 740, and the captivity was complete by B.C. 678 (2 Kings xvii. 4; 1 Chron. v. 26; Isa. vii. 8). "About 700 B.C." is the date given by S. Turner for the settlement in the North-Eastern parts of Europe of the Kimmerians (with whom subsequently came the Khumri), and the entrance of the Khumri into Europe is supposed to have been between B.C. 650—630. These dates, it will be seen, are subsequent to the captivity of Israel into Media, and make it quite possible parties of the escaped Tribes might have joined the Kimmerians in their "wanderings" from Assyria and Media into Eastern, and finally, into Western Europe and the British "Islands o the West" (Isa. xxiv. 15).

(To be continued.)

PRAYER OF ISRAEL FOR HELP.

To be used in Private or in Family Prayer daily.

O LORD, hear; O Lord, forgive; O Lord, hearken and do; defer not for Thine own sake, O our God: for Thy people are called by Thy Name. Help us, O God of our salvation, for the glory of that Name; and deliver us, and purge us from our great national sins of drunkenness, dishonesty, impurity, and many others, for Thy great Name's sake. Wherefore should it be said by our enemies, Where is their God? Thy Name is a tower of defence; may we run into it and be safe. Jesus, Saviour, hear our prayer. Amen.

THE APPEARING OF THE GLORY OF THE SHEKINAH.

A FRIEND, who concurs in our view generally in respect to the meaning of the apostle in Titus ii. 12—14 (BANNER, page 460), remarks that it appears likely that only when Israel becomes "the righteous nation," and when the "Shekinah" is restored to her as a nation, she will prove her title nationally to be recognised as God's glory.

"Have you ever noticed," our friend remarks, "how very similar the passages are in Exodus, Chronicles, and Ezekiel, on the subject of the Shekinah glory? The following comparative statement leads me to believe the glory will be restored to Israel; and, in reference to this point, Isa. iv. 5, lx 7—19, and xxiv. 23 (margin), also Zech. ii. 5—11; Ezek. xlviii. 35; Joel iii. 17—21, should be consulted. In the face of Isa. xlvi. 13, I do not see how anyone can say Israel is not 'God's glory,' or, rather, that she will not be 'His glory' at last."

The statement our friend has prepared is this; pointing with remarkable emphasis to the view that, with "the glory," the Shekinah will return; nay, that the Shekinah resting on Israel is "the glory," and makes Israel "God's glory":—

THE TABERNACLE.	SOLOMON'S TEMPLE.	EZEKIEL'S TEMPLE.
"The glory of the Lord filled the tabernacle" (Exod. xl. 34).	"The glory of the Lord filled the house" (2 Chron. vii. 12).	"The glory of the Lord filled the house" (Ezek. xliii. 4, 5).
"And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (Exod. xl. 35).	"The cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord" (1 Kings viii. 10, 11; 2 Chron. v. 13, 14).	"Behold, the glory of the Lord filled the house of the Lord; and I fell upon my face" (Ezek. xliv. 4, xliii. 5).

In reference to our article above alluded to, we would desire to guard against possible misapprehension in reference to a sentence or two to be found on page 461, and again on page 475, where—writing of the Lord's redemption of British-Israel—there appears to be an apparent exclusion of Judah-Israel, as well as of Manasseh, from the benefits of such redemption.

This was not at all our meaning. British-Israel comprehends, in our definition, Israel of the British races, inclusive of the Anglo-Saxons of Manasseh. And, in regard to the House of Judah-Israel, we entertain no doubt at all that the redemption of Christ availed as much for them as for the House of Isaac. Redemption was, we believe, procured by the Lord by the sacrifice of Calvary, for the children of Israel in the mass—that is, for "Abraham and his seed for ever"—but the price paid, and the propitiation offered for non-Israelite Gentiles, procured not their redemption, for they could not be the subjects of it, not being God's people; but it effected and purchased for them their salvation, in which Israel also must participate, or they are lost, and utterly undone for ever.

BENJAMIN TO THE FORE.—PSALM LXXX.

BY L. P.

THAT the Psalmist deals with only Israel, in this his foreshadowing of the future, and does not include Judah, may be gathered from verse 1, where the Shepherd of Israel is spoken of as one who "leadest Joseph like a flock," which thus indirectly excludes Judah, the other great representative tribe.

Yet, it is very remarkable that in verse 2 there is a distinct mention of three of Israel's Tribes by name, thereby giving them prominence, as compared with all the others that are included in Israel's eleven. This alone, we consider, makes the Psalm impossible to be twisted into bearing a spiritual sense, such as our opponents love; for how can there be a spiritual Ephraim, Benjamin, and Manasseh, standing out with marked pre-eminence in the ranks of converted Christians?

That the Psalm refers to times far ahead of those when it was written, is proved, we think, by the selection made of three especial tribes, with the notable omission of Judah, which, at the period of this poem's composition, was not separated from the afterwards revolted tribes, and yet must have held a great and conspicuous position among his brethren, in accordance with Jacob's blessing (Gen. xlix. 8—12).

The mention of Benjamin is significant, in conjunction with Ephraim and Manasseh, for it proves that the prophet in his vision beheld the reunion of that tribe with his fellows of Israel after its long separation from them, and its adhesion to Judah, which continued, even after the return from Babylon (Ezra. x. 9).

It would seem as if it were intended that there should be no doubt left that Benjamin, at last breaking away from the bonds that tied him to Judah, in blindness followed the leadings of the Shepherd of Israel, and wandered forth in search of that resting-place, where his brethren had already gathered; and where, at length, we believe, he was joined to them, to await the time of full salvation from banishment and punishment of the whole House of Israel, and the glorious moment when they shall be quickened by the Spirit of God (verse 18).

That Manasseh should have been named separately will cause no surprise to any believer in Anglo-Israel Identity, seeing he was destined (Gen. xlviii. 19) to be a great people, standing distinct from his Ephraimic brethren; but that Benjamin should be thus distinguished, when Ephraim is the representative name of all the Ten Tribes is what we consider gives peculiar importance to verse 2 of this Psalm.

In verses 3, 7, and 19, the Lord God of hosts is implored to "turn us again," and "we shall be saved." We commend these words to our spiritualising opponents for their consideration, and explanation. Since, if God's people (verse 4) here mean those who are really converted Christians, of every nation, they *are* saved already; and they know it; if their faith is true, and if they were "turned again," it would only be back to their darkness and state of unconversion.

The cry of verse 19 should go up from our people continually, that we may become a righteous nation quickened into a holy national life, with God's commandments written on our hearts; and then in the sight of all the world we shall be saved from the banishment which now cuts us off from that Holy Land, which God gave to us, and every son and daughter of Israel will pray, wait, and watch for the appearing of our Lord Jesus Christ to take the kingdom unto Himself.

October, 1881.

PROGRESS IN BATH.

ON Friday, October 28, our friend, Mr. F. W. Phillips, of Birmingham, lectured at Bath, before a small but appreciative audience, on the subject of our Identity; and the following is the notice published by one of the local papers. A friend present writes to us that "the lecture was a capital one." The chairman, the Rev. S. F. Arrowsmith, of Bath, has, it appears, thrown himself into the movement; and, doubtless, the Association will now make progress. A young clergyman was present on the platform; and, after the lecture, spoke to the effect that it had given him great pleasure. The notice which appeared in the *Bath Chronicle* was as follows:—

"ANGLO-ISRAELISM.—In connection with the Bath Anglo-Israel Association a lecture was delivered in the Guildhall yesterday evening, entitled, 'The British Empire the Lost House of Israel,' by 'Lazarus.'—The chair was taken by the Rev. S. F. Arrowsmith, and there were also on the platform the Rev. Vincent Young, the Rev. H. Tarrant, Lieut.-Col. Keating, and Mr. Neale.—The Chairman, in introducing the lecturer, said they must draw a distinction, when thinking of the subject of the lecture, between the Two Tribes and the Ten Tribes. The latter were carried into captivity, and the theory was that they had journeyed Westward and settled in Europe, and from them the Anglo-Saxon race sprang. He certainly found

in the Bible that they were to be a nation, a powerful nation, and a leading nation, and they would see at once that England was all this. They were also to be a number of nations, and it would be seen that in our colonies this idea was met. Then, again, they were to have possession of the isles of the sea, and England had dominion over all the important islands of the world. Then, again, they were to be famous for lending money. All the countries of the world came to England to borrow money, and some of them did not pay it back again, as in the case of Turkey. These Tribes were also to be a monarchy and a Sabbath-keeping people, and England was both. Palestine was to belong to the Lost Tribes. To whom did Palestine now belong? It could not be said to belong to Turkey; by the late treaty of Lord Beaconsfield it practically belonged to us. This was a fact that was not sufficiently laid hold of.—The Lecturer said he wanted to show to them that after the Ten Tribes came out of captivity they became settlers in the West, and were known as the Anglo-Saxons. Dealing with the ancestry of the British nation, he pointed out that the Tribes did not remain in Media. Hosea said that they were to be wanderers among the nations. This did away with the theory that the Afghans were identical with them, as all history pointed them out as having always remained where they now are. The Cymri and the Celts were wanderers, and the Cymri were known in every country by that name. The Welsh still retained that name, which really meant Israel. At the time of the fall of the Roman Empire they heard of them wandering Westward, and all historians agreed in asserting that the tribes of Jutes, Goths, &c., that came to Britain, belonged to one race, who united against a common foe. The Normans were also of the same blood. It was said by some that if we were Israel we had forgotten the language. He begged to say that we had not forgotten it. The Welsh and the Saxon languages were Hebrew at the root, though the tongue was altered. Until very recently the learned men of Wales wrote in Hebrew. If we were the Tribes by history, so we were by prophecy. We were a 'great nation,' as was promised by the Lord, when He said, 'I will make thy name great.' England was all over the globe in power, and we came up to the standard of the prophecy, 'A nation and a company of nations shall be of thee.' After touching upon other points, the lecturer closed his address."

Review.

England the Remnant of Judah, and the Israel of Ephraim. A Hebrew Episode in British History. By the late Rev. F. R. A. Glover, M.A. Rivingtons, Waterloo-place, London. Second Edition.

We welcome the appearance of this long looked-for volume with a sad interest. The author died before his book saw the light in a second edition, and we are told in a note at the opening of the volume that the pages were "compiled during the author's last illness." The first edition, printed in 1861, was written when the author had but imperfect light on much since discovered, and which he himself now acknowledges in his second edition required correction. The original work, however, has been reprinted almost *verbatim*, but the new light which had reached the author before the second edition was published is added in the form of supplemental chapters. The work begins by the assertion that the author was prepared to prove that Cir. B.C. 582-583, there was set up at Tara, in Ireland, "a Hebrew system," and a throne and sceptre, by a Hebrew prophet, over a Hebrew people, destined to return in power to the East; also that from the East there was brought to the islands of the West by the prophet Jeremiah the stone "wonderful"—that from these islands were to go forth the rulers of the world, constituting an Empire universal under the sway of a sceptre destined to include all languages (but the Russian); such sceptre being Judah, and the body ruled Ephraim; the kingdom to be so held till He comes whose right it is, and then to be made over finally to Him (Ezek. xvii. 20—24, xxi. 25—27). Mr. Glover's first examination of these views had no reference to the two Scriptures quoted. They were the discoveries of his own genius, and promulgated before he knew how completely the Word of God, just quoted from Ezekiel, supported him in his announcement. The discovery went to show that the royal family of England was descended from King David, and that under her sceptre the two families of Judah and Ephraim were once more united and amalgamated. The problem set before us in God's Word, as shown by Mr. Glover, was to discover how the "over domination" promised to Judah in Gen. xlix. 8—12, could be made compatible with the promise of "universal domination" made to Joseph in Gen. xlix. 22—26. Our author's object in this book is to prove how it was finally, fully, and satisfactorily solved by the junction and incorporation of the two Powers, Judah and Joseph—the two families of Israel, in fact, under one head.

In his work, Mr. Glover first writes of "England's Position and Responsibilities," then of the two families, Judah and Ephraim; of England the remnant of Judah, of the prophet Jeremiah in Tara, of Innes Phail, the Isle of Destiny, of Lia Phail, the Stone of Destiny, of Tara, of the King's Daughters (the Irish Mystery), of the Heraldic Blazon, including the Lion Rampant of Scotland, of the Remnant of Judah, and the marks thereof, thus concluding the first part of his work referring to "The Signs of Judah" (pages 13—124).

Of special interest to Banner readers is Mr. Glover's second part, treating of "The Signs of Ephraim." He distinctly identifies England with Ephraim (pp. 125—127), and explains at p. 129 how England is of the Ten Tribes, thus cutting the Teutonic theory to pieces. In regard to America, his first views in 1861 were not those of his maturer judgment. He then thought Manasseh was to be discovered in Wales, but he adopted in his second edition the view that the Americans are the modern representatives of Manasseh, and are destined yet to come back and reunite with Ephraim of the Ten Tribes in the grand and yet future Return (pp. 136—154).

A portion of Mr. Glover's work which is deeply interesting is Part iii., pp. 166—170, treating of the two families. He here shows that the Royal Family of England being Judah, and the people in their corporeal reality Joseph, the two families are at last united, and, therefore, "Judah has ceased to desire to vex Ephraim," and Ephraim has ceased to envy Judah (p. 167). Then our author deals with the Coronation Service, the Coronation Scene, by Sir George Hayter (of which the volume contains a photographic copy), and the Coronation Stone again. Mr. Glover sums up what he has to say on the point with the impressive sentence that "there the principal figure (in the picture) is the imperishable line, seated on the imperishable throne, wielding the perpetual sceptre; and the standard of the race on the tabard of the herald in presence." The whole, including "the throne of Israel and the standard of Judah, is the manifestation of Judah."

The fourth and last part of the work consists of "A Hebrew Episode in British History," the chapter having been written in 1880, quite recently. The author discourses of "A Stone, a Woman, and a Flag"—the first being the Coronation Stone, the woman, Queen Victoria, of the line of David, and the flag that which waves over the battlements of Windsor Castle. The effect of this subject, as Mr. Glover treated it, upon four Jewish Rabbis, on the continent of Europe and in England respectively, is told us, and very wonderful the statements are. These our friends must read for themselves at p. 171, *et seq.* But we cannot refrain from quoting the fifteen theses, or questions, our late venerable coadjutor put to the learned Rabbis of Cologne, of Kreuznach, of Dusseldorf, and to the Chief Rabbi of Frankfort. They are as follows, being excellent titles for fifteen Identity articles or chapters, should any friend think it advisable to take them up, and prepare and publish a treatise thereupon:—

1. Where is the Perpetual Sceptre of Judah? (Gen. xlix. 10).
2. Where is the Indestructible Throne of David? (Jer. xxxiii. 17).
3. Where, Shiloh not having been manifested, floats the standard of the Tribe of Judah? (Gen. xlix. 10).
4. Where is the Pillar of Witness of Jacob? (Gen. xxviii. 18, 22).
5. Where the Favoured Remnant of Judah? (Jer. xv. 11).
6. Where is the Daughter of the Dispersed? (Zeph. iii. 10).
7. Where is the Offering she is to bring? (Isa. xi. 12; Zeph. iii. 10).
8. What is the Reserve which is to be pardoned? (Jer. l. 20).
9. Where is Ephraim, the multitude of nations? (Gen. xlviii. 19).
10. Where is Ephraim, with which Judah is to choose one head? (Isa. xi. 13; Hos. i. 10).
11. How are the two families to be united? (Jer. xxxiii. 24).
12. What is the Pure Language in which the Daughter of the Dispersed and the (Lord's) Offering which she is to bring, are to consent, with all people, to serve the Lord? (Zeph. iii. 9, 10).
13. Where are they to choose One Head? (Hos. i. 10).
14. What is, and where is the Place of the Day of Jezreel? (Hos. i. 10; Jer. xxxi. 27, 38).
15. What is the Israel of Blessing, which is to be a Third with Egypt and Assyria? (Isa. xix. 24, 25).

All these questions find their answers in the Rev. Mr. Glover's book; and we trust our readers will, one and all, before long, possess it; and be able, in our author's words, to give themselves and others the correct and proper answers. We are aware that Mr. Glover's style is very difficult, and unsuited to perfunctory, hasty readers; let our friends, however, patiently unravel his meaning, and they will find his volume a deep mine of Identity treasure—a book for constant reference, and one quite indispensable in the library of a studious, learned Anglo-Israelite.

GRAND CHRISTMAS PRESENT.
MUSIC IN THE HOUSE MAKES CHEERFUL HAPPY HOMES.
MUSIC! MUSIC!! MUSIC!!!
GOOD NEWS FOR THE MUSIC-LOVING READERS OF THE "BANNER OF ISRAEL."

Grand Presentation Melodeon.

PATENTED 1878.
FORTY THOUSAND TESTIMONIALS.

MESSRS. CAMPBELL AND CO.,
MUSICAL INSTRUMENT MAKERS,
103, TRONGATE, GLASGOW
(ESTABLISHED THIRTY YEARS),

have resolved, as the best means of introducing and making popular their newly improved Musical Instrument, "MELODEON," to present to the Readers of this Paper one of their beautiful Instruments at the bare cost of production. This fine toned Instrument has two full sets of reeds, giving it a combination organ and Celestial Tone, with a draw stop to change to either tone at pleasure. It has also a newly improved bell accompaniment, which is capable of producing the most charming effects, and a double leather bellows, strongly clasped at the corners; also centre clasps to prevent the bellows from twisting. The frame of the Instrument is also handsomely trumpeted and gold ornamented, and is, upon the whole, in many respects vastly superior to the best made Concertina or French Accordion, and so easily learned that anyone with no knowledge of music could, with an hour's practice, play upon it the most popular airs of the day. This fine-toned Instrument, from its portability and elegance, is specially adapted for the Parlour, the Coast, Yachting, and Excursion Parties. No home should be without one. Makes a charming present to old or young.

CUT THIS OUT AS IT MAY NOT BE RE-ISSUED.

"BANNER OF ISRAEL" PRESENTATION MELODEON COUPON.

MESSRS. CAMPBELL & CO.,
12s. 6d. MUSICAL INSTRUMENT MAKERS, 12s. 6d.
103, TRONGATE, GLASGOW,

Hereby bind themselves to redeem this Coupon on receipt of Post-Office Order for the sum of 12s. 6d., payable to Mr. John Campbell, Glasgow, and will send to any address in Great Britain or Ireland, one Combination Organ and Celestial-Toned Melodeon, as advertised in the BANNER OF ISRAEL, of NOV. 30, 1881. Not available after December 31, 1881.

IMPORTANT NOTICE.

This first-class Musical Instrument is not to be confounded with the worthless toys advertised under the following deceptive names — viz., "Bohemian Musical Box," "Tyrolese Musical Box," "Swiss Fairy Organs," &c. OUR MELODEON is a genuine Musical Instrument, and is honestly and correctly described in this advertisement; and anyone not satisfied on receipt of the Instrument can have their money at once returned on application.

CAUTION.

All Campbell's Genuine Patent Broad-Reed Melodeons have their Trade-mark, a "Boar's Head," on two silver plates, and also a silver plate with their Name and Address on the top of each Instrument, without which none are genuine. As we have no Branch Establishments or Agents anywhere in Great Britain, the readers of this paper should be careful to see that they are not imposed on by various designing parties, who have stolen part of our well known advertisement and applied the same to the sale of their worthless trash for the pupose of deception.

NO DECEPTION HERE.

TESTIMONIALS.

FROM MR. JOHN G. SHAW.

"20, Park-row, Leeds, Oct. 14, 1881.

"Messrs. Campbell & Co., Glasgow.

"Dear Sirs,—I have this day received the Melodeon for which I sent Coupon cut from the BANNER OF ISRAEL, and P.O.O. for 12s. 6d. It has exceeded my expectation and is equal in all respects to the advertisement. I shall have great pleasure in recommending it to my friends. Please send me per return of post your "Melodeon Melodist," 1s. 8d., and also No. 1 "Self-Instructor," 7d., for which I enclose postage stamps (2s. 3d.)

"I am, Sirs, yours very truly,
"JOHN GILDER SHAW.

"P.S.—I am the Author of 'Britain' (or Israel), 'God's Love for Israel,' and other pamphlets which have obtained acceptance by believers in our Identity with Israel. You can make what use you think proper of this letter."

The Editor of the London *Weekly Times* says:—

"The Melodeon.—No instrument invented of late can equal in power and sweetness the Melodeon. In external appearance it is a work of art; and in mechanism—for simplicity of handling, and for purity and variety of note—there is no instrument with which it can be compared. We are, therefore, not surprised to learn that Messrs. Campbell & Co., 103, Trongate, Glasgow, who first introduced this Instrument, have had an enormous sale, and continue to find all their resources taxed to supply the demand made upon them. This is the reward of honestly fulfilling the descriptions advertised of their beautiful Instrument. No lover of real music could find fault with the Melodeon."

N.B.—As the demand for this Instrument is expected to be very great, the early return of Coupons wil prevent undue delay in delivery, as the Coupons will be taken in rotation as they arrive. No Melodeon will be sent in any case without Coupon, unless our full retail price be sent—namely, 25s. All letters to be addressed to Messrs. Campbell & Co., Musical Instrument Makers, 103, Trongate, Glasgow.

NEW PAMPHLET BY DOUGLAS ONSLOW

Just published, price 6d., post free 7d.,

ISRAEL A REALITY,

AND

STILL FAVOURED OF GOD.

BEING

A Reply to the Pamphlet entitled, "The Ten Tribes: Where are they NOT? *and Where* ARE *They? By John Wilkinson."*

BY

DOUGLAS A. ONSLOW, A.K.C., &c.

London: Robert Banks, Racquet-court, Fleet-street
W. H. Guest, 20, Warwick-lane, Paternoster-row.

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.

A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 2s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

The Israel of God.—A Service of Song upon the Career and Destiny of God's Ancient People Israel. Words and Music. By C. W. E. Price 4d., by post 4½d

The New Old Story, with a Slight Introduction to a Marvellous Puzzle. By A E I. A Book specially written for Children. Price 6d., fancy paper cover cloth, gilt, 1s.; postage 1d. extra.

Where are the Ten Tribes? By WILLIAM GRFIG, of Montreal, Canada. Preface by Philo-Israel. Price 6d., by post 7d.

Is Not Queen Victoria the Royal Seed to King David's Throne, and are not her Subjects, the British People, the Ten Lost Tribes? By WILLIAM HOPTON, of Sutton Heath. Price 2d.; 12s. 6d. per 100.

New and Revised Edition, 8vo., 6s. 6d.

ENGLAND THE REMNANT OF JUDAH, AND THE ISRAEL OF EPHRAIM: The Two Families Under One Head. A Hebrew Episode in British History. By the Rev. F. R. A. GLOVER, M.A., late Chaplain to the Consulate at Cologne.
Rivingtons, Waterloo-place, Pall Mall, London.

THE GEOGRAPHY OF THE GATES
BY PHILO-ISRAEL.
In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL: How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.
London: Robert Banks, Racquet-court, Fleet-street.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines	0	1	0
Each additional line	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines	0	2	0
Each additional line	0	0	6
Births, Marriages, and Deaths—four lines	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two Copies (including Double Numbers)	0	12	4
Three " " " "	0	18	8
Four " " " "	1	6	2
Six " " " "	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.—President, VISCOUNT FOLKESTONE, M.P.—Offices, Palace Chambers, 9, Bridge-street, Westminster, S.W. (close to the Westminster station of the Metropolitan Railway).

ADDRESSES will (D.V.) be delivered as follows:
Thursday, December 8, at 4 p.m.,
REV. R. HILL.

Other Lectures will be given, particulars of which will be duly announced.

Members and friends are invited to attend and take part in discussions after the addresses.

JOHN S. ANDERSON, *Hon. Sec.*

To whom it may concern.

THE BRITISH NOT GENTILES. A Key to the Identity of the British Nation with the Lost Ten Tribes of Israel.
BY GEORGE BULLOCK.
Will be issued shortly in pamphlet form, price Threepence
Manchester: John Heywood, and all Booksellers.

Price 6d. Post Free, 7d.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr Conder's Papers on the Lost Tribes.
London: Robert Banks, Racquet-court, Fleet-street.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,
83, FINSBURY PAVEMENT, LONDON, E.C.

Now ready, price 3d., post free 4d.

THE ANGLO-ISRAEL ALMANACK AND DIARY
FOR 1882.

CONTENTS:

FRONTISPIECE: PORTRAIT OF E. W. BIRD, ESQ., (PHILO-ISRAEL).

General Information—
Eclipses in 1882. Common Notes for the Year. Beginnings of the Seasons. Quarter Days. Law Terms. University Terms. Bank Holidays. Receipts. Bills of Exchange, &c. Agreements. Appraisements. Conveyance, Mortgage. Apprentices' Indentures. Legacy and Succession Duty. Cheques and Warrants. Power of Attorney. Letters Patent for Inventions. Marriage Licensne. Income Tax. House Duty.

Articles—
Our Identity and Its Blessings. By Philo-Israel
Israel—The Church of God. By J. Gilder Shaw.
Foundation of the Prophets—Eph. ii. 20. By L. P.
The Modern Craze. By J. T. Gott.
Infidelity, and How to Meet It. By F. W. Phillips ("Lazarus").
Israel's Distinctive Divisions, as Given in the Bible By Douglas A. Onslow
Story of Israel's Redemption. By John Gilder Shaw.
Christmas, 1881. By Hecla.

Calendar and Diary for the Year, with Scripture References—
January: God's Names for Israel and Judah
February: Israel and Judah United Before the Captivity
March: Israel in Captivity (Gentilised)
April: Judah's History
May: Israel's Separate Blessings
June: Judah's Curses in Separation
July: Israel and Judah Together Again
August: The Great Earthquake Woe
September: Christ the Saviour of Israel and of the Gentiles
October: Christ the Blessing to the Gentiles...
November: Israel the Rulers of the World and their Inheritance
December: Christ the Redeemer of Israel and Judah

DIARY

General Information—
Postal Regulations
The Queen and the Royal Family
The Ministry, Public Officers, &c.
Members of the London School Board
&c., &c.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.
W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, NOV. 30, 1881. [*All rights reserved.*

"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. V. No. 258. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 7, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Afghan Policy of the Day	509
The Rev. W. Allworth's Lecture in Sydney, New South Wales	510
Postscript to "Notes of a Discussion." By the Rev. Denis Hanan, M.A.	511
A New Objection	512
The Ethnographical Argument. Part II. By the Editor	512
"We Have a Little Sister."—Song Sol. viii. 8. By D. W.	513
An American on British Sympathy, and Respecting the Ruling Race	514
The R.-v. George Mackey Joins in the Testimony of Lo-Ammi	515
Blind Evidence Again	515
The Rev. R. R. Kane, LL.B., on the British Empire	516
The English Language	516
Spiritual Good to a Man's Soul from Acceptance of the Identity	518
The Scriptures and the British Reformation	518
The Chronological and Geographical Tree of the British Nation. By A. C. Bell	519
Ammi and Lo-Ammi	519
Signs. Reviews—The Rev. Dr. Bell's Pamphlet	520
Correspondence: Israel's Alleged Mixture of Races. Psalm lxxii. 8, &c.	522
Israel's Scripture and Prayer Union	523
The Metropolitan Anglo-Israel Association	528
Progress at Bristol	533

THE AFGHAN POLICY OF THE DAY.

THE adversaries of what we call the Israelite Policy in the East declare their projects have succeeded, and the scientific frontier having been abandoned, the British have retired with success behind their natural frontiers, leaving Afghan territory to its own keeping. Candahar was given up by the British last, and the troops of Ayoob having occupied it in triumph for a time, gave place then to the victorious levies of Abdurrahman. The flight of Ayoob does not appear to have been stayed till he found refuge on Persian territory, and there he has, it is said, been interned as a prisoner of war. Herat thus has fallen to the Ameer, who now is ostensibly the only ruler in the whole of the kingdom Shere Ali owned before the war began, which ended in his downfall. "All's well that ends well," we are assured, and the Liberal Government poses as the author of a successful policy which has got Israel out of an awkward scrape, withdrawn our troops from an expensive possession, and leaves the turbulent Afghan to the fruits of his own warlike devices; shedding blood like water, rendering a fair country miserable to its own inhabitants, and useless as regards commerce to the two great Empires between which it is placed as a wedge, which none may pass and none may enter. Lord Beaconsfield's policy, though condemned and reversed, is, however, allowed to have had this merit in it, that it has taught a lesson to the Russian Empire which its Government will not easily forget. The *Times*, on October 14, 1881, wrote wisely on this point, and candidly admitted the good which the late Government had done. It said:—

> Russia is no longer in the field. Her diplomatic advances to the Court at Cabul were, in 1877, a real menace to India. The Afghan war has put an end for ever to these. It has shown the Afghans for how very little the influence of Russia counts, what slender credence is to be given to Russian promises, and how dangerous it may be to take Russian advice. If we are able to look now with comparative unconcern on the course of events in Afghanistan, it is because we know that whatever happens there is of much less consequence than it would have been if Russia had not been warned out of the way, and if the people she could once delude to their ruin had not received an effectual notice to place no trust in her for the future.

So far so good. But what is the state of things to-day? Is peace assured in Afghan territory? He must be a bold man who can assert that. What guarantees have we that the Ameer will be able to keep his turbulent subjects down, and reign in peace? We are told that it is of no consequence whether peace or war reigns in the Ameer's dominions, since we are independent of the Afghans, and strong enough to prevent them disturbing us. Is that true? Already we have had border raids which have not been avenged, and invite repetition. As to trade and commerce with Central Asia, that idea must be given up; for commerce on a large scale in a country where we have no influence, and refuse it when offered to us, is impossible. What Russia's intentions and operations on the other side of Afghan territory may be we cannot tell, nor shall we know till we see the effects in the invasion of India. Such events are not impossible, as we know, to our cost, when we treated the Sikhs in 1846, and again in 1848, in the same generous fashion we have the Afghans, and paid in blood and treasure a heavy price. We had to do at last what we should have done at first, and annexed the country to our Empire, which civilised, Christianised, and therefore tranquilised the native race, who from 1849 to this hour have been the most loyal of the Indian nations to the British Raj.

The surrender of Candahar, when that step was not called for by any pressing need save that which urged the new to reverse the policy of the late Government, was not only a blow at British commerce, but a plain failure in Christian duty to a semi-heathen race sorely needing the Gospel and ready to accept it. The restoration of the country to the protectorate of Great Britain is, of course, only a question of time, for the Gospel is needed for the Afghans, and they must have the offer of it, since Christ died also for them. There are but two races, which, being Christian, are geographically in a position to become the Lord's messengers in the matter. The Russians, being one, have not the true light themselves, and cannot be the agents of the great salvation. The only constituted ones are Israel, the British, and to them it must fall to tell the Afghans the good

news, as God is true. The message cannot be conveyed while the land is torn by violence and distracted by civil war. It must fall under the powerful influence of the Empress of India, and sooner or later, "being broken like a potter's vessel, and ruled with the iron rod, must learn to kiss the Son lest He be angry, and so they perish from the way" (Psa. ii. 8, 9). They must, too, consent to obey Israel, and serve her, since the penalty for disobedience is "to perish" as a nation, and to be "utterly wasted" as a people (Isa. lx. 12).

Viewed, then, by the light of the Identity, we say that the present Afghan policy, though it may be the right and the proper one for the moment, does not lead to the true, God-favoured, final, political termination of the complications we are witnessing. That of Lord Beaconsfield prepared the way for what is to come, and this, we may be sure, will be the incorporation of Afghan territory (at least, the Southern portion of it) into the Empire of Israel, since such incorporation will guarantee the permanence and prosperity of the land, its happiness, and its final affiliation to Christ (Ezek. xvii. 23). What we desire is the extension of the kingdom of the Lord and of His Christ (Rev. xi. 15), and we know that that will only be when the kingdoms of this world, one after the other, have become His to whom they belong, and who, in His operations for their benefit always employs the agency of Israel. Thus, just before His ascension He said, "All power is given unto Me in heaven and in earth. Go ye THEREFORE and teach all nations" (Matt. xxviii. 18, 19). The precept was addressed to Israelites; and theirs, and theirs only, as a race, has it been from the first, not only to be taught by the Lord His words, His statutes, and His judgments (Psa. cxlvii. 19, 20), but also, in consequence, "to blossom and bud, and to fill the face of the world with fruit" (Isa. xxvii. 6), and to teach those statutes to the whole human race.

THE REV. W. ALLWORTH'S LECTURE IN SYDNEY, NEW SOUTH WALES.

ON September 15, 1881, the Rev. W. Allworth, president of the Sydney Anglo-Israel Association, delivered a deeply interesting lecture, defending our Identity from the attacks of the Rev. Rabbi Davis, a Jew, as his name and title implies, who, on August 9, previously had lectured against it. The nature of the Rabbi's arguments and views may be gathered from Mr. Allworth's defence. All honour to the lecturer for standing up for the truth so successfully. All honour to him for bringing forward a new Identity in his allusion to Isa. lxi. 9, wherein, refuting those, who, like the Rabbi, publish the absurd and God-dishonouring dictum, that Israel and Judah became fused on their return from the Babylonian captivity, the rev. lecturer pointed out that Israel's "seed shall be known among the Gentiles, and their offspring among the people, that all that see them shall acknowledge them that they are the seed which the Lord hath blessed." Israel, therefore, Mr. Allworth proved, is to be discovered, not among, or mingled with, the Jews, but "among the Gentiles," and there seen to be the God-honoured race—*q. e. d.* We propose to quote the report of this excellent lecture, which we take from the Sydney *Daily Telegraph*, of September 24, 1881, that our readers may judge of it for themselves. It was as follows:—

"ANGLO-ISRAELISM: A REPLY TO THE REV. A. B. DAVIS.

"On Thursday evening, September 15, a lecture was delivered in the Temperance-hall, Pitt-street, by the Rev. W. Allworth, in reply to one by the Rev. Rabbi Davis, on the 9th ult., in refutation of Anglo-Israelism. A tolerably numerous and highly respectable and intelligent audience presented themselves.

"The chair was taken by Mr. J. F. Castle, and on the platform were his Honour Judge Cohen, Mr. W. Wright, Mr. H. C. Burnell, Mr. E. W. Rudder, and Mr. Percy Williams. In the body of the hall were Mr. W. Speer, the Rev. Mr. Davis, Mr. Montague Levey, and other members of the Jewish persuasion. After a brief introduction by the chairman, Mr. Allworth began by expressing his regret at having to occupy his present position, inasmuch as he had to oppose one for whom he felt so much respect. After speaking in high terms of the Rabbi as a gentleman possessing much literary ability, he said that, for a clear understanding of the subject he had to deal with, it would be necessary for him to give a brief digest of Israel's history up to the time of their captivity. This being done (special notice being taken of the separate career of the Ten-Tribed kingdom after their departure from the House of Judah), he came into more immediate conflict with the opinions of his opponent, the Rev. Rabbi, who had denied that the Ten Tribes of Israel were ever lost. After a humorous play upon an anecdote the Rabbi had related, he at once proceeded to show that the Ten Tribes had, for their sins, been exiled from their land—lost their name, lost their language, lost their religion—and must necessarily have become paganised among the heathen, with whom their lot had now been cast; their lost condition being proved by reference to many passages of Scripture, by the testimony of the Jews themselves, especially by Dr. Woolf, a Jewish clergyman, of the Church of England, who said that, after years of travel among many people in search of his lost brethren, he had failed to find them, and thought it probable that they would ultimately be found in the British people. Mr. Davis had said his theory was that they were mingled with their brethren of Judah, and that the numbers who came up from the Eastern lands to worship at the great feasts favoured the idea. This mode of accounting for them was next combated by the lecturer, who clearly showed from Scripture that they are to be a separate people. Jer. iii. 18, Isa. xi. 12, 13, and Ezek. xxxvii. 16, were confidently relied upon as proving his position. Further, their local and religious alienation from each other for over a thousand years to the time assigned for their reunion utterly shut out such a thought. The fact of large numbers attending the annual gatherings of the Jews was nothing to the purpose; for out of 200,000 who must have remained in Babylon at the time of their return under Ezra (increasing through a period of 600 years), would be far more than enough to answer the requirements of the Rabbi. Still more, taking into account that their separation from Judah was one of the greatest events in Hebrew history, we cannot account for the silence of history upon this point, but by assuring ourselves that such rejoining never took place at all (Isa. xi. 12). The discord referred to here between Judah and Ephraim is to continue till their restoration. The Rabbi was here challenged to show two distinct branches of the Jews of the present day who were thus at variance. During the Rabbi's lecture he very playfully drew from his pocket an Anglo-Israel leaflet, professing to show the descent of our Queen from Tephi, the daughter of Zedekiah, who, it is said, came over to Ireland with Jeremiah, and married an Irish prince, and as smilingly returned it to his pocket without remark, as if unworthy of further attention. Mr. Allworth said he could not pass it by so speedily; and said, though he would not build a theory upon either Irish or Talmudic tradition, he thought the pamphlet worthy of some attention, as it had found a place in the writings of the best Irish historians, and was not altogether out of harmony with Scripture. The value of it, if any, might be judged of by seeing what the Bible said about the continuance of David's throne. 2 Sam. vii. assures us the throne was given in perpetuity. It failed, as it respects Judah, in Zedekiah. It must be somewhere. It was, he observed, of no consequence whether the tradition be true or false; all who believe in the Scriptures know the promise is in course of fulfilment, though they may not see how. They may be sure that where the throne is found, there will be the people, and where the people are, there will be the throne. The ethnic portion of the

subject was next under consideration. The Rabbi denied there was any racial connection between the Sacas of the East and the Anglo-Saxon family. Mr. Allworth remarked that he did not think either he or Mr. Davis could decide on so intricate a subject, and therefore that more competent authority must be sought; and then proceeded to show from the writings of Sir H. Rawlinson, Sharon Turner, Pritchard, Thierry, the Nimroud Obelisk, and other sources of reliable information, that the chain of connection between the Tribes, shortly after their exile, and the inhabitants of Britain can be followed with almost unerring accuracy. To the Rabbi's assertion that the Jews who were in England in the early times of the Saxons knew nothing of a common brotherhood, his reply was that Israel was, according to prophecy, so divested of every Hebrew badge, that the fact stated was no matter for astonishment, and very pertinently asked, How should they know either anything about their own origin, or their relationship with Judah, after a lapse of 1,500 years? Israel, as he remarked, was to have her way hedged up for a specific purpose—that she should not find her paths. Her feast-days, her Sabbaths, and all her religious distinctions were to cease. Their ignorance of brotherhood were assured by these means. That the early Saxons should have no particular sympathy with the suffering Jews of that time should not be a matter of surprise to his opponent, for there was not much of the turtle dove exhibited by them, when they had undoubted knowledge of each other—that from the time Joseph was sold by his brethren until Judah cried, Get you far from the Lord; to us is the land given "in possession," as poor disinherited and God-forsaken Israel was carried into exile, what do we find but strife and animosity? Circumcision, or, rather, the want of it among the English, formed no objection to the British being Israel. The lecturer remarked that it was a hopeless task to discuss this subject with Mr. Davis, as each looked at it, from a different point of view; but he observed that, with Israel's fall, circumcision lapsed, being divorced, the covenant of her espousals could not follow her; but the Scriptures provided for her re-marriage in the wilderness, under a new covenant, in which circumcision can have no place. The teaching of the New Testament clearly shows us that the ceremonial law has no claim on the obedience of Christian believers. The early converts to Christianity among the Jews were not required to bring their children to circumcision. St. Paul tells us that Christ became the end of the law for righteousness to all that believe. The whole of the New Testament teaching is to the same effect. So that we may be without circumcision, and yet Israel (Rom. vii. 1—4). To the Rabbi's statement, that it was the purpose of the Anglo-Israelites to create a religious commotion in the world, a statement which he considered to be exceedingly ungenerous, he gave an unqualified denial; and observed that they simply interpret the Word of God as they find it; for which Anglo-Israelites were quite as well qualified as their opponents. As Israel was undoubtedly lost and unaccounted for, he thought for their finding, the Scriptures should be the guide. Here he took a brief view of their condition as prophetically described in their exile, and comparing it with ourselves, found the British to be the only counterpart upon the face of the globe. Two Scriptural statements he particularly rested his case upon. The promise of God to Abraham, that in him and his seed all the nations of the world were to be blessed—a promise largely fulfilled in our Lord, but not exhausted in Him. Israel was to "sow the earth with fruit," and many other passages showed what is to be their agency in blessing mankind. The Jews have not fulfilled this mission; they did nothing beyond the limits of their own race and nation. Jews of the present day follow the steps of their predecessors. God's Word is true! There must be a seed of Abraham doing it! Who but Anglo-Saxon England, and Anglo-Saxon America have been, or are doing it? Yes, and they alone will do it, till the earth be full of the knowledge of the Lord, as the waters cover the sea. The other Scripture he relied upon was found in Isaiah lxi. 9. This, he said, was in direct opposition to the statement of the Rabbi. When found, they are to be among the GENTILES, NOT THE JEWS. They are not to be known by their physiognomy, by their language, by Hebrew observances—not even by circumcision; but as the people whom the Lord hath blessed. This cannot be said of the Jew, who is persecuted to the present moment; nor of any of the Asiatic or European nations, save England, who is alone blessed with all the blessings of the Abrahamic covenant, therefore we must be Israel, not Gentiles, and Israel of the Ten Tribes, as we are not of the House of Judah. He then addressed a few kindly words to the Jewish part of his audience, urging them to carefully read their own Scriptures, and learn something about God's great purposes concerning their destiny, as revealed in His covenant with Abraham, and clearly pointed out by their own prophets.

The lecture, which lasted fully two hours, was listened to with marked attention, and if continual plaudits be any criterion of approbation, the sentiments expressed were in accord with fully nine-tenths of the audience.

POSTSCRIPT TO "NOTES OF A DISCUSSION."

BY THE REV. DENIS HANAN, M.A.

(*Concluded from page* 498.)

WITH reference to the last remark of "G" in the foregoing discussion, the following may be a not inappropriate foot-note. It is an extract from a letter in reply to the demand of another well-known opponent.

". . . You request me to state my opinion of a letter which appeared four months ago in the ———, a copy of which you have forwarded. I find in it the following paragraph: 'Let them (Anglo-Israelites) be thoroughly consistent, and make it in future an article of their faith—that all sea-captains who cross the Atlantic are of Ephraim whenever they leave Liverpool, but sons of Manasseh as soon as their ships are safely at anchor at New York. This would only involve a change of parentage twice a month.' Following the advice of the wise king, I answer by acknowledging the great importance of your argument; in fact, it is much to be wondered at that what you are pleased to call 'the craze' has survived for so many months. The original and logical argument is overwhelming. True, Anglo-Israelites do not base their contention on the question concerning Manasseh; it is, they say, only a side issue, or corollary to their problem; but any arguments are sufficient—and especially yours—which sweep the whole cause of contention away; for, when in Egypt, members of the Tribes doubtless passed from place to place in search of straw, they may have crossed the Nile, and changed their paternity daily; hence, no tribal distinctions could have existed. Or, granting that Moses recognised it; during the times of the judges and of the kings members of the half-Tribe of Manasseh, for instance, must have crossed the Jordan and passed through other Tribes to meet their brethren, and others through them—thus inextricably changing their paternity, *exactly as in the case of your sea-captains*. And if an imaginary tribal or national distinction survived to the captivity, no evidence capable of satisfying any but 'the crazed' could be produced of its survival; and, therefore, Ezekiel's prophecies of its future existence must be based upon error; thus this stupendous argument logically removes the tribal and even the national existence of the people in question, and buries them, the craze, the BANNER, and the Bible, in the inextricable confusion of a common grave. I congratulate you, sir! it has been left to you to frame an argument which supersedes all others. How simple, how convincing, is your victory!"

Digitized by Google

A NEW OBJECTION.

Our opponents must indeed be in desperate straits for arguments against our Identity when the following, derived from the book of Revelation (chap. xviii. 11 and 17—the volume of "signs"), is brought against us as a decisive reason to demonstrate the fatuity of our claim to represent the Lost Ten Tribes. The argument is, that the "city" represented as "burning" in that chapter is London, and the merchants and sailors *British* merchants and sailors, since the British are *par excellence* the chief merchants of the earth, and to their sailors is confided the supremacy of the sea. It is suggested that as this tremendous calamity certainly (?) happens to London and to our mercantile marine, we cannot be Israel obedient, but must be God's enemies, a Gentile, "disobedient" nation doomed to destruction.

Such is the opponent's latest shaft. How do we meet it? In the first place, we say the revelation of St. John is a book of "*sêmaia*," or "signs." For the most part, all through the visions, the objects seen are not really what they are called, but are types representing other material facts, objects, or races to which they answer. Thus, the locusts of chapter ix. were not real locusts, but an earthly power; the "horses" with "women's hair and lion's teeth," were not real creatures of that peculiar make, but representations of a certain race of men; so of "the horsemen" of ver. 16, and of the power of their tails, the serpent's heads, the lion-voiced angel of chapter x., the eaten book, the temple of God (of chapter xi.), its measurer, and the two witnesses; the cities of chapter xvi., "the sea" of chapter xxi., the two lambs of chapter v. and chapter xiii. respectively; all these, and our burning "city" of chapter xviii., are, from first to last, "signs," standing not for the things seen, but for other objects, and facts, and races of which they were each the fittest representations. It is, therefore, not at all certain that in chapter xviii. a real earthly city, such as London, was intended at all to be pictured; but rather a Church, a future and doomed Church, for which ecclesiastical establishment the figure of a city seems always to be adopted in the visions of St. John (comp. chap. xvi. 19, &c.). But, allowing in this case that the Babylon of St. John was intended to represent an actual earthly town or city of modern times, why does our opponent fix on London, and not Paris, as the doomed capital? Because, says our opponent, London is the biggest city in the world—a very Babylon for wickedness; because in her is centred all the merchandise of the world, and her destruction would cause the merchants and sailors thereof to lament, and weep, and wail (ver. 15); seeing that this city also "makes rich all that have ships in the sea by reason of her costliness" (ver. 19).

We meet this argument, of course, by maintaining that London is Israel's capital; and since Israel is blessed, her metropolis cannot be doomed to destruction. Putting this objection aside, however, we point out to our readers that regarding this burning city, this Babylon of Rev. xviii., God specially designates it as *not* belonging to Israel, but speaks of it as a city out of which "My people," or "Israel," is directed "to come," lest, like Noah and Lot, they should be involved in its ruin (ver. 4). It is an "earthly" Gentile city, then, and one "sitting" (before her ruin) "like a queen," and "living deliciously" (ver. 7), which is here described. London does not respond to these descriptions at all. She is not of the continental "earth;" she lives not for pleasure, but for business, and she lives sadly, as all men affirm. Her's is not the seat of pleasure and gaiety, *like Paris*; her's is not a Roman Catholic metropolis, given over to the idolatries of Rome, *like Paris*. In her is found no blood of the prophets and saints, and all that were slain upon "the earth," *like Paris* (ver. 24); and, finally, London does not deal in "the bodies (or slaves) and souls of men," *like Papist Paris*, which is half infidel, half Roman Catholic.

The mourning and wailing of the shipmasters and sailors does not identify them as British naval men, weeping for the destruction of their own metropolis, since the picture depicts them as "afar off," self-interested spectators, it is true, but not stirring hand or foot to extinguish the flames of the conflagration. Such would not be the behaviour of *British* sailors witnessing the burning of their own British capital. They would not be then "afar off," but close by, if they were viewing the destruction of London.

We believe this burning capital to be the Papacy's right hand, the literal antitype of the ancient Babylon, modern Paris, the bright, gay, pleasure-seeking, godless, infidel, licentious capital of the "earth," where the soil reeks with the blood of God's slain Huguenot saints, crying aloud even now to Heaven for vengeance, and which for costliness and extravagance is not exceeded by any capital in Europe. Her merchandise is carried chiefly by Israel's ships, her shipmasters, and her sailors; and those from the Thames "afar off" will probably view in the distance the tremendous effects of God's judgments on "the sinful city," which both Isaiah xiv. 23 and Rev. xviii. dooms to the most tremendous catastrophe and judgment with which any city has yet been overwhelmed since the world began. Verse 20 seems to us to be a reproof to Israel's mariners for their faithless sorrows over the enemy of God; and, speaking to *Israel* as the political "heaven" of the revelation, God bids her, and the holy apostles and Hebrew prophets of the Lord, to "rejoice," not weep and wail, over the awful overthrow, seeing God has thus avenged their blood upon the wicked, corrupted city. We find thus that London is not, and cannot be, represented in figure as the Babylon of the apocalypse, but that Paris most likely is. Rome certainly is not the capital in question, for her wealth is inconsiderable, her imports and exports are trifling compared to those of Paris, and the destruction by a catastrophe or cataclysm of the City of the Seven Hills would not cause any sorrow at all to British mariners by reason of their loss of their mercantile commerce with her. Our opponent, therefore, has not succeeded in his contention to the disparagement of our Identity, and we greatly joy and rejoice thereat.

THE ETHNOGRAPHICAL ARGUMENT.

By the Editor.

(*Continued from page* 505.)

PART II.

The component elements of the British folk, as we have them at present, being shown to be, without exception, Asiatics from Central Asia or Media, the question now occurs, How was Europe peopled? Also from the East. There were three great waves of population which, arriving from Asia, filled up the Europe of to-day.

First, there came the Kelts, and that in such numbers that they gave the name of Keltica to Europe.

2nd. They were followed by the Gothic or Scythian races, who, under the name of the Teutons, pushed the Kelts Westward, North-westward, and to the South, and settled down themselves in the central parts of Europe, from the Baltic, Southwards.

3rd. There followed the Sclave or Sarmatic peoples, who occupied the East of Europe, but never advanced Westward to disturb the Teutons or the Kelts to the West of their own locations.

The Kelts, represented by a powerful and numerous people called the Kimmerians, were known to be in Europe at the time of Homer—that is, about 800 years B.C. With them there followed a Keltic race, who first appeared in Europe about 650 B.C., named the Gimiri or Gomerim, on the Assyrian inscriptions, but who are known to history as the Cymry or Khumri. They are deemed by the ethnologists to be decidedly

a Japhetic people; and the learned give no heed to the idea that these nomades, named Khumri, may, after all, have been Semitic Israelites "wandering" with the Keltic Kimmerians towards their home in the far West (Hos. ix. 17; Isa. xxiv. 15). However that may be, what the Ethnic writers admit is, that these Keltic Gimeri, or Gomerim, passing into Europe by the Bosphorus, occupied the Crimea, to which they gave their name. Historians call the spot from them the "Kimmerian Chersonesus." From thence they travelled to Jutland, on the Baltic, and there gave their name again to the Peninsula, called henceforth the Cimbric Chersonesus. Thence, taking ship, they travelled due Westward, and landed in Britain, at the mouth of an estuary or river called henceforth after them the Khumri river, or the "Humber." To the whole country North of that river they gave their name of Cumbria. The Northern county was called after them North Khumbri Land, or Northumberland, the Western one Khumri, or Cumberland, and the Principality of Wales, which, in B.C. 200 or thereabouts, they occupied, they caused to be named Cambria; and their own name, as a people, is to this day their ancient Asiatic Median one, THE KHUMRI. The Khumri, then, of Wales to-day, are substantially the same people as the Cimbri of the Romans, the Cimmerioi of the Greeks, and the Kimmerians, Gimeri, or Gomerim, of the Assyrian inscriptions. The latter are dated 684 B.C., or 56 years after Israel were carried away captive to Media; and the Khumri of Wales bear to-day precisely the same name, letter for letter, as the Khumri of the Assyrian inscriptions, who, connected with Beth-Khumri, *or Samaria*, are admitted by all our scientists to be the outcast Ten Tribes of Israel.

From a note, at page 18, of Sharon Turner's, vol. i., book i., chap. i., it appears that "the Kimmerioi of the Greeks were the Kimbroi of the Greeks, and the Cimbri of the Latin writers. This, he says, was not only the opinion of Posidonius, whom Strabo quotes, but of the Greeks generally, and of Diodorus Siculus in particular." Plutarch follows to the same effect, and Rawlinson, Savile, and others concur. "This people, then," says Rawlinson, "has an antiquity of over 2,500 years, and has spread from the Steppes of the Ukraine to the mountains of Wales" (Herod. App., b. iv., essay i., § 1, 3).

Leaving this ancient race, thus shown to be the very foundation of the British folk, for a moment, let us pass on to the consideration of the next question, which relates to the Teutonic Anglo-Saxons, merely observing that the Khumri of Wales to-day have a pedigree which is traced back straight to Media, and that at a time when Israel was captive there; also that they bear a name which was Israel's, as recorded in many of the Assyrian inscriptions, dated 858 B.C. to 720. The Saxons were Scythians, or Goths (all Saxons, in fact, were Scyths, but not all Goths or Scyths were Saxons). The ancestors of the Saxons were the Saka or Sakai, of Assyria.

Regarding these, Sir Henry Rawlinson, in Herod. i. 196, iii. 150, iv. 170, says: "The ethnic name of Gimmeri (the equivalent of the Cimmerioi, or Gomerim, according to Professor Rawlinson) first occurs in the cuneiform records of the time of Darius Hystaspes, as the Semitic equivalent of the Aryan name of Saka (*Sakai*) . . . . . 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 Esharhaddon, about 684 B.C."

It turns out, then, that the Khumri, who early occupied Wales, were, after all, in their Asiatic homes, precisely and identically the connections of the very same people who afterwards, as Anglo-Saxons, came upon them in the fifth century A.D., and forced them to give up to them the sovereignty of the greater part of England. In Media the Gimiri were the Sakai, and the Sakai were the Gimiri, the latter being their Semitic name, the former that given them by their Aryan or Scythic neighbours. So it may be imagined that a thousand years hence, writers describing the metropolis of Great Britain, may speak of its inhabitants, some of the historians, as Londoners, others as Cockneys; and great will be the confusion, till some one shall discover that the Londoners were in fact the Cockneys, and the Cockneys were only the Londoners by another name; the same people being indifferently called by the two appellations, by those who wrote respectively their histories at the present time.

The Asiatic, or rather the Median origin of the Saxons is, testified by Sharon Turner, at page 57, vol. i., book ii., chap. i., of his "History of the Anglo-Saxons." He states there that "the first scenes of their civil existence, and of their progressive power were in Asia to the East of the Araxes."

It appears, then, as the result of all our inquiries up to the present point, that the ancestors of the British were all one family; that the Keltic Khumri (with their brethren the Picts, Scots, Gaels, and Caledonians) were kinsfolk and brethren of the Anglo-Saxons (and of their kith and kin the Frisians, Jutes, Danes, and Normans as well); that all were Asiatics originally together, and all occupied at one time the very spot where the Ten Tribes were cast out by their offended God; nay, that they were contemporaries of the banished House of Joseph, in the land of their affliction in Media.

(To be continued.)

"WE HAVE A LITTLE SISTER."—SONG SOL. VIII. 8.

By D. W.

HAVING been led to inquire into the meaning of the Song of Solomon viii. 5, I began to search, when a new light seemed to break in on me with regard to her to whom the first clause of this verse applied. I had always understood it as the universal Church of Christ. However, upon reading to verse 9, the question arose in my mind as to who "the little sister" was who "had no breasts;" for this seems to be the difference between her that cometh up from the wilderness and the little sister of verse 8. You will find the same question asked in chap. iii. 6; but then it refers to a man who is perfumed with myrrh. The same is said of the well-beloved (Christ), chap. i. 3. The lesson, then, that I learned was this:—The first question refers to Christ, the second to the fruit-bearing Churches. "The little sister" to the fruit borne, which belongs to the same family by adoption; or, to put it more plainly, Christ is He that cometh up out of the wilderness; the Israelitish Church, she that cometh up from the same, leaning on the strength of her beloved. *She hath breasts*, the emblem of motherhood. This, we know, was to be her position. She was "to blossom and bud and fill the face of the earth with fruit;" but the "little sister" who "had no breasts" seems to be the Gentile Church, or converted Gentiles, who are adopted into the same family as the Israelites, but have *not the power of production*. They are in the family; but cannot beget other children. As it was in "the wilderness" (Hosea ii. 14) that God was "to speak comfortably to His people," and (Ezek. xx. 35) it was in the wilderness that God was to plead with His people face to face, and purge them from rebels; so it was in the wilderness that the Church fled (Rev. xii. 6—14) to be nourished and fed.

These all point to one place. Now for the application. The Church fled to Britain from the Dragon. There she has been nourished and fed by God. God has pleaded with her there, and now we see her going forth from thence trusting in the strength of her Lord (the Beloved), to proclaim the praises of her spouse, the result of which is that the Gentiles are led to come into the same family as the Church herself: they are grafted in among the branches (Rom. xi. 17), and partake of the same food. But the great distinction between them is, the British keep the Word, and Britain spreads it abroad.

AN AMERICAN ON BRITISH SYMPATHY, AND RESPECTING THE RULING RACE.

THE Rev. J. M. Walden, D.D., LL.D., of the American Episcopal Church, was one of the Methodist ministers who attended the Convention held lately in Bristol. He preached at Trinity Wesleyan chapel, Redland, on Sunday, September 25, 1881, the sermon having special reference to the death of President Garfield. His text had an Identity bearing, and was taken from Psa. xcvii. 1, 2. He said, *inter alia*:—

One of the strongest things connected with the sad affliction with which his (the preacher's) country had been visited was the interest which other nations had taken in it, and especially the interest felt in it by the English people. There had been a peculiar interest among the English people in the great loss which had befallen the people of America, and the feeling of solicitude and sympathy manifested in England he attributed to the historic connection between the two nations. Of the five or six millions of foreign emigrants who had landed on the American shore, the number of emigrants who had come from England, were comprehended in a few hundred thousands, and yet in America they were as clearly marked an English people as they in England were. Their language was the same, their habits of thought substantially the same, their ideas of government, as far as its foundation principles were concerned, the same, and they were the same active and inventive people. He did not know why it was, but the Anglo-Saxon race seemed born to rule, and though comparatively few of that race were found in the stream of emigration to that country, yet they had controlled and shaped the development of that nation, notwithstanding the great influx into that country of the people of other nations, and that accounted for the interest and sympathy that were between the two countries. In America they were working out a great problem in government, in which the English people were interested. Not that that Government was any more free than was theirs in England, but they were interested in seeing what the Anglo-Saxon could achieve in a form of Government somewhat different to their own, and anything which tended to interrupt a solution of that problem, in which all nations were interested, was a matter of solicitude to them in England. The preacher went on to remark that though the ties between the two nations to which he had referred, and the commercial relationship which existed between them, might in some part explain the tender solicitude now being shown in this country, there were reasons more profound, and they were suggested by the providential government of God, to which their thoughts were directed in the text. Another reason was that they were the two great Protestant nations of the earth. Their Queen was a Christian Queen, their Government was a Christian Government in a much higher sense than they could apply the term to any other form of Government on the Continent which recognised a mere form of religion. It arose from the Christian thought evolved through the development of their institutions, and he might claim the same for his country. The fact that they were Christian nations, and the two great Protestant nations, linked them together in a peculiar way. In an eloquent strain he went on to point out that in all great political events, in all social and governmental changes, there was an invisible hand controlling affairs, and the Christian people of America recognised that hand in the sad affliction which had fallen upon them.

What the American Wesleyan minister could not explain, we are able, by the light of the Identity, to make clear to him. He did not know "why it was that the Anglo-Saxon race seemed born to rule." The reason is, the Anglo-Saxon race is Ten-Tribed, Lost Israel, God's "overcoming ones," to whom He has given power over the nations; a race which is destined yet to be the dominant nation in the earth as its heir (Rev. ii. 26, 27; Gen. xxxii. 28; Dan. vii. 27; Psa. cxlviii. 14; Rom. iv. 13). This race is, as our minister admits, the one which absorbs those Gentile masses that pour into the American body politic, and by mere power of racial ascendency (by God's providence), assimilates and transforms them all into Anglo-Saxons, too. Men taunt us with this question, and ask in triumph how the American nation can be Manasseh, when we know that continental emigrants in thousands and millions have for years past been pouring their multitudes into the land, and our own British folk, too, have in appreciable numbers gone over to swell their population? Our preacher, the Rev. J. M. Walden, tells us the reason why. The Anglo-Saxons, being born to rule, have controlled and shaped the development of that nation, and made all these foreigners into an English people, just as marked in nationality as are the inhabitants of these islands of the West. And let us note, this does not obtain among other races. British people living among the French, German, Italian, Spanish, do not naturalise, but remain distinct and separate still, while the Huguenot refugees of only 200 years ago are British now to every ethnic test. The German, Italian, Swede, and other foreign elements which have been mingled with the American Anglo-Saxons, on the other hand, are assimilated and transformed in the second or third generations, and cannot be now distinguished, as Mr. Walden says, from the English-speaking race which dominates.

It is true that the Protestant, or "witnessing" functions exercised by the British and American nations form a strong bond of union between them, since in truth, Ephraim and Manasseh being brethren, the sons of the House of Joseph, were God's witnesses, ordained to that very destiny and object by the Lord Himself, as proved by Isa. xliii. 7, 10, 12, 21. Blood is thicker than water, and, therefore, when a terrible domestic trial and affliction befell Manasseh lately in the death of their governmental head, General Garfield, the pang was felt by both the brothers, and a chord of sympathy was touched between the two, which God, probably, has caused to vibrate just now, to confirm our teaching in reference to the Identity, and to show the world that the time has come when these two separated nations, "the great one and a people," the other, greater than he, by reason of "the multitude," or "company" of ostensibly Gentile Japhetic nations whereof it is composed, must come back into federative union, and, uniting their strength, present a phalanx of power which must needs dominate the world (Dan. vii. 27; Rom. iv. 13). The Lord, we see, is working on all sides towards one goal, the Identity of His lost people, and yet our infatuated race will not credit the fact. Every sign promised is present, and is obtrusively manifest to all but the wilfully blind and deaf. Yet men decline to see and hear. The Christianity of our nation and its missionary zeal attest the fact that we are Israel. Yet men say this is an accident, the result of our possession of the Bible. America and its wondrous ethnic aspects certify our Identity. The world refuses to believe because the States have been built up by emigration from Europe, though the result is an English-speaking community, produced in New England as by a manifest miracle from God. Our multitudinous population and colonising functions bear witness to our Identity. But the clergy point to this as a curse rather than a blessing, and deny, in the face of facts and Scripture, that overflowing multitudes are a national advantage. The wondrous existence of the belief known as "our Identity," in this, our day, in the British Empire and America only, out of all the nations of the world, declares the fact that the re-discovery of Joseph is near at hand. But the brethren of Joseph stand by in doubt and unbelief, while the Gentile races round about heed little of the matter, and care nothing for those signs of the times which point with certainty to the close approach of the terrific woe which is soon to be their own undoing.

In the midst of all this conflict of opinions, our own duty is plain. It is to press the fact of our Identity upon our own people in the British Empire, and to urge them to accept their glorious birthright with thankful hearts, to go in earnest prayer to our gracious Father in the heavens, in Christ's name, to seek for those stupendous gifts which are our own blood-bought possessions; blessings which, once ours, will constitute us "the righteous nation," the messengers of mercy to our brethren of Judah, and the bearers of those glad tidings to the Gentile world which will be to them as "life from the dead." Israel, praise ye the Lord for your glorious, gracious birthright (Isa. lx. 21, xxvi. 2, xviii. 1, 7, lxvi. 19, 20; Zeph. iii. 10; Rom. xi. 15).

THE REV. GEO. MACKEY JOINS IN THE TESTIMONY OF "LO-AMMI."

THE Rev. Geo. Mackey delivered a lecture last year in Surrey-road Chapel, Norwich, in reply to Mr. D. A. Onslow's previous address on the Identity. Mr. Mackey took the opposition side, and strongly denounced the subject as the offspring of ignorance and folly. We propose to examine some of the grounds of his contention that the British are NOT Israel (Hosea. i. 10). Mr. Mackey objected to the Identity, because "it drew attention from the prophecy of the blessings which the English people enjoyed as Gentiles, and not as Jews." Can our readers imagine a divine undertaking to refute a belief of which he knows so little as to utter such a sentence as the above! We defy Mr. Mackey to prove from a single passage of God's Word that prophecy promises blessings to the British as Gentiles pure, and next that the Identity claims blessings for the British as JEWS!

Mr. Mackey ventures to affirm that Scripture fails to show that there was any separation between Judah and Israel! He affirms "that God's dealings had reference to the whole Twelve Tribes, and that the history of all was bound up together!" Is that the fact? Has Mr. Mackey's Bible no books of Kings and Chronicles? Are 1 Kings xi. and xii. totally omitted from it? Mr. Mackey joins the Rev. B. W. Savile and C. N. Lyne in the error that God's promises to the patriarchs regarding the Promised Land, were literally *fulfilled*, and did not apply to the British nation. We have proved often already in these pages that the land-promise was not fulfilled, nor even "half-filled," as the Rev. A. J. J. Cachemaille puts it. As to the promise not applying to the British nation, it *must*, if they be the remnant of Israel! The following was advanced by the opponent *inter alia* as strong points—namely—

When Moses was leading the Israelites from Egypt to the promised land he was commissioned by God to make certain stipulations to all the people—that if they kept His commandments He would make of them a great nation, and that if they disobeyed them, they would be cursed and scattered. As those blessings and curses were to fall on all the people conditionally, how could it be said that the blessings were now being poured out on Israel while Judah was resting, scattered, under the curses? In consequence of the sin of Solomon his kingdom was divided—Jeroboam reigned over Ten Tribes, who formed the kingdom of Israel, and Rehoboam over the other Two Tribes, who formed the kingdom of Judah. The Ten Tribes fell into gross idolatry, in which they continued for 300 years, at the end of which time Shalmaneser carried them off captives to Assyria. From this captivity it was asserted they never returned. In the reign of Nebuchadnezzar the people of Judah were carried captive into Babylon, and returned seventy years later to their own land, under a decree of Cyrus. Artaxerxes also gave the Israelites liberty to return, a fact that was lost sight of by the adherents of the Anglo-Israel theory.

In regard to the conditional character of the prophecies of Moses, does not our opponent see that if the conditions were performed, and the people, or any part of them, repented and obeyed, the blessings would be sure to be theirs? In Deut. xxx. 1—7 it can be seen that the very thing Mr. Mackey requires was predicted should happen; and accordingly the British-Israelite nation did repent, and nationally obeyed God in these islands at the time of the glorious Reformation in the sixteenth century, since which all the blessings of Abraham have been ours. Besides, does not Mr. Mackey know what God unconditionally promised to Israel in Hosea xi. 8, 9; Zech. x. 6; Ezek. xi. 16; Jer. iii. 12—15, &c.? If these promises are considered, it follows that the House of Israel was set apart for blessing, while Judah, for the special sin of the crucifixion, has had a long punishment to undergo in separation until the Lord cleanses them in their own land (Ezek. xxxvi. 22—28). Mr. Mackey's contention, it will be seen, is that Israel returned with Judah from the Babylonian captivity. We have never seen the proof that Artaxerxes permitted Israel to return with Judah, or, if he did, that Israel joined the Jews in such return. Ezra and Nehemiah deny it. Josephus denies it. Jerome denies it. The modern Jews utterly deny it. Scriptures in scores, such as Amos ix. 15, 2 Kings xvii. 23, Jer. xxxi. 1—14, iii. 18, prove it to be untrue; and, finally, Artaxerxes's invitation referred only to Judah, Jerusalem, and the people of Israel (Ezra vii. 13). These were the Jews, and not the then Lo-Ammi outcasted Ten Tribes. The latter had ceased then to be known as "the people of Israel." They were God's Lo-Ammi, not recognised as that race. "The adherents of the Anglo-Israel theory" have, therefore, not lost sight of this matter, as Mr. Mackey supposed.

Our opponent, during his lecture, asserted that Anglo-Israelism "did mischief," "and disbelieved in the conversion of the Jews," "and declared the apostles were not Jews." For our part, while we have the Rev. Marcus Bergmann before us, a believing Israelite, we cannot understand how we can be said to disbelieve in the conversion of the Jews. Let Mr. Mackey know that Philo-Israel is a treasurer of the Bristol and Clifton Jews' Society, and that he heartily believes in the possibility of the conversion of Jews. That the whole race of Judah will not be converted till the Lord comes, is a scriptural fact (Zech. xii. 10), but that is quite compatible with the true conversion of *many* sons of Judah to the Lord now. In regard to the apostles, we never doubted that, as Benjamites, they were Israelites attached to Judah for a time, and properly called "Jews," as St. Paul and St. Peter both were in New Testament days. What did Mr. Mackey mean, when he added the wonderful statement "that it was now said (by us Israelites) that it was impossible for an Israelite to be a Jew, or for a Jew to be an Israelite!" Was Mr. Mackey fit to lecture on the subject, when his ignorance of it was so crass? What we do say is this, and let Mr. Mackey ponder it, "ALL Jews are Israelites, but not all Israelites are Jews." This is true. What Mr. Mackey said, we believe, is not true. The end of the lecture is reported as follows, and we think we may leave the conclusion to the reader's own consideration, without comment of our own. "Mr. Mackey has no talent for controversy," was the chairman's verdict, and we quite agree with him. The report concluded thus:—"As one or two individuals in the audience began to question the lecturer, and a heated argument seemed likely to ensue, the chairman brusquely interposed with the remark, that 'Mackey had no talent for controversy,' and closed the proceedings with prayer."

BLIND EVIDENCE AGAIN.

WE take the following from the *Spectator*, quoted in the *Glasgow Weekly Citizen*, of October 1st, 1881. Let the reader note the testimony of the Gentiles to Israel's supremacy and separation from themselves. "She dwelleth alone" (Num. xxiii. 9). "No Englishman fails to believe he has a reversion in the Universe" (Rom. iv. 13). Israel's advance is always opposed; but we may add, her advance is always, sooner or later, made good, and "everything goes into *her* basket." Our quotation is as follows:—

"Everything, says the Portuguese, 'goes into the English basket.' The English, says the German, are an "interested" people. England, says the French, is "always in the way." England, murmur the Italians, will let no one have anything worth having. "I never met an Englishman," said a Dutch politician, "who did not think he had a reversion in the Universe." England is selfish, says all the world. And the effect of all that is, that English advance is never regarded with pleasure, that England never succeeds when she submits any question to arbitration, and that when she is compelled to advance, as she might be in Egypt, all Europe is either silently or actively opposed to her pretensions, or if any State supports them, it does so in hope of compensation."

THE REV. R. R. KANE, LL.B., ON THE BRITISH EMPIRE.

We find from the *Banbridge Chronicle*, of November 12, 1881, that the Rev. R. R. Kane, LL.B., the rector of Tullylish, Ireland, has been lecturing in the Town-hall, Banbridge, before a large and respectable audience (Wm. Smith, Esq., J.P., in the chair), on "United Irishmen; the Object and Aim of their Union."

Mr. Kane, after eloquently describing the condition of Ireland, past and present, asked in reference to those who demanded the separation of Ireland from England, and the rejection of the Queen's sovereignty over the emerald isle, WHY SHOULD WE SEPARATE? He then went on in the following terms, to speak of the British Empire:—

"The British Empire is the envy of the world. It is the focus of the world's enlightenment, liberty, and happiness! It has always been in the van of every movement for the enfranchisement of the slave, the protection of the oppressed, the uplifting of the miserable. What nation is there to-day viewing with so great calmness the waves of revolution that are surging at the base of every political system in the world, as the British Empire? Like an eagle seated on an immoveable headland, and looking down with dreamy tranquillity upon the waves and storms that rage on the troubled sea beneath, so the British Empire looks down upon the wild passions and desperate conspiracies with which other Empires and Republics are engaged in a life and death struggle! Emperors and Presidents fall before the plot of the conspirator and the bullet of the assassin, and life is rendered intolerable to their successors by the constant, and not unreasonable fear of a similar fate; while Queen Victoria, the monarch of a dominion on which the sun never sets, needs no other defence than the love of her subjects, and employs military about her person as a fitting pageant of sovereignty, not as a protection from the murderous fury of assassins! And this tranquillity and security, are not the only grand distinguishing features of the Empire of which we form a component part. Having solved for itself the problem of how to reign secure and tranquil, while the sea of human passion is raging beneath, it presents to the world a grand example of devotion to the arts of peace. Our fleets, displaying not the ensanguined flag of war, but the beneficient banner of commerce, cover all seas. Our schools, and universities, and congresses are investigating every subject a knowledge of which can contribute to the happiness and well-being of mankind. (Applause.) Sensible of the blessings of peace ourselves, our diplomatists are leading the way in promoting the settlement of vexed international questions, not by the savage method of the sword, but by the civilised method of deliberative international Parliaments—of which Berlin, coupled with the name of the immortal Beaconsfield, will ever stand forth an illustrious example! (Loud cheers.) And at home, the hospital, the school, the reformatory, the orphanage, all the institutions which look so carefully after the moral, social, educational, not to say religious, improvement of classes which in other countries are too often left uncared for and unthought of, all proclaim why a spirit of enlightenment distinguishes this great Empire; and this is the Empire from which, at the bidding of a few irresponsible adventurers, we are to separate, and thus leave behind us that heritage of glory, freedom, and prosperity, to which Irishmen have contributed so largely by their valour, their eloquence, and their wisdom, and in which Irishmen are free as generously to participate as Englishmen or Scotchmen. Let it go forth from every meeting of loyalists, that the men who agitate the country for such an object, are the worst enemies of our country, and that the peace progress, and happiness of Ireland demand that they shall be treated as being what in reality they are, assassins of the public welfare. The connection of Ireland with England has now lasted for 700 years at least. I see Chief Justice Whiteside was of opinion that Ireland and England were connected earlier than the reign of Henry II., but however that may be, there can be no doubt of a 700 years' connection; and I hope the time may come, when it will be seen to be, even by the wildest theorists, an impracticable dream to dissolve that connection; but at the same time, Irishmen, North and South, Protestant and Roman Catholic, might very well be invited, notwithstanding their many and serious differences, to unite, to increase the respect felt for the Irish name and character. (Hear, hear.)"

We may well ask, reading the above, whether the lecturer, the Rev. R. R. Kane, is an Anglo-Israelite? We believe not; but that, like so many other clever men, he is forced by the power of facts and truth to promulgate Identity evidence of a very decided kind, in spite of himself. Let us note the points he raises, which support our contention that the British are Israel of the Ten Tribes. He says:—

1. The British Empire is the envy of the world—the focus of its light, liberty, happiness, and the liberator of the slave. But these are all Israelite traits, as Gen. xxii. 18, xxviii. 14; Isa. lxi. 9; Isa. xxvii. 6, lviii. 6, teach us.

2. That her constitution is stable, while those of all other nations are the reverse. This is Israel's good portion, which God promised to David in 2 Sam. vii. 12—29.

3. That this Empire alone exists in security and peace—Israel's happy lot (Jer. xxx. 10).

4. That British ships cover all seas, which was Balaam's prophecy, and involves also Israel's possession of "the Gates" (Num. xxiv. 7; Gen. xxii. 17).

5. That British universities, and seats of learning enable this people to prosecute the study of all knowledge which can serve mankind. But this was to be Israel's function (Gen. xxviii. 14).

6. That the British Empire cannot be subdivided, which is the destiny foretold for Israel alone, in God's Word (Gen. xxxv. 11); and,

7. That on Queen Victoria's dominions the sun never sets, which is virtually the promise to "the saints," or children of Israel, "a people near to Jehovah" (Dan. vii. 22—27; Psa. cxlviii. 14; Rom. iv. 13).

These will suffice. Mr. Kane certainly is ready to embrace our Anglo-Israelite doctrines, and we hope he will soon do so, to his own great comfort and satisfaction. For this subject, and this alone, will give him the guarantee that the union he so strongly and eloquently desires, between his beloved Ireland and the glorious empire he so admires, will last for ever; that the separation some demented Irishmen want can only happen when God's sworn promises "to Jacob and his seed for ever" shall be broken.

To our "forefather" God declared, "A nation and a company of nations shall be of thee" (Gen. xxxv. 11); a federation and union of Anglo-Saxon and British races; but never do we find so much as even a hint in the blessed Book that Israel's Empire is to suffer disruption, diminution, or decay. It is ever to increase, till it includes the globe; but be dismembered—never! (2 Sam. vii. 12, 13).

THE ENGLISH LANGUAGE.

In the *Colonist*, published July 16, 1881, at George Town, Demerara, an article appeared, written by the Rev. H. V. P. Bronkhurst, a Wesleyan missionary to the Coolies in that possession of our country, which affords remarkable Identity evidence. Mr. Bronkhurst's object was to prove the identity of the aborigines of the Guyanas of South America and the East Indian (Madras) Cooly emigrants, whom he accompanied and teaches there. From certain affinities between the language of the aborigines there and the Tamil language, with which Mr.

Bronkhurst is familiar, he is quite ready to jump to the conclusion that the two races must have once been identical, and yet, strange to say, our reverend missionary is understood to deny the fact that the Ten Tribes can by any possibility be the modern British. He seems to forget that identity of language is no positive proof of anything, unless it be of *contact*, and that the few distant traces between the dialects of the Indians of the Guyanas, and the Sanscrit, and Dravidian tongues of India in respect to the words and roots mentioned, is no more proof of the identity of the races than the fact that 5,000 words of Hebrew origin are found in our modern British vernacular is evidence of our Israelitish origin. We propose, however, to make use of Mr. Bronkhurst's paper, because though he is, we understand, opposed to our Identity (from ignorance of the facts and literature connected with the subject), he gives admirable blind testimony (being a witness in spite of himself) that we verily are Israel. And this he shows us from the very point of view in which he is strongest—namely, *language*. On that subject he writes as follows:—

"6. 'The faculty of acquiring language is singularly developed in the Fuegian' (Indian tribes). 'Generally, the inhabitants of one country find great difficulty in mastering the pronunciation, and especially the intonation, of a foreign land; but a Fuegian can repeat almost any sentence after hearing it once, though of course he has not the slightest idea of its meaning.' An English sailor once found himself on shore, and assuming a menacing attitude, bawled out, 'You copper-coloured rascal, where is my tin pot?' The Fuegian, no wise disconcerted, assumed precisely the same attitude, and exclaimed in exactly the same manner, 'You copper-coloured rascal, where is my tin pot?' As it turned out, 'the copper-coloured rascal' had the pot tucked under his arm. (*Mr. J. G. Wood.*) This I consider, is one of the many instances of the adaptability and universality of the English language as the language of the nations of the world. All existing languages will be superseded by the English.

"7. Napoleon Bonaparte aimed at universal monarchy. He said he would give the nations of the earth ONE LANGUAGE (French), one coin, one code of laws, and make FRANCE the Capital or Emporium of the world. What he vainly desired has now become a literal fact as far as the ENGLISH LANGUAGE is concerned; and ENGLAND to-day, and not France, is looked upon as the Capital, Centre, Emporium of the world. There is scarcely a nation in the known world under the sun where a smattering of the English language is not known and heard, and a desire expressed for a better and more extensive knowledge of it. The language of more than three quarters of Christendom, and of the most active and the most reading people is emphatically the English. It is much more spoken in Africa and southern Asia than all the other European languages put together. Professor Decandole, in his recent work 'The History of Science,' states it as his decided conviction, that 'in sixty years hence the English language will by spoken by 860,000,000 of mankind, the German by 124,000,000, and the French by not more than 69,000,000.' In our own days we witness the German and French giving place to the English. German works are largely read by French speaking people in English translations published by Messrs. T. and T. Clark; Hodder and Stoughton, &c. The use, extent, and destiny of the English language, as the language of the future, have been fixed by the discovery of America and the movements of the population in both hemispheres. Both England and America are looked upon as two great lights and centres of the world; and the language spoken in both is to sway over the world. In the colony of British Guyana, and other parts of the British West Indian Islands, the languages and dialects of the African Continent spoken by the ancestors of the present Creole race have altogether passed into oblivion. The English is the adopted and native language of the present race of the West Indians. The very aboriginal inhabitants (the Indians) of the colony, I am given to understand, are always ready to adopt the English in preference to their many dialects, and can carry on a conversation with very great ease in that language. Thousands of our East Indian coolies also speak the language freely and readily. In a few years hence the East Indian languages now spoken in the West Indian colonies will be altogether superseded by the *only universal* language—THE ENGLISH.

"8. In Rangoon mission work has this marked character: to be acceptable, and therefore under Divine blessing, successful, it seems of the utmost importance to introduce the English language everywhere, in the schools, the services, &c. The English is greedily sought for and quickly learned by the Burmese, and it is therefore evident that if pupils are to be attracted to the schools where they shall be trained and confirmed in the truths of Christianity, English must be adopted as the most hopeful medium for imparting religious instruction. The same remarks forcibly apply to our East Indian coolies and their children in the colony and elsewhere. With the exception of the newly arrived coolies who are perfect strangers to the colony and the people, all the old ones and their children everywhere manifest the desire of becoming more perfectly acquainted with the English language. 'There is now an earnest cry from Calcutta for help in a new field, that of preaching the Gospel in English to educated Hindus. This work is assuming great significance, and Missionary Societies are now turning their attention to it, and are endeavouring to provide agents to meet the new wants.' The same earnest cry for the spread of the English language and English Christian influence is heard from other parts of the Indian Empire. It is a well known fact that in a little less than two or three years after their arrival in the colony the coolies—Indians and Chinese—pick up a smattering of the English language, and are able to carry on a conversation with the creoles of the colony. It is my firm conviction that in a few years hence all the Indian languages and dialects now spoken will give place to the English language—the ONE UNIVERSAL LANGUAGE of the world."

The reader will see how entirely Mr. Bronkhurst endorses the testimony with which so very many others have lately furnished us on the subject of the impending certainty that the English language will ere long be the vernacular or spoken language of the whole earth. He says, (1) All existing languages will be superseded by the English. (2) That in nearly all nations already a smattering of that tongue is known and used. (3) That even now three-fourths of Christendom speak it. (4) That in Africa and South Asia it is superseding to-day all other European tongues put together. (5) That in the West Indian colonies it will soon be the only universal language, and (6) that in India all languages and dialects there must give way to the one universal speech of the world—ENGLISH.

Now this being Mr. Bronkhurst's deliberate opinion as a missionary, and philologist, and native of India, and that also of many another thoughtful man besides, we would ask him and them this question: If English is to be the future vernacular of the world, how they can avoid the conclusion that the race will follow the language? and that where the English tongue goes there the British races will be sure to follow? The sequence is certain, and the nation thus spreading everywhere—"West, East, North, and South"—dominating everywhere, ruling "righteously" everywhere, and assimilating everywhere, can be none other than God's ancient people, the Lost Ten Tribes of Israel, the "righteous nation," professing Christianity, holding the Gates, possessing enormous wealth, naval supremacy, and military power, all which God's Word so grandly grants to them, and to them alone, as the blessed seed of Abraham His friend, in fulfilment of the oath and promises made to "our forefather and his seed for ever" (Isa. xxiv. 23, xxvi. 2, lx. 21, lxi. 9; Hosea i. 10; Gen. xxii. 17, xxviii. 14; Deut. viii. 18; Psa. lxxxix. 25; Isa. xli. 8—12; Luke i. 55).

Mr. Bronkhurst adds to his testimony of "Ammi" by declaring our country is to-day regarded as "the Capital, Centre, and Emporium of the world." What is this but a fulfilment of Isa. lx. 1—12, and Gen. xlviii. 16—19? He shows, finally, that in the matter of the propagation of the Gospel *universally*, the British are by the English language taking it everywhere, thus literally fulfilling God's promise to Israel, that she "shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6), being in truth a blessing "to all the nations," "to all the kindreds," and "to all the families of the earth" (Gen. xviii. 18, xxii. 18, xxviii. 14; Acts iii. 25). The grand conclusion from all these premises is that the British nation is Israel of the Lost Ten Tribes—*q.e.d.*

SPIRITUAL GOOD TO A MAN'S SOUL FROM ACCEPTANCE OF THE IDENTITY.

We have just received the testimony of a zealous Israelite, at Mansfield, who tells us what Identity knowledge has done for him. He blesses God for the Banner, which has led him to study the Scriptures as he never did before. This little paper, he tells us, "has given him an appetite for the Word of God, which is more and more dear to him. Before the light reached him, the Scriptures were mysteries to him. Even now he finds difficulties, as all must do; but he thanks God for the light he has already received. He desires to preach the great truths of the Identity, and is accustomed to teach it in the Sunday-school. Once he spoke to 800 persons publicly on the subject," and would do more, were it not for the opposition of the ministers of religion, who will not "see." Ten months ago his native town was ignorant of Identity teaching; but now, he says he knows several who read the Banner regularly. These copies, he declares, are read by many more than the first purchasers of each. Our friend concludes an interesting letter by telling us that his supplies of Banner are quite exhausted by the process of distribution, and as he requires more literature to enable him to carry on the work, he has forwarded us a guinea, with the request that we would send him this year's back numbers, and dispose of the balance to any purpose we might think best. We have accordingly sent him for the money a good parcel of Identity pamphlets, including the Rev. Bourchier Wrey Savile's "Are we Israelites?" and 20 copies of Captain Keighly's two last admirable lectures, besides several others, including a copy of "The Gates."

We are glad to know that Mr. Savile's excellent pamphlet will soon be sold out, when we hope to issue a second edition.

From Scotland we continue to receive good reports of progress from our friends there.

An observation which comes to us from Stirling is too important to be passed over. Our indefatigable friend there, who is always contending for the truth, in one of his disputations with an inquirer, got from him the admission, "that spiritual religion was not injured in the least by Identity." "I think," adds our friend, "we should always try to secure admissions of that fact, to clear the way." We believe many are deterred from looking into our subject by the fear that, in some way or other, it interferes with affiance and trust in Christ, and that Anglo-Israelites put the nation in the place of the Redeemer, and give the glory of the latter to the former.

A case in point has just occurred in Cheltenham, where the Rev. C. R. N. Lyne has published in the *Evening Telegram*, of that city, a public denunciation of Philo-Israel and the Banner, because of our article on "The Appearing of the Glory," on page 460, No. 253. "He calls on all Christian readers, whether believers in the Identity, or not, to make their voices heard in solemn protest against this blasphemy; and to reflect whether any theory can be right, which, in order to prop it up, finds it necessary to rob the glorious Son of the Most High God of His great glory, and give it to the apostate 'outcast' Ten Tribes of Israel."

Here, of course, we have much virtuous indignation exhibited against the long-enduring Philo-Israel and his Banner; but Mr. Lyne forgets to tell his Cheltenham readers that God Himself calls Israel "His glory" (Isa. xlvi. 13). That Christ Himself says, "He has given the glory the Father gave to Him to His people" (John xvii. 22); that the Bride of Christ is to have this glory (Rev. xxi. 11); that Israel is, by the testimony of Isa. lx. 1, 2, to be so favoured, that "the glory of God" is to be seen on her; that the people of Israel are always represented in God's Word as "formed" and "created" for God's glory, and to show forth His praise (Isa. xliii. 7—21). The fact is, God's glory is reflected by this nation, British-Israel, and by every true Israelite who has accepted Christ as his own precious Saviour. Anglo-Israelism, therefore, so far from interfering with spiritual religion, shows its need; for it brings the nation and each individual of it, in the very spirit of prayer and praise, face to face with the great Redeemer; it points to Him, and tells all men He is Israel's Prophet, Priest, and King; that He is His people's Shepherd, Husband, Friend; their Father, Brother, Daysman; their Redeemer, Saviour, and Almighty, glorious Deliverer. Recognising these relationships, and ever pointing to them as the chief and salient tenets of our Identity, we believe that our teaching of necessity brings souls to Jesus, as the Father would have us do (John vi. 45).

We have published many proofs of this, and the instance we have placed at the beginning of this paper, merely adds to the long list of those who, by the grace of God, have been led by the Identity to see their need, as lost sinners, of Jesus, and, coming to the Son through the teaching of the Spirit of the Father, are saved by the blood of Calvary. Let Israel, therefore, because of "the glory," praise the Lord for His unmerited mercy and goodness, to the "seed of Abraham for ever."

THE SCRIPTURES AND THE BRITISH REFORMATION.

At the Newcastle Church Congress, just held, the *Times* reports that "the Rev. Professor Wace observed that a most important factor in the English Reformation was the writings of Luther, which were published between the years 1517 and 1520. The main principle laid down by Luther, was an appeal to the authority of the Holy Scriptures against the authority of the Pope. No reformed Church, and no Church but our own had made the Scriptures, so to speak, the birthright of the people. (Cheers.) By what he would venture to call one of the greatest pieces of statesmanship ever performed in the history of the world, the Word of God had been stamped on the minds of successive generations of Englishmen, by its constant use in the public services of the Church. (Cheers)."

How came it that no reformed Church, and no Church but our own (the British), made the Scriptures the people's birthright? Psalm cxlvii. 19, 20, explains the puzzle: "He sheweth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation: and as for His judgments, they have not known them." This alone is conclusive evidence of our Identity; and the case being unique, we know that no other nation but the British races can, or could be, "Lost Israel;" because God's Word is our people's birthright, and God has stamped it on our minds.

Notice.—Mr. F. W. Phillips having left for Natal, requests that letters for the Birmingham Anglo-Israel Library may be addressed to Miss Pope, Myrtle-villa, Wilton-road, Grosvenor-road, Wandsworth, Birmingham. Donations of Books to Mr. Handley, 20, Paradise-street, Birmingham.

THE CHRONOLOGICAL AND GEOGRAPHICAL TREE OF THE BRITISH NATION.

By A. C. Bell.

Notice by Professor Piazzi Smyth, Astronomer-Royal for Scotland.

Whatever may be the superior power of words and numbers in original and difficult investigations, there are certain stages in the progress of discovery where graphic form and coloured distinctions may be introduced most happily to present in an instant to the faithful eye a summary of what has been achieved so far. These latter aids have just been very successfully employed by Mr. A. C. Bell (himself no mean artist), in setting forth in the shape of a genealogical tree, the growth of the British Empire from a primeval origin *under another name*, and in primeval years, so very far back that the Bible is there our sole book of safe reference and real instruction; and what a lesson, thus contemplated, the plate has to unfold! Surely never was there before so grand a tree-stem discovered, and so steady and continued an increase of vigorous boughs and fertile leaves through the ages, up to and including these last days. A due regard of such surpassing results, and an earnest comparing of the end with the beginning, ought to show the British nation how completely they are in the hands of God; by His free mercy too, for their good, and not for evil or for accident; so that what should hinder them now from falling down in universal worship before Him, and acknowledging that it is He alone who has made them, and not for themselves; and may they exist henceforward solely for His glory, becoming once again, visibly to the world, a righteous nation, His peculiar people, and destined to fill a noble part in working out the great mystery of God—*viz.*, His purpose in placing men upon earth, and His mode of saving them.

Piazzi Smyth,
Astronomer-Royal for Scotland.

15, Royal-terrace, Edinburgh, November 15, 1881.

Note by the Editor.—We heartily approve of the Tree as coloured, and consider the approbation expressed by Piazzi Smyth and the Rev. C. W. Hickson well merited. We hope our readers notice how God added to the glorious olive tree after A.D. 1800; and just recently we see the additions to the Empire in the shape of new leaves are important. Borneo gives 20,000 square miles to the Stone or Tree Kingdom; and this is not all. Signs are not wanting that the Transvaal and Egypt must fall in soon, and then Mr. Bell must think of adding to the height of his tree.—Ed.

AMMI AND LO-AMMI.

The opponent whose views we combated in our issue, No. 246, p. 388, of September 14, 1881, has returned gallantly to the charge. His present allegations deserve, and will receive consideration at our hands. He repeats, of course, his pessimist views of our nation's moral condition. He calls us "excessively vile." Drunkards ourselves, we have caused the ruin, by drink, of many of the heathen in India, and of the heathen in Madagascar; the destruction, too, by opium, of the Chinese is our nation's work, as a missionary of 23 years' residence in China, has (it appears) been lately declaring in public meetings in this land. Christianity is, this apostle to the Chinese reports, deemed "a vile thing" by the people of the Celestial Empire, and "no wonder," adds our opponent. "The American and English Governments are responsible for the infinite woe and misery which their Anglo-Saxon liquor-makers and vendors have wrought with their fire-water in every accessible portion of the globe where they trade."

To the whole of the above, we feel inclined, for argument's sake, to say, "Granted! But what then?" "What then!" cries our opponent, "why, then, we British cannot be 'Israel obedient.'" Even to this we may answer, "Granted, we are not yet 'Israel obedient,' but what even *then?* May we not be Israel of the Ten Tribes yet *in disobedience?*" Let us hear our opponent's answer to this. "Of course I know," he says, "that in pure mercy, and to fulfil His promises to Abraham, God will restore the whole House of Israel, will grant them true repentance, and will cleanse them from all their idols and abominations. But they are at present Lo-Ammi. Anglo-Saxon depravity is not indeed a proof that they are not the Ten Tribes of Israel, nor does it follow that because the sins of the whole House of Israel are to be forgiven when the return to Palestine takes place, that the sins of the Anglo-Saxon people are to be similarly (whether they choose it or not) forgiven."

It is admitted, then, from our opponent's statement, as above recorded, that the Anglo-Saxon people, wicked as they are, may possibly be, after all, the Ten Tribes of Israel. We must hold our opponent to that. It is quite possible that they are God's chosen yet outcast Lo-Ammi people. We may for the moment even admit that they are not Israel "obedient" yet. They may be (let us say) Israel still disobedient. We show that they possess at this moment every one of the special blessings God gave, *without condition*, "to Abraham and his seed for ever," and we conclude the question of Identity by declaring, that since God's oath is true, and God cannot change or swerve from His promises and oath, we must be, therefore, Ten-Tribed Israel or Ephraim, because—

1. We are the specially-favoured nation.
2. The specially multitudinous nation.
3. The nation holding her enemies' Gates, and—
4. The nation which carries the Gospel and Christ's saving love to all the nations, all the families, and to all the kindreds of the earth (Gen. xxii. 17, 18, xviii. 18, xxviii. 14; Acts iii. 25).

Let the opponent break down this argument. We invite him in all earnestness to grapple with it. He cannot deny we have just those four particular blessings, or that just those four were granted without a word of condition, on oath, by the God who cannot lie, to Abraham and his seed for ever, without abeyance or any other reservation of any kind or sort. What is the infallible conclusion? Surely that we British are indeed the Lost Ten Tribes, since the ostensible Hebrews, the sons of Judah, have not even one of these proofs to show that they are the favoured branch of the chosen race, and since the other House, that of Ephraim, is lost, but destined to be re-discovered by the possession of these very signs upon them.

Our opponent strenuously denies we are "Israel obedient," and that especially because of our great wickedness. But as we have established that we are the Lost Tribes, and our adversary admits that Anglo-Saxon depravity is not a proof that we are *not* Lost Israel, we ask him what he says to the fact that we, as wicked Israel, do in fact possess and enjoy to-day, all those gifts that God, who knows the hearts and can discern if Israel be obedient or not, has in His most holy Word tied up to "Israel obedient," and to them alone? We must be, we presume, nationally, therefore, in the condition He describes as obedient. We declare, and our opponent cannot deny it, that our nation possesses at this time the following God-bestowed blessings, and these are all promised to Israel only, on condition, moreover, of their obedience. They are (1) the power to lend to many Gentile nations. (2) The privilege that from such Gentiles they shall never borrow (Deut. xv. 6). (3) That they shall reign over many Gentile nations. (4) But that no Gentile nations shall ever reign over them. We have besides, as a nation, in actual enjoyment at this present hour, the twenty-four distinct gifts and benisons God promised to "Israel obedient" in Deut. xxviii. 1—14, being thus twenty-eight clear and special blessings, each grand and unique of its kind, tied up to Israel, and to her only when *obedient*. God can be trusted, we suppose, to bestow His promised gifts on His people, only if the con-

ditions of the grant be observed? The possession by Israel of these promises proves her possession, too, of the qualification, since our God cannot err? If, then, our opponent still denies that we are Israel of the Ten Tribes, now obedient, because of our vileness and abominable wickedness, but avers we are mere Gentile sinners, we charge him with believing that God has erroneously gifted a wicked non-Israelite nation with what He solemnly tied up by promise only to "Israel obedient." If he will not admit this charge, then we tell him that he must be in error as to the meaning he attaches to the term "Israel obedient," since God, who knows best, has, in spite of British enormities, accepted them as "obedient Israel," and given them exclusively all those eight-and-twenty blessings, according to His written promise and guarantee, which He reserved in his Holy Word for His people when, and only when He could reckon them as "obedient" in the sense He puts on the word. What is that sense? Not what our opponent believes, we may be sure, because in all our vileness and abominable national sins God has counted us, nationally, Israel "obedient." How then? As nationally recognising and believing in the obedience of Jesus Christ, our Head, our Husband, our King and Priest, whose obedience, by our Reformation we nationally had imputed to us, since we have from and after A.D. 1558 outwardly and nationally accepted Him as our sole Redeemer and Advocate with the Father.

Our opponent says that we have, as Gentiles, now been "grafted in" (he does not say into what stem), and have become God's "Ammi," while Ten-Tribed Israel, for their sins, have become, and are still, His "Lo-Ammi." He admits we deserve for our sins to be, and shall yet be, cast out again (out of what he fails to state), but acknowledges that Israel (at present Lo-Ammi) will be forgiven and restored. For most of these wild statements Scripture affords no foundation. Hosea i. 9 speaks of Israel of the Ten-Tribed House as the Lo-Ammi, "not My people," and declares that those same Israelites, "Lo-Ammi," shall yet, not only be known as "the sons of the living God," or Christian nation, but as the "Ammi" and "Ruhamah" of the olden time, when their name was Ephraim-Israel, God's first-born sons (Hosea i. 9—11, ii. 1, 21—23; Jer. xxxi. 9).

In regard to our opponent's general contention, that a nation as wicked as the British are, cannot *ipso facto* be "Israel obedient," we are told by several of our opponents that the Tribes in the time of Moses and the Kings realised all God's promises we now arrogate to ourselves. Let all men judge then whether in those days the Tribes of Israel were, or were not, a "wicked, headstrong, disobedient, idolatrous race," worse than the British, by far, drunken and stiff-necked, as the Scriptures amply testify. Our opponent, in short, ignores facts, and refuses to see the grounds on which God accepts both sinful men and sinful nations; but, reasoning from false premises, is consequently led to false conclusions.

SIGNS.

Dr. Heywood Smith, of London, who is one in belief with us, sends us the following quotation from the *Daily Telegraph*, of September 27, 1881, as an illustration that Israel is "the head and not the tail" even in the trade in boots. He remarks, "Israel goes a-head in everything." "Earthquakes," he adds, "are in divers places, and the Lord is showing His purpose by the anti-Shemitic agitation, and bringing on the dreaded Eastern Question upon Mid-Europe." The following should be termed a comment on "Fair Trade and Free Trade:"—

"Native skill and industry are, after all is said, about the best kind of protection which British commerce can require against the introduction into this country of foreign manufactured goods; and, as an example in point, we may refer to certain statistics quoted at the opening ceremony of the Leather Trades Exhibition at the Agricultural Hall yesterday. It would seem that, while our exports of boots and shoes to the colonies and elsewhere are on the increase, our imports of similar wares from France are rapidly declining. However gratifying may be these facts, there is in them nothing wonderful or surprising. Thirty years ago foreign, and especially French, made boots and shoes of all but the very first quality were infinitely superior in style and finish to anything which could be turned out here. Bordeaux carried away the palm from Northampton, and Paris beat London easily. Gradually the positions have changed, and, though we still find what is called 'women's work' better cut and finished in France, our lively neighbours are no longer our superiors in the manufacture of men's boots and shoes. Already we can equal them in style, and beat them in sound, honest handiwork. So much is this the case that we import dressed leather from abroad, and send it back again made up in the form of boots and shoes. Thus by the aid of improved taste and machinery we have, at least, in one department of skilled labour, beaten the foreigner at his own game; and doubtless we could do so in almost every branch of trade by like efforts of talent and enterprise."

Reviews.

Anglo-Israelism: True? or False? By the Rev. Charles D. Bell, D.D., Rector of Cheltenham, and Honorary Canon of Carlisle. Price 4d. James Nisbet, 21, Berners-street, London; C. Westley, John Banks, and J. New, Cheltenham.

By the Editor.

PART I.

We are glad to find that a canon (and a doctor of divinity) has at last taken up the cudgels against us, and that we are to have a better champion, *contra Christum* and His truth, than the two weak foes who have hitherto done battle against our Identity in the Cheltenham papers.

The rector of Cheltenham is a "foeman worthy of our steel," and we are rejoiced, since we cannot have his advocacy, that we are to encounter his strenuous and conscientious opposition; because now we know that all that learning, science, Biblical knowledge, and Christian charity, and love for the souls of deluded men, can say against the cause, will be brought forward with due emphasis and power, with love and moderation, with truth and earnest regard for the glory of God and of His Christ.

Dr. Bell has dealt with what is admitted to be "established in Cheltenham," and what, much against his will, the worthy rector and canon, so well known there, finds must be encountered and crushed, since it is, as he well knows, advancing with rapid strides on all sides there, and also in all Anglo-Saxon lands. Before we enter on our friendly encounter with Dr. Bell, let us frankly confess that his pamphlet is almost unexceptionable in style, tone, and language; that he has not imitated others by descending to abuse of those whose alleged errors he deplores, but that, with true Christian courtesy and love, he admits (under provocation, too), that Dr. Grant, his antagonist, is possessed of "true piety and Christian feeling, and would shrink with horror from any attempt to give the glory of Christ to another" (p. 35). Having said this much, we shall, in speaking plainly and faithfully of Dr. Bell's attack upon our Identity, deal as we have always done with the faithful shepherds of Israel, who see not with our eyes in respect to this matter. We shall give him credit for an earnest desire to uphold the truth as he sees it, but we shall equally faithfully tell him where he errs, and also what has warped his judgment in this case.

Dr. Bell's opinion of our Identity may be stated in a few words. It is a "mischievous doctrine," he says, "extravagant in its details" (preface), "preposterous, absurd, on a par with Irvingism, Perfectionism, in direct antagonism to history and

philology, to the known origin of races, and, above all, to the Word of God" (p. 1, 2). Dr. Bell, in making this sweeping condemnation, shelters himself behind the old names we all know so well, such as those of the Rev. Horatius Bonar, D.D., the Rev. B. Wrey Savile, Mr. Charles Stanley, the Rev. J. B. Clifford, and even our ridiculous but aged friend, "Octogenarius Evangelicus," whose "*blink'em, blink'em*" style of poesy is deemed worthy of the Horatian quotation:—

"Ridiculum acri,
Fortius et melius magnas plerumque secat res."

True, no doubt. But Dr. Bell must wait and see if our Bristol clerical poetaster is empowered by his witless jests to touch, much more "to cut" in pieces the glorious truth by which we hold. His leaflets have no circulation, and if they had, we feel certain the verdict would not be Dr. Bell's, that "they are most amusing, and very telling" (preface). Fancy, "amusement" being the object of a solemn inquiry, affecting the glory, the truth, and the faithfulness of the Lord Jehovah, and the "telling" character of the effort which makes God a liar, His promises to Abraham worthless and vain, and their enjoyment by the British people to-day (which, let the reader note, Dr. Bell has never dared to deny in the pamphlet under review) a puzzle which, unexplained, fills our parishes with infidels, and sent Tom Paine, an atheist, before the throne of judgment.

We find Dr. Bell's attack upon our belief a mere recapitulation of Dr. H. Bonar's foolish statements. His assertions are mostly unfounded, uncorroborated, *sic volo, sic jubeo* conclusions, such as we are all accustomed to from our pulpit experiences, and their refutation a matter of the greatest ease, since we have gone over the ground fifty times, and find absolutely nothing new to answer now. Let the reader judge of the character of Dr. Bell's argumentation by the following, which he will find on pages 7 and 8 of his pamphlet. He believes our theory to be (1) "unscriptural;" (2) one "*that sets up a distinction between the Jew and the Israelite utterly repugnant to the Bible*;" (3) "One that antedates the fulfilment of God's promises to the chosen nation;" (4) that asserts the Divine favour rests on Great Britain, not because she is Christian, but because she is identified with Israel." In the above we see the root and origin of all that follows. Dr. Bell is so blind that he fails to see the Scriptural distinction between Israel and Judah (Rom. xi. 25). He believes, in spite of Ezek. xxxvii. 22—28, that the two severed Houses were re-united in B.C. 535, though he is characteristically silent regarding the present absence of the "united kingdoms" on the mountains of Israel, under David the Prince, a union which God's Word positively declares shall, once accomplished, be of never-ending continuity there.

On page 8 we have Dr. Bell committing himself (merely copying Dr. Bonar) to the following rash and unsupported statements, which are contrary to evidence, contrary to patent facts, and contrary to the rebutting proofs we have abundantly advanced even in these pages *usque ad nauseam*. He says: "The arguments of Anglo-Israelites are (1) 'statements without proof. (2) 'reasonings from false premises,' (3) 'assertions at variance with facts' (that is baseless, inconsequential propositions, false in origin!) That our Identity has NO support from (1) history, (2) tradition, (3) personal characteristics, (4) from religious rites and ceremonies, (5) from recognition by Jews, (6) from direct testimony from the Bible."

These six points are those on which for five years we have personally been writing in the BANNER, and to say that we have NO support from history, tradition, religion, the Bible, and the rest of it, is simply childish trifling with truth. Historical research has shown in the hands of Colonel Gawler, of Carpenter, of "Oxonian," of Keighly, and others, that history amply supports, but does not deny our Hebrew origin; and Dr. Bell must deal with these authors and their works before he can succeed in his monstrous statement that "history is against us." Personal characteristics, rites and ceremonies, have all been considered by J. Wilson, E. Hine, Carpenter, besides a host of writers in the BANNER; and the testimony we gather is, that the subject does not negative, but that it does corroborate our claim. And as to the Bible, the wild and positive statement of Dr. Bell may do for the pulpit, where no contradictions are allowed, but he has only to take up any volume of the BANNER, any work on our Identity now published, and he will see that we depend on the Bible as our sole sheet anchor, and our main stay, to prove our claim. Does Dr. Bell notice and refute the Biblical or Scriptural argument? Not at all! Why has he shirked that subject? It is easy to see why. It has been repeatedly reiterated in our pages, and in all our works. Let Dr. Bell refute it in a second edition; for his efforts to put us down count for nothing, until he shows *why* we British possess to-day all God's sworn promises to the seed of Abraham. We must do so either because we *are* "the seed of Abraham," and thus vindicate God's oath and faithfulness; or we possess them as non-Israelite Gentiles; and thus demonstrate (for the infidel) that our God is a liar, and the Bible not worth the paper it is written on, which God forbid! For thus we prove that what God promised He not only deliberately failed to perform, but also, contrary to His oath and repeated promises, gave to a Gentile, sinful, wicked race like the British those good things which He solemnly assured His deluded friend Abraham were to be "his and his seed's for ever" (Luke i. 55; Gen. xxii. 17—18).

Dr. Bell further tells his readers, on page 8, that our system is based on (1) extravagant hypothesis, (2) opposition to historical facts, (3) antagonism to ethnic science and philology, and, (4) on false exegesis as regards the Scriptures. These, however, are accusations easily made. But where is the proof? We see none in this long expected pamphlet. Finally, on this 8th page of the work we are informed our "belief weakens the hold of practical religion on its adherents" (a new objection the doctor has first started), and "makes temporal prosperity and national exaltation, instead of Christian principles and moral righteousness, the evidence of God's favour in this dispensation of the Spirit." We plead "not guilty" to these charges, *en bloc*, and know Dr. Bell cannot prove them—at any rate, he has not *tried!*

(To be continued.)

The Continuity of the Church of God from its First Institution in the Garden of Eden to the Present Day. By Capt. H. P. Keighly. Author of "Phoster," "Luknon," &c.—W. H. Guest, 20, Warwick-lane, London. T. W. Hoppins, 42, Southside-street, Plymouth. Price Fourpence.

WE are glad that Captain Keighly has published the little pamphlet we have now under review It is much needed; since it proves what is so obvious to us Israelites, but so difficult to show others—namely, that the Church is Israel; and the British, being Israel, the Church to-day is the British nation, destined to be cleansed, purified, and thoroughly sanctified and made meet for her glorious and holy functions by the outpouring of the Holy Spirit.

Our author lays it down, first, that Adam and Eve in their sinless state, when they offered up their first united sacrifice of prayer and praise, were God's earliest Church; and ever after, whether the witnesses have been few or many, He has never since allowed Himself to be without a Church on earth (p. 5), whereof the essential to membership is "faith." Starting from these premises, Captain Keighly next establishes the position that the "Church of God" and the Church of Christ are synonymous terms (p. 9). Tracing the Church from Eden to the Deluge, our author notices that after the destruction of the human race (one family excepted), at that crisis, the continuity of the Church was maintained in Noah's family, which offered, like Abel, the blood-sacrifice pleasing to God, as typical of the great sacrifice which was to come when the Son of God was offered (p. 10). After the Deluge sin prevailed again, and then God constituted one man—Abraham and his seed—that through them (leaving the rest of mankind on one side) He might firmly establish His Church (p. 11). When Jacob of that line was named Israel, God stamped that name (His own) upon His Church. Israel and Church became henceforth synonymous. "Israel represented, from that time, true believers, and has remained ever since a term inalien

able from the Church." This position is fortified by reference to many texts; and even "spiritual Israel," we see, has a ground to stand on, though it is a clear redundancy to talk of a spiritual Israel, when Israel alone, being the true Church, is a spiritual body by the definition already. Outside Israel there was no Church (p. 12); and thus Israel and Church, our author finds, are convertible terms. But he goes further, and shows that the ten laws of God which are the foundations of our Church were but the reproductions of the precepts issued to our first parents.

The Church before Christ was Israel and the Law. The Law guided the ritual of the then true Church; and the Law was, when observed, what constituted God's people and His Church—Israel. "To Israel the Law was the Church, and the Church was Israel" (p 16). Pointing to the Lord's teaching, and to His confirmations of the Law given to Israel in His precepts to His Christian disciples, our author argues that the Christian Church, being but Israel of the Law, made perfect by the vicarious sacrifice on Calvary (p. 18). the promises made to Israel can never be transferred to a so-called Gentile Christian Church. As Israel is to be a nation for ever, and as the Law cannot fail—therefore Israel of old, which was the Law and the Church at once, cannot be abolished, but must be literally now as before, an existing nation, enjoying the promises of God. There is no Church of Christ apart from the Church of God; and the Church of God being Israel according to the flesh, the Church of Christ is Israel now as before (p. 19).

Captain Keighly adduces the argument used by St. Paul in Rom. xi. 17—24 to show that the Gentiles are grafted on to Israel; and that without Israel there can be no Church. The Israel which fulfils the prophecies, he says, is a literal Israel; and the British alone, of all the nations, answer to the description. The latter part of the pamphlet is devoted to proving the Identity of the British with this Israelite Church of Christ, the original Church of God; and the author concludes a well-sustained argument by maintaining that God's Church on earth has been continuous, and without break—beginning from Adam in Eden, through Abraham and his seed for ever; the Israel of God to-day, the British, forming the root of the Church of Christ, on to which the Gentile Churches have been grafted by faith. We trust Captain Keighly's thoughtful pamphlet will have a large circulation, and be to many what it is calculated to be—a guide in a very important, but to some exceedingly difficult, portion of our Identity teaching.

Israel's Wanderings; or, the Scüths, the Saxons, and the Khumry. By "Oxonian." The British-Israel's Identity Corporation, limited, 29, Paternoster-row. Price 5s.

WE hope, in the early part of next year, to present to our readers a carefully prepared *résumé*, or digest, of "Oxonian's" valuable work, above described, to be written by our friend, Surgeon-General J. M. Grant, and revised, we hope, for publication in the BANNER, by the author, "Oxonian" himself. We do not propose, therefore, on this occasion, to do more than glance at a work which has been very favourably noticed already by a writer in the Darlington *North Star*, and is deservedly held in high reputation by everyone who has perused it. "Oxonian," we need not say, is a full believer in our Identity, and he has the courage to say so. In entering on what is a scholarly work, showing much research, reading, and careful preparation, "Oxonian" declares what we hope our opponents will all take to heart—namely, that in his "belief" there is no known fact in the sciences of "race and language which is violated by the supposition that the British belong to the Hebrew race." Let the Rev. B. Wrey Savile take comfort now, and, throwing his doubts to the winds, revert to his first thoughts on this glorious subject, and declare again (with "Oxonian") that Ephraim is found in truth among the British folk.

We admire "Oxonian's" book, because, while he carefully traces "the wanderings of Israel," step by step, by the light of history, and shows, by reference to the pages of Herodotus, Thucydides, Æschylus, Tacitus, Eusebius, Josephus, Sharon Turner, and many another ancient and modern historian and author, that the British of to-day derive their origin from "Lost Israel," he does not ignore the Scriptural prophetic evidences. On the contrary, each step of profane history is brought to the test of the Word of God, and found to correspond. The merit of "Oxonian's" book is that he takes up Dr. Moore's lament, and supplies the historical link which connects, by a clear demonstration, "the unbroken descent of Englishmen from the House of Isaac." Moore declares "the link is broken in the chain," and "cannot be found." "Nay," says "Oxonian," in triumph, "the broken link has been found now," and we thoroughly believe him.

We are really thankful to know that one who so c
of the historical argument, goes hand-in-hand with
our views upon this momentous, glorious subj
"Oxonian" makes no mention of "the Gates,"
fact in connection with our Identity. Perhaps, like
(at first), he does not yet see the critical importanc
to Abraham, since around it all the other tokens
of our race revolve to-day, as round a pivot. But p
"Oxonian's" opinions are our own, are Mr. Hine's, a
are the Rev. B. Wrey Savile's in "Are we Israeli
we are, in short, on all points agreed. In regard t
holds with us (chap. xv. and xvi.), though clearl
evidence that this Tribe escaped from Jerusalem, ar
the Normans, in Britain, of A.D. 1066, is the weak
dential chain, in our own opinion. In respect to Ar
with Mr. Hine's happy thought, that that new
Manasseh, the elder brother, but the inferior of
xvii.).

In reference to the Teutonic theory, he concur
readers and BANNER writers (though, as far as w
existence is not recognised), except as regards th
races (p. 115). Mythology, manners, customs and
point (with "Oxonian") in the direction of their Ide
Israel. We do not deny the possibility of these race
or remnants," long ago left behind, of the departed
fact that, nationally, Scandinavia "keepeth not the
better than Teutonic Germany, suffices with us to decid
in the negative, in the absence of such decisive evid
rebut the presumption against their claim.

The "Oxonian's" three appendices at the end of hi
valuable additions to his book, and we are glad to
recorded reason why Dan was not a sealed Tribe corr
views published first, we believe, in *Life from the De*
repeated in the BANNER. The chronological summar
reader at a glance to see how Israel's captivity prece
centuries the rise of the Grecian and Roman nations, a
were defeated and crushed by wandering Israel; R
suffered decisively no less than fourteen times (Jer. li. 2

We thank "Oxonian" for his labours. He has given
an invaluable, because a scholarly, defence on a vulnerable point, the historical and ethnographical difficulty. Saying this, we wish the volume every success; an entry into every Israelite's—*i.e.*, every Briton's—library, and a colonial and American circulation besides, which will take it wherever the BANNER OF ISRAEL finds its way, and that is world-wide, everywhere through Anglo-Saxondom.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I take the liberty of sending you the enclosed extract, which I cut out of the newspaper two or three days ago. I thought it might be worthy of a corner in the BANNER OF ISRAEL. I have been for three months in the South of Ireland this Summer, and the Lord allowed me to sow the seed of the Identity literature in Kinsale. It is a subject quite new there; and my labour of love reminded me forcibly of our Lord's parable of the Sowing of the Seed. I don't expect much growth there, because, though it is one of the most truly Christian of localities, where Protestantism is taught most thoroughly to all ranks and ages, our Identity is a secondary matter—as we all allow—to being a Christian; and, in this lawless age, in that country particularly, the struggle is to rear the children of mixed religions for Christ, and not for the Pope, or "Mother of God," as they call the Virgin Mary.

I only have hope of one, or at the most two, of the seeds germinating. Thank you very much for continuing to edit the BANNER, and for the *Comments*. The Lord has blessed your labour largely, and thousands have reason to bless the day you were led to turn your attention to this subject. YOURS,

SPERO MELIORA.

Bellevue House, Worthing, Nov. 1.

The extract from the *Standard* is as follows:—

"A CURIOUS COINCIDENCE.

"SIR,—Readers of your remarks in to-day's issue concerning the relative length of the reigns of our honoured Queen and that of

Queen Elizabeth may be interested to hear of a singular coincidence which has been vouched for to me by an eminent Welsh scholar.

"The greatest female Sovereign of ancient Britain was she whom the Romans called Boadicea. The name is unquestionably the Latinised form of the British 'Buddig'—and 'Buddig' means Victoria. Thus the famous Druid who is supposed to have consoled Boadicea by the prophecy—'Regions Cæsar never knew, thy posterity shall sway'—might have added, 'And under the sceptre of a Queen who shall bear thy name with better title.'

"I am, sir, your obedient servant,

"F. P. C.

"October 26."

PSALM LXXII. 8.

To the Editor of the "Banner of Israel."

DEAR SIR,—Having occasion recently to describe to my daughter the British possessions in North America, I unwittingly used almost the precise words to be found in Psalm lxxii. 8, thereby bringing the passage to my remembrance. The well-known words are, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." I must say that those words are an astonishingly accurate description both of the name, extent, and boundaries of the British North American possessions. The "Dominion" of Canada extends from the Atlantic to the Pacific, or from sea to sea, and from the River St. Lawrence to the capes and headlands extending into the Arctic Ocean. I had almost said that there cannot be any dispute about the locality of the country intended to be described by the Psalmist; but, if it is only a coincidence, it is certainly a most notable one. The above may possibly interest some of your readers, if you have not already noticed the subject.

Yours respectfully,

Maryport, November 12, 1881. JOSEPH COLLINS.

To the Editor of the "Banner of Israel."

SIR,—In his letter, dated 7th inst., to the editor of one of the Cheltenham papers, the Rev. C. R. N. Lyne makes, to my mind, a most unwarrantable attack upon you, charging you with blasphemy in "robbing the Son of the Most High God of His great glory," and giving it "to the apostate, outcast Ten Tribes of Israel." He instances your applying Psalm ii. 8 to Israel instead of "to Christ, and to Him alone." Now, whether or not you are correct in this application, there can certainly be no blasphemy in it, since the heathen are elsewhere in the Psalms termed the heritage of Israel; and if it be not robbing God of His glory to call Christ the Son of David, I fail to see how it can rob Christ of His glory to call His inheritance the heritage of Israel. The Pharisees declared Christ to be the Son of David, but were unable to answer our Lord's question, "If David, then, call Him Lord, how is He his son?" (Matt. xxii. 42—46). Yours faithfully,

J. MUSPRATT WILLIAMS, *Colonel.*

Vittoria Lawn, Cheltenham, November 22, 1881.

NOTE BY THE EDITOR.—We hope ere long to go over the ground again regarding our interpretation of Psa. ii. 8, and meanwhile thank Col. M. Williams for his letter. We have the *mens conscia recti*, whatever the Rev. C. R. N. Lyne may write.

ISRAEL'S ALLEGED MIXTURE OF RACES.

To the Editor of the "Banner of Israel."

DEAR SIR,—A correspondent of the BANNER, in the number for November 9, points out a mistake made by me in a paper under the above heading, for which I beg to thank him. I see I was wrong in that particular case, but there *were* intermarriages, as Judges iii. 5—7, and Psa. cvi. 35, prove. Yours truly,

JOHN YOUNG.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members now enrolled is 766. Although only nine new names have been added to the list during the past month, we have sent out more *Comments* than usual.

The following are extracts from letters received. One, writing from Blackpool, says: "About six months ago a friend lent me Mr. Phillips' Pamphlet, 'Are the Welsh the Lost Ten Tribes of Israel?' I am glad I fortunately saw it, as I never could read those grand promises in the Old Testament in a spiritual sense. Since then I have taken the BANNER, and have read a great deal of Identity literature with great interest and pleasure, and I trust profit. It throws so much light on the Bible, which is a new Book to me." Another says: "I have been a believer in our Identity with Lost Israel for six years, and have read most of the published works on this glorious and interesting subject. I like the card of membership, and rejoice to know that our Union numbers as many as 760. I shall try and extend that number, as there are several in our town who believe in the Identity. Kindly send me one dozen 'Prayers,' I think they are very suitable and comprehensive." Another, writing for one dozen "Prayers," says: "I find them much liked. If I can spread the glorious news of Lost Israel found, I shall be pleased to do so, for to me it has been tidings of great joy." Another member at Cheltenham writes for the back numbers of the *Comments*, and says: "I have given mine away, trying all in my power to spread the glorious news. I do so enjoy the BANNER as well as the *Comments*."

The "Prayers for Daily Use" are nearly out of print. We feel they ought to be re-issued, but at present the funds in hand will not allow us to incur this extra expense, the cost of printing being already heavy this year. We shall require by next August £18 to pay for the *Comments*, which are now all stereotyped. Until this amount is in hand, and the "Prayers" reprinted we cannot devote any more of the funds to the purchase of literature for free distribution.

100 *Comments* have been sent to Leamington. We feel our best thanks are due to the honorary secretary of the association there for the trouble he takes in bringing the Prayer Union to the notice of members, and in sending up their subscriptions. The card of membership will be sent on receipt of three stamps. The *Comments* will be sent post free monthly for 1s. per annum; two copies, 1s. 6d.; three copies, 2s. The back numbers may be had for a half-penny each, or 3s. 6d. per hundred, postage extra. The "Prayers for Daily Use" are 1d. each, or 9d. per dozen, postage extra. Address: Miss Lawrence, Stoneleigh, New Wimbledon, Surrey.

J. LAWRENCE, *Hon. Sec. I. S. and P. U.*

November 18, 1881.

THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

ON Thursday, November 10, 1881, the first of the advertised Addresses was delivered at the office of the Association at 4 p.m. The president, Lord Folkestone, took the chair, and there were about thirty friends present. After prayer his Lordship opened the proceedings with a few introductory remarks. Mr. F. C. Danvers, member of the Council, then delivered his address, which was really a lecture, embracing a very comprehensive view of the whole Identity subject, ranging over the early history of Israel and Judah, their captivities and the prophecies relating to them in their separated condition. Having shown that Judah answered perfectly to the prophecies made relating to that House, he turned to those affecting the House of Joseph, or Israel, and showed how they found accomplishment in this our nation's history. His address was replete with Bible quotations and statistical facts connected with Great Britain and her colonies, and dependencies. The whole formed a very interesting and instructive discourse. At the close of Mr. Danvers' address, a short discussion on a few minor points took place, and the meeting dispersed after a vote of thanks to Mr. Danvers. It was announced that the address on November 24, would be delivered by Mr. Douglas A. Onslow, and that on December 8, by the Rev. Richard Hill. We hope to report the next two addresses very briefly.

PROGRESS AT BRISTOL.

ON the 28th October, the Bristol Anglo-Israel Association held its usual monthly meeting.—The Chairman, Philo-Israel, took for the subject of his address the three great crises in the history of the Hebrew race, when God tried their faith nationally. The first and second occasions, when the inheritance and the Identity of the Lord Jesus were respectively the subjects of trial to the people's faith, were discussed; and the fact was pointed out that the failure to believe was followed by condign and tremendous punishment to the race. This, the speaker showed, was a warning—not only to Israel at the present time, but especially to the shepherds of Israel (Ezek. xxxiv.), when the new subject which God is proposing to the Ten Tribes as a trial of their faith is again meeting with public disdain, ridicule, contumely, and rejection.

Digitized by Google

PERSONS desiring copies of the Anglo-Israel Almanack for 1882 should at once give their orders.

HEARTHRUGS 3s. 9d. each.

CARRIAGE PAID.

WE are now able to offer a very superior Hearthrug, size 72 inches long by 36 inches wide, equal in appearance to Rugs sold at four times the price. If stamps, 3d. extra. Will suit any coloured carpets. A smaller Rug, 60 inches by 30 inches, at 2s. 9d. Stamps, 3s.

As these Rugs are having an immense sale, we advise intending purchasers to book their orders early.

Samples and Price List of Imitation Cane Window Blind, Damask Curtains, Cretonne Bed Furniture, Silk Down Quilts, free on application.

Note the Address :—

I. HALL & Co., 58, Thornhill-road, London, N.

ORIGINAL PRICE, 5/-

Now offered for Eighteen Stamps.

"Seven Hundred Easy, Profitable, and Pleasant Ways to Make Money."

A RELIABLE COMPENDIUM of Valuable Receipts for making articles in constant demand and of ready sale, carefully selected from private formulæ, and the best established authorities, by an analytical chemist. Every family should get a copy of this book. 180 pp demy 8vo. Price 1s. 6d.; post free, 18 Stamps.

I. HALL & CO., 58, Thornhill-road, London, N.

TO BE GIVEN AWAY,

FOR TWENTY-EIGHT DAYS ONLY.

1,000 Down Sofa Cushions

AND

5 TONS OF GREY LINCOLNSHIRE FEATHERS.

All Orders must be accompanied with Coupon, and must not be less than 25s. in value.

"As soft as Downy Pillows are."

New Feather Beds at Half-Price.

Annual Sale, over 3,000 Beds.

Branches—BOSTON AND LONDON.

AS an evidence of good faith, all Cheques or Post Office Orders may be post dated ten days to insure proper delivery of the Goods; and the Company guarantee to pay cost of Bed and pay carriage both ways if the Goods are not as described.

The cost of any sized Bed is 1s. per lb., including best purified Grey Lincolnshire Feathers, best Bordered "Union Tick," making, packing, wrapper, and carriage to any station. Any sized Bed or Quilt will be made to order; but the following are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent.

	£	s.	d.
The "ROYAL" Double Bed, 6 ft. 6 in long by 5 ft wide, 65lb. in weight, 2 pillows, 1 bolster	3	5	0
Sateen Quilt, to match, lined throughout in specially-selected hand-picked white goose and swansdown, size 6 ft. by 5 ft., at 1s. 2d. per square foot	1	15	0
Bed (complete) and Sateen Quilt together ...	4	12	6
Chintz Quilt, size 6 ft. by 5 ft.	1	10	0
Bed (complete) and Chintz Quilt to match ...	4	7	6
The "WINDSOR" Double Bed, 6 ft 6 in. long by 4 ft. 6 in. wide, 55 lb. in weight, 2 pillows, 1 bolster	2	15	0
Sateen Quilt, to match 6 ft. by 4 ft. 6 in.... ...	1	11	6
Bed (complete) and Sateen Quilt, as above ...	4	0	0
Chintz Quilt, 6 ft. by 4 ft. 6 in.	1	7	0
Bed (complete) and Chintz Quilt, to match ...	3	16	0
The "PALACE" Double Bed, 6 ft. 6 in. long by 4 ft. 6 in. wide, 50 lbs. in weight; 2 pillows, 1 bolster	2	10	0

Prices for Quilts as in Windsor Bed, with proportionate reduction for Bed (complete) and Quilt together.

The "COTTAGE" Single Bed, 6 ft. 6 in long by 3 ft. 6 in. wide, 40 lbs. in weight; 1 pillow, 1 bolster	2	0	0
Sateen Quilt, to match, 5 ft. by 4 ft.	1	3	4
Bed (complete) and Sateen Quilt, as above ...	3	0	0
Chintz Quilt, 5 ft. by 4 ft.	1	0	0
Bed (complete) and Chintz Quilt, to match ...	2	18	0

Packing and Wrapper free with each Bed.

THOUSANDS OF TESTIMONIALS.

Banner of Israel Coupon.

Entitles the holder to 5lb. Extra Feathers or 1 Down Sofa Cushion, on ordering Bed or Quilts above 25s. in value.

All orders must be accompanied by Cheque or P.O.O. and Coupon, payable to London Agent, Mr. T. SMITH, 15, Wine Office-court, Fleet-street, London, E.C., where Specimens may be seen. P.O.O. payable at Ludgate-circus. Cheques crossed City Bank.

NEW PAMPHLET BY DOUGLAS ONSLOW

Just published, price 6d., post free 7d.,

ISRAEL A REALITY,

AND

STILL FAVOURED OF GOD.

BEING

A Reply to the Pamphlet entitled, "The Ten Tribes: Where are they NOT? *and Where* ARE *They? By John Wilkinson.'*

BY

DOUGLAS A. ONSLOW, A.K.C., &c.

London: Robert Banks, Racquet-court, Fleet-street W. H. Guest, 20, Warwick-lane, Paternoster-row.

SURREY ANGLO-ISRAEL ASSOCIATION. LECTURES will be delivered in all parts of the County. For particulars address the Hon. Secretary, Mr. D. S. Watson, 4, Geddington Villas, Grove Hill-road, Denmark-hill, S.E.

Subscriptions will be thankfully received by the Treasurer, Miss Lawrence, Stoneleigh, New Wimbledon.

Just out, 8d., post free 9d.

ISRAEL NOTWITHSTANDING; Being the Second and concluding Part of the Earnest Appeal from the Pew to the Pulpit. By JOHN G. SHAW, Author of "Britain (or Israel)," &c.

By the same Author.

"BRITAIN (OR ISRAEL)," with Map. Price 8d., post free 9d.

"CHRONOLOGICAL CHART." Price 3d., post free 3½d.

"GOD'S LOVE FOR ISRAEL." Price 1d., 3 copies sent post free for 3½d.

THE GEOGRAPHY OF THE GATES

BY PHILO-ISRAEL.

In handsome cloth, gilt, with Coloured Map, and several Illustrations, price 3s. 6d., by post 3s. 10d.

PHILO-ISRAEL'S BOOK FOR CHILDREN.

THE HISTORY OF THE HOUSE OF ISRAEL; How They Were Lost, and How They Were Found. Told for the Children. Price 6d., cloth gilt, 1s. Post free 7d. and 1s. 1d. Third Edition.

OUR IDENTITY WITH THE HOUSE OF ISRAEL. Price 4d. Reprinted from "Clifton Chronicle Letters." By PHILO-ISRAEL.

London: Robert Banks, Racquet-court, Fleet-street.

Where are the Ten Tribes? By WILLIAM GREIG, of Montreal, Canada. Preface by Philo-Israel. Price 6d., by post 7d.

SCALE OF CHARGES FOR ADVERTISEMENTS.

	£	s.	d.
Servants Wanted, and Wanting Places, Property and Articles for Sale, Apartments Wanted, and To Let—three lines - - - - -	0	1	0
Each additional line - - - - -	0	0	4
Books, Lecture Announcements, Public Companies, Institutions—four lines - - -	0	2	0
Each additional line - - - - -	0	0	6
Births, Marriages, and Deaths—four lines - -	0	2	6

All Advertisements to be sent to ROBERT BANKS, Printer Racquet-court, Fleet-street, London, E.C. P.O.O. payable at Ludgate-circus.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free -	0	7	6
Two Copies (including Double Numbers) - -	0	12	4
Three " " " " - -	0	18	8
Four " " " " - -	1	6	2
Six " " " " - -	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.—President, VISCOUNT FOLKESTONE, M.P.—Offices, Palace Chambers, 9, Bridge-street, Westminster, S.W. (close to the Westminster station of the Metropolitan Railway).

ADDRESSES will (D.V.) be delivered as follows:

Thursday, December 8, at 4 p.m.,

REV. R. HILL.

Other Lectures will be given, particulars of which will be duly announced.

Members and friends are invited to attend and take part in discussions after the addresses.

JOHN S. ANDERSON, *Hon. Sec.*

To whom it may concern.

THE BRITISH NOT GENTILES. A Key to the Identity of the British Nation with the Lost Ten Tribes of Israel.

BY GEORGE BULLOCK.

Will be issued shortly in pamphlet form price Threepence

Manchester: John Heywood, and all Booksellers.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,

83, FINSBURY PAVEMENT, LONDON, E.C.

Now ready, price 3d., post free 4d.

THE ANGLO-ISRAEL ALMANACK AND DIARY FOR 1882.

CONTENTS:

FRONTISPIECE: PORTRAIT OF E. W. BIRD, ESQ., (PHILO-ISRAEL).

General Information—

Eclipses in 1882. Common Notes for the Year. Beginnings of the Seasons. Quarter Days. Law Terms, University Terms, Bank Holidays. Receipts. Bills of Exchange, &c. Agreements. Appraisements. Conveyance. Mortgage. Apprentices' Indentures. Legacy and Succession Duty. Cheques and Warrants. Power of Attorney. Letters Patent for Inventions. Marriage Licenses. Income Tax. House Duty.

Articles—

Our Identity and Its Blessings. By Philo-Israel

Israel—The Church of God. By J. Gilder Shaw.

Foundation of the Prophets—Eph. ii. 20. By L. P.

The Modern Craze. By J. T. Gott.

Infidelity, and How to Meet It. By F. W. Phillips ("Lazarus").

Israel's Distinctive Divisions, as Given in the Bible By Douglas A. Onslow

Story of Israel's Redemption. By John Gilder Shaw.

Christmas, 1881. By Hecla.

Calendar and Diary for the Year, with Scripture References—

January: God's Names for Israel and Judah

February: Israel and Judah United Before the Captivity

March: Israel in Captivity (Gentilised)

April: Judah's History

May: Israel's Separate Blessings

June: Judah's Curses in Separation

July: Israel and Judah Together Again

August: The Great Earthquake Woe

September: Christ the Saviour of Israel and of the Gentiles

October: Christ the Blessing to the Gentiles...

November: Israel the Rulers of the World and their Inheritance

December: Christ the Redeemer of Israel and Judah

DIARY

General Information—

Postal Regulations

The Queen and the Royal Family

The Ministry, Public Officers, &c.

Members of the London School Board

&c., &c.

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

PLAIN SIXPENCE; COLOURED, ONE SHILLING.

A CHRONOLOGICAL & GEOGRAPHICAL TREE

Shewing the Development of the British Power, &c.

BY A. C. BELL.

"Every Anglo-Israelite should invest in the above, as exhibiting at one glance the names, dates of acquisition, and approximate distances, East and West from Greenwich, of our Colonies. The Tree as now brought out in colours, cannot fail to be an attractive object of study. Mr. Bell's 'Tree' is a *multum in parvo*, good in its conception, and most satisfactorily worked out."—C. W. HICKSON, M.A., Vicar of St. Bartholomew's, Bristol.

PUBLISHED BY W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, DEC. 7, 1881. *All rights reserved.*

"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. V. No. 259. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 14, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
How the Empire Grows	525
The Ethnographical Argument.—Part III. By the Editor	526
"The Gate of His Enemies." By J. G. T.	527
Peace and Goodwill. By Thomas Clark Westfield	528
"The Appearing of the Glory." By the Rev. Denis Hanan, M.A.	528
Progress: Good News from a Far Country	529
Reviews—The Rev. Dr. Bell's Pamphlet.—Part II. By the Editor	530
"And They Shall Hunt Them."—Jer. xvi. 16	531
Identity, Acrostic No. V. By Colonel M. Beresford	531

HOW THE EMPIRE GROWS.

WE have to report another great territorial increase to Israel's already colossal Empire, and this time the enlargement is on the Bornean territory, the second largest island in the world. We have lately seen how God gave us the two Bornean Gates, Sarawak and Labuan. By the power, influence, and prestige those acquisitions have brought to our race in Borneo, the attention of men has, no doubt, been drawn to the capabilities of the island; and European nations have asked themselves why they should not carve out similar possessions in that great Eastern land, since there is enough for all and to spare. Accordingly, "a year or two ago, an American company was formed for the purpose of developing those resources which the island possesses in unlimited extent. But owing to the jealousy with which the United States Government regards such enterprise on the part of its citizens as takes out of their country that capital which is so much required within it, the company saw fit to transfer their right to the lands acquired in Northern Borneo to another nationality." Can our readers guess what nationality that was? What but Israel? To what other has God given "the desolate heritages?" the "Heathen Empire?" "the ends, the coasts, the uttermost parts of the earth?" "the islands of the sea?" "the kingdom and dominion, and the greatness of the kingdom under the whole heaven?" We know none other named in God's Word as heirs of this inheritance but Israel. No Gentile race had ever that glorious gift granted to it by the God of Israel. The American company, formed, no doubt, in order to show Israel the way God meant her to act, naturally failed to carry out the project, which is always, everywhere, and at all times, for Ten-Tribed Israel only successfully to accomplish, and to an English or British association their rights were in due course accordingly transferred. What follows we quote from the Edinburgh *Scotsman*, of August 4, 1879. The writer says:—

By the British company an expedition was fitted out, which, under the leadership of Baron de Overbeck, recently visited Borneo, and entered into negotiations with the Sultans of Brunei and Sulu for the session of a large tract of land in the Northern part of the island. In their negotiations, the representatives of the Association were eminently successful, and in the presence, and with the sanction of the British Governor of Labuan, the treaty was signed, whereby this second East India Company have become the owners of what is in future to be known as the Maharajahate of Sabah—a territory six times as large as Sarawak, with a coast line of 500 miles, and recently described in the *Straits Times* as "a magnificent country, possessing the only good harbours in the whole of Borneo, endowed with a most salubrious climate, free from the visitation of typhoons, and forming in a mineral and agricultural point of view, the richest portion of this great and fine island." The company has recently issued a volume describing the newly-acquired territory and its capabilities, from which it appears that Sabah, although the most elevated portion of Borneo, is rather hilly than mountainous, the slopes and spurs of its principal range being well suited for the cultivation of coffee, tea, and cinchona, while in the opinion of a Ceylon planter who visited the country for the purpose of reporting on its adaptability for planting, the West coast is peculiarly fitted for the cultivation of coffee, and the East coast for the growth of sugar cane. It is essentially a forest country, possessing no less than sixty kinds of timber trees, many of which, as the hard iron-wood, are valuable for building and other purposes, while the trees which yield gutta percha and indiarubber, the lofty camphor tree, and many gum trees, grow wild in its forests. Few countries can compare with Borneo in the richness and variety of its tropical fruits, including the mangusteen and the durian—the latter a large prickly fruit, growing on lofty trees, from which it falls when ripe, to the mortal injury, oftentimes, of the luckless native who may happen to be in the way. So luscious a fruit is this durian that, according to A. R. Wallace, it is worth a voyage to the East to taste it. Wherever Borneo has yet been explored it has been found to yield many of the most highly-prized minerals and metals, and although the new State has not yet been geologically surveyed, there is good reason to believe that it will not prove inferior in this respect to Sarawak, where gold mines have for a long period been successfully worked by the Chinese. The island has always been famous for its diamonds, the largest diamond in the world being the "mattan" of Borneo, bigger than a pigeon's egg, and weighing twice as many carats as the uncut Koh-i-noor; while coal, a more useful if less ornamental form of carbon, is also found. Antimony in unlimited quantities, quicksilver, copper, tin, and petroleum are all obtained in Sarawak, and will probably prove equally abundant in Sabah. The country is thinly peopled with a fairly intelligent and well-disposed, but exceedingly indolent people, and were the new State to depend on native labour, for its development, the prospect would not be hopeful. Much of the manual labour in Sarawak and the Dutch territory, however, is performed by Chinese, who show the same untiring industry in Borneo as on the American Pacific slope, and it is—to quote from the report—by utilising "the

enormous amount of labour waiting for employment in the Chinese Empire, not more than three or four days' distance by steam from North Borneo," that the Company hopes to supply future planters with the requisite amount of manual labour. There are several rivers in the territory large enough to allow navigation for a considerable distance into the interior. One of these—the Kinabatangan river—Baron de Overbeck ascended in a steam launch, when after reaching a distance of 230 miles from its mouth, he was obliged to turn back for want of fuel, although the stream was still from sixty to seventy yards wide and seven fathoms deep.

The above reads strangely like the commencement of a new East India Company, to run its course like its elder brother in Hindustan, till the Crown steps in and claims the heritage for Israel as a nation. In what wonderful ways the stone of Daniel grows! and grow it must, since God Himself has shown us that it is destined so to do. In the "earth" of prophecy, the territorial limits of Daniel's great metallic figure, "this stone smote the image, and became a great mountain, and filled the whole earth" (Dan. ii. 35). Beyond the limits of the "earth" the increase of the same stone is provided for by the promise which gives "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, to the people of the saints of the Most High" (Dan. vii. 27), and the saints of the Most High, we know, are "the children of Israel" (Psa. cxlviii. 14), therefore, the British.

In fulfilment of those prophecies, therefore, we see portion after portion of the earth transferred to our nation; Gate after Gate, province after province, ocean after ocean, till at last there seems no part of the globe, in Europe, in Asia, in Africa, in America, or in Australasia, either, where the Stone Kingdom is not already present, rapidly increasing in extent, showing promise of swallowing up the entire habitable globe, and incorporating it within its universal, God-allotted Empire. If the account we now publish be strictly correct, our readers must perceive that a second European Bornean State has just been inaugurated, one which is destined to open up fresh sources of wealth and commerce to this country, and which is sure to lead in the end to the acquisition of New Guinea, and all the seas and islands which lie between it and the Australasian possessions to the South, where British power and preponderance are so majestically dominant already. The Gates of Sarawak and Labuan have undoubtedly procured us the new "Maharajate of Sabah" a territory, it will be observed, six times as large as Sarawak, and with every advantage a maritime Power could desire—500 miles of sea coast, a splendid harbour, a good climate, a safe seaboard, and a rich and glorious land. We ask our opponents to ponder these things.

How is it, we ask, that our nation is acquiring possessions in the four quarters of the globe with these astounding strides? How came we to get the Indian Empire so rapidly? the Cape, and South Africa? the Maharajahate of Sabah so wondrously? Why did we acquire the island of Cyprus without a shot? the Suez Canal so mysteriously? the protectorate of Asiatic Turkey with the consent of all concerned? Were these things mere chances? fortuitous occurrences? pieces of rare good luck? things to be sorry for? ashamed of? and wherein God's good providence had no share, no directing hand? Away with such faithless, foolish thoughts. They come with ill grace from the lips of clerical opponents, who tell us, truly, that not a sparrow falls to the ground, nor a hair of our heads is left unnumbered, but our heavenly Father is cognisant of all the facts (Matt. x. 29, 31). Therefore, we say these abnormal additions to our nation's power and territorial greatness, are our Father's national gifts to us His people, since they all tend to the blessing of mankind at large, to the happiness of the world, to the spread of the Gospel, and to the extension of that race whom the Lord Himself declares, "those that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isa. lxi. 9). We look, then, for our opponents now to confess their errors. Here we have a race, a noble, imperial, God-fearing, God-blessed race, "ruling over many nations, ruled over by none;" "lending to many nations, borrowing from none;" pushing the "cheaper races" at the ends of the earth out of existence, as God said Ephraim and Manasseh should (Deut. xxxiii. 17), and now shown, by undoubted evidence which no sane man will deny, to be acquiring territory all over the earth by continents and by provinces at once, till at last, the world-wide dominion of the race is acknowledged by all aliens. Who are these Anglo-Saxons, then? In the presence of God, and with His Word in their hands, we now *demand* of our clerical friends that they shall acknowledge, candidly and fully, that a nation so distinguished, so honoured, so blessed from on high, must be indeed God's people Israel, the long Lost Ten Tribes of His chosen ones.

We conclude with the testimony dated November 14, 1881, of the Bristol *Times and Mirror* regarding our recent territorial acquisition, and beg our readers to note how silently and mysteriously God is adding to our nation "the heritage of the heathen" (Psa. cxi. 6), is giving to Israel "the goim;" and for their occupation is assigning them literally "the ends of the earth" (Psa. ii. 8; Rev. ii. 26, 27). The extract is as follows:—

The public have probably taken but a languid interest in the announcement that the Queen has granted a Royal charter to the British North Borneo Company. Yet by this act a beginning has been made which may possibly have results second only in importance to the incorporation of the East India Company. A few London gentlemen have entered into treaty arrangements with the Sultans of Brunei and Sulu by which they have taken formal possession of North Borneo, and here they are engaged in the work of establishing a new colony on a constitutional basis under the auspices of Great Britain. North Borneo is situated on a great ocean highway of trade, and comprises a tract of almost virgin soil and a region of jungle, forest, stream, and mountain. It belongs to the sultans named, *but for strategic and commercial purposes it is now practically a British possession.* Queen Victoria, by the terms of the charter under which the British North Borneo Company raises its own flag on its own Government House, has all the advantages of the fine harbours and coaling stations of Sabah, together with the privileges of a new Eastern market, without the expense of subsidies or the labours of local administration. By a stroke of the pen the British have laid the foundation of a new colony almost side by side with prosperous Sarawak, and in close and friendly proximity to the Dutchman's flourishing colony of Java. With the exception of Australia, Borneo is the largest, as it is one of the richest, islands in the world. The Northern region, known as Sabah, and a portion of the North-East coast, *comprising a total of twenty thousand square miles*, is the territory acquired by the new Company. The aboriginal population number some hundred thousand. They chiefly live by agriculture. India rubber, gutta percha, ratans, bees-wax, camphor, rice, sago, and bird's-nests are the chief things in which they deal; but the soil is capable of growing all the tropical products, coffee and tobacco especially. The woods are valuable and various, and though the mineral treasures of the country have yet to be explored, there is ample reason for believing that they are very rich.

THE ETHNOGRAPHICAL ARGUMENT.

(*Concluded from page* 513.)

PART III.

HAVING found that the ancestors of the British—namely, the Keltic Khumri and the Gothic Anglo-Saxons—were the same people in their original Asiatic home, and that they were mentioned in the Assyrian inscriptions of B.C. 684 under the Aryan *alias* of Sacæ, it is needful to state that the ethnic writers concur in declaring that the Kimmerian ancestors of the Welsh were decidedly a Japhetic people, and that therefore they were not and could not have been Israelites, who were of Shemitic origin. To this we reply, *non sequitur*. We do not deny that the Kimmerians were Japhetic by race, but we do deny that it follows that a race who, being Keltic themselves, followed the Kimmerian nation into Europe, must necessarily have therefore been

Japhetic too. We submit that it was quite possible the Khumri who reached Wales might have been of the family of the Ten-Tribed Shemitic Khumri. For in the first place the Gimeri, or Gomerim mentioned in the Assyrian inscriptions between B.C. 800 and 600, were contemporaries of the Shemitic Ten-Tribed Israelites, whose record in the Assyrian monuments was admitted by the late Dr. Hincks, by Mr. Savile, and other writers, including Sir Henry Rawlinson, to describe them as Khumree or Khumri ("Are we Israelites?" pp. 17—18). Can the learned pretend to distinguish the Gimiri, said to be the Japhetic ancestors of the Welsh, from the Beth Khumri of the House of Israel?

2. The Khumri of Wales are called to-day by a name which phonetically is absolutely undistinguishable from the one which the Assyrian inscriptions allotted to the Ten-Tribes in their captivity, twenty-five centuries ago.

3. The philological indications are strongly in favour of the proposition that the Khumri of Wales to-day are the descendants not of the Japhetic Gimeri, but of the Israelite Khumri—since modern Welsh is based on the Hebrew language—and by what possible means could the Khumri of Britain have come in contact with the Hebrews so as to acquire their vernacular, unless the Khumri of to-day were the Khumri of Samaria, named Beth Khumri on the inscriptions?

4. The written records of the Keltic Khumri and of the Anglo-Saxons bear witness to their Semitic origin, but say nothing in favour of their Japhetic ancestry. The Welsh Triads refer to the traditions of a flood, to the law given at Sinai, to a lawgiver like Moses, to the idol worship of their ancestors, and to their departure from the East for a land which they discovered to be a wilderness, such as Great Britain was said to be, before these Eastern races reached these shores. The "Saxon Chronicle" distinctly traces Alfred the Great through Woden—the common ancestor of all the kings of the Heptarchy—to Noah, thus: "Hathra was the son of Guala, Guala the son of Bedwig, *who was the son of Shem*, who was the son of Noah" (see 2 Esdras xiii. 40, *et seq.*)

5. The names of the two contemporaneous races, as recorded in the Assyrian inscriptions, do not, as our opponents allege, testify to their diverse origin, for in fact they are not different. The Hebrew exiles are described as the *Hu-um-ria*, but the alleged Japhetic people, the ancestors of the Welsh, as *Gimi-ra-a-a*. The phonetic value of the first word is admitted to be Khumri and of the latter Gimiri, or Khimri. Here there seems to be not diversity, but almost absolute identity.

6. If, in fact, the Assyrian Gimiri be not the Beth Khumri, or Israel of the Ten Tribes, our opponents should tell us what has become of the latter? To them God's Word has attached a glorious future, such as the Khumri of Wales, and the Saxons of England enjoy to-day; but to the Japhetic races, there is no promise of like future national grandeur, contained in the four corners of the Bible!

7. The ethnographical writers claim as the ancestors of the modern Welsh a Japhetic people called the Gomerim, or sons of Gomer. But this was precisely the change which Hosea i. 3 leads us to expect outcast Israel would undergo; for the disinherited kingdom was prophetically represented under the figure of three children born of one Gomer, the daughter of Diblaim; and Gen. x. 2, declares that Gomer was of Japheth.

8. The Rev. B. Wrey Savile, in his "Are we Israelites?" (pp. 19 and 57), tells us how the mystery is explained, for he shows that it was highly probable the Beth Khumri (or Israel) gradually absorbed the Japhetic Kimmerians, and being the dominant race, to whom was promised the multiplicity of seed as well as the chieftainship of nations, *gave its name* to that portion of the Celtic Tribes which are now known to the civilised world as descendants of the Khumry or Cymry, pronounced Khumree by the Welsh of the present day.

9. But the argument which finally disposes of the contention and opposition of the antagonists of Israelism, is what is called the scriptural. It is as follows:—To the Beth Khumri outcasts of Israel God gave certain blessings attached to the Ten Tribes alone, and with which the House of Judah, as history shows, had no concern. Of these the chief were (1) multiplicity of seed (Gen. xlviii. 19; Hos. i. 10); (2) dominion under a monarchy (Jer. xxxiii. 17); (3) the Christian character united with world-wide evangelising zeal (Hos. i. 10; Gen. xxii. 18); (4) prosperity and wondrous wealth (Deut. viii. 18; Gen. xlix. 22—26); (5) supremacy in all things (Deut. xxviii. 1—14); (6) dispersion to the ends of the world, but repentance there, and restoration to God's favour in far countries (Ezek. x. 9); (7) the Gates of their enemies (Gen, xxii. 17).

All these blessings, without one exception, the British Khumri of Wales and the Anglo-Saxons, their Asiatic brethren, enjoy exclusively; thus "dwelling alone" among all the Gentile nations of the earth (Num. xxiii. 9). The British possessing these blessings promised by God on oath to Israel—that is, to the House of Joseph alone—they must be the Lost Ten Tribes. Or, if that alternative be untenable, then has God changed His mind, then has He broken His solemn oath, and then has He given to British Gentiles what He declared should be the property of Israel only; which *God forbid!* It follows then that the British of the present day, being the lineal descendants of the Celtic Khumri and of the Gothic Anglo-Saxons, are not the descendants of the Japhetic Kimmerians or of the Aryan Gomerim, but are the offspring and "remnant" of the Beth Khumri of the Assyrian inscriptions—*i.e.*, of outcast Israel of the Ten Tribes. If our opponents desire to show that the ancestors of this people are Japhetic, then on them rests the "burden of proof," and theirs it will be "to work the labouring oar," to prove that the violent presumption now set up in favour of our Identity, is untenable, and that after all we are derived not from a Shemitic, but from a Japhetic source. We calmly await the result, sure that the attempt must fail.

"THE GATE OF HIS ENEMIES."

By J. G. T.

In a late No. of the Banner, p. 478, you defend the "Gate" Identity, and deal with an objection which really merits little or no attention whatever. The argument referred to is, that as the word "Gate" is in the singular number, it cannot be applied to a plurality of Gates, like Gibraltar, Malta, Aden, &c. It is to be hoped that the authors of this bright idea do not belong to the clergy, for if they do they are certainly a disgrace to their order, and should either resign their position or seek an early introduction to some Sunday school infant. There is not a child of any moderate intelligence but would be able to instruct them if they will condescend to be instructed, and had not the objection been actually urged, it would have been incredible that those who are no doubt well acquainted with the Bible, could stoop so low as to risk the imputation that they never saw it in their lives. Is it not the most ordinary thing in the world to put a singular in the place of a plural, to make the one representative of the many? We do so in every day conversation. Our secular literature is full of such phraseology, and in the Bible nothing is more frequent. David says, "God shall wound the head of His enemies" (Psa. lxviii. 21). Jacob says, "Thy hand shall be in the neck of thine enemies" (Gen. xlix. 8). Here the wording is exactly parallel to "Thy seed shall possess the Gate of his enemies," head and neck, singular; enemies, plural; and yet no one for a moment can maintain that they thereby imply a solitary neck, or a solitary head. Were "enemies" in the singular the case would be altered, and there might then be a faint possibility of head and neck having a singular signification, but the former being plural the latter are plural of necessity, and the same inference holds good in the disputed text. Did your critics ever read the ten

commandments? because in the ninth it is said, "Thou shalt not bear false witness against thy neighbour" (singular). I think, however, we may happen to have several neighbours; in fact, Christ has taught us that all men are our neighbours; but according to their style of deduction we must be content with one; and should we have more, the commandment is only binding in respect to one of them. The tenth commandment, again, tells us not to covet our neighbour's "ox." But our neighbour may have a thousand oxen, and they are all covered by the use of the singular.

Looked at in another light, this new canon of interpretation discharged by the opposition deserves the serious consideration of theologians. It is a valuable contribution to their systems of exposition, and reveals much of which we were hitherto in complete ignorance. By its means we learn that Pharaoh had only one arm (Ezek. xxx. 21); that Ishmael had only one hand (Gen. xvi. 12); and that Esau was equally unfortunate, having but one hand (Gen. xxxii. 11), although we learn from another source that once upon a time he had at least two (Gen. xxvii. 22). By it we learn that David had only one foot (Psa. xxvi. 12), and that his enemies had just one throat and one tongue among them (Psa. v. 9). We, in this way, become familiar, also, with the pitiably maimed condition of the wicked. They have, it appears, but one arm (Psa. x. 15), and, as a natural consequence, but one hand (Job. ix. 24); they have only one eye (Psa. xxxv. 21), and in spite of this ocular disadvantage, they have only one candle among the lot (Prov. xxiv. 20), and one house (Prov. iii. 33), which, let us trust, is a large one. They have, besides, only one tongue (Psa. lxiv. 3), and one mouth in the aggregate (Psa. cix. 2), for the simple reason that they have just one head (Jer. xxx. 23); and notwithstanding that their name is legion they have but one (Prov. x. 6). In addition to many other discoveries, we find that God threatened to plague Judah by flooding the land with one fly from Egypt, and one bee from Assyria (Isa. vii. 18, 19), and that the millennium will be ushered in, and days of peace be secured by His breaking the bow (one bow, of course), and the spear (Psa. xlvi. 9), by cutting off one chariot from Ephraim and one horse from Jerusalem (Zech. ix. 10).

When asked to believe that the term "Gate" has, perforce, or even probably, a singular intent, we are asked to believe the foregoing monstrosities. It is long since our opponents exceeded the bounds of sound exegesis, but they now seem to have got well over the bounds of common sense.

Newcastle on Tyne, Nov. 15, 1881.

[NOTE BY THE EDITOR.—Would our correspondent who sent us the above be surprised to learn that it was no opponent, but two friends of the Identity who had come forward with the above arguments? The Rev. Robert Douglas started the idea, and Mr. Edward Hine concurs. The statements will be found at pp. 58, 59, *Life from the Dead*, vol. viii., and there we are told, "The Gate does not not mean Philo-Israel's trumpery things (*sic*), such as Malta, and St. Helena, but it means Palestine itself." Our readers can now choose—which teaching is correct? and which is according to God's Word?—ED.]

"ACCORDING to an ancient Turkish prophecy, there are to be vast changes in the Moslem Empire in 1882. A Musselman ruler, whose power is to be supreme, will then make his appearance."—*Durham Chronicle*, November 25. *Memo*: Is not Queen Victoria the greatest Musselman ruler at present? and will her power be curtailed over Musselmans or extended? Will Mr. Gladstone enhance his reputation by emulating Disraeli's Imperial Empress-making policy? What does the Rev. Mr. Savile think?

"THE doctrine of numbers," with compliments to a certain post-cardwri er, who shall be nameless. "They had learned, however, not to estimate truth by the number or rank of its adherents. They know that one with God is always the majority."—*Rev. Thomas Houstan, D.D., at the Temperance Jubilee, Exeter Hall, June* 28, 1881.

PEACE AND GOODWILL.

BY THOMAS CLARK WESTFIELD.

AT a time when men are saying, "Peace! peace! when there is no peace," so far as the nations generally are concerned, it is refreshing indeed to notice the splendid example recently given to the world, by our brethren in America, of the most glorious way to celebrate a victory. It consists in heaping honour upon your former enemy, and saluting his flag. Nor does it in any way detract from its value by the fact that it was done in recognition of the friendly relations so long and so happily subsisting between Great Britain and the United States, in trust and confidence of peace and goodwill between the two countries for all centuries to come, and especially as a mark of the profound respect entertained by the American people for the illustrious sovereign who sits upon the British throne. There has been a special cause for the two nations being drawn together in kindly sympathy; the death, under the most painful circumstances conceivable, of their deservedly honoured President. Yet in this is made manifest the finger of God, bringing good out of evil, and so drawing together, for some great purpose not apprehended by us yet, the two great nations descended from His ancient people.

Who can fathom the depth of emotion which moved the great heart of England on receipt of that generous news? I only know what my own feelings were. As I write I seem to hear the echoes of the loud and continuous cheers which greeted the American flag, with the attendant guard of honour, borne through the streets of our city on the occasion of the Lord Mayor's procession on November 9. Those cheers were sufficient testimony, if any were needed, to show how thoroughly the feeling of goodwill is reciprocated on our side. Oh! how almost agonising is the desire in the heart of man for peace and goodwill. At the faintest hope of it, how the heart leaps, as it were, within us! But shall we get it, as respects the nations of Europe, until the King comes, the Prince of Peace? Surely, no! We know too well that the characteristic of the closing days of this age is "war," and not peace; and that the manifestation of Satanic malignity will unfortunately—but, nevertheless, effectually—restrain the rising aspirations of goodwill among men.

November 19, 1881.

THE "APPEARING OF THE GLORY."

BY THE REV. DENIS HANAN, M.A.

IN the BANNER, No. 254, a thought suggested by the revised rendering of Titus ii. 13 was tentatively stated by the editor. Upon this article a brace of opponents, straining at the leash, have rushed, first having taken care to maim and torture it. The question which I desire to discuss is, *not* whether the Revised Version sufficiently supports the idea which it may legitimately suggest, but whether it is a perversion of truth to say that the restoration of the kingdom to Israel will be "the glory of our great God and Saviour Jesus Christ"?

In order to free myself from the comparative blindness, caused by the heat of present strife, I quote from a valuable work, published in the year 1847, and republished in the year 1876; not without the approval of authority, to which, I understand, one of these opponents acknowledges allegiance. I would wish ever to speak with respect of a body of Christians who have been the means, under God, of awakening the mind of the Church to the duty of looking for the advent of her Lord. This body, dating from a period contemporaneous with the life and work of the late John Wilson, has insensibly but most effectively prepared the way for the reception of his views. The book to which I refer is entitled, "God's Purpose with Mankind and the Earth," and is a translation from the

German of W. R. Caird and J. E. T. Lutz. I quote one paragraph: "Here again is another thing in God's Word to which we would draw attention. When the Redeemer that had been promised to the children of Israel had come to atone for our sins, and then to set up His spiritual kingdom, Israel had directed their view only to that portion of the book of prophecy which spoke broadly and plainly of their deliverance and establishment in the kingdom, which had been promised Him in virtue of the covenant with David, but which was at that time under the yoke and bondage of Rome. There arose, very naturally, the expectation which was put into words by the disciples on their way to Emmaus—'We trusted that it had been He which should have redeemed Israel.' There was not a word in the Lord's reply which indicated that the expectation was a groundless one; but He reproved the disciples only on account of this, that they were so slow of heart to believe *all* that the prophets had spoken, and that they had accordingly not taken to heart that equally distinct prophetic word which should precede His glory. 'Ought not Christ to have suffered these things, and to enter into His glory?' Again, 'This kingdom of God which was foretold by Daniel, and which had been spoken of hitherto, was not the Church, but is to be still expected.'"

Now, I submit that taking our Lord's reply, in connection with the unrebuked thought that filled the mind of the two disciples, *the glory* upon which He was to enter was no other than *the restored kingdom of Israel.* The question resolves itself into this—Has the Lord entered into His glory already, or is He yet to do so? If when instructing the disciples, whose minds were full of the kingdom, He used words which had reference only to His ascension and present session at the right hand of God, the commonly received idea is correct; *but if He replied to their thoughts, He Himself has plainly connected His glory with the restored kingdom,* and if the restored kingdom is His glory, in looking for its appearing we look for the sign of the Son of Man, and necessarily for our Lord Himself.

Our Lord's work for this world has not yet been accomplished, even to this day; "the afflictions of Christ" are being "filled up," His Church "groans," and His glory, great as it is at present, has not been fully manifested. If after the sufferings of weary centuries it is soon to be shown forth in restored Israel, and that this is His purpose, can there be anything so presumptuous as to say, that in so understanding His teachings we would "rob Him of His 'glory,' and give it to Israel," or is He more honoured by the presumption that His glory is to be shown by the glare of light, "like unto that which struck St. Paul down to the earth, on his journey to Damascus"?

I append an extract from "Stier," on "the words of the Lord Jesus:" *in loco,* "The *glory* of Christ, that is no more a mere internal and spiritual glorification than the sufferings which preceded. Its beginning was the resurrection from the dead, but its end was not the glorifying ascension into heaven. There are yet unfulfilled 'glories that should follow,' as there are for the Church in Christ, and for Christ in the Church, yet remaining 'sufferings.'"

Thus it seems plain, that if the question concerning the present or future application of our blessed Lord's words, as above stated, was put to this much respected writer, he would connect them with the thoughts of the disciples, as I have done. Neither "Alford" nor "The Speaker's Commentary" give any aid upon this question.

PROGRESS—GOOD NEWS FROM A FAR COUNTRY.

Prov. xxv. 25.

We have received cheering and refreshing news from New Zealand and New South Wales, for which we "thank God and take courage." The following comes to us in the Otago (Dunedin) *Daily Times*, of September 28, 1881:—

"At the meeting of the British-Israel Association last night the following resolution was carried: 'That we desire to express our deep and natural sympathy with our suffering brethren, the Jews of Southern Russia, by forwarding to them, through the Jewish Relief Fund, instituted by the Synagogue of this city, the sum of £3 3s., being proceeds of a lecture on 'The British Nation and the Ten Lost Tribes of Israel,' by our president, Mr. M. W. Green."

"The usual fortnightly meeting of the British-Israel Association was held last evening, in the Young Men's Rooms, Moray-place. Mr. R. N. Adams, in an address, reviewed an article by the Rev. H. Bonar, D.D., appearing in the *Sunday at Home* for October, 1880. His arguments went to show that the writer had evidently either misunderstood the nature of the British-Israel contentions, or had never read the literature of the subject, or else he had deliberately misrepresented the facts of the case. He pointed out that Dr. Bonar's article was simply a series of negations, founded upon no attempt at argument; that in many instances he contradicted the evidence of historians of high repute; that notwithstanding the doctor's calling as an interpreter of the Bible he was not conversant with the history, manners, and customs of ancient Israel; and that he displayed a surprising lack of information regarding the history of the British Isles as well as of Saxon history. In the discussion which followed, several persons took part. A number of new members joined the Association. Mr. W. G. Jenkins occupied the chair."

From the Rev. William Allworth, of Sydney, New South Wales, we have received a most cheering letter, dated September 26, giving us an account of a surprising lecture against the Identity in that city, delivered by the Rev. Rabbi Davis. This Jewish doctor was so well acquainted with his own Scriptures and history as to venture to tell his audience that "his own theory regarding the Ten Tribes was that they were never lost at all, but that they were simply merged into the present Jewish people." To prove that he said, "The eyes of all the Jewish nation were fixed on the Temple at Jerusalem as the central point." *Non sequitur!* We ask our Jewish friends in this country to tell us what they think of Rabbi Davis's view, that Israel is with them now in fusion? What comes, then, of Israel's restoration with Judah, their joinder and return to Palestine for everlasting union and dominion there? We fear Rabbi Davis is not well read in his own Scriptures to publish such opinions as those he is reported to have uttered. The Rev. W. Allworth (the president of the Sydney Association) tells us he has recently lectured to crowded audiences at Penrith and Camden Towns, about forty miles from the metropolis. "A deep interest," he says, "is manifesting itself, and increasing in all parts of the colony. Of course there are opponents, but even these are singing in much lower tones than formerly."

"The Sydney Association is in a sound state, and is, and has been, spreading a knowledge of our cause throughout a very large portion of our colony. When I think (adds Mr. Allworth) of our infantile appearance and efforts when we were formed into an association three years ago, I feel we have much to be thankful for. Hundreds who have not joined us we are constantly hearing of, who are not only reading the literature, but actually believing it. Four or five of our clergy believe it, but are afraid to show themselves What can there be to fear?"

Canon Brownrigg has paid a visit to New South Wales lately, and has delivered two successful lectures at Sydney. We are thankful to know that the Banner is appreciated at Sydney, and is esteemed the leading journal with our friends. Many excellent works published here have reached Mr. Allworth, and given great satisfaction, such as "Oxonian's" splendid contribution to our history; Keighly's and Granger's works; Shaw's "Israel Notwithstanding" (which we strongly recommend), and many others. Mr. Allworth writes in full faith and confidence in our Identity's progress in New South Wales. We assure him he cannot too often send us such letters as that under review, for indeed they are good news from literally a far country, and to "Philo-Israel" come like "cold waters to a (very) thirsty soul."

But more refreshing even than Mr. Allworth's is another letter we have received from another Church of England clergyman in New South Wales, whose district is far inland. He never wrote to us before, but tells us cheering news of progress. Mr. E. Hine's "Twenty-seven Identifications" first brought him (like so many others and ourselves), to the knowledge of our Identity, and now he tells us that though his diocesan frowns he has indoctrinated seven out of ten of his parishioners, who attend his teaching, in a district of 7,000 souls, extending over 110 by 90 miles. Our new clerical friend is a large distributor of Identity works, and has spent £20 on distributing them *free, gratis,* out of his own pocket to his people. He pleads for a supply of the Bristol leaflets, and we propose to send out a good one. We should be glad

if any felt inclined to trust us with a small sum to distribute large numbers of these leaflets in Australia and New Zealand. Our friend's parishioners, when he first began to preach Identity in his pulpit (hear this, brethren at home), raised the old, old cry, "The parson is gone mad!" but he persevered, and converted his congregation; many who tried at first to starve him on account of his Identity proclivities, now liberally contribute to his support. These items of "good news" have greatly cheered us, and if absent friends would only keep us informed of "progress," far or near, they would be doing service to the cause, and holding up the hands of him who indites these lines.

Reviews.

Anglo-Israelism: True? or False? By the Rev. Charles D. Bell, D.D., Rector of Cheltenham, and Honorary Canon of Carlisle. Price 4d. James Nisbet, 21, Berners-street, London; C. Westley, John Banks, and J. New, Cheltenham.

BY THE EDITOR.

(*Continued from page* 521.)

PART II.

WE now come to the proofs Dr. Bell has advanced in regard to his sweeping statements against our Identity. They embrace five points:—

1. That our theory is opposed to history (p. 8).
2. That the Bible is utterly opposed to it (p. 12).
3. That the sure Word of God is opposed to the idea of our Israelitish origin (p. 16).
4. That the Identifications are fallacious (pp. 24, 27, 29).
5. That we Anglo-Israelites pervert the Scriptures and misrepresent them.

We shall have a few words to say to Dr. Bell in regard to each of these five attacks on us. In reference to No. 1 (the historical aspect of the question, and its alleged testimony against our Identity), we find Dr. Bell incautious enough to speak of the "Jew" (p. 9) as the typical Semite, in contrasting the Shemitic with the Japhetic races. He is guilty of a *petitio principii* when he takes for granted in his quotation on that page that we British belong to the Aryan races, and not the Shemitic. He also assumes, what he has failed in any way to prove, and therefore has no right to assume, that the House of Israel was (1) present at, (2) guilty of, the crucifixion of our blessed Lord, when he declares the "Semitic race" was implicated in that crime against High Heaven. He further assumes (what he has also no right to do) that the Celtic ancestors of the British were all Aryan or Japhetic, since he has failed to negative the possibility which we have elsewhere shown to be the high probability—that escaped parties and Tribes of the House of Joseph (or Israel of the Ten Tribes) might have accompanied the wandering Aryan or Japhetic Celts and Sacæ from Central Asia to the isles of the West. Here Dr. Bell's case breaks down, and that hopelessly. Josephus might have, in A.D. 93, quite correctly stated the fact that the main body of the Ten Tribes was still in Media, and yet the "preserved" or "escaped" of Israel have made their way with early Khumri-Kelts and Saxon-Goths Westwards, to their wilderness home, "God-appointed" in the British Isles (Isa. xlix. 6; Hosea ii. 14; Isa. xxxvii. 31; 2 Sam. vii. 10).

And what does Dr. Bell mean on page 11 by telling us the Saxons were the rude barbarians he describes, when we know from the Saxon Chronicle, and historical facts besides, that their political Constitution was our modern British in embryo, and Israelitish; their laws founded on Sinai's; their royal ancestry claimed to be from David, back to Noah; and their municipal system what obtains almost exactly to-day in England? Whence have we derived our maritime supremacy, but from the prowess of the Anglo-Saxon-Danish races upon the ocean? Whence our noble architecture, linking us with that of the Hebrews in Palestine, but from their Gothic skill? These are not historical or ethnic difficulties to which Dr. Bell can justly point; but those he advances are coinages of his own brain, which, examined by the light of history, are found to be without weight or force against us. We Anglo-Israelites do not ignore history and ethnographic science. We study them; but Dr. Bell clearly is not well read therein.

As regards the Law and the Testimony, how does the learned Doctor find us tripping? On page 12 he tells us we use the words "Lost Tribes," it seems, in a wrong sense. Judah was "lost" equally with Israel, as a people, since they were sinners, and strayed from God. We would ask Dr. Bell to pause a moment here, and tell us if lost, applied to Ten-Tribed Israel, is or is not a Scriptural expression? He will find it so used in Jer. l. 6, 17, Ezek. xxxiv. 4, 16, 1 Peter ii. 25, in reference, we believe, to the House of Joseph; and where is the impropriety of believing that in Matt. x. 6 and xv. 24, our Lord was alluding to the then absent and strayed Ten Tribes, but not to the present Two?

On pages 13—15 we have Dr. Bell's desperate effort to prove that Ezra and Nehemiah affirm that the Ten Tribes returned, and are spoken of as "*restored to the land of Judah and worshipping at Jerusalem.*" These are the Doctor's very words on page 14. Fancy Ephraim "returned" to the land of Judah, and worshipping at Jerusalem! Where did Dr. Bell find that Ephraim's domicile was ever Judah's land? or that the Ten Tribes showed a preference for the worship of Jehovah at the date of the Babylonian return over idol worship? We thought Hosea wrote recording that Israel's sin, idolatry, was to procure them a fate (that of "wanderers" among the Gentiles) which was as far as possible removed from the happy restoration Dr. Bell fondly imagines for Israel. If Israel returned in amity with Judah to Judea (!), how came Ezra, in writing 2 Kings xvii. 23, *after* the return from Babylon, to record falsely (which he must have done, if Dr. Bell be right) that Israel was up to that day carried away into Assyria, "out of their own land," and that land, Dr. Bell must know, or ought to know, *was not the land of Judah* (p. 14).

Dr. Bell's difficulties regarding statements in Acts ii. 22 arise from his failing to comprehend that "all Jews were and are Israelites, but not all Israelites were or are Jews" (p. 14). At p. 24, Dr. Bell, by slavishly following the Rev. John Wilkinson (whom he seems highly to admire), has fallen into the error of supposing that Anglo-Israelites believe "that Jews are not Israelites." No one ever said that! We affirm, and justly, that some so-called Jews were Jews by common parlance, but were really Israelites of the House of Joseph. Paul and Peter were cases in point, since both belonged, we believe, to Benjamin, and that Tribe was certainly one of the original Ten (2 Sam. xix. 20).

The questions Dr. Bell asks us on page 16 we gladly answer. 1. Extensive immigrations of the Ten Tribes took place into Britain when the Beth-Khumri arrived there about the third century, B.C. 2. The Ten Tribes escaped in part from the land of Media in B.C. 650—620, when the Khumri, or Gimiri, left Asia, and were first observed in Europe. 3. They did not leave *the land of Judea* at any time for Britain (as the Doctor gravely asks), because they never belonged to that land at all. 4. They were held in bondage at the time of their escape by the Assyrian monarchy, then tottering to its fall. 5. The Angles and Saxons are found to be tall and fair, with "brachicephalic" heads, because that physique was Israel's (Saul was a case in point; David too), and their *skulls are Shemitic, like the Jews.* 6. As to Mr. Hine's statements regarding the change of aspect, Dr. Bell has "put the cart before the horse." Mr. Hine never said Israel miraculously changed; but that Judah only did (Isa. iii. 6; "Lost Israel," p. 158). Dr. Bell should, in criticising, be accurate. 7. The Saxon language had ceased to be Hebrew, because the Khumri Sakai ceased to be in *contact* with a Hebrew-speaking race for twenty centuries and more. 8. Saxons being Israelites would not affect *Jewish* rites and

ceremonies, since God's judgment consigned them to become idolaters among the heathen (Hosea iv. 17, ix. 17). 9. As to swine flesh, why should not pagan idolaters eat the "abomination" of the Hebrews in exile, when Isa. lxvi. 17 seems to show even among the Hebrew remnant that partiality was not unknown? The alleged composite character of the modern British has to be proved, and the *onus probandi* now rests on Dr. Bell. Let him try; but he must first show how, if the British be Gentiles, they have somehow possessed themselves of all the blessings God gave to and swore to reserve only for, Abraham's natural seed? In regard to the Jew, we have many who glory in the discovery of Israel in Britain. The late Rev. Dr. Margoliouth was a Jew who believed this truth; but if all that race disbelieved to a man, what then? Has Dr. Bell never read Isa. xi. 13 and ix. 21? and cannot he make some allowance for the envy and hostility destined to exist between Ephraim and Judah? The contempt and enmity are prophetic; and let Dr. Bell learn that lesson from these pages.

(*To be continued.*)

The Anglo-Israel Almanac for 1882.—The Almanac for 1882 promises to be as great a success as that for 1881, which did the publisher, Mr. Robert Banks, so much credit. The present one has a large variety of Identity matter in it besides the usual requisites one meets with in publications of the sort. The diary and money column, besides the portrait in the frontispiece, are the novelties for 1882. Regarding the latter we are not competent to judge. We hope the artist is satisfied, and that he will please the public. The texts for each day of the year follow the plan adopted last year with success; and if labour to secure a satisfactory result be any criterion of the merits of this part of the work, the compilation will be deemed faultless. Papers by "Philo-Israel," J. Gilder Shaw, "L. P." J. T. Gott, F. W. Phillips ("Lazarus"), Douglas A. Onslow, and a couple of poems by J. G. Shaw and "Hecla" respectively, prove that Anglo-Israelites have resolved to give the reading public their money's worth for 1882. The articles are all excellent (those of Messrs. Onslow and Shaw especially), though we confess we could well have spared the particulars of the shocking blasphemy which Mr. Phillips details to us at pp. 48, 49, as uttered in his presence by an opponent. These particulars were not called for by the argument, led to nothing, and were not fully answered by the author. The publication of them thus appears to be out of keeping with the rest of the contents of the Almanac. The list of the Anglo-Israel Associations looks exceedingly well, and we believe affords proof of a vitality which must be gall and wormwood to one or two of our clerical opponents who, on post-cards, tell the editor of the BANNER pretty often that the Identity is near its end; so near, in fact, as one said lately, in an excess of offensive impertinence, "that he did not think it would be worth while for him to undertake a controversy with a view to its complete annihilation in the pages of the BANNER." We heartily congratulate the owners of the Almanac on their performance for the coming year, and we hope that, like the last, the edition now printed may be soon exhausted, and a second be demanded by an appreciative public, *minus* pages 48 and 49.

"AND THEY SHALL HUNT THEM" (JER. XVI. 16).

WE take the following from *Freeman's Journal*, of September 28, 1881, forwarded to us by a friend in Coleraine. We ask our readers to note the concluding words of our extract, and how literally true it is that the House of Judah is now being subjected to the treatment God's Word predicted for them in these last days, "to hunt them by hunters from every mountain (nation), and from every hill (lesser state), and out of the holes of the rocks" (their hiding-places on the continent), where now they have taken refuge in view to make these their home instead of "the inheritance." They must leave these resting-places and walk to the House of Israel before the Return can take place (Jer. iii. 18); and preparatory thereto the Lord has provided the *Judenhass* and *Judenhetze*, to force poor hunted Judah to do His will, and to escape from the coming mighty earthquake woe.

Our quotation is as follows:—

London, Monday evening.

The doings of the Czar are again beginning to trouble us. Will he or will he not pay that long-promised visit to Poland, which is called by one Russian the pulling of the ropes which will ring his death knell, and by another as the first token of returning confidence in the security of the Empire? The object of the visit is understood to be a meeting with the Emperor of Austria, who is called upon to give the finishing touch to the plot against Socialism which was sketched forth at Dantzic. The triple alliance is to devote itself not to external warfare, which some people seem to dread, but upon making a final raid upon the malcontents shut in the precincts of their own three Empires. The new craze which has become dominant in the three countries over which the three Emperors, like Kings Rhadamistus and Eachus, reign supreme, is that the Jews are at the bottom of all the mischief occasioned by the spread of Nihilism throughout the East and North of Europe. And it is the knowledge of this fact which has caused the persecution of the Jews by the rabble, and the lukewarmness of their defence by the authorities. Judaism is acknowledged at last to be the greatest power of all in politics, on account of its command of wealth, and the hold it has obtained, by means of that wealth, over every Government in Europe. The children of Israel are knit together in a bond of Freemasonry. Every Jew is member of a club which embraces the whole Hebrew race. The revolutions which are preparing in Russia and Germany are being wholly organised by Jews. They are making use of Nihilism as a means to the end they propose—that of scaring European sovereigns into submission by the necessity in which the most powerful amongst them will ere long find himself, of borrowing money from Jewish hoards, and thus be compelled to submit to the concessions about to be exacted from every Government which has allowed the Jews to trade, negotiate, and propagate, without imposing upon them those wise restrictions with which the Church of Rome subdued their efforts at becoming the guiding power of the State. These opinions are those of a German gentleman of great political influence in his own country, who described them as the result of his impressions in Berlin. It is true that now and then the Jews have been roughly handled in the struggle, but, according to my German friend, the military were ordered never to interfere, as the opportunity should not be lost of giving them a lesson of what they might expect in case they should refuse to join the alliance about to be entered into between despotism and finance, and show them, meanwhile, that their power over Nihilism was, as yet, but insecurely established. This, and much more, has been argued in Berlin, where men, as wise in their generation as Bismarck, will sometimes give way to speculations of the most absurd kind, and, what is worse, act upon it without perceiving its absurdity. One thing alone, however, is perceptible to us all—the utter instability of that which is, and the uncertainty of that which is to come.

IDENTITY ACROSTIC.—No. V.

BY COLONEL M. BERESFORD.

A TRIBE of Israel, a shining light,
Even for God, in Zion, burning bright;
A land of Gentile earth, from whence they sailed,
And o'er their long lost brethren prevailed.

1 A light; aye, so it was, will be, and is;
Above you surely found it? so find this—
2 In Cruden's Concordance you'll find it but once,
So if you now fail you're next door to a dunce.
3 Great King of Babylon, who dreamt the dream
Foreshowing that we are just what we deem.
4 A praise in the whole earth, O Lord, ordain
That this beloved spot be once again.
5 Almost thou persuadest me, this phrase of his
Should surely show you who is meant by this.
6 The sea which prophets always term "the Great,"
Now closed (at will) by Israel's rock or Gate.
7 To Phinehas's infant son this name was given,
What time the ark of God from us was riven.
8 E'en now the name remains, as it was when
Duke William sailed to make complete "the Ten."

November 22.

SPECIAL NOTICE.—With our next number we shall publish a Supplement illustrating the Pedigree of the Hebrew Race. By "A Watcher."

Reduction in Price to 9d. per Pound

SUPERIOR BEDS 1s. PER POUND.

"As soft as Downy Pillows are."

THE LINCOLNSHIRE BEDDING CO.'S

New Feather Beds at Half-Price.

Nearly 10 000 Beds Sold in Three Years.

Samples of Feathers, Ticking, Price Lists, &c. Post Free.

Branches—BOSTON AND LONDON.

AS an evidence of good faith, all Cheques or Post Office Orders may be post dated ten days to insure proper delivery of the Goods; and the Company guarantee to pay cost of Bed and pay carriage both ways if the Goods are not as described.

To meet the wishes of numerous inquirers for a cheap and serviceable Bed, the Company have decided to offer the following or any other sizes of Beds at the reduced price of 9d. per lb., inclusive of every charge, and carriage paid.

No. 1.—SINGLE BED, BOLSTER, and PILLOW, 6ft. 3in by 3ft. 6in., weighing 40lbs. ... 30s. 0d.

No. 2.—DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft 6in. weighing 50lbs. 37s. 6d.

No. 3.—DOUBLE BED, BOLSTER and TWO PILLOWS, 6ft. 6in by 4ft. 6in., weighing 55lbs. 41s. 9d.

No. 4.—EXTRA DOUBLE-SIZED BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 5ft. weighing 65lb... ... . 48s. 3d.

WARRANTED NEW AND SWEET.

As a cheap and serviceable Bed, there is nothing better in the market; but the Company still continue to supply their celebrated Royal, Windsor, Palace, and Cottage Beds at 1s. per lb., including best purified Grey Lincolnshire Feathers, best bordered "Union Tick," making, packing, wrapper, and carriage to any station.

Any sized Bed will be made to order, but the following Beds are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent.

	£	s.	d.
The "**ROYAL**" Double Bed, 6 ft. 6 in long by 5 ft. wide, 65lb. in weight, 2 pillows, 1 bolster	3	5	0
Sateen Quilt, to match, lined throughout in specially-selected hand-picked white goose and swansdown, size 6 ft. by 5 ft., at 1s. 2d. per square foot	1	15	0
Bed (complete) and Sateen Quilt together ...	4	12	6
Chintz Quilt, size 6 ft. by 5 ft.	1	10	0
Bed (complete) and Chintz Quilt to match ...	4	7	6
The "**WINDSOR**" Double Bed, 6 ft. 6 in. long by 4 ft. 6 in. wide, 55 lb. in weight, 2 pillows, 1 bolster	2	15	0
Sateen Quilt, to match, 6 ft. by 4 ft. 6 in.... ...	1	11	6
Bed (complete) and Sateen Quilt, as above ...	4	0	0
Chintz Quilt, 6 ft. by 4 ft. 6 in.	1	7	0
Bed (complete) and Chintz Quilt, to match ...	3	16	0
The "**PALACE**" Double Bed, 6 ft. 6 in. long by 4 ft. 6 in. wide, 50 lbs. in weight; 2 pillows, 1 bolster	2	10	0
Prices for Quilts as in Windsor Bed, with proportionate reduction for Bed (complete) and Quilt together.			
The "**COTTAGE**" Single Bed, 6 ft. 6 in long by 3 ft. 6 in. wide, 40 lbs. in weight; 1 pillow, 1 bolster	2	0	0
Sateen Quilt, to match, 5 ft. by 4 ft. 6in.	1	3	4
Bed (complete) and Sateen Quilt, as above ...	3	0	0
Chintz Quilt, 5 ft. by 4 ft.	1	0	0
Bed (complete) and Chintz Quilt, to match ...	2	18	0

Packing and Wrapper free with each Bed.

THOUSANDS OF TESTIMONIALS.

All orders must be accompanied by Cheque or P.O.O. payable to London Agent, Mr. T. SMITH, 15, Wine Office-court, Fleet-street, London, E.C., where Specimen Beds or Quilts may be seen. P.O.O.'s payable at Ludgate-circus. Cheques crossed City Bank.

Please mention this Paper.

THE REV. E. J. SILVERTON,

SPECIALIST FOR

DEAFNESS,

Noises, Offensive Discharges in the Ears, and Ill-Health, seen Patients daily; assisted by a Physician, at his Consulting Rooms, from 11 to 2, Saturdays excepted. No charge is made for consultation at these hours. Mr. JESSE J. SILVERTON is in attendance each day from 9 to 4, Saturdays 9 to 1, when any of the Remedies may be obtained, and arrangements made for consultation. "The Book of Health, and Treatise on Diseases of the Ears and Eyes" (price 1s.), will be sent free to the readers of this paper for two penny stamps.

17, St. Bride-street, Ludgate-circus, London, E.C.

ANTAKOS.

FOR HARD OR SOFT CORNS, WARTS, AND BUNIONS.

A marvellous and unfailing Remedy; cures Corns in three days; relieves pain instantly. Price 1s. 1½d. per box, of all Chemists; or free by post for 14 stamps from the

ANTAKOS COMPANY,
83, FINSBURY PAVEMENT, LONDON, E.C.

Banner of Israel. GIFT ADVT.

£500 in CHRISTMAS PRESENTS to b GIVEN AWAY.

ANY person being a reader of the "BANNER OF ISRAEL," or their friends, on PURCHASING one of our celebrated

"Universal" Cutlery and Plate Parcels, consisting of Half-a-dozen each White Handle Table Knives, 3s. 6d., Cheese Knives, 2s. 9d., Half-a-dozen each Mexican Silver Table Forks, 3s. 3d., Dessert Forks, 2s. 6d., and Tea Spoons, 1s. 6d. (30 pieces) for 12s. 6d., will be presented free with a Splendid Electro-Plated Sugar Basket, With coloured glass lining; or on Purchasing one of our celebrated

"Excelsior" Cutlery and Plate Parcels, consisting of Half-a-dozen each best Ivoride Table Knives, 4s. 9d., Cheese Knives, 3s. 9d.; Half-a-dozen each Nevada Silver Table Forks, 5s. 3d., Dessert Forks, 4s., Dessert Spoons, 4s., Tea Spoons, 2s., Three Table Spoons, 3s., Pair Sugar Tongs, 9d., Pair Salt Spoons, 6d., Mustard Spoon, 6d., and Pair of Ivoride Meat Carvers, 3s. 6d. (45 pieces), complete for 30s., will be presented free with a splendid 3-Bottle Electro-Plated Cruet Frame.

Single lots can be had at above prices, when 4d. extra must be sent for postage.

CHRISTMAS AND NEW YEAR PRESENTS.

Cut this out and send to

G. and W. GRAHAM,

BROAD STREET CORNER, BIRMINGHAM.

Send for Graham's Catalogue of Novelties in Gold and Silver, Jewellery, Watches, Clocks, Electro-plated Goods, 200 Engravings, free.

HEARTHRUGS 3s. 9d. each.

CARRIAGE PAID.

WE are now able to offer a very superior Hearthrug, size 72 inches long by 36 inches wide, equal in appearance to Rugs sold at four times the price. If stamps, 3d. extra. Will suit any coloured carpets. A smaller Rug, 60 inches by 30 inches, at 2s. 9d. Stamps, 3s.

As these Rugs are having an immense sale we advise intending purchasers to book their orders early.

Samples and Price List of Imitation Cane Window Blind, Damask Curtains, Cretonne Bed Furniture, Silk Down Quilts, free on application.

Note the Address:—

I. HALL & Co., 58, Thornhill-road, London, N.

REPLY, BY DAVID, TO OBJECTIONS TO THE ISRAELITISH ORIGIN OF THE ANGLO-SAXON PEOPLE MADE BY CANON FREEMANTLE.

New and Revised Edition, and Preface by the late REV. R POLWHELE. Price 6d., post free 7d.

"Whoso is wise will ponder these things; and they shall understand the lovingkindness of the Lord."

London: W. H. Guest, 20, Warwick-lane.

"SOME ASSUMPTIONS" CONCERNING THE GREAT GEOGRAPHICAL, POLITICAL, SOCIAL, AND RELIGIOUS CHANGES EXPECTED TO OCCUR IN 1882.

By H. W. OSWALD, of Chicago, U.S.A.

Price 3s. 6d., post free, 3s. 8d.; Cloth, 5s., post free, 5s. 4d.

London: W. H. Guest, 20, Warwick-lane.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	-	0	7
Two Copies (including Double Numbers) -	-	0	12
Three " " " " -	-	0	18
Four " " " " -	-	1	6
Six " " " " -	-	1	17

Post Office Orders to be made payable at the head office, St. Martin's-le-Grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

Ready December 14th. Price 1d., 6s. 6d. per Hundred. 16 pages, Crown 8vo.

PHILO-ISRAEL'S REPLY TO THE REV. CANON BELL'S PAMPHLET,

"ANGLO-ISRAELISM: TRUE OR FALSE?"

London:
Robert Banks, Racquet-court, Fleet-street, E.C., and all Booksellers.

Just published, price 2d., post free 2½d.

IT IS TRUE.

By SURGEON-GENERAL J. M. GRANT,

President of the Cheltenham Anglo-Israel Association, and Vice-president of the Metropolitan Anglo-Israel Association. Author of the "British Nation," "Summary of Anglo-Israelite Teaching," &c., &c., &c.,

BEING A

REPLY TO THE REV. CANON BELL,

Vicar of Cheltenham, and his recent Pamphlet, entitled, "Anglo-Israelism: True or False?"

London: W. H. Guest, 20, Warwick-lane.

Now Ready, in handsome Cloth Binding, Price 3s. 6d.; post free, 4s.

THE SECOND VOLUME OF ISRAEL'S HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

London: Robert Banks, Racquet-court, Fleet-street.

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.

A Complete Catalogue sent free on application.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

To whom it may concern.

THE BRITISH NOT GENTILES. A Key to the Identity of the British Nation with the Lost Ten Tribes of Israel.

BY GEORGE BULLOCK.

Will be issued shortly in pamphlet form, price Threepence

Manchester: John Heywood, and all Booksellers.

Now ready, price 3d., post free 4d.

THE ANGLO-ISRAEL ALMANACK AND DIARY FOR 1882.

CONTENTS:

FRONTISPIECE: PORTRAIT OF E. W. BIRD, ESQ., (PHILO-ISRAEL).

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.
W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

PLAIN SIXPENCE; COLOURED, ONE SHILLING.

A CHRONOLOGICAL & GEOGRAPHICAL TREE

Shewing the Development of the British Power, &c.

BY A. C. BELL.

"Every Anglo-Israelite should invest in the above, as exhibiting at one glance the names, dates of acquisition, and approximate distances, East and West from Greenwich, of our Colonies. The Tree as now brought out in colours, cannot fail to be an attractive object of study. Mr. Bell's 'Tree' is a *multum in parvo*, good in its conception, and most satisfactorily worked out."—C. W. HICKSON, M.A., Vicar of St. Bartholomew's, Bristol.

PUBLISHED BY W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, DEC. 14, 1881. [*All rights reserved.*

"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. V. No. 260. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 21, 1881. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Islam	533
Israel and the Church. By the Rev. Denis Hanan, M.A.	534
Canaanites or Phœnicians? By Burnett McErin	535
Confederation	535
Pedigree of the Hebrew Race. By A Watcher	536
Mr. Reginald Stuart Poole versus the Sacred and Scientific Theory of the Great Pyramid. By Piazzi Smyth, Astronomer-Royal for Scotland	537
Review—The Rev. Dr. Bell's Pamphlet.—Part III. By the Editor	538
A Vestige of Baal-Worship in the Scilly Isles. Forwarded by J. Thomson	539

ISLAM.

THE world of Mussulmans, or the Mohammedan world, better known as Islam, is now, and has been for some time, in a state of violent excitement and crisis. The approaching downfall of the Turkish Empire, which we Israelites suspect to be Edom of the prophecies, has partly brought about this result. The doings of the French in Tunis, and lately in Kairwan, the most holy place of the Arabs (who are Mussulmans), have greatly tended to keep the whole of Islam in violent agitation. Hence Egypt has been in semi-revolution lately, surging and rising in animosity against Europeans in general and the French influence in particular. Hence the cry is raised that Egypt ought to be for the Egyptians only, and a feeling of alarm is created through Europe lest we should suddenly awake one day and find that anarchy has taken the place of government by the Khedive in Egypt, and the British will perforce be obliged to interfere to safeguard their Indian interests, to the deep resentment of France, the disgust of half Europe, and the dissatisfaction of young Egypt, which desires autonomy, and to be freed from control of every kind and sort.

Lord Granville's dispatch, lately sent to the British minister in Cairo, is cautiously worded, and speaks of our policy as one which, in union with France, aims at the good of Egypt, and that alone. This is only half the truth. We desire the peace of that land, of course; but we should concern ourselves as little with it as we do about the peace of Afghanistan or of the Transvaal, were it not the fact that an enormous British trade passes through the Suez Canal, and we cannot afford to have that endangered by even the shadow of a popular insurrection. We have, besides, India, Australasia, China, and the Eastern world beyond Egypt, with the only road unfortunately passing through it. We are forced thus to see that this road is at all times accessible, safe, and sure for our travellers and trade, for our ships and troops; and, to safeguard them all, Egypt must be at peace, free from popular commotions, and under British control. That the *Times* looks with no great assurance on the present prospects in Egypt the following passage in a leader of November 18, 1881, fully testifies. It said, regarding Lord Granville's dispatch:—

That dispatch is important as stating in detail the views of the British Government on the crisis and on British policy; but in principle it contains nothing that was not foreshadowed in the speech of its author at the Guildhall, and in the speech of the Prime Minister at Leeds. To act together with France in guarding for Egypt the advantages of good government, to support its "administrative independence, secured by the Imperial firmans," and to preserve the tie with the Porte, is the well-known policy of this country, which will be persevered in as long as possible—until, in fact, the outbreak of anarchy compels the adoption of a different line of action. But who can say how long this "outbreak of anarchy" will be deferred? We may hope for the continuance of peace in Egypt, but the strongest hopes are not always realized. Our Correspondents, both at Cairo and Constantinople, are not sanguine about the permanence of the present arrangement, and give us only too good reason to suppose that the play of intrigue between Constantinople and the Colonels is going on as freely as ever. The situation, in point of fact, is one in which the Government of this country must be prepared for eventualities, and must not allow itself to be taken by surprise by anything that may occur.

These "eventualities" mean annexation or suzerainty, whichever our readers prefer. They point, at any rate, to British domination, and the growth of the Stone Kingdom at last in the land of Ham. Do our readers note the rapid increase of agitation in Islam everywhere, as the crisis approaches in the fate of Turkey? The prophetic Edom totters to its fall, and the carcase is preparing for the swoop of the eagles gathered for the prey, and the Lord makes ready for that event by unsettling Islam from end to end. He sends the French to a suicidal expedition to Tunis, which now they must bitterly repent. He urges them further afield, to offend Arabian Islam, and Islam everywhere, by the desecration of a holy spot, Kairwan, which the eye of the infidel and the foot of the Kaffir has neither seen nor trod for more than a thousand years till now; and can those who know the jealousy of Mussulmans, and their fanaticism as to everything which affects their false religion, fail to realise the tremendous effect these events are bound to have had upon the minds of the followers of Mahomet? In point of fact, Islam is agitated as it never was before. The Sultan of Turkey has his reasons for fomenting the disturbance, too. The *Times* tells us why. It says:—

In proportion as he has lost ground in Europe he hopes to regain

Digitized by Google

it in Asia and Africa. But he has a difficult game before him, for he must keep on good terms with the European Powers while tightening his hold upon the Mussulman populations. Hence the secrecy of his proceedings and the ambiguous nature of most of his public acts. He sends troops to Tripoli, but accompanies them with assurances that they are intended to prevent, and not to encourage, any movements of sympathy with the Tunisian Arabs. Yet, as our Constantinople telegrams have lately informed us, an Arabic paper printed at Constantinople—and, therefore, under Palace control, if not under Palace inspiration—openly promises help from Tripoli to these very Tunisians. Much more serious is the supposed connection, assumed by our Correspondent as certainly established, between the Sultan and the mutinous officers in Egypt, and with the civilian doctors who have, for the sake of appearances, taken their place in leading the Egyptian patriotic movement.

At such a time as this the mind of Islam is torn by all sorts of rumours, prophecies, and predictions. Here is one which was published in *The Christian*, of November 17, which we may take *quantum valeat*, but which, at any rate, shows in what direction the waves of agitation are carrying the Mussulman mind :—

There is an article in the current *Fortnightly Review* on "The Future of Islam," by Mr. W. S. Blunt, one of the best informed writers on the subject. Without intending to sustain any school of prophetical interpreters, Mr. Blunt says there is the common belief among all sects of Mohammedans that a leader will arise who will restore the fortunes of "true believers." He will appear suddenly in some distant corner of the earth; *he will be called Móhdy (Guide)*; he will come when Turkish rule is *in decay*, and renew a kingdom on the model of Islam. The Arabs will flock to his standard, and after his appearance, Jesus, the Son of Mary, will come. The common belief is at least remarkable.

What lessons do we gather from all this? Verily, that God's hand is preparing for the downfall of Islam, in order to overthrow the power of Edom, the head of this anti-Christian apostacy. It is part of the great plan for the restoration of Israel; for with the disruption of Turkey the land of Egypt must fall to the British-Israelite owners of India and of the far East. With the fall of the Sultan the great Gate promised to Abraham and his seed for ever "must be given over in possession to the heritors, the British; and, lastly, when Turkey disappears from the maps of the world, the Lord will, in the convulsions which will succeed in Europe over the carcase of "the sick man," cause the land of the inheritance, now trodden down of the Turkish Gentiles (Luke xxi. 24), to be made over to the Thirteen Tribes of Israel, the mighty coming ones, the owners and heritors of the world, God's own chosen people, British-Israel, American-Manasseh, and the House of Judah, God's ancients (Isa. xxiv. 23).

ISRAEL AND THE CHURCH.

By the Rev. Denis Hanan, M.A.

It has been objected by one who acknowledges his indebtedness to the writers in the Banner for light and assurance as to the "probable" truth of the Identity, that many of them are "oblivious" to truths concerning things to come, and confound Israel with the Church, and the Church with Israel, "Jerusalem above" with that "below," "the celestial with the terrestrial, in the coming dispensation."

Reference is made to a paper of mine which appeared in Banner No. 251. That paper does not join issue with those, who, like our critic, can look for the city that hath foundations, and yet by faith look for the territorial possession of the land, and kindred promises; and who, therefore, see nothing incongruous in the idea that Ephraim and the Tribes that are his fellows have "gravitated" to these isles of the West and have there been blessed.

He is ready to allow that the same faithfulness to the covenant which caused the preservation of the remnant of Israel also gave them the reformed faith; nor do I think that he will have any difficulty in acknowledging that, although the Church Catholic is elect from every nation, the Anglo-Saxon race has been peculiarly blessed during this age.

Upon two questions concerning the future—one of which is referred to in the paper aforesaid—it may be that we differ.

1. With respect to the rapture of the saints.
2. With respect to the status of the Church of the future age.

These are questions upon which we have not received a full and clear revelation, and many Anglo-Israelite friends may differ from what seems to me to be probable.

As to the first. I do not see my way to accept the very general idea, that the words "in a moment, in the twinkling of an eye, at the last trump," imply that every individual, dead or alive, who is partaker of the life-giving Spirit, shall in the self-same *moment* be caught up. The words undoubtedly imply that the change *for the individual* will be momentary, but I cannot see that they mean that the change will be instantaneous for the millions. That the words "at His coming" do not teach it, many will admit, for they have learned to distinguish between the periods of the second advent: the coming in the air, and to the earth, an interval intervening, any and every portion of which interval will be "at His coming."

The words "at the last trump" give to many readers the idea of a sudden sound; but, to not a few students of the Revelation, "the last trump" means the last of the seven. And again, to many the last or seventh trump includes the vials; thus the meaning conveyed is, *in the time of the last trump*.

St. Paul desired to attain to the "*exanastasin ton nekron*" (Phil. iii. 11), a peculiar word, which few commentators note. I, with those few, cannot see that the apostle doubted his own possession of life, but hold that he aimed at the privilege of being first of the first, a firstfruits unto God; and his words, "every man in his own order, Christ the firstfruits, afterwards, they that are Christ's at His coming," if they do not imply certainly do not deny "order," and every man in his own order, during the first resurrection. Thus, it seems to me that many of those who, with our critic, are, "above all," waiting for the appearing of their Master, may yet, as stated in the paper in question, after others are taken, have to wait and to witness for a time longer, if it be His blessed will. Let us be humble in our ignorance, whether we agree or disagree upon this point.

Secondly. What will be the *status* of the Church of the future age?—*i.e.*, after our Lord has come, and His invisible presence by His Spirit has given place to His visible presence, and His *parousia* has caused what is prophesied of as the millennial reign of peace and blessedness.

The discipline and probation of that age must be different from that of this; and therefore, when students of prophecy state that Israel and the Church will *then* be identical, they do not necessarily confound Israel with the Church and the Church with Israel in the sense present to our critic's mind, or the "celestial with the terrestrial in the coming dispensation." Thus, if I make use of the words in question, I conceive that I use the word "Church" with reference to a body called out under different discipline and probation to that under which the Church of this age, or the Bride, is formed.

I do not know whether the other Banner writers referred to agree with what I have here written, but I think that I have shewn that neither they nor I need necessarily be "oblivious" to the point to which attention has been called.

The questions here stated, and to which I have endeavoured to suggest a reply, are not necessarily connected with the Anglo-Israel contention, they belong equally to all who are interested in the study of the doctrine of the last things. I have therefore avoided the use of words which would have a tendency to confuse, otherwise I might have written, "the British nation will be identical with the Church of Christ of the future." When considering this paper, readers will please note the distinction.

Digitized by Google

CANAANITES OR PHŒNICIANS?

By Burnett McErin.

With reference to a passage in a paper by "L. P.," in the Banner of the 21st inst., p. 397, I perceive the writer returns to a discovery he seems to have made in Ireland some time since, and to which, if I recollect aright, he has once or twice adverted. The passage alluding to "Who are the Irish?" runs: "with the terrible exception amongst them (the Irish) of the Canaanites who are 'planted in our sides,' to be scourges, a discipline and a religious snare, as in olden times." As a support to his theory he quotes from Josh. xxiii. 13, but fails to see that in the last clause of the verse, the time for the Canaanitish infliction on the Hebrew nation is defined by the time in occupation of Palestine, and not as extending to all time and to all places, as "L. P." strives to show. As he quotes nothing more, it would appear that he has founded his Canaanitish-Irish thorns and snares for all time on the reading of the quoted text only. True, if I err not, in some of his former papers he brings the pride of the Irish to testify against them. The Phœnician horse is no mean hobby amongst the Irish Romanists, I am well aware. They say they are descended from the Phœnicians. *Ergo*, according to "L. P.'s" reasoning they are Canaanites.

But to be descended from the Phœnicians is not to be descended from the Canaanites. Although the former planted their vigorous colonies on the sea-board of Palestine, they were not Canaanites, but an immigrant population. Kendrick, in his "History of the Phœnicians," at p. 46, has the following passages:—"If, however, we receive the testimony of the Phœnicians themselves, preserved to us by Herodotus, they were no less immigrants than the *Jews* (*sic*). That author (Herodotus) relating in the opening of his history, the first occasion of hostility between the Greeks and the barbarians, says: 'The learned among the Persians allege that the Phœnicians were the cause; for that they, coming from the sea called Erythra, to this sea (the Mediterranean), and having settled in the country which they now occupy, immediately undertook distant voyages, and carrying cargoes both of Egyptian goods, visited . . . . . The Phœnicians, *as they themselves say* (the italics are Kendrick's), anciently dwelt upon the sea Erythra, and crossing over thence, they inhabited the sea-coast of Syria." "Justin gives nearly a similar account: 'The Tyrian nation was founded by the Phœnicians who, being disturbed by an earthquake, and leaving their native land, settled, first of all, on the Assyrian lake, and subsequently on the shore near the sea, founding there a city which they called Sidon, from the abundance of fish, for the Phœnicians call a fish Sidon.'" Kendrick adds, "The South of Palestine would be the route naturally taken by emigrants from the Persian Gulf to the shores of the Mediterranean, and the valley of the Jordan would conduct them across the plains of Esdraelon to Phœnicia."

The foregoing extracts leave little room to connect the Phœnicians racially with the Canaanites proper; and when we consider that their language was nearly similar to that spoken by the Hebrew people—both born of Arabic—we can have little doubt upon the matter, and can surely see some room to conclude that the Phœnicians were a Shemitic race, as some writers have stated them to be. Hence the theory of "L. P." that at least a portion of the Irish are Canaanites, leaping over their old boundary of the time, confining their scourgings and thornings to residents in the land of promise, according to the quoted Scripture, do still carry with them their amiable qualities to discipline the children of their very ancient foes, can scarcely be maintained. To me it appears more consonant with our own history, and with the evidence to be gleaned from "Who are the Irish?" and from many other sources, that the *unveritable Irish-Canaanites* are children of the mythicmist, and that the *veritable Irish, though not in extenso*, are none other than the scions of the "Anglo-Saxon race," who fled in large numbers from England to Ireland when the more vigorous Dane laid his iron claim upon British soil, and who again, in after years, sent another exodus to the Green Isle to escape the gauntlet hand of the chivalrous Norman.

These are *the thorns* of the day, not from Canaan, but from Rome. These are the grit between the nation's teeth to-day, put forward by the unclean spirits described in the Revelation, who are stirring up their ignorant followers to scourge and discipline the British-Israel people, and well it may be feared that they will continue to do so until Rome and her following shall take the mill-stone plunge into the abyss that is deeper and darker than the Erythrean Sea.

[Note.—"Miles'" Papers, vol. iv., pp. 183, 231, and 240, do not support the above.—Ed.]

CONFEDERATION.

The following, which appeared in July, 1881, in *The Western Daily Mercury*, from the pen of one known to the readers of the Banner, we reproduce as interesting at this time, when the federation of the various parts of the presently-disunited Empire of Israel is the uppermost thought in many minds, being also the settled destiny of our race, according to the prophecies. The communication, which is signed "Miles," is to the following purport:—

The idea of a Senate, sitting in London, in which representatives from the British colonies and India should have seats is, I may be permitted to say, no new one. For years past, a vision of a representative assembly of the kind has been before the eyes of many thoughtful men, having the welfare of the Empire at heart. Cohesion is essential to the vast fabric which has been gradually building up, and which is known as, but is not really, the British Empire; and it is want of cohesion in its several parts which prevents it being what we fondly, but erroneously style it—an Empire. Whatever the system may be, that cannot be justly styled an Empire over which the Sovereign's authority is not paramount; and it cannot be said, with regard to our colonial system, that the Queen's authority is supreme. It is true that laws made and passed in the Colonial Assemblies, in some cases, require ratification on the part of the Sovereign, and that all our Colonies are nominally governed by representatives of the Queen; but she has no power to raise forces in the Colonies, even for their own defence, far less for the defence of the so-called Empire. Confederation would remedy this, if representatives from each Colonial House of Assembly were sent to deliberate in the Imperial Senate. Their sanction given to a measure introduced for the raising and maintenance of troops in the Colonies, for the defence of the Empire, or even for aggressive purposes, would render it obligatory on the local Houses of Assembly to put the measure in force. In this way we should have confederation to some purpose, and an Empire such as the world has not yet known. Such a measure of confederation would have results so stupendous as to be not easily realised. The wealth of the Anglo-Saxon race is already enormous, and with the security afforded by the consolidation of all the outlying parts into one consistent whole, the creation of an Imperial Senate in the capital of the Empire would cause its diffusion to an extent calculated to confer far more benefits upon mankind generally than at present can be the case. With such power as confederation would bring to the British Empire, the Anglo-Saxon race would dominate the world. Continental Powers could be compelled to dismiss their soldiers to the more profitable development of native industries, and, where differences between nations arose, to submit them to arbitration instead of to the suicidal arbitrament of the sword. The Anglo-Saxons have, without doubt, a great future before them. Their marvellous increase within the past two centuries, the manner in which they have peopled vast continents, such as America and Australia, driving before them all who have opposed their progress, are at once unprecedented and unrivalled. In the palmiest days of Rome, when the proudest boast man could pronounce was "*Civis Romanus Sum*," her entire Empire was but a province compared with the area now peopled and held by this once insignificant, now dominant race. They are literally as was promised by the Almighty to His chosen people—they should become "as the stars of the heavens, as the sand which is on the sea-shore, and as the dust of the earth," for multitude.

While admitting the wonderful strength and power which must accrue to England through a closer connection with her Colonies,

Digitized by Google

which would be brought about by confederation and the creation of a Senate, sitting in London, in which representatives from the Colonial Parliaments would sit, I question the advisability of creating Provincial Parliaments on the system pursued in the United States, unless for legislative purposes five or more English counties be united. If Scotland, Wales, and Ireland, had each its legislative body making laws for self-government, and sending representatives to the Imperial Senate to legislate on all Imperial measures, while England was divided into districts, three or more in number, for similar purposes, the measure might work well. Our counties are too small, and County Boards would too nearly resemble the Boards of Guardians now elected, to be of much legislative value. Moreover, I very much doubt whether the views of county men are not, on county matters, rather too narrow, as a rule, to cause very much value to attach to their opinions. It is always healthy, in public bodies, to have an infusion of blood unbiassed by the influence of purely local interests, and where men were assembled from, say, half-a-dozen counties to legislate for all, there would exist in their councils far broader views than if the members elected to represent each county had merely immediately local matters to deal with. Moreover, the members of these assemblies sent to the Imperial Senate would prove far more useful legislators than if they derived their power from a mere County Board.

PEDIGREE OF THE HEBREW RACE.

BY A WATCHER.

(See Diagram.)

WHEN it was stated in the BANNER that a clergyman had objected to Abraham being numbered among the great men of the earth, because he was a Jew, I laughed heartily at what I supposed to be an isolated case of ignorant thoughtlessness. To my astonishment I find that many educated and intelligent people are allowing themselves to drift on in utter ignorance of the simplest facts of Old Testament history, and of their bearing upon the subsequent history of the world, and of the Chosen Race. Ignorance of the first laws and principles of genealogical *descent* (which can never be *ascent*) is less surprising in these days, when, for the first time in the world's history, it has become a matter of indifference who our grandfather was.

In the hope that a pedigree, properly drawn out, may set people thinking about these important matters, and also help them to think them out correctly, I have presented a sheet of the Hebrew pedigree to the BANNER OF ISRAEL.

I would call special attention to a few points:—

1. It seems probable that the term Hebrew originated with Eber, the third from Shem; for in Gen. x. 21, Shem is called "the father of all the children of Eber." Some have said that the word Hebrew means "To pass over," or, "The region beyond," and refers to Terah having passed over the Euphrates when he emigrated to Haran. But in "The Chaldean Account of Genesis" (edition 1880, p. 318), we find that Ur was "on the Western bank of the Euphrates," so that Terah did not *pass over*; therefore we must look to Eber as the founder of the race. Certainly Abraham was a Hebrew, and the father of all who handed down the name to later generations.

2. We carry on the birthright in a straight line to Jacob, who received from God the title of *Israel* (a Prince with God), and he founded the Israelite race, just as Eber, or Abraham, had founded the Hebrew. But Eber and Abraham were not Israelites.

The collateral branches are shown. Nahor, brother to Abraham, from whom descended the wives of Isaac and Jacob. Haran, who is the father of the Moabites and Ammonites (but no one would call Haran a Moabite). Ishmael, of whom came the Arabs; and Esau, father of the Edomites.

3. Here the promises are divided. The birthright goes to the eldest son of the favourite wife Rachel, the sceptre to Judah, and the priesthood to Levi, sons of Leah. Thus Joseph, Judah, and Levi are all equally Hebrews and Israelites, and hand on these titles to their descendants.

But although the sceptre is given to Judah, we find that Ten Tribes are given, with the birthright, to Joseph, in order that his descendants might claim to "have ten parts in the King, and we have also more right to David than ye" (2 Sam. xix. 43). This is, in its bearings on the later history of God's Chosen People, one of the most important passages in Scripture history, for it tells why the Sceptre has been hidden away for more than 2,000 years, beginning soon after Israel was hidden in Media, and carried before him into the Isles of the West, there to be planted in union with him, "In a high mountain and eminent" (see Ezek. xvii. 22—24).

4. To show the connexion of this, we will first follow the House of Joseph and the birthright down the right side of the sheet. The first King of all Israel was of the House of Joseph: Saul, Ben (son of), Benjamin, Ben-Israel. After him the Sceptre was given, as promised, to the House of Judah, and if it has continued in an unbroken line of descent to Queen Victoria, that sacred promise has been faithfully kept, but on no other hypothesis that has ever been suggested by commentators can it be proved that God has been true to His Word.

When it pleased God to rend the House of Joseph from Solomon's son, He gave them kings of their own, as Saul had been, who misled them.

When first deported to Media by Shalmaneser, we learn from Assyrian inscriptions that they were called Beth Khumri, or Sons of Omri. Other inscriptions tell us that, some fifty years later, a race called Cimmeri, or Cymri, appeared a little to the West of where the Beth Khumri were placed, and of these last we hear no more in history. Though these names are differently spelt, they have always been pronounced precisely alike, and are so *to this day*, for all historians agree that the Britons and the Welsh Cymri are descended from the Cimmeri. The ancestors of the Anglo-Saxons appeared about the same place, and time, as Sakæ, or Saki, no great corruption of Isaac and Isaacson; and we are told that, "In Isaac shall thy seed be called" (Gen. xxi. 12; Rom. ix. 7, 8). How otherwise has this prophecy been fulfilled? Thus our Saxon and Cymri ancestors could call themselves Beth Khumri, Israelites and Hebrews, but *not* of the House of Judah, or Jews.

5. Then we follow the Sceptre from David to Zedekiah, who was carried captive to Babylon, and, with his sons, put to death. The lineage and Sceptre of Judah have been missing ever since. They are, in the true meaning of the word, apocryphal—hidden. Why will so many people use that word in an ignorant, slip-shod manner, as implying doubtful? So doing throws out of Scripture many important passages of God's hidden message *to us in the end of the age*.

But the daughters of Zedekiah were carried by Jeremiah into Egypt, and disappear there. The chain of history was buried there. But of late years a precisely similar chain has been found in Ireland. A Prophet, a Princess, a Royal Stone and Royal Standard, are picked up on the shores of the Bay of Belfast, brought there by a ship of Dan, known to have traded there before that period. All these things are now found in England, and but little patching of broken links in the days of oral tradition is required to trace the Stewart dynasty to the Eastern Princess from Egypt ("England the Remnant of Judah," p. 56, 57).

We show, therefore, the Race and Sceptre of David united with Eochaid, Ben-Dan, Ben-Israel, and the Houses of Joseph and Judah become one; our Prince of Wales is, therefore, Ben-Judah, Ben-Israel, a Hebrew, but *not a Jew*.

6. The priesthood is traced to Annas and Caiaphas, on whose heads rest the blood of their Saviour and their God.

7. The term Jew first appears when Rezin, King of Syria, "drave the Jews from Elath," in the time of Ahaz, King of Judah, and again in the time of Hezekiah, when Rab-

Digitized by Google

By Surgeon-General [illegible], the honoured President [illegible] Association, and the clergy and other sections of the society at Cheltenham being represented fairly and fully on the occasion.

* While this paper has been at the press, the original M[illegible] returned by the *Contemporary* without explanation.

Digitized by Google



the eldest son of the favourite wife Rachel, the sceptre to Judah, and the priesthood to Levi, sons of Leah. Thus

"drave the Jews from Elath," in the time of Ahaz, King of Judah, and again in the time of Hezekiah, when Rab-

Shakeh came from the King of Assyria to extort tribute, and persisted in speaking in the Jews' language before the people on the walls of Jerusalem (2 Kings xvi. 6, and xviii. 26). Transfer the scene to London or Dover, invaded by the French, and we should have, "*Parlez vous Français, s'il vous plait, ne parlez pas Anglais.*" Jew is, therefore, Syrian or Aramaic, not a Hebrew word at all. Lieut. Conder tells us in "Judas Maccabæus" that this Aramaic has been the language of Palestine ever since the captivity, and that Hebrew has been only the sacred language of the Jews—"what Latin is in Italy"—from that time. We must also remember that the second book of Kings was written by Ezra in captivity in Babylon, where *Jew* had become familiar to captive Judah, just as *Anglais* does to English ears in Paris. From this we see also that it has *always* been a name of oppression and contempt, if not actually one of opprobrium. Esther and Tobit show the habitual use of this foreign nickname, Jew, and they and the Maccabees teach us that Jew-baiting is no new thing. It has dogged the steps of the despised Jew in all ages, as it does now in Russia, Germany, &c.

We have not far to search for the cause of this. We are judged by our responsibilities more than by our acts. Judah was privileged in the possession of the Sceptre and the Priesthood, and also with the loan of Benjamin, in whose portion Jerusalem and the Temple were situated. They had also a few good pious kings to remind them of their duties. Compare this with outcast Israel even from the days of Solomon. Ungodly kings who led them away from their Priests and Temple, and set up idols for them to worship, in the vain hope of strengthening their own authority. We shall then see that Judah sinned against light and knowledge, and deserved the heavier punishment, even before the crowning sin which has made them what the scattered and despised Jews are now.

Israel's punishment was heavy enough. If a father cast off his son for youthful indiscretions, and left him to grow up in ignorance of his parentage, to battle with the world for fifty years, we should call it hard lines. But if we found that the father had been secretly training, helping, fostering and guarding him, until the chastening discipline had made him a greater, richer, holier man than prosperity could have done, I think we should forgive that judicious father.

8. We come next to the Branch, the Stem out of the Root of Jesse, and we find that the Messiah, in whom God's people and the Gentiles are alike to trust, *was a Jew*. According to St. Luke, He was not born of the line of kings, but of Nathan, a son of David, of whom we hear but little. He was certainly of that portion of the tribe which returned to Jerusalem, and went through the trials and troubles of the days of Ezra and the Maccabees. This, doubtless, was that he might inherit all the opprobrium and depression that attached to the most degraded of his brethren (the title of Jew amongst the number), and receive at their request the death of a malefactor at the hands of a heathen Power. He therefore bears the names of all the race, from Jew up to Hebrew, and adds to all the glorious Name of Honour, Ben Jehovah, and under that Title will restore and rule over the whole House of Israel in the Holy City, which is then to Glory in a New Name.

CHELTENHAM ANGLO-ISRAEL ASSOCIATION.

On October 29, the quarterly meeting of the Cheltenham Anglo-Israel Association took place, and the address on that occasion was delivered by Philo-Israel, of Bristol, who spoke on the ethnic difficulty, following it up by an argument on "The Continuity of the Gospel to the British Islands," as a proof that the British are Israel, but the other nations of the continental world are non-Israelite Gentiles. There was a full and interested meeting, the chair being occupied by Surgeon-General J. M. Grant, the honoured President of the Association, and the clergy and other sections of the society at Cheltenham being represented fairly and fully on the occasion.

MR. REGINALD STUART POOLE *VERSUS* THE SACRED AND SCIENTIFIC THEORY OF THE GREAT PYRAMID.

By Piazzi Smyth, Astronomer-Royal for Scotland.

Having thought it right to decline last Spring the urgent requests which were then made to me, through the indefatigable Editor of the Banner and others, to answer the flaming paragraphs which were at that time flying about the country from newspaper to newspaper, emphatically repeating Mr. Poole's contemptuous criticisms of the sacred and scientific theory of the Great Pyramid, originally delivered in certain lectures before the Royal Institution in London,—having declined, I say, such requests, though coming from many good men, on the plea that such hasty paragraphs in the morning papers were not certified by Mr. Poole himself as containing a correct exposition of his words, much less a full account of the facts, arguments, and reasons by which he might be supposed to have approached his particular views, I ought not now to remain any longer silent, when he has at last given his own elaborated and lengthy version of those lectures in the June, July, August and September numbers of the *Contemporary Review*, London.

On reading them indeed therein, I did find that the attack, so far as it went, was just about as uncompromising as anything suggested by the newspaper articles; and I wrote an answer accordingly, and sent it to the editor, through the publisher of that *Review*, requesting that it might appear there, so that their many readers might be enabled to judge with the utmost ease of either side of the question. Now, however, that a month has passed without any acknowledgment, and a second letter has been similarly treated by that "contemporary" publisher or editor,* I find myself in honour constrained to let the Banner's public know something of the case, so far as it concerns what they have come to appreciate and love so well—viz., the unmistakable footsteps of Divine inspiration to the architect of that most unique of all the ancient monuments of the earth, the Great Pyramid, *in*, but not *of*, Egypt.

Most fortunately, too, the answer does not need to be very long, for there is but little in the whole course of the four essays, as they appear in the *Contemporary*, concerning the subject we are specially interested in, or have been attacked upon and condemned unheard; for the general tendency of all Mr. Poole's writing seems to be simply a glorification of Egyptology, both as practised by the ancient idolatrous Egyptians, and also as resuscitated to the present world in all its anti-Revelation details by M. Chabas in France, the late M. Mariette in Egypt, and his present successor there, M. Maspero. Many other of the modern Egyptologists are likewise mentioned by Mr. Poole with honour, but M. Mariette is specially lamented over, because he unhappily died just when real, well-preserved, Egyptian burial-pyramids had been discovered, small and late, or of the 5th and 6th dynasties, but full of paintings and inscriptions after the undoubted Egyptian manner, and for Egyptian purposes; while M. Maspero is particularly commended for the applications he is now making to the purse of the British nation for funds wherewith to examine and describe the score or two of Royal Pharaonic mummies which have recently been discovered near Thebes, as well as to search all Egypt for others.

To this end the assumed interest of the Christian British nation in the work of the worst of the idolaters of the old world is sought to be fanned up to the most fervent enthusiasm by blazoning forth everything that can be gathered up anyhow in favour of those egregious sinners; and showing them to have stood marvellously high in the arts and sciences, in philosophy and literature, so that it was even declared in one of the newspaper

* While this paper has been at the press, the original MS. has been returned by the *Contemporary* without explanation.

Digitized by Google

abstracts, that Mr. Poole had positively said, that everything known to the most advanced modern astronomy, even the distance of the earth from the sun, the sun from the stars, and the motion of the sun, earth, and planets together through the sidereal universe, under the influence of general gravitation, was all known to the old Egyptians.

Happily for Mr. Poole, the statements in his now printed discourses are much more moderate, and in nearer accordance with those of Bunsen, Lepsius, Brugsch, and other longer known Egyptological writers, who all aver that the ancient Egyptians, whether of the Pyramid age, or the subsequent Theban age, or even up to the still later entrance of Greeks among them at Alexandria, had no astronomical science, properly so called. And with reason, for the first basis for any true astronomical science should be an exact and continuous natural chronology; but, on his page 363, Mr. Poole allows that, "with one single exception, which may, or may not, be cyclical, all their (the ancient idolatrous Egyptian's) dates are reckoned from the year in which the reigning king came to the throne." So that they had no absolute chronology, and can fix no natural dates.

He also confesses that there is not a single observation of an eclipse known to have been made in old Egypt, nor is there any list of star risings observed by them, for some things once thought to be of that kind have turned out, he says, to be mere astrological conventions and mythological phrases. Wherefore, I really began to warm up with admiration for Mr. Poole's honesty, but that he is presently found following up these excellent testimonies by insinuating crafty Egyptological suggestions that such observations *may* have been made by that clever people; that *if* they were made by men so advanced in all the practical arts, they would, of course, have been recorded on some lasting kind of tablets; and, in such case, will surely be recovered one of these days.

So then I saw how the poor, hard-working newspaper reporters, in their struggles for life in their hasty profession, had been too easily led into the grievous error, of simply and shortly reporting that that thing had actually been done which the lecturer, without any foundation to go on beyond his love for the ancient Egyptian idolaters, only suggested, in wearisome tautological sentences, that they *might* have done, or would and could have done, if they had tried. Wherefore, there is nothing, after all, really new, and, at the same time, true, in all Mr. Poole's long, long account of those old Egyptians; and I have nothing to alter in any of my books, both describing and setting a very low estimate on the same.

(*To be continued.*)

Review.

Anglo-Israelism: True? or False? By the Rev. Charles D. Bell, D.D., Rector of Cheltenham, and Honorary Canon of Carlisle. Price 4d. James Nisbet, 21, Berners-street, London; C. Westley, John Banks, and J. New, Cheltenham.

BY THE EDITOR.

(*Continued from page* 531.)

PART III.

WE pass over Dr. Bell's contention with Dr. Grant regarding Rom. xi., because we are sure the latter is able to defend himself, and will probably do so at length ere long. We are rejoiced to find from pages 19 and 20 that Dr. Bell concurs with us, that "an outpouring of the Spirit on the nation of Israel will involve the salvation of each individual" in it. He points to "the wondrous dealings of God. (1) One nation (the Jewish, he calls it; the Israelitish is the correct term) is called; an election saved. (2) Many nations (Gentiles) called, and an election saved. (3) One nation (all Israel) saved (hear this, oh, opponents!). (4) All the nations of the earth saved." Herein are our own anticipations repeated; but Dr. Bell only differs from us in holding that the outpouring is antedated by us. But let him recollect that Jer. xxxi. 33 and Heb. viii. 10, 12 grant this splendid boon to the House of Israel in separation from the House of Judah, and that can only be in pre-millennial times, since after that event Israel and Judah will be united, and "share and share alike" in all respects, this one included. Dr. Bell's contention with Dr. Grant depends on his comprehension of the fact, that the House of Israel was "Gentilised" when outcasted. Failing to see that, the Doctor of Divinity cannot understand our arguments. But he might perceive them easily, if he would pause to consider that Ephraim's posterity were to appear as MELO-HAG-GOIM, or a multitude of *Gentiles*. St. Paul, in Rom. ix. 24—26, quoted Hosea i. 10, as though the prophet had spoken of Gentiles, whereas he never did so at all. Therefore, St. Paul correctly wrote of Israel Gentilised, *Lo-Ammised*, "not God's people" for a time, but yet destined to be "revealed" among the Gentiles (Luke ii. 32), and proclaimed again to be His Ammi (Hosea ii. 1, 23). Dr. Bell mistakes the purport of Hosea i. 10, from not being aware that there are two Hebrew futures in the sentence, which should read: "And it shall come to pass that in the place where it SHALL be said to them, 'Ye are not My people,' there it SHALL be said to them, Ye are sons of the living God." He does not argue fairly when he says that Hosea i. 10 is to take place when Hosea i. 11 is accomplished. We should rather say that the events of verse 10 are first to be accomplished, and "then," in sequence, verse 11 will be fulfilled. We are surprised at the Doctor's accusing us of want of "honesty" when after all his own candour is in fault.

At page 22 Dr. Bell expresses his astonishment that any one should doubt that the Ten Tribes were guilty, with the Jews, of crucifying our Lord. The wonder to us is how an instructed and learned Doctor of Divinity can entertain such an idea. Even the Rev. B. W. Savile does not believe that! (See BANNER, vol. ii. page 240). The apostle's charge, in Acts ii., against "Israel" carries no weight, because "the *Jews were Israel and Israelites*," as every one allows. But Dr. Bell forgets that till he shows that the House of Israel returned *en masse* with Judah to Judea, he is not in a position to declare we are wrong in saying Israel was not *particeps criminis* in this dreadful event. We plead an alibi; and since there is no evidence of Israel's joinder with Judah after the separation in 975 B.C., Dr. Bell's case falls completely to the ground, and the Jews must bear the burden they invoked on themselves and on their children, in Matt. xxvii. 25. We beg to remind Dr. Bell of Zech. xi. 14, and to tell him (if he does not know it) that the slender tie existing between Judah and Israel, in Benjamin, was broken before the crucifixion, since God "broke the brotherhood" when Judas flung down the coin which betrayed his Lord, in the Temple at Jerusalem.

The last pages of Dr. Bell's pamphlet are occupied in glancing at some of the Identifications. We are not concerned to defend *them*. They can very well sustain the Doctor's innocuous artillery alone. He has nothing to say against "The Gates," or against the more marked tokens of our Hebrew origin. He has, however, something to urge against our Colonies being Israel's "company of nations" (p. 27). This promise, it seems, was fulfilled when Gentile believers were added to the Lord. Dr. Bell forgets that "the company of Gôim" was a promise only to Ephraim (Gen. xlviii. 19), and not even to Manasseh, much less to Judah, whence the Lord sprung (Heb. vii. 14). It can, therefore, have nothing to do with Gentile Christians. As to Gal. iii. 8, 9, 29, and Rom. iv. 13, 16, 17 (our favourite texts!) being fulfilled by the multiplicity of conversions of sinners to Christ from among the Gentiles, we observe that Dr. Bell does not deny Israel as a nation is to have a very great enlargement after restoration to Palestine, but denies that it will be before that event. As a candid divine, we ask Dr. Bell if he has not read in God's Word that this enlargement is to be Ephraim's, and *that* before

the Restoration, since in such enlargement Judah has no share? After the Restoration there will be no scope for Ephraim's separate multiplicity of seed, promised distinctly and solely to that House of the children of Israel. The texts to which we refer, and which Dr. Bell evidently needs to study, are Gen. xlviii. 16—19, xlix. 22—25; Isa. x. 22; Hosea i. 10; Jer. xxxi. 8; Ezek. xxxvii. 10; Micah ii. 12; Zech. x. 7, 8, 9, 10, &c., &c. These will show him that prior to the millennium, and before the Restoration, Ephraim-Israel must be a multitudinous, many-nationed Empire; and *that* as totally distinct from Judah, who has no part or lot in any of the above prophecies.

We see no reason to defend Balaam's predictions again, against Dr. Bell's attack. He cannot see how Israel is "to 'dwell alone' and not be reckoned (or reckon itself) among the nations," now that we British if Israel are mingled among all races, and are colonising the world. All we say is, Balaam's prophecy applied, we suppose, to the Twelve Tribes in Palestine? If so, Israel was no more "alone" then than now, and no less reckoned itself among the nations then than now; though in real fact their sin was, that with the Gentiles they became sinfully "mingled." Will Dr. Bell explain to us whether the Twelve Tribes were *not* Israelites then, because of these disabilities? Dr. Bell sneers at our want of Sabbath keeping in Britain, and contends we ought, if Israel, to keep the Jew's Saturday as Sabbath. This wise argument comes with ill grace from a divine who can tell his Christian congregation at Cheltenham how the Lord changed the day with the dispensation. And we inform him, too, that the Lord came to reign over Israel spiritually, and with the change of rule changed also Israel's seventh day of rest, as the Lord also of the Sabbath, to distinguish Israel-Christianised from Israel-Judah, still under Mosaic law.

In regard to "old wives' fables," which is the name Dr. Bell calls "the story of Tara," "Tea Tephi" and "Jacob's pillow" (but he does not add the Great Pyramid, we are glad to see), we must make Dr. Bell a present of these matters. If it please him to ridicule them, he may do so. But we ask our friends, for all that, to study the late Rev. F. R. A. Glover's book on the former subject, and Mrs. G. Rogers' work on the Stone, for enlightenment on matters of great interest to us all, and which will, in time, vindicate themselves in spite of Dr. Bell's disparaging remarks.

With respect to charges of "perversion and misinterpretation of the Scriptures," of course Philo-Israel is taken to task about Psa. ii. 8, and he is called on to answer respecting Gen. xxii. 18, whether "the promise of the 'seed' was not Christ, and Christ alone, since Gal. iii. 16 distinctly says so?" We reply, true, "Christ is the seed," "the seed as of one," not of many. Isaac was the seed as of one; and Isaac and his natural seed are headed up in Christ. In Gen. xxviii. 14 the promise to Jacob is enlarged; and we, in our turn, ask Dr. Bell to tell *us* what God meant when He said to *him*: "In THEE, and in thy seed, shall all the families of the earth be blessed"? The seed was Christ; granted! But the "thee," who was that but the Jacob-Israel addressed, and his "seed for ever"? (Luke i. 55). Dr. Bell began with soft words, but ends with very harsh, unchristian ones, which will be found (like the Rev. J. B. Clifford's, too) on page 36 of the pamphlet. It is easy to denounce, easy harshly to condemn, easy to charge your opponent with "reckless ingenuity of interpretation," "of revival of Judaising heresy;" and, by the process of copying, easy to charge us with teaching "acceptance with God, not by reliance on Christ's finished work, but on Identity with the Ten Tribes of Israel." The plagiarism here is apparent, and Dr. Bell has received his inspiration from men who have been answered, not once, but many times (vide BANNER, vol. iii. pp. 121, 160). Repetitions of fallacies, however often made, constitute neither argument nor proof; and we are glad to find that our new opponent is, after all, unable to produce anything better to destroy our faith than what we have now exposed to public view. (*To be continued.*)

A VESTIGE OF BAAL-WORSHIP IN THE SCILLY ISLES.

FORWARDED BY J. THOMSON.

IN the *Argosy* for July, 1874, page 32, in an article on the "Scilly Islands" (an integral part of the United Kingdom), we are informed that "the 24th of June is kept as a general holiday in the Scilly Islands, and many parts of Cornwall." St. Mary's is the largest of the Scilly Isles; it is about nine miles in circumference, and has a population of over fifteen hundred; and the chief (indeed, the only) town is called Hugh Town. Here, the writer who witnessed it tells us, "the boys congregated in the square were celebrating Midsummer eve by a lighted tar-barrel, which they rolled about with shouts of laughter, looking like imps in the fast falling darkness, as the flames of their torches threw their reflection upon the grinning faces and dark clothes. Half the town must have turned out to see them. They were having fine fun; every now and then rolling the barrel so alarmingly near to an unsuspicious group, that it scattered them in all directions; and sending forth fumes and volumes of smoke from their barrel and torches, which seemed to affect and half suffocate everyone but themselves" (page 34).

That this is a remnant of the ancient Baalitish worship of fire, once prevalent in these British islands, is plainly evident; though the actors in this scene may have been quite ignorant of the origin of the rite which furnished them with such "fine fun."

The name of the town, too, reminds us of the Welsh Triads: "The three national pillars of the Isle of Britain. First, Hu (Hugh) the Mighty, who first brought the nation of the Cymry to the Isle of Britain. They came from the Summer country, which is called Defrobani (that is the place where Constantinople now stands); and they came over the Hazy Sea to the Isle of Britain, and to Armorica, where they settled" (Triad 4).

Names of places are among the most stationary and unchangeable things connected with human history; and, like the nomenclature of primitive tribes and nations, are often (though not always) patronymic and personal; as thus, in Hugh Town, we have had the name of this first-known old Cymric chief handed down to us at the present day, as the designation of a town of some importance in the island where it is situate.

It is deserving of remembrance to note, also, that it is highly probable that the Scilly Islands, and perhaps Cornwall (which, at first, was thought to be an island), were known to the Greeks as the *Cassiterides—i.e.*, the islands of tin. This was probably the Greek translation of the Phœnician name. Bochart derived Britannia from *Baratanac*, which he said meant "the land of tin." Sharon Turner thought this derivation "conjectural," until he found the "two component words actually existing in the Arabic tongue;" in the Lexicon he found that *bahrat* meant a country, and *anuk* tin and lead; so that, in Arabic, *bahrat anuk* literally means "the country of tin," which is the meaning of the Greek word, *Kassiterides*. It is not more improbable that, anciently, our country should have thus been termed by its trading visitors, than that other countries, in modern times, should have been termed by *us*, "the spice islands," "the gold coast," and "the slave coast" (see Turner's "History of the Anglo-Saxons," i. pp. 45—50).

SPECIAL NOTICE TO OUR SUBSCRIBERS.—We would remind those of our readers who receive their copies by post that the annual subscription falls due with the next number, and we shall be much obliged by their early remittance for the New Year. We would also kindly ask each reader to endeavour to obtain at least one new subscriber for the New Year. Post-office Orders should be made payable to the publisher, R. Banks, 5, Racquet-court, Fleet-street, London, E.C., or W. H. Guest, 20, Warwick-lane, Paternoster-row.

Banner of Israel. GIFT ADVT.

£500 in CHRISTMAS PRESENTS to be GIVEN AWAY.

ANY person being a reader of the "BANNER OF ISRAEL," or their friends, on PURCHASING one of our celebrated

"Universal" Cutlery and Plate Parcels, consisting of Half-a-dozen each White Handle Table Knives, 3s. 6d., Cheese Knives, 2s. 9d., Half-a-dozen each. Mexican Silver Table Forks, 3s. 3d., Dessert Forks, 2s. 6d., and Tea Spoons, 1s. 6d. (30 pieces) for 12s. 6d., will be **presented free** with a **Splendid Electro-Plated Sugar Basket,** With coloured glass lining; or on Purchasing one of our celebrated

"Excelsior" Cutlery and Plate Parcels, consisting of Half-a-dozen each best Ivoride Table Knives, 4s. 9d., Cheese Knives, 3s. 9d.; Half-a-dozen each Nevada Silver Table Forks, 5s. 3d., Dessert Forks, 4s., Dessert Spoons, 4s., Tea Spoons, 2s., Three Table Spoons, 3s., Pair Sugar Tongs, 9d., Pair Salt Spoons, 6d., Mustard Spoon, 6d., and Pair of Ivoride Meat Carvers, 3s. 6d. (45 pieces), complete for 30s., will be **presented free** with a splendid **3-Bottle Electro-Plated Cruet Frame.**

Single lots can be had at above prices, when 4d. extra must be sent for postage.

CHRISTMAS AND NEW YEAR PRESENTS.

Cut this out and send to

G. and W. GRAHAM,

BROAD STREET CORNER, BIRMINGHAM.

Send for Graham's Catalogue of Novelties in Gold and Silver, Jewellery, Watches, Clocks, Electro-plated Goods, 200 Engravings, free.

HEARTHRUGS 3s. 9d. each.

CARRIAGE PAID.

WE are now able to offer a very superior Hearthrug, size 72 inches long by 36 inches wide, equal in appearance to Rugs sold at four times the price. If stamps, 3d. extra. Will suit any coloured carpets. A smaller Rug, 60 inches by 30 inches, at 2s. 9d. Stamps, 3s.

As these Rugs are having an immense sale we advise intending purchasers to book their orders early.

Samples and Price List of Imitation Cane Window Blind, Damask Curtains, Cretonne Bed Furniture, Silk Down Quilts, free on application.

Note the Address:—

I. HALL & Co., 58, Thornhill-road, London, N.

REV. E. J. SILVERTON'S

FOOD AND MEDICINE.

SUITABLE for children and all invalids, and scarcely possible to be taken without benefit. CURES Consumption, Decline, Chronic Bronchitis, Asthma, Coughs, Colds General Debility, Indigestion, Constipation, Wind, Sick Headache Giddiness, Pains in the Back, Nervousness, Low Spirits and all wasting diseases. IN CASES at **2s. 9d.** and **5s. 6d.**, with full directions and testimonials from persons who have been restored to health. Each case contains the New Illustrated Book of Health and Treatise on Diseases of the Ears and Eyes; important to all. ASK FOR REV. E. J. SILVERTON'S Food and Medicine: if not in stock, request your chemist to order it for you. May be had from Rev. E. J. Silverton's establishment 17, St. Bride street, Ludgate-circus, London, E.C., and all Chemists and wholesale houses.

ORIGINAL PRICE, 5/-

Now offered for Eighteen Stamps.

"Seven Hundred Easy, Profitable, and Pleasant Ways to Make Money."

A RELIABLE COMPENDIUM of Valuable Receipts for making articles in constant demand and of ready sale, carefully selected from private formulæ, and the best established authorities, by an analytical chemist. Every family should get a copy of this book. 180 pp demy 8vo. Price 1s. 6d.; post free, 18 Stamps.

I. HALL & CO., 58, Thornhill-road, London, N.

NEW

Lincolnshire Feather Beds

AT HALF RETAIL PRICE.

SEND Post-card for Price List (Free) to the London Agent of the Lincolnshire Bedding Company, T. SMITH, 15, Wine-office Court, Fleet-street, London, E.C., where Specimen Bed and Quilt may be seen.

BOOKS FOR CHRISTMAS AND NEW YEAR'S PRESENTS.

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.

A Complete Catalogue sent free on application.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt, price 18s., post free 18s. 6d.

Suitable for Drawing Room or Library Table.

Order at once

THE FIFTH VOLUME

OF

THE BANNER OF ISRAEL.

Handsomely bound in blue cloth, gilt, 544 4to. pages, price 8s., carriage free 8s. 6d.

London: Robert Banks, Racquet-court, Fleet-street; W. H. Guest, 20, Warwick-lane, Paternoster-row.

Annual Subscription, 2s. 6d.; post free Monthly, 2d.

ISRAEL'S HOPE AND DESTINY.

Contents of January Number:—

SONGS OF BRITISH ISRAEL.

No. 1.—PALESTINE.

By JOHN GILDER SHAW.

Written in a popular style to the tune of "My Heart's Best Love, Thou Art Mine Own."

Articles in the January Number by

DOUGLAS A. ONSLOW, J.P.,
THOMAS CLARK WESTFIELD,
J. D. GRANGER,
G. N. WALSH,

POEMS, NOTES AND QUERIES ON THE QUESTION OF OUR IDENTITY.

Order at once of your Bookseller or direct from the Publishers, Robert Banks, Racquet-court, Fleet street, and W. H. Guest, 20, Warwick-lane, Paternoster-row.

Price 6d. Post Free, 7d.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr Conder's Papers on the Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two Copies (including Double Numbers)	0	12	4
Three " " " "	0	18	8
Four " " " "	1	6	2
Six " " " "	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.—President, RT. HON. VISCOUNT FOLKESTONE, M.P.—Offices, Palace Chambers, 9, Bridge-street, Westminster, S.W. (close to the Westminster station of the Metropolitan Railway).

ADDRESSES will (D.V.) be delivered as follows:

Thursday, December 22, at 4 p.m.,

THOS. CLARK WESTFIELD.

Other Lectures will be given, particulars of which will be duly announced.

Members and friends are invited to attend and take part in discussions after the addresses.

JOHN S ANDERSON, *Hon. Sec.*

ANGLO-ISRAEL BADGES may now be had in Silver Gilt, Silver, and Bronze. Prices 2s. 3d., 7s. 3d., and 3s. 6d., post free, from Miss A. BETHUNE, Balfour, Markinch, Fife, N.B.

Now Ready. Price 1d., 6s. 6d. per Hundred. 16 pages, Crown 8vo.

PHILO-ISRAEL'S REPLY

TO

THE REV. CANON BELL'S PAMPHLET,

"ANGLO-ISRAELISM: TRUE OR FALSE?"

London:

Robert Banks, Racquet-court Fleet-street, E.C., and all Booksellers.

Just published, price 2d., post free 2½d.

IT IS TRUE.

By SURGEON-GENERAL J. M. GRANT,

President of the Cheltenham Anglo-Israel Association, and Vice-president of the Metropolitan Anglo-Israel Association. Author of the "British Nation," "Summary of Anglo-Israelite Teaching," &c., &c., &c.,

BEING A

REPLY TO THE REV. CANON BELL,

Vicar of Cheltenham, and his recent Pamphlet, entitled, "Anglo-Israelism: True or False?"

London: W. H. Guest, 20, Warwick-lane.

Just out, 1s.; post free 1s. 1d.

THE GREAT PYRAMID THEORY.

Approved by Professor Piazzi Smyth.

BY MARIA CHAPMAN,

St. John's House, St Leonard's-on-Sea.

Now Ready, in handsome Cloth Binding, Price 3s. 6d.; post free, 4s.

THE SECOND VOLUME

OF

ISRAEL'S HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

London: Robert Banks, Racquet-court, Fleet-street.

Now ready, price 3d., post free 4d.

THE ANGLO-ISRAEL ALMANACK AND DIARY FOR 1882.

CONTENTS:

FRONTISPIECE: PORTRAIT OF E. W. BIRD, ESQ., (PHILO-ISRAEL).

LONDON: ROBERT BANKS, RACQUET COURT, FLEET STREET.

W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

PLAIN SIXPENCE; COLOURED, ONE SHILLING.

A CHRONOLOGICAL & GEOGRAPHICAL TREE

Shewing the Development of the British Power, &c.

BY A. C. BELL.

"Every Anglo-Israelite should invest in the above, as exhibiting at one glance the names, dates of acquisition, and approximate distances, East and West from Greenwich, of our Colonies. The Tree as now brought out in colours, cannot fail to be an attractive object of study. Mr. Bell's 'Tree' is a *multum in parvo*, good in its conception, and most satisfactorily worked out."—C. W. HICKSON, M.A., Vicar of St. Bartholomew's, Bristol.

PUBLISHED BY W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, DEC. 21, 1881. [*All rights reserved.*

"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. V. No. 261. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 28, 1881. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
A Brief Résumé of the Past Twelvemonth	541
The Progress of Lawlessness	542
The Missionary Nation	543
Israel One Hundred Years Ago and Now	544
The Jewish Colonisation of Palestine. By Captain H. P. Keighly	545
Psalm xxxiii. and Our Identity. By the Rev. Herbert Marriott, M.A., of Beyrout	545
The Red, White, and Blue. By J. B.	546
Ephraim and Manasseh—A Comparison	546
The Rev. Canon Bell's Pamphlet	547
Mr. Reginald Stuart Poole versus the Sacred and Scientific Theory of the Great Pyramid. Part II. By Professor Piazzi Smyth, Astronomer-Royal for Scotland	547
Another Curious Coincidence. By Robert Lamb	548
The Stone of Israel. By J. C. Kenworthy	549
Review—The Rev. Dr. Bell's Pamphlet.—Part IV. By the Editor	549
Progress	551
Correspondence: Saluting the British Flag at Yorktown	551

A BRIEF RÉSUMÉ OF THE PAST TWELVEMONTH.

AGAIN we are spared to review the events of another year; one which has passed away with wonderful rapidity. The year 1881 has been a period marked by the outbreak of the spirit of lawlessness throughout the earth. In Russia it broke out into murderous attacks and open assassination. In the middle of March the Czar of Russia was barbarously murdered by his own subjects in his own metropolis; and on July 2, the President of the United States, General Garfield, received his wounds from the hand of a miscreant named Guiteau, a place-hunter, and a desperate man; wounds which brought him to an untimely end on September 19. He was mourned by the two great Anglo-Saxon nations of the globe, as surely no other chief magistrate ever was before. Lawlessness was the cause of both these crimes, which were stupidly contrived acts of savage ferocity, disgraceful to the age, but signs, alas! of the appearance of that spirit of the lawless one predicted by St. Paul in 2 Thess. ii. 8, as the certain mark of these our last days (v. 1 to 9). But lawlessness has not shown itself only in the palaces of kings and in Republican America. It has exhibited its horrid front also fully in Ireland. There the policy of the Government of the day allowed treason to be too long at large, and thus lawlessness took courage until it developed into veiled rebellion, and left no alternative but open war between Constituted Authority and the Land League, which professed to take its place. Such is the condition of things now. The practical result is, that British-Israel's "power," in the shape of forty or fifty thousand troops of the three arms, is chained to the soil of Ireland, "scattering" our forces till the outbreak of the continental woe takes place, wherein, for lack of force and "power" we shall find it impossible to act, but being "isolated," shall refrain from meddling with the international "earthquake" so soon expected in continental Europe, in accordance with our God's direction to His people in Isa. xxvi. 19, 20.

The prevalence of lawlessness is a sign of our latter times—a good omen that the day is near when, "the enemy having come in like a flood, the Lord will have to lift up a standard against him" (Isa. lix. 19).

The Christian, of October 20, has a paragraph on the subject of the lawlessness of the present day, which we quote] with pleasure:

The newspapers almost daily call attention to the prevalence of ruffianism and lawlessness in our towns and cities. The *Daily News* says:—

"The idle and ruffianly class of the population is beginning to awaken to a sense of its power. Accustomed to have their own way in a series of daily petty disturbances and assaults, they will soon use their force on a larger scale for more distinct and profitable ends. It becomes all the more necessary to suppress lawlessness in its semi-sportive beginnings."

How familiar this word "lawlessness," becomes! but perhaps few recognise it as one of the most prominent signs of the last days. The Apostle Paul wrote—"The mystery of lawlessness doth already work. . . . And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth." See the whole of this instructive prophecy in 2 Thess. ii., as given in the Revised Version.

In South Africa events have occurred during the past twelve months, which certainly have been unparalleled in the later history of our race. An unexpected rebellion of the Boers in the Transvaal, having for its object the recovery of their Independence, and the cancellation of the act by which, with the assent of nearly all parties, their country was annexed to the British Empire, took place early in the year. Its opening scene was a treacherous massacre of a detachment of Her Majesty's 94th Foot, when 120 British officers and soldiers were killed and wounded, 37 taken prisoners, and a force of 250 put *hors de combat* by a foe who suffered not the least in the ambush that he laid. Open war succeeding, the British troops were defeated again with loss, at Majuba mountain by the undisciplined Dutch farmers, who defied us; and in the encounter Sir George P. Colley, the commander-in-chief, was killed. The British Government, in the face of this defeat inflicted on British ground, entered into negociations with the rebels standing there then armed, flushed with three victories, and elated with success. The result was a Convention, whereby the Boers obtained all, or almost all they took up arms to

secure. They now are chafing under the remnants of the restraint which a nominal suzerainty will impose on them; desiring entire freedom as to the native or slave question, independent action as a victorious State in respect to foreign politics, and complete exoneration in the matter of costs, although it is notorious that for all the insults British arms have sustained, and for the murders which have been committed by the conquerors, this long-suffering nation has obtained yet no satisfaction of any sort or kind whatever. The results, as far as we can gather, of the entire operations have been, that matters are not yet settled in the Transvaal; that British troops are "scattered" in South Africa to the number of 12,000, in fulfilment, we believe, of a prophecy which further corroborates our position, that we are in the last times, when all God's promises and predictions respecting Israel are to have their final accomplishment (Dan. xii. 7)—(BANNER, No. 211, 219, vol. v).

In Afghanistan great changes affecting Israel's position there, took place during the year just closing. In February last one of the burning questions of the day had reference to Candahar. Should the British abandon it, or retain the place? (BANNER, No. 217). The Government speedily made up their minds, and Candahar was finally restored to the Ruler of Cabul, our protegé, Abdul Rahman. In July the forces of the latter approached to expel from Candahar our old enemy, Ayoub Khan, who, when our backs were turned, took possession of the city as the fruits of a victory over the Ameer's troops. Since then the latter has been victorious repeatedly, and on October 4, it appears, his troops entered Herat, Ayoub Khan being a fugitive in Persia. It seems that the triumph of the Ameer along the whole line, is regarded as a vindication of the policy which has abandoned all our conquests in that country, and restored to British-India the old frontier, which was discarded by Lord Beaconsfield for the scientific one we fought for and won. Time will reveal if a policy which surrenders God-given Gates, and refuses the Gospel with peace to the Afghans, also denies trade and Asiatic commerce to the British merchant, which leaves the Russian at liberty to plot and mine for the acquisition of influence and power in Afghan lands, is one which God has blessed, or is likely to be permanent.

The occurrences which have quite recently taken place in Tunis, and in Egypt, were the subjects of comment in BANNER Nos. 248 and 249. It is too early yet to forecast events as likely to arise from them. But it seems probable that out of the complications which have arisen in Egypt, there may yet come changes affecting our position in that land; and the necessity for our occupation of it as a matter of life and death to our national interests, may precipitate the dreaded Eastern Question.

The Turkish Empire, since the year began, has not become stronger, more secure, or less corrupt. It is tottering to its fall, and when its collapse takes place, the knell of the prophetic "earth" will have rung, and the great earthquake woe will have fallen upon "yonder ill-consolidated Europe."

Our Identity has made fair, but no very astonishing progress during the past year. The knowledge of the great truth is doubtless spreading. But men, if convinced, are doubtful of the need of action in the matter, and the disheartening cry of *Cui bono?* constantly comes up to weary and to baffle us. The *bonum* of our Identity is "God's glory" first, and Israel's spiritual benefit next. But as men in the mass regard not God's glory, and estimate their own spiritual blessings at a very low price indeed, we must wait the outpouring of God's Holy Spirit upon this nation before we can hope to witness the great change we all so earnestly expect. We have had, as the conductor of this journal, much to be thankful for during the year now ending. We have received much literary help from many quarters, for which we are grateful, and hereby tender hearty thanks. To Mr. John T. Gott we are all again under the deepest obligation, for time and pains expended on our admirable index. The BANNER'S circulation is respectable, and shows no sign of decrease. Its pages reach to the ends of the earth, and its readers are found in the four quarters of the globe, among all its English-speaking inhabitants. We thank God for these results, and take courage. We are on the very verge of a new year, which promises to be one of crisis for British-Israel. We know not what may nationally be before us. But whatever happens we know that, being Israel, God's hand is on us nationally for good. He guides us, guards us, keeps us, and leads us. We fear not therefore; but trust Him, and call on all the House of Israel to praise the Lord.

THE PROGRESS OF LAWLESSNESS.

IN Ireland the "lawless one" is making gigantic strides, and the "mystery of iniquity" of 2 Thess. ii. 7, which is only the "mystery of lawlessness," is now revealed, waiting for "the brightness," or showing forth, "of the appearing of the Lord Jesus Christ." The reports that reach this country from Ireland are simply heartrending. E. P. B.'s letter to the *Times* of December 5, 1881, draws attention to it in tones which one would think cannot be neglected. The writer, who is well known to be a Liberal in politics, speaks out quite plainly. He says:—

> Ireland is in a state of siege and revolution; and society there seems rapidly approaching dissolution. It is crowded with troops, the Executive Government is one of pure arbitrary power, a part of Dublin has been sacked by a mob, and there is one revolutionary tribunal created by Parliament, now sitting, whose business is to fix the *maximum* price to be paid for an article of prime necessity; while another revolutionary tribunal, not created by Parliament, has established a reign of terror.
>
> The state of siege thus existing has wholly failed to secure order, or peace, or property, or limb, or life.
>
> Thus, the Government have demonstrated the fallacy of Cavour's celebrated maxim, "Anyone can govern with a state of siege." I ventured to urge through your columns, sir, more than six months ago, that the necessity then existed for two enactments—one to declare the Land League an illegal association, the other to dispense with a jury for the trial of certain offences.

A country held down by 40,000 of the best troops in the world, with upwards of 300 respectable citizens in prison for rank rebellion against the State, and threatened with the suspension of trial by jury, is literally in a disgraceful condition. It contrasts strangely with the peace which reigned in Ireland when the present Government came into power nearly two years ago, and points, we believe, to the near approach of the close of the dispensation, when Israel's redemption and restoration will take place, according to the prophecies. Before that event occurs, Israel's polity is to suffer grievous trial and affliction by the advent and inroad of "the lawless one," or mystery of iniquity, into her midst. Such seems clearly taught by the passage we have already quoted—2 Thess. ii. 1—12; also from Isa. lix. 19, where, just before the appearance of Israel's Divine Deliverer, and the outpouring of the Holy Spirit on the people, the enemy is depicted as coming in like a flood (coming in upon Israel, let it be noted), which shall be the signal for the Lord to lift up a standard against him.

And there is another object to be served by the uprising of lawlessness in an acute form in Ireland at this crisis. It serves "to scatter the power of the holy people" (Dan. xii. 7), and this is prophetically needful before the Lord's will regarding Israel can be finally and fully accomplished. Forty thousand British troops in Ireland, a large scattering at the Cape and in India, a large massing of regiments in the Mediterranean Gates, preparatory to their being closed, as God says they shall be (Isa. xxvi. 20), these are signs that the nation is near the longed-for, earnestly expected consummation, and herein, though we sorrow for the present affliction, we rejoice with exceeding joy.

Digitized by Google

The proceedings of the "lawless one" seem to us to point to a fulfilment of the Divine Word which is literal, but startling, in its exactness. That refinement of cruelty, the Boycotting punishment, put into operation by the rebellious Irish against all who offend them, is an exact copy of the proceedings of the second beast of Rev. xiii. 17: "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hands, or in their foreheads, and that no man might buy or sell, save he that had the mark or the name of the beast." Those Boycotted are marked men by the Roman Catholic besotted rebels, who prevent their victims either buying or selling. This social ban reaches all; small and great, rich and poor, free and bond, all suffer equally, and can neither buy nor sell if they are of the number of the proscribed. But beside and beyond these purposes, there seems a need for Israel's affliction in the particular way the trouble has come upon us in Ireland, and that is that our troops may be fully employed in Ireland, India, the Cape, and elsewhere lest, if the Government were strong and able to command the whole power of the State, it should interfere in God's plans to embroil the Continental States, in preparation for the great and mighty earthquake now imminent there, and do its best to prevent the outbreak. Israel being busily employed in Ireland and other parts will, perforce, be isolated from Europe; and be obliged to let the European conflagration burn on, till the fire becomes unmanageable, and isolation and non-intervention be then our necessity, not our choice.

In regard to this coming struggle, what do the papers say? Something very alarming, something most singularly in accordance with our constant teaching on the subject. The *Bristol Times and Mirror* on December 9, wrote as follows:—

> The Powers of Europe are ranging themselves—taking sides—for the coming struggle, and England is of course nowhere. Italy is hankering after an alliance with Austria, and in this she has a distinct object in view. Her Foreign Minister made an important speech on Tuesday in reply to questions respecting Tunis, Egypt, the Sfax inquiry, the royal visit to Vienna, and other foreign matters. Signor Minghetti refused to discuss the Tunisian question, remarking, however, that France would vainly attempt to limit her action to the Bardo Treaty, and would be driven to carry her enterprise to its furthest results. But even if the action of France could be restricted to the Bardo Treaty, it would not be compatible with Italian interests and policy. This announcement, it is not surprising to learn, caused a great sensation in the Chamber, amounting, as it does, to an intimation to France that she has already offended Italian interests and policy, and that nevertheless she will be bound to go on and still further exasperate Italy. From this subject, as if travelling quite naturally from cause to effect, Signor Minghetti went on to refer to the high political significance of the royal journey, remarking that Italy could not stop at drawing near Austria—it must also draw near Germany; an alliance with Austria could not be completed without an alliance with Germany, and what had been done was only a step to something greater.
>
> England has put herself outside the pale of this quadruple alliance through Mr. Gladstone's hatred or jealousy of Austria. The Vienna papers attribute Roumania's recent offensive conduct to English promptings. Says the *Neue Freie Presse*, "We cannot expect Mr. Gladstone to be just and fair enough to place himself on Austria's side in this question. Herr von Kallay lately distinctly declared in the Delegations that the chief resistance to the just demands of Austria originates with England."

Let the reader note the similarity of the language used by the Lord Jehovah with that the journalist applies here to England. She "has put herself outside the pale of the Continental quadruple alliance." God invites Israel to do the same thing in Isa. xxvi. 20. "The Powers of Europe are ranging themselves for the coming struggle; England is nowhere"—that is, she is not destined to be included in it. And this is God's will concerning Israel; but of course the secular mind of the journalist sees it not.

On all sides we notice commotions, troubles, efforts of the lawless one to disturb, destroy, and disintegrate. In the midst of it all it is consoling to know that the British, being Israel, these things have no terrors for us. "When these things begin to come to pass (said our Lord to His Israelite disciples) then look up and lift up your heads; for your redemption draweth nigh" (Luke xxi. 28). St. Paul thanked God for his brethren beloved of the Lord (therefore, Israelites by race or adoption), "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13). And what is the expected result? St. Paul tells us in the very next verse. "Whereunto He called you by our Gospel to the obtaining of THE GLORY of our Lord Jesus Christ"—the glory of God, in fact, which is their *status* as Israel; and all that that name of blessing comprehends. Israel, praise ye your Lord!

THE MISSIONARY NATION.

ON reading our article, published on page 478, on "The Universality of Israel's Evangelising Functions," our friend, L. P., writes to us to say that our remarks might have, on that occasion, gone even further than they did; for we might have said that not only are the British *the* greatest missionary nation, but that actually of late years we have been going as missionaries, or Bible distributors, to those very Protestant lands which our opponents wish to exalt into our successful rivals.

L. P. wrote as follows:—"In the BANNER of last week, page 478, you point out that though some other nations can claim to do missionary work in the world, yet no people in this particular can compete with the Anglo-Saxon race. Forgive my suggestiveness, if I say you might have added that not only amongst heathen and savage races do we thus labour more than others, but that also, in nominally Christian nations, those belonging to the Greek and Roman Churches, Christ is preached, and the Bible and tracts circulated by us; and, I imagine, by us alone, as regards any external help in doing so, at any rate. It is still more worthy of note, that of late years we have been carrying on evangelistic work in the very countries to which your opponents refer, as being rivals to us in the mission field. Judging from accounts that have been published in a well-known religious periodical, a revival has been awakening many in Norway and Sweden, under the teaching of Lord Radstock, and, I think, of Mr. Brownlow North; while a like effort has been made in Berlin. Also, two or three years ago, I read of a very remarkable sudden demand in Denmark for Bibles, which were supplied from England.

"If you glance through the British and Foreign Bible Society's report for 1881, you will see, amongst various other names, headings referring to Holland and Germany, which latter country contains both Roman Catholic and Protestant populations. The report of the Religious Tract Society tells the same tale. Again, early in this century the Brothers Haldane visited Switzerland, and did very striking revival work amongst the dead Churches of that Protestant land. Now, you might well ask the opposers of your views whether Scandinavians, Dutch, Moravians, Germans, Danes, and Swiss are to be found sending missionaries to spread the Gospel amongst our masses, and to preach amongst us Christ crucified, and redemption through His atoning blood alone? If they are compelled to reply in the negative, you may indeed claim for us the right to say that we, with Manasseh, are the only people of whom it can be said, that in us, as missionaries to spread the truth, *all* the nations of the earth are blessed, inclusive of those who themselves on a small scale possess missionary agencies."

So far, our friend L. P. The replies to the questions asked in the latter part of the above being decidedly in the negative, the tables are thereby completely turned on our friend, "the opponent," who wanted us to believe that Israel's evangelising efforts were only a little wider, and only a little more zealo

than those of the Germans, Danes, Swedes, and other Protestant races of Europe, because we have more cash in *our* pockets to pay for them, and not because of any special commission given to us as Israel, to carry "the Gospel of the kingdom" and "the Gospel of the grace" to all the nations, to all the families, and to all the kindreds of the earth (Gen. xxii. 18, xxviii. 14; Acts iii. 25). In fact, the case is so decisively proved in British favour, that we wonder our opponent ventured to question this identification, at any rate. He must have little observation not to see that when the Gospel has to be preached anywhere among men, it is to the British the appeal is naturally made, either to send the agents, or to bear the costs, or both. Thus, if the French in London are destitute of the Gospel, the Rev. Pasteur Pontet de la Harpe, a French Protestant, undertakes the mission, but expects not Parisians, but British Christians—*i.e.*, Londoners, Bristolian and Clifton Israelites, to pay the costs. If, *per contra*, poor British men and women, girls and outcasts, find themselves in Paris in want of the means of grace, and in want too of a friendly refuge from the vile contaminations of a licentious capital, British agents follow those straying and famished sheep to the gay capital, rescue and tend them. But as to the question of expenses they never think of asking Frenchmen to pay, but appeal again to large-hearted, generous Israel to defray the needful charges of that important work for Christ as well.

Our case is fully, clearly, and incontrovertibly established. It is Israel's function "to blossom and bud, and to fill the face of the world with fruit" (Isa. xxvii. 6). As the British races do this very thing, but no other nations attempt it; or, if they attempt it, never do otherwise than fail, we conclude that the British races must be Israel—*q. e. d.*

ISRAEL ONE HUNDRED YEARS AGO AND NOW.

THE history of this nation for the last century, in respect to its growth in wealth, power, population, and resources, has been admirably sketched by the *St. James's Gazette*, in its issue of August 22, 1881. The article forms a valuable epitome of Identity information, and ought to have a place in the BANNER as true blind testimony, since it shows how great has been the national advance during the last century, and how in all ways God has given us, as His people, in these the last days, pre-eminence in population, in wealth, in power, in resources, distinguishing us in these very matters from our Continental neighbours. The change in our national status began when the nation cast off Popery in A.D. 1550, and the mighty impetus was given us then whereby all the Abrahamic blessings became ours, when the era of missions was inaugurated, and the time arrived (about A.D. 1840) when the seven times punishment allotted to Israel in Levit. xxvi. 21—28 came to its appointed end.

The writer in the *St. James's Gazette* points out that we can trace our population with precision from A.D. 1801, and the growth of our commerce from 1696. When France was torn to pieces by her terrible revolution, Israel's national restoration and blessings were about to be given her. In 1745 her roads were first made. In 1758 the Bridgwater Canal, constructed by Brindley, "first woke the spirit of industrial activity." In 1769 Arkwright laid the foundation of the factory system, using water power to drive his new inventions in cotton-spinning, cording, &c. In 1781 Watt produced rotary motion by steam. In 1787 Cartwright invented cloth-weaving by steam. Telford then linked London and Liverpool, Dublin and Edinburgh by roads. In 1815 Macadam gave Israel roads available in Winter as in Summer. "By 1821, 24,581 miles of turnpike-road had been constructed in England and Scotland, and 8,000 miles in Ireland. In 1829 the great discovery of the blast, the very life of the locomotive, was made. In 1830 the Liverpool and Manchester Railway was opened; and by 1854, the first year for which clear parliamentary returns exist, 8,053 miles of railway had been laid in the United Kingdom, at the cost of £368,000,000. The names and dates above given are but as single seeds of future harvests—samples of those mighty handfuls which were thrown broadcast by the sturdy genius of English invention. The harvest, thickening year by year, was the main source of the wealth and power of the English nation; and the application of science to industry was aided and enforced by the rapid growth of the population. Everything was growing in England for more than a century and a half, except the size of the island; and even as to this, engineering skill added, between 1867 and 1880, two millions of acres to the cultivated area of the British Islands. A whole county was reclaimed from sea and morass in the Fen districts.

"Of the growth of the population of England we have no trustworthy account before the commencement of the present century. In 1801 the inhabitants of England and Wales, in round numbers, were 8,890,000. In 1700, if the same rate of increase prevailed in the eighteenth as that noted in the nineteenth century, the number could not much have exceeded 3,000,000. It is, however, more probable that the rate of increase was then lower. In the first part of the present century, from 1801 to 1841, the increase has been at the rate of 188 per cent., from 8,890,000 to 15,900,000. From 1841 to 1881 it has been somewhat less rapid, or at the rate of 163 per cent., with a result of 26,000,000 souls—very nearly trebling in eighty years.

"The patient toil of César Moreau has furnished us with a statement of the commerce of Great Britain, as measured by its imports and exports, and by the tonnage of its vessels, from the year 1697 to the year 1823. Taking round figures we find that the total tonnage of both entering and clearing vessels in 1700 was about 30,000 tons. In 1720 it had risen to 42.000; in 1760 it was about 60,000 tons; in 1800 about 175,000 tons. In 1840 the aggregate tonnage of British and foreign vessels, sailing and steam, entering and clearing ports in the United Kingdom, with cargo or in ballast, was 9.500.000 tons. In 1880 the figures for the same trade amounted to 58,736,000 tons, showing a fraction more than sextupling in forty years.

"If we endeavour to form some estimate of that increase in the mechanical motor power to which so much of this increased activity of commerce is due, we must look at our collieries. The number of tons of coal raised in 1800 is difficult now to ascertain; but it is known how much was raised in that year in the South Wales district; and if we suppose this quantity to bear the same proportion to the total output that it did in 1847 (as stated when the subject was brought before the Institution of Civil Engineers, in 1849), we arrive at the total of 16,666,660 tons for 1800. In 1854 the output was 64,660,000 tons; in 1880, 133,808,000 tons, having increased above eightfold in eighty years.

"In this glance at the past century of our national life, the milestones, although only here and there visible, are yet sufficient to mete out distinct points in the path of progress. It is now just a hundred years since the steam-engine was born, being called into active life by the gift of the crank. Since that time the population of Great Britain has been multiplied five-fold. And to that teeming and energetic race has been given, year after year, the ever-growing service of a power which at the present moment is more than that of seven and a half millions of horses—of horses with which the noblest of quadrupeds cannot compare in either regularity, durability, or speed; horses which, if we only credit with the nominal value of their work, cost less than a shilling for every pound that they earn. How petty is the value of fiscal regulations or financial theory when compared to the action of such a mainspring of national wealth!"

Such is the admirable outline of our national progress for the past century. Can any other nation or people show anything

like the blessings, material and wealth-giving, with which God has endowed His people Israel? The British stand alone in this matter as regards population, manufacture, commerce, shipping, coal, and the vast power which all these united blessings bring; and what are they but the Abrahamic covenants and promises made by Almighty God to Abraham and his seed for ever, realised by the British people because they are their descendants? God promised them the multitudinous seed, and we have it; the "Gate" of his enemies, and we have it; the national blessing, and we have it; wealth untold, and we have it, with the power also to acquire more of it still, and *St. James's Gazette* attests by facts that we possess them all. The secular journalist is our blind witness that we are Israel, and we are thankful for the fact.

PSALM XXXIII. AND OUR IDENTITY.

By the Rev. Herbert Marriott, M.A., of Beyrout.

In company with such careful students of the volume of the sacred law as those who generally contribute to its exposition in the pages of the Banner of Israel, it is a pleasure, from time to time, to set forth the mighty teachings of the written Word of God. There are so many Psalms which gain an entirely new aspect, in addition to the evangelical aspect, which is for the benefit of Gentiles as well as Israel, when viewed in the light of Identity truth, that no spiritually enlightened believer in that truth can fail to notice that aspect with rapture and intelligent appreciation. I have ventured to arrange for common edification a few thoughts arising from the study of Psalm xxxiii., which I transmit for your use according to your own discretion.

The Psalm is addressed to the righteous—*i.e.*, to those who have accepted the great foundation of justification by faith in the righteousness of our Messiah, who are called by Jehovah in the book of Isaiah, "the righteous nation." I have no difficulty in seeing our Identity with the people thus addressed, since it is a patent fact that we are, and have been, in the pure and simple truth, in the very sense intended by the Spirit of our God, His own righteous nation; and since He has Himself declared that "He giveth His word unto Jacob, His statutes and ordinances unto Israel, and that He will not deal so with any other nation, and that the *goyim* shall not know His ways," we are and must be Israel, as proved by the same line of argument in Rom. iii. 2. The burthen of the following eight verses, from 2 to 9 inclusive, is the majesty of Jehovah, the God of the hosts of Israel.

In ver. 10 the promise is given that the great heathen powers —the *malkhey ĕrĕts* of Psa. ii., the metal man of Dan. ii., the four brutes of Dan. vii.—will come to nothing, and give place to a kingdom long since designed in the counsels of Jehovah, and signified as "His inheritance" and "His possession" in Psa. ii., as the stone kingdom in Dan. ii., and as "the people of the holy ones of the Most High" in Dan. vii.

In ver. 12 I perceive an answer to minds that croak about the rapid strides of Popery within and without, or of the march of the democratic and infidel principles, as destined to overthrow our nation, and bring us to confusion. "Blessed is the nation whose God is Jehovah." Not "destroyed," not "consumed unto the end," but simply and purely "blessed." Such is Jehovah's own judgment, to which the croaking minds would do well to give heed as to a light shining in even upon their darkness. But that there may be no mistake in the minds of His own people as to who are the ones designated, He adds, by way of clear description, "the nation which He hath chosen for His own inheritance. Oh, the blindness which looks to the Chinese, the Mohammedan Persians, or the mean North American Indians for this illustrious, this blessed people, and nation chosen as "Jehovah's own inheritance," in stubborn preference to the nation bringing forth the fruits whereby the tree is known.

Are not such interpreters of the Divine will rebuked by the words of ver. 13? If "Jehovah looketh from heaven, and beholdeth all the sons of men"—if He has promised "surely" (would to God some men would think a little less superficially, and speak a little less superficially, on this word "surely")—if He has promised, "surely the Lord Jehovah will do nothing but He will reveal His secret unto His servants the prophets" —how can a mind professing to accept Divine guidance in preference to that of human fancy fail for a moment to perceive that neither the Chinese, nor the Persians, nor the North American Indians, nor any other nation on earth, save our race only, have exhibited the innumerable proofs required by His Word of Identity with the righteous nation hewed from Abraham, digged from Sarah, or have produced the fruits reserved for Israel in the counsel of Jehovah, which standeth for ever, in the thoughts of His heart, which are for all generations. Into these Divine thoughts enter the destinies of the various nations of earth in all their many changes of circumstance. The three great empires which amassed their forces one after another in mighty Babylon, fell in rapid succession and the great Roman horse, their successor, will so fall also, in like manner as we have found they fell. It is true concerning him, in the words of our prophet Daniel, that he is dreadful, and terrible, and strong exceedingly, but his doom is justly decreed—"neither shall he deliver by much strength;" therefore, in the predeterminate judgment of Jehovah, "a horse is accounted a vain thing."

Verses 18—20 represent the story of our religious national resuscitation, given in prophetical delineation by Ezekiel in chap. xxxvii.

Verses 21 and 22 set forth our acquaintance with the destiny reserved for Israel in restoration, and our seeking its realisation in the way prescribed in Ezek. xxxvi. 37.

THE JEWISH COLONISATION OF PALESTINE.

By Capt. H. P. Keighly.

There is an uneasy feeling among the Jews located in the East of Europe, and an evident desire to escape from a position which has, in many instances, become well nigh intolerable, nor is it surprising, under these circumstances, that their eyes should turn towards the land of their fathers. In Germany and in Southern Russia the sufferings of these poor Hebrews, our own kith and kin, is deplorable, not through any fault or indiscretion of their own, but arising out of the selfish cruelty of those who seek to make political capital out of their sufferings. This is particularly the case in Germany where, to counteract the growing influence of the Ultramontanes, the Church party has endeavoured to enlist the sympathy of the populace by denouncing the inoffending Jews, and so pandering to their lusts. The cry raised by Herr Stoeker, the Court chaplain, has spread far and wide, and, to suit the crooked ways of the Imperial Chancellor, no attempt has been made to stay the mad rage which has been excited, and has now taken firm hold of the people throughout the empire. Taking example by their German neighbours, though not actuated by any political motive, but rather through a selfish desire to despoil those better off than themselves, the Russian peasants, in the government department of Kief have risen upon the Jews, dispossessed them of their goods, and razed their habitations to the ground. Houseless, moneyless, and starving, the situation of these poor sufferers has forced itself on the notice of the government, and some measures—altogether inadequate—have been taken to provide dwelling-places for, and to recover some of the property stolen from, the despoiled Jews. It is not as though the out-

Digitized by Google

rage upon the Semitic race had been confined to one township, or even one district, for similar scenes have been enacted throughout Southern Russia, although the worst cases have occurred in the neighbourhood of KIEW. Under these circumstances it is scarcely matter for surprise that a very general desire exists among the Jewish community in Russia to migrate into Palestine. This desire has become intensified by the advocacy of such a measure by the editor of the Hebrew *Hamagid*. This paper has for some time past been strenuously advocating the colonisation of Palestine by the Russian Jews, and has so far interested itself in the scheme as to cause inquiries to be made of the Porte as to the terms upon which immigration into the country would be permitted on a large scale, and the price at which a considerable tract of country could be acquired. It appears, however, to have struck a leading member of the KIEW Hebrew community that the adoption of the course advocated by the *Hamagid* would be fraught with consequences to the colonists not taken into his calculation by the energetic editor of that paper. In a lengthy and extremely ably written letter, the correspondent not only shows how thoroughly practical and thorough is the liberalism of the South Russian Jews, but points out how this very liberalism is opposed to the course proposed. In speaking, as he does most emphatically, against the projected emigration into, and colonisation of the Holy Land, he gives it as his opinion, that such a proceeding would be premature, if carried out at the present time, as it would place the Jews in a position of antagonism to modern progress and civilisation. The writer recognises that the world is on the eve of great and stirring events, which will, without doubt, bring about a change in the ownership of the Holy Land. He does not make any forecast as to what nation will replace the Turk in his possession of Palestine, but as he clearly demonstrates that when the inevitable change has taken place, then will be the hour of the Jews' restoration to the land of their forefathers, there is not much room to doubt to what nation he refers. On two or three previous occasions we have shown what the opinion of more than one learned Jew is on this subject, and how the *Jewish Chronicle* has alluded to the British nation as the only one under whose beneficent rule the Jew can look to return to the Holy Land under the conditions indispensable to his doing so in accordance with Holy Writ. It is remarkable, however, that we should see emanating from an inland town in Southern Russia views on this question so entirely in accord with those held by ourselves, and by many English Jews likewise. That the time is not far distant when the return will take place, no one who gives heed to the signs of the times can well doubt, any more than he can fail to see how rapidly all prophecy is receiving its accomplishment, and how close at hand is "the approaching end of the age."

THE RED, WHITE, AND BLUE.

By J. B.

THE standards of the ancient Israelites belonged to the four Tribes, Judah, Reuben, Ephraim, and Dan. The Rabbins say the standard of (1) Judah was a *lion* (Num. ii. 3; Ezek. i. 10; Rev. v. 5, iv. 7—*Leo*). (2) Of Reuben was a *man* (Num. ii. 10; Ezek. i. 10; Rev. iv. 10—Aquarius). (3) Of Ephraim was a *bull* (Num. ii. 18; Ezek. i. 10; Rev. iv. 7—*Taurus*, John Bull). (4) Of Dan was a *Cherubim* (we say an eagle with an adder in his claw—Num. ii. 25; Ezek. i. 10; Rev. iv. 7—*Scorpio*). "The standards were," the Rabbins say, "ornamented with *white*, purple, *crimson*, and *blue*; they were also embroidered."

A correspondent, furnishing the above, adds, "Three cheers for the red (crimson), white, and blue!"

South Croydon.

YEARLY SUBSCRIBERS will please to remember that their subscriptions are now due. Try and get your friends to subscribe.

EPHRAIM AND MANASSEH—A COMPARISON.

WE take the following remarkable sentences from the *Manchester Examiner and Times* of October 21, 1881. They were the conclusion of an article on the late American celebration of the Centenary of the Independence of the States, during which President Arthur of the United States spoke so feelingly of this country, and directed the British Flag to be saluted by the forces of the army and navy of the United States then in Yorktown.

A wonderful sight (said the *Examiner*) meets our gaze as we look back over the hundred years which separate us from the Yorktown capitulation. As regards the United States, it may be said that the little one has become a thousand and the small one a strong nation. The scattered communities which then fringed the Atlantic coast have grown into a population of fifty millions. The boundary line which then ran along the crest of the Alleghanies has been pushed farther and farther West till it meets the Pacific, and the whole breadth of the Continent is mapped out into States or territorial governments. Vast regions, which were wildernesses and solitary places fifty years ago are now the seat of populous cities, and are studded with thousands of towns and villages. Wide tracts of country which were then untouched by the plough now supply one half of the corn that England consumes. The railway and the telegraph are marvels everywhere, but there are more of them in the United States than in any other country on the globe. Millions from all parts in Europe have found homes in this favoured land, and yet in its ample spaces there is room for hundreds of millions more. The contrast on our side of the water is almost as great. At the close of the American war the population of England and Wales was less than eight millions. It is now three times that number, and for the whole of the United Kingdom more than thirty-two millions. It would have been greater, but we have been colonising the world in the meantime, and have founded powerful commonwealths on the other side the globe. Our Empire abroad has been enormously extended, our manufactures are of fabulous growth, and we have more ships than all the rest of the world put together. It was well that we parted when we did, though it would have been infinitely better if we had parted peacefully. We attempted a "closer union" and failed. It was attempted by unwise methods, but it is questionable whether by any methods an organic union could have been maintained. We hold our colonies now by the ties of their own good will, and all the strength of the tether is due to its weakness. The great political fact of the last hundred years is the vast progress made by the English-speaking peoples. It throws into the shade all the convulsions and revolutions of Continental Europe. Apparently the future is for us. We have marched with the sun, and spread our race and our language over all the Western world. While we hold it impossible to knit the English-speaking communities together in the visible bonds of empire, and unwise to make the attempt, an unwritten compact of federation which shall have most of the practical results of a political alliance is quite attainable. Let it be understood on all sides that never under any circumstances will we oppose each other in arms, each member of our vast family considering that whatever is won by the rest falls into the common heritage. By cultivating such sentiments we shall best realise the wish expressed by President Arthur, and responded to by all Englishmen, that peace and goodwill may prevail between the two countries "for all centuries to come."

Reading the above our friends will observe the wonderful manner in which public writers, in remarking upon the growth of the British or American nations, fall into the language of the Holy Scriptures. The fact is, the Bible describes their progress in precise and accurate language, true of the facts men observe to-day; and, therefore, there being no words so fit to report the condition of these nations as those the prophets employed, secular writers use them, and we notice the felicity of the choice. Thus the sudden rise of the United States is said to be like that of Israel, prophetically noted in Isa. lx. 22. The American nation is Israelite-Manasseh. Hence the words apply. The progress of the multitudes of Manasseh Westward, ever pushing onwards (Deut. xxxiii. 17), is shown to convert wildernesses and solitary places into populous cities, and virgin soil into

cornfields for Ephraim, blossoming like the rose (Isa. xxxv. 1—2). Turning to the British folk, the paper grows eloquent on our multitudes! "The company of nations," the outcome of those spawning colonies, is noted with great wonder. But these are only Israelite facts, observable here, because the British are, in fact, the House of Joseph, possessing even now all the promised blessings of the favoured son of Jacob (Gen. xlviii. 22—26, xxxv. 11. The Federation of British States is recognised as an existing fact, and our contemporary only differs from ourselves in deprecating an approach to a visible united confederation of English-speaking nations, on the ground that such is an impossibility; though an "unwritten compact of federation, having most of the practical results of political alliance, is quite attainable." We are glad to note this. Because we desire only the fact; and care not how the union is brought about, so long as it is practically effected. That there will be this magnificent confederation of Israelite nationalities, one in political and every other interest, we know from the testimony of God's Word (Gen. xxxv. 11); and the time cannot be far off when it shall be seen and acknowledged by all men. May the consummation soon be a realised Israelite fact; for then we shall know that the end has nearly come, and the return of the King to occupy His own glorious throne over a re-united Israel will be at the very doors! "Behold, I come quickly," is His warning, and our hearts respond to His; "Even so, come, Lord Jesus, come quickly!" (Rev. xxii. 21).

THE REV. CANON BELL'S PAMPHLET.

An intelligent writer in the Banner, and one who is at home in all the literature of the subject, has read Dr. Bell's "Anglo-Israelism: True or False?" and records the following opinion of the rev. Doctor's effort.

"It is a weak performance. Just a *réchauffé* of other people's dishes. It contains the usual abuse; and then the accusation that our side use hard names. The pamphlet will do us no harm; for even many who hold the Doctor's belief on the whole subject are wise enough to see Israel did not return with Judah from Babylon. His assertion on this point will injure him.

"What is the use of all his after arguments if he is certain he is right on that one point? Of course, all our arguments fail if that is conceded. He reminds me of the person who was asked to lend her wash-tub. 'I want it myself; besides, I lent it; besides, it would be of no use to *you*; besides, it has a hole in the bottom; besides, —I have not got one!' The last reason would have been quite enough by itself, without all the rest. Then Dr. Bell appears unable to see that a nation may be saved, but individuals of it lost. Has he never heard of a country being saved from an enemy while thousands of noble lives were sacrificed? Has he no understanding that a nation may be restored to honour and favour, and saved from exile, that being a national salvation obtained by a mighty sacrifice, but that individual salvation means saved from punishment of individual sin? One is a national salvation from a state of punishment, the other individual salvation from otherwise certain penalties in the future. On p. 26 Dr. Bell argues that because Israel *and* Judah are named in many passages together, the fact is evidence that the Two Houses were one in all things—one in rebellion, one in punishment, and one in promised restoration and blessing (p. 27). As well might the Doctor argue that if it were said, 'The English and Americans are to take possession of Syria,' therefore they had never been separated. The imputation against Identity writers of ignorance of history and dishonesty of purpose in upholding this 'wild and fantastic system,' is simply astonishing to those who know what the Banner alone has brought forward during the last five years, and who are acquainted also with the writings of Granger, Keighly, Oxonian, and many more. If Canon Bell lives a few years more he will be ashamed of this pamphlet. Oh, no! it will do our Identity no harm!"

Such is the verdict of a particularly liberal-minded Israelite—a large reader, a close thinker, and one ready and willing to take up a good point against our views, and pursue it to its logical end. What we feel in regard to Dr. Bell's effort is this:—It is the very best that learning, ability, clerical acumen, and godly jealousy for the truth of the written Word could do against us; and verily the result is *nil*. To those who look for great things from the circulation of this pamphlet, we say, *Parturiunt montes, nascetur Ridiculus Mus.*

MR. REGINALD STUART POOLE *VERSUS* THE SACRED AND SCIENTIFIC THEORY OF THE GREAT PYRAMID.

By Piazzi Smyth, Astronomer-Royal for Scotland.

(*Concluded from page* 538.)

PART II.

But what I am specially wanted to give the answer to, friends advise me, is not Mr. Poole's praise of Egyptology, but his dispraise, his ridicule and denunciation of the 'sacred and scientific theory of the anti-Egyptian Great Pyramid. Does he not call that theory—or rather now, that grandly proved fact—my "phantasy;" decry it as "a scientific heresy;" represent it in spicy words and unhandsome phrases as wild, baseless folly; and finally declare that my "extraordinary fancies" have been utterly demolished by two authors he specially names? He does all that, and more too of the same kind; but has he reason, facts and truth on his side? Let us see.

On his page 367 he says grandly, and of course out of the heights and depths of his Egyptological prejudices and infatuated worship of that style of thing, "An Egyptologist may ridicule a theory which destroys the whole value of his labours." To which I remark: Behold what a morality! If these labours of his turn out to be, in the end, for the praise of false gods, while the theory that upsets them be founded on the Word of the one true God, why is it therefore right for an Egyptologist to ridicule it? What a society these modern Egyptologists, in the heart of London, must be! But Mr. Poole follows up that sad beginning by writing with equally would-be contempt, "A logician may protest against the selection of one pyramid on which to found a hypothesis, and the rejection of all others."

Here, however, is the simple reason why; and far more cogent in the case than any abstract logic. The prophet of God, Isaiah, in his xix. 19, alludes to one grand monument as standing in a particular part of the otherwise Divinely condemned land of Egypt; and speaks of it graciously as destined to become in the latter day, "a sign and witness to the Lord of hosts." Now the one Great Pyramid is the only one of all the pyramids which stands in that designated chorographical position in Egypt; and with its very different size, shape, and internal construction to every other Pyramid of Egypt, does show, by its own numbers, weights and measures, accurately taken and properly discussed, that a superior soul, of an entirely un-Egyptian type, must have controlled the design of the building; while, again, the earliest fragment of profane history touching upon it, unconsciously indicates a Palestinian shepherd prince, Philitis, or Philition, to have been present with power and influence during the erection of that unique monument.

Not even Mr. Poole pretends that there is any other Pyramid either among the long known, or among the newly-discovered, which is at all like, or can possibly be mistaken for the Great Pyramid. So he sets up an accusation against me, in mere vague words, without attempting any proof, that I "have made a choice of measurements which best suit the evolution of my fancies as a speculator." There is such turpitude covertly implied in this charge, and I have so openly and fully given all the measures I have made, and all that I have become acquainted with, to the whole world during fourteen past years; and found them of late, year by year, steadily gaining more credence among free, independent, and able readers, thinkers, and calculators, in various quarters of the world, after going, too, unscathed through ordeals of fiery criticism again and again,—that I can only suggest in excuse that poor Mr. Poole, like so many other Egyptologists, knows nothing about the Great Pyramid by accurate measure; but sees it only in wretched dimness through an Egyptological idolatrous haze, in the midst of whose unwholesome, turbid darkness he thinks he may assert anything he pleases. Certainly he has not publish-

any accurate measures of detail by himself, nor discussed those by others in numerical and scientific manner, nor at any appreciable length; while his final crowning case for demolishing me, only shows how old and superannuated his scanty information is, and how weak the reeds on which he has leant. For it is in this category that he actually brings up again General Sir Henry James, R.E., and Mr. Wackerbarth, of Upsala, as being good mathematicians, who have explained "the reason of proportions which have been interpreted away from their original purpose" (whatever that may mean), and "have shown how easy it is to prove anything to the uninitiated by those 'dangerous playthings' numbers;" and "have thus abundantly refuted the extraordinary fancies of Professor Piazzi Smyth."

Who would suppose from the above that both of those authors had been so frequently and fully upset, positively turned inside out by subsequent writers, even in the earlier times of the modern Pyramid research, that they are no longer mentioned or cared for there now? that Sir Henry James has been gathered to his fathers, and Mr. Wackerbarth has not been heard of, by me at all events, for many years? And still further, who would suppose how grievous their failings were?

Sir Henry James, for instance, invented a new length of what he called "the land cubit of ancient Egypt;" and declared that the Great Pyramid had been built of the size it is now found to be, in order that its base-side length might be a round, even multiple of that cubit of his. But it was shown in vol. xiii. of the Astronomical Observations of the Royal Observatory, Edinburgh—and from there has been repeated in several successive editions of "Our Inheritance in the Great Pyramid"—that he had wilfully quoted for the length of one side of the monument only the smallest of the measures he had before him, because they were the smallest: and for the existence at any time in old Egypt of a land cubit of a different length from the well-known profane cubit of that land and time, he had simply blundered most utterly in translating a passage from Herodotus, which really meant just the opposite of what he had concluded.

Then as to Mr. Wackerbarth—the Roman Catholic, educated at Stonyhurst by the Jesuits, and fraternising from Upsala by post with Sir Henry James at Southampton, to get his attack on me published there—he did certainly prepare some mock cases of numerical coincidence, by rummaging up and down in scientific books for all sorts of numbers of the most heterogeneous origin; and then showed that by arithmetically adding them all together he obtained a final number, very near one of the major lengths of the Great Pyramid, as measured in the units employed and theorised on by me. But what was proved by that? Nothing but his own bitter antagonism to the sacred and scientific theory of that grand monument; for every one knew before how in any science or research, where great numerals are concerned, some approximate coincidences of one of its numerical expressions with some other numerical expression in some other science may occur; but without in the slightest degree invalidating either of the subjects whence they have been drawn; and most certainly without causing modern scientific men to abandon numerical measurement and calculation as their best instrument for enquiry throughout all the branches of exact science.

The make-up thing he had concocted was indeed so absurd and transparently fictitious, that even Mr. Wackerbarth did not seem much to depend on it as a weapon; and he, therefore, rather centered his objections in this—*viz.*, that whatever might, or might not, have seemed to be deducible for the length of a Pyramid cubit, or a Pyramid inch, by subdividing major measured lengths at the Great Pyramid by large numbers, he was quite sure that no concrete example of a single cubit or a single inch of the kind required, either had been, or could be, found throughout all the Great Pyramid; and in this belief he betrayed a triumphing, spiteful kind of joy, quite unchristian.

But on both these points the Great Pyramid has quietly answered him by fact; for travellers, of various Pyramid theories, have been to the ancient monument since then, and tested by repeated measure that the amount of eccentricity of the grand Niche in the Eastern wall of the so-called Queen's Chamber, is exactly one Pyramid cubit—viz., 25·025 British inches in length; and a most scientific, noble, and yet private way to believers it is, of safely memorialising that standard in such a place. While the equally important, but smaller unit of measure, the inch, is similarly preserved as a unity, in the measured amount of eccentricity of the "boss" on the granite leaf in the Ante-Chamber.

It is thus by able and faithful men attending to number, weight, and measure at the place, that the sacred and scientific theory of the Great Pyramid is waxing stronger and stronger every year; and if Mr. Reginald Stuart Poole declines either to go out to Egypt and measure those things for himself, or to take them honourably on the credit of those who have, but perseveres in utterly ignoring them all, and in heaping mere verbal abuse at second hand on those who have chosen the wiser part, he stands in a very perilous position; proving, by saddest of examples, that continued admiration of the false gods of Egypt, though begun only as a curious research, has at last glazed his mind and blinded his eyes against the reception of any truth, and most of all against the very God of truth in His written Word.

The eternal God had there, through His prophet Moses, expressly warned Israel, when they were about to enter the promised land of the Canaanites, destroyed for their sins, "Inquire not after their gods, saying, how did these nations serve their gods? even so will I do likewise" (Deut. xii. 30); and the calamitous result of their wiltully doing so, through ages of sin and suffering for a whole people, is now well known. But for all that, here is a reputed Christian, in an advanced and favoured Biblical and Christian land, deliberately throwing over the Bible guide to the Great Pyramid, and the Bible warning against idolatry and Egypt, and insisting on looking at that one monument there, which in spirit and design breathes only of the God of Abraham and Christ, solely from the standpoint of a thorough-paced Egyptian idolater of the olden time. Verily, this is coming dangerously close to that fearful fate of falling into the hands of the living God; and may Mr. Poole see his danger before it is too late.

15, Royal Terrace, Edinburgh, December 6, 1881.

ANOTHER CURIOUS COINCIDENCE.

By Robert Lamb.

Reading the curious coincidence in the reign of the Queen, reported in the Banner of this week, reminded me of the following, which I have cut from the *Durham Chronicle*:—

"Coincidences in the Life of the Queen.—It may interest some of our readers to know that in the year 1882 there will occur several singular coincidences in the life of Queen Victoria. According to the Jews, the year 1882 will be the nineteenth year of the 297th cycle of nineteen years. Her Majesty was born in the year 19, or, more properly speaking, 1819. These figures added together, thus, 1 + 8 + 1 + 9 = 19; she ascended the throne shortly after entering upon her nineteenth year in 1837; these added together, thus, 1 + 8 + 3 + 7 = 19; and next year's figures (1882) added together give the same result, thus, 1 + 8 + 8 + 2 = 19. From her marriage with Prince Albert she has had issue nine sons and daughters; and in 1882 she will have reigned Queen of England 45 years—4 + 5 = 9. Next year she will be 63 years of age—6 + 3 = 9. In the year 1882 Queen Victoria will have lived 21 years a virgin, 21 years a wife, and 21 years a widow—2 + 1 + 2 + 1 + 2 + 1 = 9."

Are these merely coincidences, or evidences of a Divine plan in the affairs of Israel and Israel's Davidic dynasty?

Durham, December 9, 1881.

Digitized by Google

THE STONE OF ISRAEL.

By J. C. Kenworthy.

Whilst reading Professor W. Robertson Smith's "The Old Testament in the Jewish Church," recently, my attention was arrested by a passage which I thought might have some important bearing on the link of Identity evidence, formed by the history of the Coronation Stone in Westminster Abbey.

On page 226 of his book (Lecture viii.), the Professor, referring to Hosea iii. 4, informs us that the sacrifice, *maççēba*, ephod, and teraphim, there mentioned, "were recognised as the necessary forms and instruments of the worship of Jehovah." He adds, "They were all old traditional forms, not the invention of modern will-worship. The *maççēba*, or consecrated stone, so often named in the Old Testament, which our version unfortunately renders 'image,' is as old as the time of Jacob, who set up and consecrated the memorial stone that marked Bethel as a sanctuary." It would from this seem an important question as to whether Hosea, in the verse mentioned, referred to *maççēba* generally as symbols of Jehovah-worship, or possibly to a particular one, *a consecrated stone, which might be associated with the kingly office.* Should the latter be true, as I am so far inclined to think, we have in it powerful evidence of the then (B.C. 785) existence and importance of "Jacob's pillow," our Coronation Stone. Before anything definite can be said, however, there are many arguments, *pro* and *con*, which demand careful sifting and weighing. If the point is a new one, perhaps it may receive the attention of some of your more scholarly correspondents or contributors.

Unfortunately, the Professor, either ignorantly or otherwise, sets his face against our belief in the following paragraph. Speaking of such prophecy as that contained in Micah v. 2, *seq.*; Hosea iii. 5; Isa. xl. 1, *seq.*; Hosea ii. 21, *seq.*; Amos ix. 11, *seq.*, etc., he says (page 351, Lecture xii.), "It was never literally fulfilled to Israel in Canaan, and now that the people of God has become a spiritual society, dissociated from national limitations and relations to the land of Canaan, it never can be fulfilled in a spiritual sense. The restoration of Israel to Palestine would be no fulfilment of prophecy now, for the good things of the land never had any other value to the prophets than that of an expression of Jehovah's love to the people of His choice, which is now much more clearly declared in Christ Jesus, and brought nigh to the heart by His Spirit." There are, of course, fundamental misconceptions in the above quotation, which will be apparent to all Identity believers, and which at once destroy the value of the whole assertion.

In view of the foregoing, it may seem strange for me to recommend the perusal of "The Old Testament in the Jewish Church" to those of your readers who have not yet read it, and are seeking guidance for the study of the Word of God. While removing many false impressions concerning the Scriptures, it seems to me to help to clear away the disguises which humanity has put upon the Divine plan; its system of criticism doubly testifying to the inspiration of the whole of those Scriptures *on which we depend*, and at least aiding in the mind the formation and improvement of a sound judgment on matters Biblical.

Review.

Anglo-Israelism: True? or False? By the Rev. Charles D Bell, D.D., Rector of Cheltenham, and Honorary Canon of Carlisle. Price 4d. James Nisbet, 21, Berners-street, London; C. Westley, John Banks, and J. New, Cheltenham.

PART IV. BY THE EDITOR.

(*Concluded from page* 534.)

Dr. Bell is greatly shocked that Psa. ii. 8 should be translated as we ourselves have maintained it should be. If read exactly as it appears in the Hebrew it runs as follows: "Ask of Me, and I will give the heathen thine inheritance, and the uttermost part of the earth thy possession." The word "thee" does not occur in the Hebrew, nor the preposition "for," which in our Authorised Version is twice repeated. We contend, what Dr. Bell will not, we suppose, deny, that the Hebrew words, *Nàkila* and *Akhooza*, which occur in this passage are copyright terms, almost always used in God's Word as the names of the Tribes of Israel. For illustrations of this fact, let the Doctor turn to Deut. iv. 20, ix. 26, 29, xxxii. 9; 1 Sam. x. 1; 2 Sam. xx. 19; xxi. 3; 1 Kings viii. 51, 53; Isa. xix. 25, lxiii. 16, &c. The use of the word *Akhooza* in connection with *Nàkala*, as a synonym, is proved by Ezek. xliv. 28. The words, "thine inheritance," and "thy possession," being, therefore, names of Israel, may be substituted in Psa. ii. 8, and we may lawfully read the passage thus, as God's address to His only-begotten Son: "Ask of Me, and I will give the *Gôim*, or heathen, to the Tribes of Israel: and the uttermost part of the earth also to My chosen Israel." Where is the impropriety of this view? How does "it rob the Son of God of His crown, or wrest the sceptre from His hand"? (page 33). Nay, rather, our view is confirmed by the words of the Lord Himself, quoting this very Psalm, as anyone may read in Rev. ii. 26, 27. There the Son of God says to the Church of Thyatira: "He that overcometh (surely Israel is "the overcoming one"—Gen. xxxii. 28) and keepeth My works unto the end, to him will I give power over the nations (ἐθνη, or Goim); and he shall rule them with a rod of iron; and as the vessels of a potter shall they be broken to shivers—*even as I received of My Father*" (comp. Psa. ii. 8, 9). In Psa. cxi. 16, we have the heritage of the heathen declared to be Israel's possession by gift from the Lord. Who will, then, dare to deny to Israel—and therefore to the British, their descendants—the inheritance God, and the Son of God together, solemnly conferred on *them*; especially when facts show beyond dispute that the Heathen Empire *is* a British possession to-day, granted that this race may bring the heathen to Christ, and may teach them to kiss the Son, lest He be angry, and they perish from the way? We utterly deny that this reading of Psa. ii. 8, 9, dishonours the Son of God, or robs Him of His glory. On the contrary, it accepts as a fact that God gave to His people, at His Son's request—nay, that the Son Himself gave—what was always His own possession and prerogative, and made them instrumentally owners of the Heathen Empire, for the good, temporal and spiritual, of the Gentile nations, that they might be saved through the preaching of the cross of Christ.

In regard to the passage in Dan. vii. 13, 14, concerning which Dr. Bell has made some observations in pages 34 and 35 of his pamphlet, we are not anxious to interpose. It is a passage of considerable difficulty, and we have never ourselves very warmly embraced the views held thereon by Mr. J. Gilder Shaw and others. Passages such as this may or may not be accepted by those who hold Anglo-Israel views; but they can in no way affect the main issue—namely, that Israel and Judah are Two Houses of the Hebrew race *now in separation*; and that, while the Jews are the House of Judah, the British races are proved, by sufficient evidence, to be "the remnant of Israel," "the Israel of God" (Jer. xxxi. 7; Gal. vi. 16).

In reference to Dr. Bell's repetition of the *Rock* newspaper's famous declaration that Anglo-Israelites have "practically revived the Judaizing heresy by which acceptance with God is made to rest, not on the finished work of Christ, but on Identity with the Ten Tribes of Israel," we remind our readers again that on March 19, 1879, in Banner No. 116, page 121, vol. iii., we repudiated this very charge with great indignation; that we appealed to our writings up to that date as giving denial to the accusation as false and calumnious, and that the truth of the *Rock's* assertion has never been substantiated from that day to this. We hope Dr. Bell will now do so, and show—by quotation from chapter and verse—when, where, and how leading Israelites

(BANNER writers especially) have made themselves obnoxious to this really grave, but groundless charge. Unless he do so, it is vain to repeat exploded taunts which, once made, have been silenced, and ought not, parrot-like, to be brought forward again and again without a word of reference to the indignant denials to be found in our own pages, so far back as BANNER, vol. iii., pp. 121 and 160.

We notice at page 31, in a foot-note, Dr. Bell assumes that the Coronation stone could not have belonged to the rocks about Bethel, since "it is of red sand-stone," and the Bethel rocks are "of lime-stone." Is that so? Nay! Has Dr. Bell not read Canon Tristram's "Land of Moab," page 41 (1873), where he says that "the new red sandstone, similar in nature to that of England, *is found near the surface of the Western shores of the Dead Sea*"? This is not so far from Bethel, let our reverend opponent know! Of this particular kind of stone Tara and Iona produce, we are told, *none* (BANNER, vol. i., Feb. 14, 1877, No. 7, page 67).

At page 32 of his pamphlet, Dr. Bell charges us, as we have already said, with unscriptural teaching, because we declare, in quoting Gen. xxii. 18, that the "seed" of Abraham mentioned in that verse is Isaac, headed up, or represented by Christ (Gal. iii. 16), and not Christ alone, independently of the Isaac seed. If the Doctor insists upon it that the seed in that verse is limited to Christ alone, then we ask him again what force he attaches to Gen. xxviii. 14, where we have the same promise repeated to Jacob, with this amplification, "In THEE, and in thy seed, shall all the families of the earth be blessed"? The Lord knew what He purposed when He added to the statement regarding the seed Christ, the singular addition, "In thee," Jacob. What is the force of the passage? What other than what we have always declared—namely, that the Lord works, and yet He graciously uses the agency of man to effect His purposes? In the case before us, He determined to bless all the Gentiles in their nations, families, and kindreds; and the blessing being the Lord Jesus Christ, the messengers of the grace were, and ever are, the seed of Abraham—"the one, Isaac seed"—in whom it was to be called (Gen. xxi. 12; Rom. ix. 7, 8; Heb. xi. 18).

In regard to the true meaning of Acts xv. 13—17, and Amos ix. 11—12, concerning which passages Dr. Bell writes on pages 32 and 33 in accents of severity, charging Anglo-Israelites with "gross ignorance," we beg to submit that the ignorance may not be altogether on our side. We have something to say in bar of such judgment as the learned Doctor metes out to us. David's tabernacle being in ruins, and about to be raised up and built again, over whom is it predestined that king shall reign? Over Israel or Jacob's House surely, or we have misread the prophecies (Luke ii. 33; Matt. ii. 6; 2 Sam. vii. 24). To rehabilitate David's throne and David's kingdom, God has to do what the apostles wanted our Lord to do after His resurrection—viz., "to restore again to Judah" the kingdom, or the Ten Tribes, then "lost" (Acts i. 6; 1 Kings xi. 34, 35). Where is the Lord to find them—that race the New Testament always calls His λαος, as distinguished from the Gentile εθνη? He is to find His *Laos* "among the Gentiles" (Hosea viii. 8; John vii. 35); and thence, accordingly, Acts xv. 14 declares, the Lord purposes to bring His people, His λαος, to the glory of His name, and to reveal the fact that among the Gentiles Israel was buried, and awaits her national resurrection (Ezek. xxxvii. 1—28; Luke ii. 32).

We think, on the whole, the Anglo-Israelites have shown cause against the Doctor's sweeping censure, and that, after all, their reading of the disputed passage may not be so far wrong. In saying this, however, we would carefully guard ourselves from the error often imputed to us—that we thus exclude the non-Israelite Gentiles from the benefits of Christ's salvation. On the contrary, Acts xv. 17 provides for their case. It is not only "the remnant of Israel" who thus seek the Lord, but also (quite another race) all the Gentiles (pure non-Israelites, as well as the Lo-Ammi flock) upon whom God's name (of Israel) is called.

On one point we are quite unable to understand exactly what Dr. Bell means. At page 14, he clearly expresses the opinion that "throughout the book (of Ezra) the Ten Tribes of Israel are spoken of as restored to the land of Judah, and as worshipping in Jerusalem." At page 21 (last paragraph) he asks, "When shall the prophecy be fulfilled?" (meaning the prophecy of Hos. i. 10, 11); and his answer is, "When the children of Israel and the children of Judah are gathered together, and appoint themselves one head, and when they shall come up out of the land, and the day of Jezreel shall be great." Does Dr. Bell hold that these events, being future still in A.D. 1881, the children of Israel and the children of Judah are in separation now, *and not yet gathered together?* This seems the logical conclusion from his argument. If so, he is bound to tell us when Israel separated *again* from Judah after the alleged joinder on the return from Babylon, and after the crucifixion; and where he finds, in God's Word, the authority for this second disruption, distinct and separate from the one recorded in 1 Kings xii. 19? Here is Dr. Bell's *crux*; and on this point his pamphlet makes shipwreck. He has written without the record and cannot reconcile his asserted rejoinder of Israel and Judah in B.C. 535 with Hosea i. 11, Jer. iii. 18, and divers other texts of the Word of God. He consequently is led into many inconsistencies, not the least of which is the one that declares that the Twelve Tribes, *being united then*, were guilty of the crucifixion, though God's Word tells us repeatedly that the Jews, and the Jews only, were the guilty Tribes (Matt. xxvii. 25; John xix. 7; 1 Thess ii. 14—16). This is the weakest portion of Dr. Bell's pamphlet, and cuts to pieces many parts of God's Word where the separation of Israel from Judah in apostolic times is clearly taught (see Heb. viii. 10, 12; John xi. 52, vii. 35; Acts i. 6; 1 Kings xi. 35; Luke ii. 32, &c.).

Dr. Bell's plea, on page 11, for the vast antiquity of the Saxon Race is only "the positive" and "passionate" Pinkerton's view revived, as quoted by the Rev. J. B. Clifford. We dealt with that error in BANNER, Vol. iii., p. 217, and shall recur to it again in this journal, in reply to Dr. Bell. Let the latter prove to us that the Sakai were an Asiatic people prior to B.C. 680, and it will be time then for us to notice the plea.

We are not called on to defend the particular opinions of Mr. Hine in reference to the conversion of the Jews; and have no hesitation in saying that, in regard to these views, we differ from him *toto cælo*. But while we may legitimately hold him wrong on several points connected with our Identity, such differences of opinion cannot any more affect the fundamentals of our belief than Dr. Bell's protests against his brother clergymen of the Church of England regarding the Ritualistic controversy, are deemed to be fatal to the truth of the Christian doctrine itself. We refrain on this occasion from putting before our readers the grounds of our own belief in respect to our Hebrew origin, preferring they should ascertain them from our many writings, not only in the BANNER OF ISRAEL, but in the various pamphlets and works which have issued from the Press in such numbers, from Anglo-Israelites, during the past six years. These tell plainly of the reasons of our hope, and to them we refer Dr. Bell, and those who think with him, for information.

Like our rev. opponent, we also conclude with a text; and it shall be the one he himself depends upon for his last words. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Abraham's seed were Israelites, and we have always maintained, and do so now, that Abraham's seed, being Israelites by race, or Gentiles grafted into the still standing tree of Israel, Christ's people must be, in any case, Israelites, either racially, or by ingrafting (Rom. xi. 17—24). Dr. Bell may take his choice which he is himself. For ourselves, we prefer to be Israelites by race; and think it a higher honour to be a son born than one adopted into the family of Christ (Isa. lvi. 3—8).

Digitized by Google

PROGRESS.

THE following, in refutation of the statement made by the Rev. C. R. N. Lyne (and to which we referred at page 409, No. 248 of this journal) that "the theory is nearly exploded in Birmingham, Liverpool, Birkenhead, Manchester, Leeds, Hull, Leamington, Sunderland, Perth, and Exeter." shows that if, as Mr. Lyne states, belief in the Identity is dying out in some localities, it is acquiring new birth in others. Our correspondent writes:—

On Sunday last (November 6) in the course of a sermon given in a Nonconformist chapel in this place (Plymouth), the preacher said, "It was one of the sure signs of the approaching end of the present dispensation that the promises made of old by God to Abraham were one and all finding their literal fulfilment in the present day, and in the British nation."

On the following Wednesday evening a sermon was preached by another Nonconformist minister in the same place of worship, in which these remarkable words found place: "The accomplishment of God's promises, made so many centuries ago to the patriarchs, at this remote date was evidence of His perfect truthfulness; and, inasmuch as we saw these promises having a literal fulfilment in the British nation, we could but assume that God was vouchsafing to us the blessings He promised to His people Israel." Whereupon a member of the congregation remarked, "We are Israel!" to which another present responded, "We are!" Is it possible that either of these preachers can have failed to see the significance of his words? or that in alluding to the British nation either failed to recognise Israel? If the latter did before uttering the words recorded, he cannot have failed to do so afterwards, if the words spoken in the body of the place of worship reached his ears. What we contend, however, is, that there is widespread belief in the Identity, as evinced by the remarks of the members of the congregation, among those who have not as yet openly avowed their belief, but which finds vent when the recognition is forced upon them by the hearing of such remarks as here fell from the preacher. The Identity may slumber for a time in some places, but it is neither dying nor dead; its vitality is as assured as Christianity.

From Scotland we get encouraging news from a friend there, who is working for Identity propagation. He tells us that to his knowledge seven of the clergy about him are more or less convinced of our Israelitish origin. With one he had lately a conversation regarding atheism, and its advance in modern times. Quoting the words, "The enemy cometh in like a flood," to express his views, a minister with whom he was speaking replied, "Why, that is one of the texts used by those who advocate our Hebrew descent!" Very soon this pastor showed that he himself more than half believed, and had been indoctrinated by another of his own profession, or "cloth." Our champion is daily attacking some new friend or acquaintance on the subject, sending literature or catalogues of Identity works about, often meeting with marked success. He finds, he says, the subject of "British isolation" in Europe a great weapon, leading to conviction. Surely a cause which has so many enthusiastic friends labouring thus hard for it has God's blessing, and is destined to prevail.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Annexed is a cutting from the *Standard* newspaper, of 26th inst., which you may deem of sufficient importance to fill up a corner of the BANNER. I send it, as several articles have appeared from time to time in your journal on the position of "England, the head and not the tail." Wishing further success to the BANNER. M.

ENGLAND'S POSITION IN SOUTH AFRICA.

The Dean of Cape Town, preaching in York Cathedral on Sunday, on behalf of South African Missions, said:—"Our deceased statesman, Lord Beaconsfield—lamented by Queen and kingdom, partisans and political foemen—jealously guarded England's honour. Our present Premier has protested against the policy of Transvaal annexation. Great Britain dare not surrender possession of a pre-eminently important position such as the Cape and her coast—priceless for strategical safeguard—military and naval considerations—and for the permanent progress of our national commerce. The Transvaal outbreak, armistice, and political complications have embittered the relations between the English, Africander, Dutch, and European denizens of the whole land. Society is driven asunder, jealousies are engendered, and suspicions aroused; anarchy and civil war are not by any means remote contingencies. England's prestige is lowered. In the words of the prophet Moses, in the Pentateuch, 'The head has become the tail;' the ancient and honourable England has become a bye-word, and hissing, and astonishment, and reproach amongst the natives and the Dutch."

SALUTING THE BRITISH FLAG AT YORKTOWN.

To the Editor of the "Times."

SIR,—As a daughter of New York, I would esteem it a great favour if *The Times* would republish the enclosed letter, written by the octogenarian statesman, the Hon. Thurlow Weed, of New York. It is not to detract, but rather to do better justice to our new President—upon whom the English people seem to believe the inspiration, as well as responsibility, rests of saluting the British flag at Yorktown—by doing justice to an expiring light.

Very respectfully and truly,
L. HASTINGS.

Grove-house, Seymour-place, West Brompton, Oct. 21.

"SALUTING THE QUEEN AND THE BRITISH FLAG AT YORKTOWN.

"*To the Editor of the 'Evening Post'*:—If you think well of the above suggestion, that the celebration at Yorktown should conclude with such a ceremony, please urge it earnestly. The order for it ought to come from the proper authority, perhaps even from the President himself, as the Commander-in-Chief of the Army and Navy, and the successor of the victor of Yorktown in both offices; but the act should be as at the spontaneous impulse of the whole people. How befitting and how beautiful would it be to round the distant memory of our last victory with such an act of present amity! A century has turned the scale. The Sovereign of England has conquered us back. She is the Queen of our hearts to-day. Her repeated messages of sorrow and sympathy, for wife, for mother, for people, are of the same heart quality which rose from that heroic death-bed of eighty days to endear our Garfield to us. In the impulse of the same womanly feeling she has also put aside the curtains of Royal precedent and risen to the measure of the age in recognising the sovereignty of the people in his person by the order which has clothed her Court in mourning. And so, likewise, has it been with her people. Their prayers and supplications have gone up with ours. The bells of their cathedrals and churches have tolled the requiem of our dead ruler. Their newsprints have bordered with black the story of our bereavement. They even asked that a hush might fall on the business hour in which our President was borne to his last resting-place. In the day when our own nation has found its heart—the greatest leap to unity it has ever made—what can we do in grateful appreciation and return for this? The fitting opportunity is (how happily!) close at hand for just what we ought to do. Never will there be an anniversary of a triumph celebrated so reluctantly as the coming one at Yorktown, unless the spirit of international union is to be its foremost feature. England is side by side with us now in the issue that was fought for then. We gained her victory on our own soil. Her institutions and ours are identical in spirit and purpose to-day. And here, at this moment most auspiciously, comes her Queen among us, with no thought on her part but of sympathy, to receive the homage of our hearts! Now let us do an act of natural and grateful enthusiasm toward her. We can trust our Government to carry out our wish with dignity, propriety, and good taste. When our own flag rises on that day from half-mast, let also the red cross of St. George—which fell on that field 100 years ago, but which has stood so recently at half-mast all over the realm in sympathy for us—be drawn by Anglo-Saxon hands to the peak again. Let it be saluted with honour and ceremony by all the assembled artillery of that field. Let the Queen be honoured likewise, and in the same royal manner as if she were present in person. Let all the bands unite in 'God save Victoria!' and let the whole army, the whole multitude, unite in cheers at the mention of her name. And everywhere, over the length and breadth of the land, wherever our flag is raised, let the national colours of old England be twined with it, in the joy that the mother and daughter nation are at one again. Let every orchestra on that night render the national airs of England, and let every organ on the Sunday which follows peal with the anthem which invokes a blessing on its Queen. It is the best we can do, and in all that it will mean to her and to her people it will not be too much. "T. W.

"New York, Oct. 1, 1881."

(*From the "Times," October* 24, 1881.)

Digitized by Google

Banner of Israel. GIFT ADVT.

£500 in CHRISTMAS PRESENTS to be GIVEN AWAY.

ANY person being a reader of the "BANNER OF ISRAEL," or their friends, on PURCHASING one of our celebrated

"Universal" Cutlery and Plate Parcels, consisting of Half-a-dozen each White Handle Table Knives, 3s. 6d., Cheese Knives, 2s. 9d., Half-a-dozen each, Mexican Silver Table Forks, 3s. 3d., Dessert Forks, 2s. 6d., and Tea Spoons, 1s. 6d. (30 pieces) for 12s. 6d., will be **presented free** with a **Splendid Electro-Plated Sugar Basket,** With coloured glass lining; or on Purchasing one of our celebrated

"Excelsior" Cutlery and Plate Parcels, consisting of Half-a-dozen each best Ivoride Table Knives, 4s. 9d., Cheese Knives, 3s. 9d.; Half-a-dozen each Nevada Silver Table Forks, 3s. 3d., Dessert Forks, 4s., Dessert Spoons, 4s., Tea Spoons, 2s., Three Table Spoons 3s., Pair Sugar Tongs, 9d., Pair Salt Spoons, 6d., Mustard Spoon, 6d., and Pair of Ivoride Meat Carvers, 3s. 6d. (45 pieces), complete for 30s., will be **presented free** with a splendid **3-Bottle Electro-Plated Cruet Frame.**

Single lots can be had at above prices, when 4d. extra must be sent for postage.

CHRISTMAS AND NEW YEAR PRESENTS.

Cut this out and send to

G. and W. GRAHAM,

BROAD STREET CORNER, BIRMINGHAM.

Send for Graham's Catalogue of Novelties in Gold and Silver, Jewellery, Watches, Clocks, Electro-plated Goods, 200 Engravings, free.

HEARTHRUGS 3s. 9d. each.

CARRIAGE PAID.

WE are now able to offer a very superior Hearthrug, size 72 inches long by 36 inches wide, equal in appearance to Rugs sold at four times the price. If stamps, 3d. extra. Will suit any coloured carpets. A smaller Rug, 60 inches by 36 inches, at 2s. 9d. Stamps, 3s. As these Rugs are having an immense sale we advise intending purchasers to book their orders early.

Samples and Price List of Imitation Cane Window Blind, Damask Curtains, Cretonne Bed Furniture, Silk Down Quilts, free on application.

Note the Address:—

I. HALL & Co., 58, Thornhill-road, London, N

REV. E. J. SILVERTON'S

FOOD AND MEDICINE.

SUITABLE for children and all invalids, and scarcely possible to be taken without benefit. CURES Consumption, Decline, Chronic Bronchitis, Asthma, Coughs, Colds General Debility, Indigestion, Constipation, Wind, Sick Headache, Giddiness, Pains in the Back, Nervousness, Low Spirits, and all wasting diseases. IN CASES at **2s. 9d.** and **5s. 6d.**, with full directions and testimonials from persons who have been restored to health. Each case contains the New Illustrated Book of Health and Treatise on Diseases of the Ears and Eyes; important to all. ASK FOR REV. E. J. SILVERTON'S Food and Medicine; if not in stock, request your chemist to order it for you. May be had from Rev. E. J. Silverton's establishment, 17, St. Bride-street, Ludgate-circus, London, E.C., and all Chemists and wholesale houses.

ORIGINAL PRICE, 5/-

Now offered for Eighteen Stamps.

"Seven Hundred Easy, Profitable, and Pleasant Ways to Make Money."

A RELIABLE COMPENDIUM of Valuable Receipts for making articles in constant demand and of ready sale, carefully selected from private formulæ, and the best established authorities, by an analytical chemist. Every family should get a copy of this book. 180 pp demy 8vo. Price 1s. 6d.; post free, 18 Stamps.

I. HALL & CO., 58, Thornhill-road, London, N.

NEW

Lincolnshire Feather Beds

AT HALF RETAIL PRICE.

SEND Post-card for Price List (Free) to the London Agent of the Lincolnshire Bedding Company, T. SMITH, 15, Wine-office Court, Fleet-street, London, E.C., where Specimen Bed and Quilt may be seen.

BOOKS FOR CHRISTMAS AND NEW YEAR'S PRESENTS.

PUBLISHED BY ROBERT BANKS,

RACQUET COURT, FLEET STREET, E.C.

A Complete Catalogue sent free on application.

The Sisters of Harrowdale Rectory. A Tale of Great Interest for Young People on the Identity of Lost Israel; with splendid double-page frontispiece, illustrating Harrowdale Rectory and Church. This book will be read by both young and old with the greatest interest. By Mrs. M. A. SEARSON. Price 2s. 6d., post free 2s. 9d.; handsome cloth, gilt, bevelled boards.

The Lost Ten Tribes and 1882. By the Rev. JOSEPH WILD, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d. Handsome cloth, gilt, printed on toned paper and illustrated.

The Future of Israel and Judah. Being the Discourses on the Lost Ten Tribes, from "How and When the World will End." By the Rev. JOSEPH WILD, D.D. With Portrait of the Author. Price 2s., post free 2s. 3d., cloth, gilt, printed on toned paper.

Our Inheritance in the Great Pyramid. Including all the most important Discoveries up to the present time, with Twenty-five Explanatory Plates, giving maps, elevations, and sections, of all the more difficult and crucial parts of the structure. By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland. Demy 8vo., cloth, gilt price 18s., post free 18s. 6d.

Suitable for Drawing Room or Library Table.
Order at once

THE FIFTH VOLUME

OF

THE BANNER OF ISRAEL.

Handsomely bound in blue cloth, gilt, 544 4to. pages, price 8s., carriage free 8s. 6d.

London: Robert Banks, Racquet-court, Fleet-street; W. H. Guest, 20, Warwick-lane, Paternoster-row.

Annual Subscription, 2s. 6d.; post free Monthly, 2d.

ISRAEL'S HOPE AND DESTINY.

Contents of January Number:—

SONGS OF BRITISH ISRAEL.

No. 1.—PALESTINE.

By JOHN GILDER SHAW.

Written in a popular style to the tune of "My Heart's Best Love, Thou Art Mine Own."

Articles in the January Number by
DOUGLAS A. ONSLOW, J.P.,
THOMAS CLARK WESTFIELD,
J. D. GRANGER,
G. N. WALSH.

POEMS, NOTES AND QUERIES ON THE QUESTION OF OUR IDENTITY.

Order at once of your Bookseller, or direct from the Publishers, Robert Banks, Racquet-court, Fleet street, and W. H. Guest, 20, Warwick-lane, Paternoster-row.

Price 6d. Post Free, 7d.

ISRAEL! AN EARNEST APPEAL FROM THE PEW TO THE PULPIT IN FAVOUR OF OUR IDENTITY WITH GOD'S ELECT PEOPLE, ISRAEL; Being a Letter from JOHN G. SHAW to his Pastor, Rev. Eustace R. Conder, of Leeds, with an Introduction and Notes; to be followed by a Review of Mr Conder's Papers on the Lost Tribes.

London: Robert Banks, Racquet-court, Fleet-street.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? An Inquiry establishing the Identity of the British Nation with the Lost Ten Tribes. By PHILO-ISRAEL. Price 4d.

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

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

SUBSCRIPTIONS.

	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two Copies (including Double Numbers)	0	12	4
Three " " " "	0	18	8
Four " " " "	1	6	2
Six " " " "	1	17	4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to W. H. GUEST, 20, Warwick-lane, Paternoster-row, London.

THE COUNCIL of the METROPOLITAN ANGLO-ISRAEL ASSOCIATION require an active and energetic GENTLEMAN to act as SECRETARY, who could give his services for four or five hours a day, with the view of extending the operations of the Society. A moderate salary will be given. Applicants must be believers in Anglo-Israelism. Apply by letter only to Douglas A. Onslow, Esq., 14, Waverly Place, St. John's Wood, London, N.W.

ANGLO-ISRAEL BADGES may now be had in Silver Gilt, Silver, and Bronze. Prices 9s. 3d., 7s. 3d., and 3s. 6d., post free, from Miss A. BETHUNE, Balfour, Markinch, Fife, N.B.

Now Ready. Price 1d., 6s 6d per Hundred.
16 pages, Crown 8vo.

ANGLO-ISRAELISM, TRUE, NOT FALSE.

BEING

PHILO-ISRAEL'S REPLY

TO

THE REV. CANON BELL'S PAMPHLET,

"ANGLO-ISRAELISM: TRUE OR FALSE?"

London:
Robert Banks, Racquet-court, Fleet-street, E.C., and all Booksellers.

Just published, price 2d., post free 2½d.

IT IS TRUE.

By SURGEON-GENERAL J. M. GRANT,

President of the Cheltenham Anglo-Israel Association, and Vice-president of the Metropolitan Anglo-Israel Association. Author of the "British Nation," "Summary of Anglo-Israelite Teaching," &c., &c., &c.,

BEING A

REPLY TO THE REV. CANON BELL,

Vicar of Cheltenham, and his recent Pamphlet, entitled, "Anglo-Israelism: True or False?"

London: W. H. Guest, 20, Warwick-lane.

Now Ready, in handsome Cloth Binding, Price 3s. 6d.: post free, 4s.

THE SECOND VOLUME

OF

ISRAEL'S HOPE AND DESTINY.

Edited by DOUGLAS A. ONSLOW, J.P.

London: Robert Banks, Racquet-court, Fleet-street.

Now ready, price 3d., post free 4d.

THE ANGLO-ISRAEL ALMANACK AND DIARY FOR 1882.

General Information—

Eclipses in 1882. Common Notes for the Year. Beginnings of the Seasons. Quarter Days. Law Terms. University Terms. Bank Holidays. Receipts. Bills of Exchange, &c. Agreements. Appraisements. Conveyance. Mortgage. Apprentices' Indentures. Legacy and Succession Duty. Cheques and Warrants. Power of Attorney. Letters Patent for Inventions. Marriage Licenses. Income Tax. House Duty.

Articles—

Our Identity and Its Blessings. By Philo-Israel

Israel—The Church of God. By J. Gilder Shaw.

Foundation of the Prophets—Eph. ii. 20. By L. P.

The Modern Craze. By J. T. Gott.

Infidelity, and How to Meet It. By F. W. Phillips ("Lazarus").

Israel's Distinctive Divisions, as Given in the Bible By Douglas A. Onslow

Story of Israel's Redemption. By John Gilder Shaw.

Christmas, 1881. By Hecla.

Calendar and Diary for the Year, with Scripture References—

January: God's Names for Israel and Judah

February: Israel and Judah United Before the Captivity

March: Israel in Captivity (Gentilised)

April: Judah's History

May: Israel's Separate Blessings

June: Judah's Curses in Separation

July: Israel and Judah Together Again

August: The Great Earthquake Woe

September: Christ the Saviour of Israel and of the Gentiles

October: Christ the Blessing to the Gentiles...

November: Israel the Rulers of the World and their Inheritance

December: Christ the Redeemer of Israel and Judah

DIARY

General Information—

Postal Regulations

The Queen and the Royal Family

The Ministry, Public Officers, &c.

Members of the London School Board

&c., &c.

Printed for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, DEC. 28, 1881. [*All rights reserved.*