The Journal of the British-Israel Association.

עם הברית

THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

SUB-EDITOR:—REV. S. J. CARLTON, M.A. (CAMB.), F.R.G.S.
General Secretary.

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London:
R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

No. 133, VOL. XII. **PRICE SIXPENCE.** [*All Rights Reserved.*

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VOL. XII.

LONDON:
R. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

1906.

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PRINTED BY
HAZELL, WATSON & VINEY, LD.
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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE.

JULY, 1905.

The Truth About Russia.



THE MUSCOVITE of history is the Meshêch of Prophecy, a Japhetic people more than once named in the sacred text. "*They are for War*" is the description of their policy in the forecast given in Psalm cxx., in which mention is also made of their "deceitful tongue" and "lying lips." This latter characteristic is exemplified at some length in the present writer's *Russia Japhet*, pp. 86—92, which the reader is invited to compare with the still stronger evidence in the same direction given in this article.

Quite recently a book has appeared from the pen of Mr. Carl Joubert, entitled, *The Downfall of Tsardom*.* Earlier in the year the

* This book, the third of the trilogy, should be closely read. It brings up to the eve of the great naval battle of the Sea of Japan.

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same author published *The Truth about the Tsar, and the Present State of Russia.* Last year he gave us the first of this interesting trilogy, entitled, *Russia as it really is.* These three books give us an up-to-date revelation of Russia, entirely in accordance with the prophetic characteristics of the Muscovites.

Carl Joubert's revelations are in some instances so startling, that one wonders how he came by them. In the preface to *Russia as it really is* " he writes :—

" It has been my lot to spend nine years in Russia. During that period I have visited every government in the Empire. I have associated with every class; I have been the guest of Princes and the bed-fellow of peasants; I have feasted in the palaces of St. Petersburg with the dissolute, and I have sat at the feet of the greatest thinker and philanthropist in Russia. And I, too, have thought sometimes, and my thoughts I have carried in my brain—for it is dangerous to think in Russia, and a thousand times more dangerous to commit those thoughts to writing. I have acquired the languages of the country, Russian and corrupt Russian, Polish, Lettish, Lithuanian, and Yiddish."

In his chapter on " Justice " (!) in Russia (pp. 22—27), he asks and answers a question involving a simile drawn from the law of Israel :—

" Is it possible that Holy Russia is unclean? In the law of Moses (Lev. ii.) it is laid down that the beasts which are cloven-footed and chew the cud are clean. ' And the swine, though he divide the hoof and be cloven-footed, yet he cheweth not the cud; he is unclean to you.' The outward and visible signs—the cloven feet—are the courts and the machinery of the law. The chewing of the cud is the conscientious administration and use of the means provided for justice. To be clean, a government must divide the hoof and chew the cud. If it only succeeds in one of these essentials, it is unclean. . . . I have visited the High Courts and Law Courts of all the governments of Russia. I do not propose to deal here with the minor cases, which are tried before the Pristav. A sugar-loaf or a rouble will always satisfy him as to the justice of your cause. You can bring it into court with you, and he will tell you where to put it. Nor will I touch upon the *Mirovoy Sud* or the *Mirovoy Syezd*—courts which are conducted by one or more judges, whose price varies from a hundred to a thousand roubles. But the *Okrvznoi Sud* (Supreme Court) is deserving of notice; for in this Court there is trial by jury and a full bench of judges, attended by advocates and counsel. After the lawyers are through with their arguments, the judges retire to deliberate, and for other purposes. Then they return into Court, and the decision is handed to the presiding judge. On the return of the judges to Court, I have frequently seen them drunk; one learned brother supporting his neighbour to his seat on the bench. A verdict in this Court costs some thousands of roubles, to be paid to the presiding judge before he leaves his home for the circuit. . . . . With the example of the governors and judges before them, it is hardly to be

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expected that the police should be free from guile. They are not. The stolid *gorodovoy* in the streets is always on the look-out for a tip. . . . In the witness box, it is scarcely necessary to state, the *gorodovoy* and his superiors are liars. Departure from the truth on the part of the police of other countries is deplored; in Russia it is the normal tendency. . . . From the Baltic to the Yenisei the whole country is corrupt. From Governor to *Uryadnik* every man has his price and is anxious to be offered it. The Government, the Synod, the Army, the Bench are putrid with corruption. Every man preys on his poorer neighbours and cozens his superiors if he can. A certain Burgomaister of St. Petersburg, who robbed widows and orphans, and lent out the money at 500 per cent., was a noble example of the rule, and not the exception. The cloven hoof is there, but, of a certainty, the Beast does not chew the cud."

Before parting company with this first most interesting book of Mr. Joubert's, there is a passage (p. 36) in which the predominance of *Mongolian* blood in the Muscovite is emphatically re-stated:—

"It is useless to disguise the fact, that all Russian men, from the Holy Tsar downwards, are, with a few exceptions, moujiks. The hot Tartar blood is so close to the surface, that the thin veneer of civilisation is unable to keep it in check. . . . It is not necessary to scratch the Russian to find the Tartar—you only need to lubricate him."

A great part of *Russia as it really is* is taken up with the Jewish question. This must be read entire.

The Truth about the Tsar, published early in the current year, tells us, at p. 27, that—

"Liberty, Justice, and Mercy are as unknown in Russia to-day as they were under Nicholas I. Bribery and corruption, savage cruelty and oppression, are still rampant in the land. . . . The whole country is infested with spies and blackmailing officials. . . . The unfortunate victim knows only too well that the blackmailer is a Government official, and that his word will be accepted. . . . He is compelled to pay hush-money for offences which he has never committed, or take his chance of deportation to Siberia."

This is indeed a most remarkable book. Further extracts would take the edge off the perusal which we hope our readers will give to it and the others from the same pen. We learn incidentally who is the real director of the Tsar's policy, and we see how abundantly justified is the condemnation conveyed in the Russian chapters of Ezekiel of such a corrupt and oppressive administration. "Behold, I am against thee!"

Oxonian.

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The Future of Norway.

TWENTY-TWO years ago I drew a map of the world showing by colour (1) the countries of the Israelite Federation or Alliance; (2) the Ten Kingdoms of prophecy *as they will be* (as far as any possible clues lead us to judge) during the closing era of this dispensation. In that map Japan was shown as a great continental Asiatic power, and *Norway* as *separated* from Sweden, *eventually to join us.*

The fact is that Norway *is* one with us. The Swedes are a different—an inferior—race, representing the population then occupying Scandinavia at the moment of our great King Odin's entry with his war-hosts. The main mass of the inhabitants of Norway are still *Israelite.* This is my conviction from a study both of probabilities and of facts. Hence the abrogation of the Union imposed upon Norway by the Powers no longer ago than 1814 (an inconsiderable interval compared with the long centuries of previous Norwegian history), is one of those inevitable events which sooner or later must emerge into accomplished fact. We need only revert to the Revolution of 1688 in England, settling once for all the succession to the throne of this realm, and to the earlier declaration of independence on the part of the Tribes of "Israel" in the days of Rehoboam, remembering that the people who so acted were a born "nation of *Kings*"—their very national name meaning "God's Ruler"—in order to understand it.

The Special Correspondent sent by *The Daily Telegraph* to Stockholm at this emergency, after detailing the incidents which gave the immediate pretext for the rupture, proceeds :—

"The real causes of this disturbance are far deeper. In its origin the present failure of the Agreement of 1814 is due to *an ineradicable spirit of independence*, which is born and bred in the hardy Norse sea-faring population, a spirit which has chafed for centuries under ties of any kind, and which perhaps had its genesis in much the same way, and transmitted it through much *the same blood, as did our Elizabethan forefathers.*"

Sitting at breakfast one morning, I suggested that the right way out of the difficulty at the moment would be for Norway to look for a sovereign amongst the numerous princes of the Danish Royal House, which represents also the old Norwegian royal line; adding that an appropriate appointment, just when an English princess is about to marry into the Swedish royal family, would be that of the husband of our Princess Maud. *The next day* appeared the following from Copenhagen :—

"It is said in well-informed circles that the Norwegian Government has already privately inquired if a member of the Danish Royal family would eventually accept the throne, but it is generally presumed that

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the offer will be refused. It is also rumoured that some members of the new Norwegian Government are in favour of asking Prince Charles of Denmark to become King."

The union between the two Scandinavian countries never worked well. The cession of Norway by Denmark in 1814 was made without consulting Norway. The Norwegians resisted, and only joined Sweden on condition that the independence of Norway was respected. Each country had its own Parliament, laws, system of finance, even separate armies and navies; and the attempt to work the two countries as one has proved impracticable. I look forward to ultimate union of Norway (and Denmark) with the Imperial Britannic Federation.

Oxonian.

The Kingdom of God.

ANGLO-ISRAEL IN THE MISSION FIELD.

(Part I. of an Address delivered at Exeter Hall, 6th April, 1905).

THE main object in view is to show that the teaching known as Anglo-Israelism, or the identity of the British nation and empire with the ten-tribed house of Israel, or Ephraim-Israel, is capable of practical application in the spread of Christianity throughout the world; and further, that it gives a light to guide our actions in the solution of many problems of daily life. Before applying the teaching, it is necessary to first sketch what is the message that is to be carried, and we cannot gain a better idea of this than by asking what was the line taken by the greatest Master of all ages—Jesus of Nazareth—and then by His immediate successors, the Apostles?

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14). Is this the usual line taken in the present day? Since returning from India in 1902 I have never heard in any pulpit "this gospel of the kingdom" even mentioned, and that among many missionary sermons.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. iv. 23). "And it came to pass afterward, that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God" (Luke viii. 1; cf. also Matt. ix. 35; Mark i. 14; Luke iv. 43).

This is what Christ taught: "And he called his twelve disciples . . . and sent them to preach the kingdom of God" (Luke ix. 1, 2). "The twelve departed and went through the towns preaching the gospel" (verse 6). The same line was to be adopted by the disciples. .

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To whom was the message to be delivered? "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6). "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). "And the people followed him; and he received them and spake unto them of the kingdom of God" (Luke ix. 11). It is quite clear from our Lord's preaching, and that of His disciples, that His *death* did not constitute the whole Gospel. Indeed, in the earlier days of the ministry, the disciples were not aware that Christ had to suffer; and later on, when our Lord told them of what lay before Him, "Peter began to rebuke him," and, in company with the rest of the little band, "understood not that saying, and were afraid to ask Him" (Mark ix. 32).

Another important factor in Christ's teaching is illustrated in Luke xvi. 31: "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." The truth of this was borne out when Lazarus was raised from the dead by their trying to put him to death (John xii. 10). Again, "Search the scriptures, they are they which testify of me" (John v. 39). Surely it is clear that Christ based the evidence of His own claims as Messiah on the Law, the Prophets, and the Psalms. So much for the condition and the line of preaching taken during Christ's lifetime.

What occurs after His death? Christ's first teaching after His resurrection took place during His walk with two disciples to Emmaus, when, "beginning at Moses and all the prophets, He expounded unto them in all the scriptures all the things concerning himself." And He said unto them, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me" (Luke xxiv. 27, 44). Again, "Being seen of the apostles forty days, and speaking of the things pertaining to the kingdom of God" (Acts i. 3). There is no doubt about the general line of Christ's teaching.

Now let us try that of the apostles. "Wilt thou at this time restore the kingdom to Israel? They had no doubt whatever on the point, and Christ did not correct them; He simply replied, "It is not for you to know the times, or the seasons" (Acts i. 6, 7).

The following show the line of preaching adopted. "But when the Samaritans believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women" (Acts viii. 12). "And Paul went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God" (Acts xix. 8). "Paul . . . three sabbath days reasoned with them out of the Scriptures"

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(Acts xvii. 2). He had only the Old Testament, *cf.* also Acts xxiv. 14, xxvi. 22. Paul "expounded and testified the kingdom of God, persuading them concerning Jesus both out of the Law of Moses and out of the prophets. . . . Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ" (Acts xxviii. 23 and 31). I have heard many sermons on Joshua, Samuel, David, Ahab, and other characters in the Old Testament, but I cannot recollect ever hearing the claims and teaching of the kingdom of God and Christ expounded on these lines. The importance St. Paul attached to it is shown in Gal. i. 8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The Gospel of Christ which St. Paul speaks of in Rom. i. 16, as "the power of God unto salvation" embraces the doctrine of the kingdom of God, for he himself continually preached it to both Israelites and Gentiles. It is quite clear that whatever the kingdom of God is, it was the subject matter of the Gospel preached both by Jesus and His apostles.

What then is this kingdom of God? Before attempting to trace this kingdom from its beginning in the Old Testament, it may help us to a clearer idea if we scan some of the answers given by popular expositors. (*a*). The supremacy of God in the heart of man—a sort of spiritual dominion existing co-extensively with secular life. In support of this, Matt. xxiii. 18 is quoted: "The kingdom of God is within you." But the context shows this was addressed to the Pharisees, and of them Christ said: "Ye outwardly appear righteous unto men, but *within* ye are full of hypocrisy and iniquity." Assuming the word "within" to be correct, is it not, surely, reading an interpretation of man into the Bible to teach that hypocrisy and iniquity are suitable foundations for the building of a spiritual kingdom of God? But another view may be taken of this passage. In the margin, for "within" is given "among," and with this latter word the explanation seems much simpler. Primarily it appears to mean that Christ refers to himself, and identifies Himself as the kingdom of God; and secondarily, it does not seem to do any violence to the context to compare it to the condition of things in the days of Ahab and Elijah, when among the sinful house of Israel Jehovah had 7000 knees that had not bowed to Baal; so here among the house of Judah, who as a mass rejected Him, there was "a remnant according to the election of grace" who would accept Him, and from whom would spring that nation to whom the kingdom of God was to be given when taken from the Jews.

Rom. xiv. 17 is also quoted. "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." But this only affirms one truth without destroying another. It denotes

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characteristics of the kingdom without interfering with the real and glorious manifestation of God's power on earth through the fulfilment of His promises made to Abraham and David—a fulfilment guaranteed by Christ Himself.

(*b*). A conglomeration of Churches called Christendom, or the kingdom of Christ. It is urged that a visible Church of Gentile peoples has not even the semblance of Scriptural foundation; and that this view is an error, which took its rise early in the fourth century, "when (as Canon Garratt records) the outward Church verging towards apostacy began to claim the title of Israel." Another view (held by Dr. Bullinger, editor of *Things to Come*, among others) is that the Church is composed of Gentiles combined with a small remnant of Israel. The reply to this is, that this is a case of "putting the cart before the horse." That the true Church, as defined in Scripture, is composed of the literal Israel combined with Gentile grafts whose number is unlimited. "They which be of faith are blessed [present tense] *with* faithful Abraham" (Gal. iii. 9), *cf.* Ephes. i. 3. "Rejoice ye Gentiles *with* His people (Rom. xv. 10). "That the Gentiles should be *fellow heirs*" (Ephes. iii. 6). Not a word of Gentiles superseding or usurping the place of Israel, they are merely partakers of their spiritual blessings.

(*c*). Universal nature. The world and the peoples in it. The most plausible example of this may, perhaps, be found with Dr. Bullinger. He first expounded the kingdom of the heavens in *Matthew* as referring to Israel, and the kingdom of God in *Mark* as the Church. Later on he expounded the kingdom of God as embracing the whole sphere of God's rule; that the kingdom of heaven is only a part of the kingdom of God, which included that, the Church of God, the nation of Israel, the Gentile nations, and the whole creation. The simplest way of testing this view is to apply it to the context of Matt. xxi. 43, where Christ said "the kingdom of God." Substitute Dr. Bullinger's definition: "The whole sphere of God's rule—the whole creation"—"shall be taken from you and given to a nation"!! At all events it is the kingdom of God that was to be taken from the Jews, and while in the ages to come the kingdoms of this world will become the kingdom of our Lord and His Christ, and that phrase will embrace all that Dr. Bullinger includes in it, still it must be a kingdom of evolution; and as we trace its growth, as portrayed in the Old and New Testaments, it will be seen that nature, or the whole sphere of God's rule, is not the definition intended in this dispensation at all events. We would seem to be on surer ground if we accept what the majority of commentators and expositors teach, that the kingdom of the heavens and the kingdom of God are in this dispensation synonymous terms.

Before tracing the inception and growth of the kingdom of God,

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let us glance for a moment at the kingdom of men, which occurs three times in Dan. iv. The kingdom of men is one of human construction. Man's plans, man's system of rule, man's laws, man's political, polemical, and social economy. But—however slow man may be to recognise it—all overruled by Jehovah. This is fully exemplified in the history of Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome, and later on Spain, Portugal, and France, among others.

But the kingdom of God is on quite a different footing. It is divinely appointed; predestined in the eternal counsels of the Godhead. The component parts—the king, the subjects, the land, the laws and covenants—are all appointed by Jehovah, who changes not, who is faithful and true. If we find in the Scriptures any record of such a kingdom, with promises made, covenants entered into, and plans outlined by the Most High, we may rest assured of their unerring fulfilment.

To trace the evolution of the kingdom of God we must look back to its involution, "to Abraham our father and Sarah that bare us" (Isa. li. 2). Here are the parents from whom nations and kings of people were to spring, and with whom Jehovah made on oath an absolutely unconditional covenant. For our present purpose it will suffice to quote God's three-fold promise as (1) Growth of a *great nation*; (2) "In thy seed through Isaac shall *all nations* of the earth be blessed"; (3) Expansion into *many nations*. These promises were repeated to Isaac and to Jacob. From the sons of Jacob two were selected as heads of two branches of the covenant. To Judah was given the spiritual covenant, the sceptre, the direct line of heirship of the Messiah; to Joseph was given the national and temporal portion. This portion was carried on in Ephraim and Manasseh. "My name be named on them" (Gen. xlviii. 16).

There is no need to trace the descent further now, because when we reach the point when Israel demanded a king, we obtain the following sign-post, erected by Jehovah Himself: "They have not rejected thee [Samuel], but they have rejected *Me*, that I should not reign over them" (1 Sam. viii. 7). Can any words more clearly proclaim that the people of Israel, the twelve tribes, were the kingdom of God? The first king, Saul, was a failure. He was succeeded by David, to whom God, on oath, promised a never-failing dynasty (Psa. lxxxix.); confirmed by Jeremiah shortly before the assault of Nebuchadnezzar: "David shall never want a representative [the Hebrew word *ish* covers both sexes] to sit upon the throne of Israel." With the accession of David's son we read: "Solomon sat on the throne of the Lord as king instead of David his father" (1 Chron. xxix. 23). So equally will all the lineal descendants of David sit in succession on the throne of the Lord over Israel, "till He come whose right it is" (Ezek. xxi. 27).

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As a punishment for his sins, Solomon was told the kingdom would be taken away from his son—all but one tribe. And Ahijah, the prophet, defined the kingdom that would be given to Jeroboam as ten tribes. Here we have Jehovah's own definition of the kingdom, and in His wisdom, knowing all things from the beginning, foretells that the kingdom rent from Rehoboam would in the future time play the most important rôle in the world.

When the rupture took place, Judah at first was the only tribe that adhered to Rehoboam, and eleven tribes broke away. Later, Benjamin joined Judah, and we see the two houses—Judah made up of Judah and Benjamin; Israel of the remaining ten tribes. It seems clear from this that Benjamin was the one tribe lent by Israel to Judah, so that the Lord "might always have a light before him in Jerusalem" (1 Kings xi. 36). A little later we read of Levites and others out of all the tribes of Israel strengthening Judah for three years, and then apparently leaving that house (2 Chron. xi. 13—17).

The house of Israel were carried away captive to Assyria, and furnish the first example of what may be called a *gap* theory; that is, those tribes divorced from Jehovah pass through a period of punishment, during which they are witnesses to His judgments, but in their history there is a *gap* in respect of their covenant relations with Him.

The house of Judah were carried away captive to Babylon, and in due time returned therefrom, and were God's witnesses in covenant with Him to keep alive in the world a belief in the One True God till the Messiah came.

G. W. Deane, Col.

The Language of the Lowland Scotch as bearing on the Identification of Israel.

ALL things considered, it is doubtful if there ever has appeared in this nether world a more efficient body of people than the Lowland Scotch.

Sir Charles Dilke has borne earnest testimony to the pre-eminent place they hold in the Empire. Shrewd, canny, humane, humorous, thrifty, rugged, intelligent, literary—where shall we stop? Shall we say "pawky," "canny," robust, social? Truly the very name of Scot calls up a striking picture. He must be a lamentably poor specimen of the race who has not a bit of Burns, or Guthrie, of Wight Wallace, or other worthy, sticking here and there out of his personality, when some skilful word-artist like Robert Burns or Ian Maclaren gives us a

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heart-warming sketch of the worthy. The clever, but often ungenial, realisms of a Kipling wax pale by contrast.

Though the glorious days of targe and dirk, claymore and bonnet, have waxen dim, yet, we must remember, they covered an important period—the days of national growth and increase: days which are yet directing the energies of the people.

When dear old Goldsmith, as somewhat of a "pot-boiler," wrote the history of the British Isles, he brought the light of genius to the task—something more essential even than the incredible industry of mediocrity. We all remember the splendid fury with which Boadicea lights up his canvas; we see again the Roman legionaries departing, and the supplicating hands of the *Britanni* stretched out to Saxon hosts to save them from the fell incursions of insatiable Picts and Scots. There is no mistaking these four characters—Briton, Saxon, Pict, and Scot.

Goldsmith may not have been an experienced *chiffonier* in the rag heaps of antiquity, but the very old masters of ethnology, the accredited exhumers of the past, have scarcely produced anything so short, concrete, and decisive as the account which "Goldy" gives us. It is true that he leaves us under the impression that the Picts may have been specially so appellated for their unrivalled skill in colouring their cuticles; but, "take him for all in all," we shall not look upon his like again.

He invested our progenitors with vigorous propensities that were a source of much amazement to us in our early youth, and went far to reconcile us to a more "Gradgrind" state of existence in these prosaic times. But little as Goldsmith tells us about the Britons, he says less about these Picts and Scots, who evidently were animated persons worthy of closer acquaintance. Who were they, and from whence did they come?

When the Scandinavians first began crossing from Sweden to Scotland is hard to say, perhaps impossible to discover. They were a hardy, seafaring population, apparently of a very robust type, who, in the contest for the survival of the fittest, were very likely indeed to survive. No emigration agents sought them out to impress upon them the advantages of transpatriation. Any country which did not welcome them must endure the very unpleasant consequences of the refusal.

So far as I can learn, there was but one tradition concerning the origin of this people, and that was that their fathers had come from Scythia on the shores of the Euxine; and this tradition ran back to a time within eight centuries before the Christian era. They evidently attached much importance to the word Scythia, which appears in various forms, as "Sguite" (the dispersed), "Scot" (scattered). To these names they adhered, and evidently gave primary place in their

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wanderings. Scythia is connected with the shores of the Euxine, with Sweden, and adjacent countries, and was familiar to the Roman writers in connection with Scotland. It is hardly necessary to produce instances.

No less an historian than the Venerable Bede accepts this tradition of the "trek" from the Euxine. Bede makes another important statement, which, coming from a student, a linguist, and a fervently righteous man, bears much weight. He says that in his day (A.D. 730 *circâ*), there were four leading languages in the isle formed by England and Scotland, viz., English (Saxon), British (Welsh), Scottish, and Pictish. At Jarrow he was perhaps in the most advantageous position for observing that these were the four lingual rivals for ultimate supremacy—English and British in the south, Scottish and Pictish in the north. A fashioning, eliminating, and also an assimilating process was going on, which in England ultimately led to the tongue of Shakespeare. The Norman tongue, after Bede's time, affected the English, but did not sensibly change the trend and genius nor complicate the grammar of the language.

Meantime, without any real interchange or commerce with its English rival, another tongue, formed from similar Gothic and Celtic elements, was growing up north of the Tweed. Neither Saxon nor Norman exercised any influence on this northern tongue, which grew up not as a dialect of the Saxon-English, but as a tongue rivalling it, and yet growing strangely like it in etymology and syntax. In and before the days of King Edward I. this Scotch language had become copious and flexible—a literary tongue spoken by monarch and minstrel, and superior to the English tongue which was not then basking in the sunshine of court favour.

A comparison of specimens of the Scotch and English languages then speaks strongly in favour of the Scotch. It is rather remarkable that the Saxons of Wessex should have produced a speech so similar to the tongue of the northern Picts (Piks, Viks, or Vik-ings). Each set of forces was grinding the grain of human speech into the smooth edible flour of the language of James, Dunbar, Chaucer, and, later, Spenser.

The English tongue, banished from Court and college, spoken mainly by the grammarless, laboured under great disadvantages. The Picto-Scottish tongue met with better entertainment. The Court approved it. Law Courts used it. Literature smiled on it. What was the result? A tongue based on the Scandinavian speech strongly resembling the language of the Swedish promontory and that of Iceland—contended with the Western Gaelic, and in due time, like the South Saxon, won a decisive victory. Had the throne remained in Scotland, and had some Pictish Johnson fixed and stereotyped the

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erratic spelling, who can say that the tongue of Knox and Rutherford, or rather an earlier form of that tongue, might not have been the accepted language of the Saxon race? But alas! for Scotia, when the real struggle came on in the days of "the British Solomon" (King James). The magic light of Shakespeare and his compeers which had been shed with such dazzling brilliancy, advanced the Saxon speech to its present pride of place. And another circumstance which helped to ensure result was the affection of the Scottish nation for the Bible in its English dress. Yet the soft and harmonious, but stout and rugged, Picto-Scottish vocalisations have sturdily kept a respected place in the face of a rage for machine-like uniformity.

We cannot wonder at the affection of the "kindly Scot" for a tongue which had been honoured by great kings, immortalised by true poets, spoken with Demosthenic eloquence by reformers at a time when English may have been said to have "sat below the salt." Long do the Rhone and Arve run side by side before they mingle, and long did the lingual streams keep separate, though contiguous, in old Albion.

John Elder, in 1542 (a Scottish writer), lamented the fact that the Scottish Bishops were a perverse race, and they would have it that Scotland got its name from Scota, a daughter of Pharaoh, who found her way from Egypt through Ireland into Scotland; and Elder is much aggrieved at the stubbornness with which the "cursid hierarchie" held to their opinion. I have referred to this, as Elder says that the Picts of his day were called "Reddshankes," and it shows that they were still recognised as a distinct people.

One thing then comes plainly forth from the obscurity of antiquity, and is proved by the outcome of the language, namely, that the predominant element in Scottish national composition was Scandinavian. Nothing more is needed for the demonstration of this than an examination of the languages. The assertion has even been made that broad Scotch could yet be understood in Sweden. Of the exact truth of that I will not profess to bear witness, but the statement has been made by a careful student of philology.

The point to which I am mainly calling attention is that the same seeds produced the same plants in the two different fields, Scotland and England; and that, of the two countries, Scotland is the more Teutonic or Gothic, as distinguished from Celtic; and not only in language, but in domestic and civic ethics, in liberty, laws, and education, the separate peoples reached forward to the same ideals.

G. M. Cox.

London, Ontario, Canada.

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The Bride the Lamb's Wife.

THE CHURCH OR ISRAEL?

(*Continued from page* 405, *Vol. XI.*).

A FRIENDLY critic has written to us upon our explanation of the alienation of the house of Israel from the Commonwealth of Israel, as rendered by the Revised Version translation of Ephes. ii.11,12. He very justly points out that a misconception may be formed, in the minds of some of our readers, as to our real meaning. We have, therefore, deemed it advisable to make use of his criticism, which will enable us to thoroughly remove any doubts that may have been raised, by what we have written on pp. 402-403, and put the matter in a perfectly clear light.

Our friend says :—" In referring to the 'alienation' of the 'Saints at Ephesus' (p. 402) you say, 'it is obvious that at the time their alienation took place they formed part of the commonwealth of Israel.' Yes, that is obvious. But why do you go on to say 'And that the *transfer of their title* to the eternal inheritance had been made'? What do you mean by the phrase in italics? A 'transfer of title' requires—and presupposes—a third party to whom the transference is made. To what third party was Israel's 'title to the eternal inheritance' TRANSFERRED? Your opponents would readily answer 'the Gentiles —the *spiritual* seed of Abraham.' And they would claim that such is what they contend for; and that inasmuch as a transfer took place, it is certain that Israel—of the natural seed—cannot now be in enjoyment of the covenant privileges! Now the fact is that you have lighted upon a term that is not well expressed in either the A.V. or R.V. I refer to the word 'alienate.' In the Greek Diaglott N.T. it is not a *verb* that is used, but a noun—which is plural, and masculine, in the nominative case—and is rendered 'having been aliens' from the 'polity of Israel.'

"Nuttall gives one meaning of alien: 'One who has not the privileges of a citizen,' which does not necessarily infer a *transfer* of citizenship, but may simply express a state of *exclusion* from citizenship. This idea is embodied in a subsequent paragraph, where you refer to the cutting off of Israel. Now I submit that Nuttall's definition as above *is precisely the Pauline idea;* for you will observe that in verse 19 the apostle asserts, by way of contrast, that they 'are no more strangers and foreigners [those who are without citizen rights], but *fellow-citizens.*' The divorcing—or cutting off—of the house of Israel *deprived them of their citizenship pro tem.;* that is to say, until such time when means would be taken to restore the lost status by a 'new cove-

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nant.' But their 'title to the eternal inheritance' was not *transferred*. It was not the *title* that was *alienated*, but the people who were made *aliens*. I think you will perceive a decided difference between the two things. I give you the 'Diaglott' translation of verses 11 and 12 :—

"'Therefore, remember, that you, once Gentiles in flesh (being called the Uncircumcision by that which is termed the Circumcision done by the hand in the flesh); that you were, at that time (1), without an anointed one, aliens (2) from the Polity of Israel, and strangers from the covenants of the Promise; not possessing a hope, and Godless (3) in the world.'

"The literal Greek gives

"(1) at 'that season."

"(2) 'having been aliens.'

"(3) 'and godless ones.' . . ."

No apology is necessary to our readers for giving the foregoing comment in full. It not only puts the matter of the Alienation of the house of Israel in the clearest possible light, but it will remove all doubts as to our real meaning upon this very important point. We had already intended to endeavour to clear up the difficulty in our own way, for we had perceived the possibility of the question of the transference of the title to the eternal inheritance being claimed for the Gentiles by the *spiritual seed* supporters, but not until we again read the matter in print. However, our kind friend, to whom we are deeply grateful, has come to our assistance; and his explanation is better than anything we could have given—lacking the necessary material—and puts the question in the simplest and clearest light.

It is evident, from all the foregoing, that we have been speaking—on this particular point, at any rate—with "stammering lips." And why? The fault can scarcely be put entirely upon us, for it lies with the translators of the R.V. for translating a *noun*, which in the original is plural and masculine, into a verb. If we ask ourselves the question, Why did these eminent Greek scholars do such a thing? we can only suggest in reply, That it was because they translated *with a bias!* This is not the only instance to be found in our translations, that the translators have been influenced by the bias of their views; it is, however, less apparent in our versions than we find it among the commentators.

It is quite true, as we put it on top of p. 403, that, "by that alienation, or divorce from God and the covenants, they lost their title to the eternal inheritance. They were put out of the commonwealth (or polity) of Israel. They lost their name. They were—as no non-Israelite Gentiles ever had been—*without God in the world*, by the fact of their ceasing to be God's people, and therefore they were *separated from Christ*. And they were further by this alienation *without hope*."

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But, as our friend has shown us, their title when removed from them was *not transferred* to the Gentiles, as our faulty explanation might have been held to imply. On the contrary, the apostle elsewhere, in his epistle to the Romans, clearly shows how the Gentiles—who are not of Israel—are treated in relation to the commonwealth of Israel. This will be fully explained later on. In verses 13, 14, the Apostle continues: "But now in Christ Jesus ye who sometimes [clearly the *aliens* of the previous verse] were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition." There are two expressions herein which we will consider and explain from our point of view—"far off" and "both."

If we turn to Daniel ix., we find that in his prayer to the Almighty—when he "was praying, and confessing" his sin, "and the sin of my people Israel"—he referred "to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them." We explained on a previous occasion (see p. 301) that the reconciliation with God for the transgressions of Daniel's people, made by the Lord Jesus Christ, "was wrought for God's people of the house of Israel," by His incarnation, obedience, sufferings, and death. And we also showed that the wrath of God had come upon the Jews "to the uttermost" (p. 302). As "the men of Judah and the inhabitants of Jerusalem," mentioned in Daniel's prayer, were those that he refers to as "*near*," it follows as a certainty that the "all Israel" of his prayer must be those he refers to as "*far off*." This accords perfectly with our view, and shows that the people "who sometimes were far off," that Paul was addressing at Ephesus—these sometime *aliens*—were this same "all Israel," the house of Israel, of Daniel's prayer. We thus again establish perfect harmony between the Old and the New Testament Scriptures, and show that there has been no change of purpose with God.

Now, the "both" of verse 14 must refer to those "who are called *uncircumcision* by that which is called the *circumcision*." The first being Gentiles in the flesh who had in past time been alienated from the commonwealth of Israel, and therefore the house of Israel; the other being Jews, or people of Judah and Jerusalem. But it may be asked, Why was it necessary that the middle wall of partition should be broken down? We believe the answer to be, Because the former, not having been circumcised in the flesh, could not—by the law—be admitted to worship in the Temple, beyond the middle wall of partition, but worshipped in the outer court of the Gentiles. But Christ, "having abolished in his flesh the enmity [between the circumcised and the uncircumcised], *even* the law of commandments contained in

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ordinances," by so doing made "in himself of twain [the *both* we are dealing with] one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh" (vers. 15, 16). That there existed enmity between Judah and Israel does not need demonstration to those who are familiar with the Scriptures. Ezekiel xi. 15—already explained—proves this. The Jews of Jerusalem said of their brethren the house of Israel: "Get you far from the Lord: unto us is this land given in possession."

Now Gabriel told Daniel that part of Christ's mission was "to make reconciliation for iniquity." The Lord Himself told His disciples that His mission was "to the lost sheep of the house of Israel," and He sent His disciples specially to preach peace unto them "which were afar of," for they had been cast out of their land, and deprived of all their privileges, and removed from the commonwealth of Israel. The Lord also Himself preached to the "men of Judah and the inhabitants of Jerusalem"—"that were nigh," and "through him we both (these *far-off* and these *nigh* ones) have access by one Spirit unto the Father" (A.V.). The R.V. gives "our access," which makes it more emphatic for the *twain* or *both* of verses 15 and 16.

FELLOW-CITIZENS.—The apostle continues: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (A.V.). The R.V. is almost identical in its wording, except that for *foreigners* it has *sojourners*.

The Ephesians, by their faith in Christ, had become "fellow citizens with the saints." That is with Israel. By the redemption Christ wrought for them, they have been re-admitted into that commonwealth from which God had expelled them, when the decree of divorce went forth against them; the saints, as we have shown in a previous part of this article, being the children of Israel, while in covenant with God.

While alienated from that commonwealth, or from the polity of Israel, they were treated by their undivorced brethren of Judah as foreigners and strangers. They were put on a par, not only by them but by the Lord Himself, with all uncovenanted Gentiles, or nations. But God had foreordained them to be re-admitted to covenant relationship with Him, as we have shown when explaining Hosea i. and ii. Their re-admission under the new covenant, "which," as the R.V.

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renders it, "hath been enacted upon better promises" (Heb. viii. 6) restored them to their citizenship and privileges, as well as to the household of God.

HOUSEHOLD OF GOD. What is this household of God? It is built upon the foundation of the apostles and prophets; it is therefore entirely Israelite in inception and character. Jesus Christ Himself being the chief corner-stone, therefore again intensely Israelite in its chief feature! But this "household" and "holy temple" are to be the "habitation of God through the Spirit." Now as God does "nothing but He revealeth his secrets to His servants the prophets," we ought to find some indication in the prophets of this purpose of God. If they are to be the habitation of God through the Spirit, God must dwell in them by His Spirit. We find upon searching the Scriptures—which the Lord told the Jews to do, and which Scriptures at that time were those of our Old Testament, and none other—that the following contain the indications which they give, that God would dwell by His Spirit in a certain people—Exodus xxix. 45; Lev. xxvi. 12; Jer. xxxi. 33, and xxxii. 28; Ezek. xi. 20, and xxxvi. 28; Zech. viii. 8, and xiii. 9. This list of Scripture passages, upon examination, are found to relate exclusively to the people of Israel when obedient. They contain promises made to that people alone, and yet our modern teachers tell us that the people of the Church are Gentiles—not lineally descended from Isaac, but a "spiritual seed" of Abraham—who, during this alleged parenthetical dispensation of grace, or favour, are the "*habitation*" and "*household*" of God! We challenge these men, who teach this parenthetical doctrine, to find for us a single passage in the Old Testament Scriptures that either foretells that God would dwell by His Spirit in or among non-Israelite Gentiles, as a "habitation"; or that He intended the Christian dispensation—the dispensation of Grace—to be parenthetical, in the sense that Israel should be excluded from the New Covenant and its glorious privileges, while the Gentiles should have that favour, or grace, shown to them which He had distinctly, on oath, promised to Israel!

Let them give us chapter and verse for this teaching; and we ask it from the Old Testament, because all the references we have given above are from the Old Testament, and they every one relate to Israel.

THE MYSTERY. We know pretty well what the answer to this challenge will be, and we shall be told that it is given to us in Ephesians iii. We will, therefore, anticipate our friends and take up this question of "the mystery" at once, and see if it justifies the parenthetical dispensation idea or indicates the preference of the Gentiles over, or before, Israel as the *household* of God. We will take the A.V. rendering, and compare it, where necessary, with the R.V.:—

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"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ); which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. iii. 1—6).

Let us deal with these verses first.

"The word "dispensation," used in verse 2, here means evidently *distribution*, or *dealing out*, and is rendered in the margin of the R.V. *stewardship*. This *stewardship* of the grace of God towards the Gentiles had been given to Paul by the Lord Himself, when his career of persecution of the converts to Christ was suddenly arrested while on his way to Damascus. He tells these Ephesian converts that a *mystery* was revealed to him, allusion to which he had already made in the early part of his epistle to them, in the following words:—"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (i. 9, 10). It is important to notice here that God's purpose is declared by Paul, that "in the dispensation of the fulness of times," which we believe we are right in saying is this "dispensation of grace," He will "gather together in one all things in Christ." Now it is somewhat remarkable that this coincides precisely with what is recorded in John xi. 49—52, for there we read, "Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this he spake not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also *he should gather together in one* the children of God that were scattered abroad." Now who are these that are to be *gathered together in one* in Christ, and by Christ?

John tells us plainly, they are "the children of God that were scattered abroad." Who do the Scriptures tell us are the children of God? The children of God are the sons of God; and the sons of God, according to Hosea, who were scattered abroad by their outcasting from the land, and made "wanderers amongst the nations," were the people of the house of Israel. Christ tells us that His mission was to them, but our theologians will not believe it. According to them, it is non-Israelite Gentiles who are being gathered *into one*, to

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form their Church during this parenthetical dispensation. But what saith the Lord? "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he" (Jer. xxxi. 10, 11).

In the passage which we have quoted from John xi., Caiaphas under inspiration—for we take the expression "this he spake *not of himself*" to imply that it was the Spirit who moved him to utter this prophecy—prophesied that Jesus should die for the nation of Judah as then existent, and by implication for "the children of God that were scattered abroad," *i.e.*, the other outcast nation of the house of Israel. It was the faithful ones of these *twain* that God would "gather together in one."

Now, it will be seen from Jeremiah's prophetical promise, given above, that the gathering of scattered Israel, and their being kept by the Lord "as a shepherd doth his flock," follows upon their redemption, Christ having ransomed them. But we have shown that the redemption of God's people, mentioned in the song of Zacharias, can only refer to the house of Israel. Therefore it follows, as an inevitable consequence—if we are to harmonise the Scriptures—that the gathering of scattered Israel—not dispersed Judah, for they most certainly are *not* the same—must be accomplished during this "dispensation of the fulness of times," or the dispensation of grace.

We see from the foregoing that there are two peoples affected by the offering up of Messiah—the people of Judah and the people of scattered Israel. These are the *twain* and the *both*—the *uncircumcision* and the *circumcision* (Eph. ii. 15, and 13, 14); the "far off" and "nigh" (cf. Dan. ix. 7, and Eph. ii. 15, 16).

We are told by the spiritualising theologians that the *mystery* revealed to Paul was the mystery of the Church, which Christ by His Holy Spirit would gather out from all nations during the dispensation of grace, while Israel and Judah are to remain scattered and dispersed. Now with all due deference to the learned and the wise, we boldly assert that Paul says nothing of the kind; nor are they justified who draw such a conclusion from what he does day.

Paul's words are quite clear and definite. In his first reference to this "mystery," made in chap. i. 9, 10, he tells the Ephesians that the mystery of God's will is "that in the dispensation of the fulness of times" He would "gather together in one all things in Christ." These are the "few words" which he alludes to when he again mentions the mystery in chap. iii. Then he says to them "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ—which in other ages was not made known unto the sons of

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men, AS IT IS NOW REVEALED unto his holy apostles and prophets by the Spirit." Now observe carefully what the apostle says. He does not say that the mystery which he is about to explain to the Ephesian converts is one which has never been revealed before, for he clearly implies that it had been made known, but not "as it is now revealed." The very form of the wording indicates that it had been revealed, and if it had not been the words of Amos iii. 7, would not have been true, viz., that "the Lord God doeth nothing but he revealeth his secrets to his servants the prophets." The regathering of Israel had been clearly revealed to the prophets, but what Paul tells the Ephesians is that the mystery connected with the regathering of Israel was not revealed "in other ages," that is to the old prophets, "as it is now revealed unto his holy apostles and prophets," which further revelation was "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel."

Mark carefully, the Gentiles are to be FELLOWHEIRS, and of the SAME BODY, and PARTAKERS of his promise in Christ by the Gospel!!

Here is the "mystery" explained by Paul to the Ephesians, as it had been revealed to him and Peter by the Holy Spirit! Is there a single word that by the utmost ingenuity can be so twisted as to suggest that the Holy Spirit revealed to Paul the mystery of The Church. By this expression I mean a gathering of Gentile units out from among the Gentile non-Israelite peoples; who, during this dispensation, are to form a separate and more spiritually blessed people than God's Israel, the lineal descendants of the man Jacob.

Is there a shadow of a hint of any parenthetical period during which God would show grace and favour to the Gentile believers, to the exclusion of His own Israel?

Let us consider carefully the meaning of the words, used by Paul, which we have put in capital letters: FELLOWHEIRS, SAME BODY, and PARTAKERS.

Who are the Gentiles to be *fellowheirs* with? The answer must be, with Israel. Now it obviously cannot be with the house of Judah portion of Israel, for they are not under grace, or favour; it can therefore only be with the redeemed house of Israel, under the New Covenant. We defy disproof of this conclusion.

What is the *same body?* For the reasons given above, we say again, the house of Israel, redeemed and under the New Covenant.

Partakers, with whom, and of what? What is a partaker? The definition given in the dictionary is: *One who has or takes a part, share, or portion in common with others; a sharer; a participator.*

Paul, having used the word "partakers," evidently did not mean that the Gentiles were to take the whole—even during this so-called parenthetical dispensation. He clearly taught that they were to share,

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or participate, with others. What does he say they are to partake of, and with whom were they to share it? They—Gentiles—were to partake of God's promise in Christ, and this promise was made to Abraham and his natural seed, in the line of Isaac and Jacob and his descendants, for an EVERLASTING COVENANT. Paul explains to the Galatians, in his epistle to them, that "to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ." The meaning of which obviously is that—as we have explained before—the promise would only become operative in Christ; and, as the writer to the Hebrews teaches, only after Christ's death. As the writer to the Hebrews also shows that the New Covenant, or testament of Christ, came into force at His death, to the people whose "transgressions that were under the first testament" (covenant made at Horeb) had been removed and blotted out, "that they which are called *might receive the promise* of eternal inheritance." These were certainly *not* Gentiles.

This therefore was what the Gentiles were to share in—by faith in Christ. They were to share in those blessings included in the promises made to Abraham, and obtain also admission to the eternal inheritance, which had been originally promised to Abraham's, Isaac's, and Jacob's seed alone!

Modern theological teaching excludes Israel from participation in *the Church's* blessings, except to those comparatively few of Jacob's seed who accept Christ. The theologians teach that *the Church* is only for this dispensation of grace, and is to be raptured away before Israel has been sufficiently purified by the fire of the great tribulation, which she has yet to go through, to fit her to take even a subordinate position to this Church!

We have no sort of sympathy with any such teaching, for we do not find it in the Word. The mystery was revealed to Paul, and he tells the Ephesians what it is, as further revealed beyond what had been revealed to the prophets of old. That the secret, or mystery, had been revealed in part is clearly shown by the following utterance of Isaiah:—

"Neither let the son of the stranger [Gentile], that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant [this surely must be the New Covenant in Christ]; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger [Gentiles again], that join themselves to the Lord, to serve

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him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant [again the New Covenant]; even them will I bring to my holy mountain and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel [the house of Israel] saith, Yet will I gather others to him, beside those that are gathered unto him" (Isa. lvi. 3—8).

Nothing can be plainer than the fact expressed in the foregoing quotation, that the Lord would accept and admit into the New Covenant those who were other than natural descendants from the man Israel. Further, that when the Lord God should gather the outcasts of Israel—not the dispersed of Judah, for in this chapter they are not referred to—He "will gather others (Gentiles) TO him." The *him* here must again be the house of Israel, to make sense and harmony of the Word.

(To be continued.)

The First Seventy Pages of Mr. Onslow's Serial Summarised.

(By the Editor.)

The Covenant with Abraham.

Gen. xvii.; xii. 2, 3. Lineal descent emphasized (p. 68). "Kings shall come out of *thee*."—How could kings come spiritually out of Abraham? So also the phrases "multiply *thee*," "*thee* exceeding fruitful," "nations of *thee*," must be *lineally* understood.

"He who is King of kings and Lord of lords, our blessed Lord and Saviour, took upon Him the seed of Abraham in a natural sense. . . . Surely this should satisfy doubters as to the necessity for *lineal*, *racial*, *descent* to fulfil these great promises" (p. 69).

Are the seed of Abraham *both* literal and spiritual?

Instances of the use of the term "spiritual" in (1) Old Testament, and (2) New Testament, include no reference to a "spiritual" seed (p. 70).

The "*spiritual house*" of Peter are defined by him as the "Elect" pilgrims of the "Dispersion." The "Elect" are throughout the Old Testament synonymous with "Israel"—2 Sam. vii. 23, 24; 1 Chron. xvii. 21, 22, &c.

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For the phrases a "*chosen* generation," a "*royal priesthood*," an "*holy* nation," a "peculiar people," cf. Deut. x. 15; Ex. xix. 5, 6; Rev. i. 6, v. 10 (p. 71).

THE SOLEMN AGREEMENT AT SINAI.

"All that the Lord hath spoken we will do." This was Israel's acceptance of the conditional covenant of Sinai. *If and when, i.e.*, conditional upon the fact that *and* during the *time or times* when Israel was obedient, nothing could interrupt or interfere with their privileged position—"chosen," "peculiar," "holy," God's "kingdom of priests." Periodically they broke the covenant. After a time they (their two kingdoms) were banished—the one, "Israel," was "*divorced*" (p. 94); the other, "Judah," only temporarily exiled.

"The fact that the house of Israel was given this bill of divorce showed plainly enough the mysterious union that existed between God and His Elect people Israel . . . that of *husband and wife*."

Hosea (i. 9), the prophet of Israel's repudiation, was also the medium of the promise of their *re-betrothal* (ii. 16). "And I will betroth thee unto me for ever . . . and thou shalt know the Lord" (p. 95). *No amount of sacerdotal ingenuity can deprive Israel of the right*, at some time during their history, *of being the bride of God* (p. 96).

Jeremiah confirms Hosea (iii. 12—14, 22).

THE PLACE APPOINTED FOR THE RE-BETROTHAL.

Both prophets prove that Israel's re-marriage takes place prior to the return to Palestine. In Hosea the appeal is made to them while in the "*wilderness*"; in Jeremiah while they are in the "*north country*." This betrothal of Israel after their temporary divorce is a marriage with God for ever, never to terminate, lasting through the ages (p. 96).

THE NEW COVENANT

was to be made, according to Jeremiah (xxxi. 31—34), with Israel and Judah, Israel being mentioned first. The old covenant they had broken "*although*" God had been "*an husband unto them*," words immediately followed by "but this shall be the covenant . . . with the house of Israel," Israel only being mentioned. Why Israel first, and now Israel only? The redemption of Israel was effected by the death of Christ, which Judah refused to accept (p. 97). Observe that God "was an husband unto them." There can, therefore, be no possibility of denying that the whole Twelve-tribed nation were in the intimate relation to God of a wife to her husband (p. 98).

THE IMPORTANCE OF THIS POINT.

According to some (who ought to know better), 1 Peter ii. 1—9 indicates a "spiritual brotherhood" as *replacing Israel* in her function *as Witness* to the Truth.

Isaiah says: "O Israel, Fear not . . . I am with thee . . . Ye are My Witnesses" (p. 99).

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The "royal priesthood" and "holy nation" have already their equivalents in Exodus xix. 5. What evidence is there that the Divine purpose has altered? (p. 100).

Compare also the words of Peter, "should shew forth His praises" (the work of his "royal priesthood," &c.), with Isaiah's declaration: "This people have I made for Myself—*They* shall shew forth my praise." (p. 129)

Peter's "called out of darkness" recalls Isaiah's reference to Zebulun and Naphthali, to Galilee in fact, "The people that walked in darkness have seen great light." This was said of part of the "Ten-Tribed" Kingdom—Israel. (p. 130.)

"The disciples of our Lord were—according to the late Dean Farrar—men of the tribe of Benjamin," with one exception. Benjamin was one of the Ten, lent to Judah. (p. 131.)

Peter also says, "In time past, *Not-a-People*, but now *The-People-of-God*," recalling Hosea's *Lo-Ammi* (Israel) yet to become "Sons of the Living God." (p. 132.)

"May we ask, in all sober seriousness, why these constant references to the prophets, where the passages referred to concern the people of the house of Israel *alone*, if it is not intended by Peter and Paul to indicate that the people they are writing of in their epistles are the very identical people whose future the prophets are predicting?" (p. 134.)

WHO ARE THE "BELOVED OF GOD"?

See this fully dealt with by our author at pp. 165 and following. "If we are wrong in our deduction, and the people Jeremiah tells us God 'loved with an everlasting love' are not the same people whom Paul called 'the beloved of God' in his Epistle to the Romans, then one servant of God contradicts another servant, or God has changed." (p. 167.)

"CALLED [TO BE] SAINTS."

The little words "to be" are an interpolation. The term "Saints" universally in Old Testament is used *only* of Israel. (p. 168.)

Εὐαγγέλιον—THE GOOD NEWS.

Cruden defines the Gospel as the promise made to Abraham, "In thee shall all nations be blessed." Jesus announced it as the introduction of the Kingdom of Heaven. Inasmuch as the "Gospel" is said to have been preached before to Abraham, this "Kingdom" involved in it is evidently that of the "great nation" promised to Abraham. It would need a great nation to accomplish the promised blessing of the nations. (p. 169.)

"Was this ever accomplished in Isaac's seed, before the Romans destroyed Jerusalem?" "Where is this great and mighty nation" of Abraham's seed, through Isaac? Has God blundered? "Why are

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we to discard this great and mighty nation of Abraham's lineal descendants . . . and replace it by a 'spiritual brotherhood'?" (p. 170).

WHO WERE THE "UNCIRCUMCISION"?

These are generally supposed to have been the non-Israelite Gentiles. *This is possibly a mistake.* Outcast Israel became (as Gentiles. (p. 171.)

"The Jews considered that the house of Israel had forfeited their right to any share in the inheritance of Abraham, by reason of their renunciation of the Law and the non-fulfilment of its obligations. It is to combat this view . . . that Paul wrote his wonderful argument (Rom. ii.—iv.). The Apostle's argument loses all its force and meaning if he is applying it to Gentiles" (p. 172).

Sarah is associated with Abraham. A Gentile "spiritual seed" had no possible interest in Sarah's condition. Paul emphasizes the position of the natural parents (pp. 173, 174).

The questions of "Marriage," "Divorce," and "Re-marriage," as affecting the relationship between Israel and her Divine "Husband," are gone into in detail at pp. 195 and following. The whole of this section should be re-read carefully. "The promise of re-betrothal to the divorced house of Israel is plainly made to the whole nation. The people were divorced as a body, and collectively they are to be re-married. There is nothing to indicate that there is to be individual selection from the predictions of the prophets, so far as the redemption of the house of Israel, and their re-instatement as God's people under the mystical marriage union, is concerned" (p. 205).

THE "ADOPTION," THE "GLORY," AND THE "COVENANTS" are spoken of by St. Paul (Rom. ix. 4) as pertaining to *Israel*—the *literal* Israel. The first of these is discussed in detail (pp. 227—233), the second (pp. 233, 234), the third (272—282). In this section we would draw particular attention to the suggested rendering of the passage translated in the A.V., "A woman shall compass a man"—a rendering pronounced "admissible" by "a friend well versed in Hebrew," viz.: "The spouse shall return to the Mighty One"! The *old covenants* were made with *Israel*—the *literal* Israel. So also the New! "I will make a new covenant with the house of Israel, and with the house of Judah." In the Epistle to the Hebrews, in which the question of the Covenants is set forth by Paul at length, not a single word is said about the Gentiles.

Daniel's prophecy (ix. 21—24) shows that Christ's Redemption was wrought for "Daniel's people." If God brought the Gentiles into this new covenant without allowing the house of Israel to enter it, it would be a grievous breach of promise. To get over this difficulty the figment has been invented of a "Spiritual Israel"! (pp. 293—300).

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"A nation bringing forth the fruits thereof."

A SCOTCH friend writes: "Can you explain, or show, where the nation was that the kingdom of God was taken to be given unto, when taken from Judah? It was with Judah when Christ said it was to be taken from them. It could not have remained with them after the fall of Jerusalem. Where then was the nation bringing forth the fruits of the kingdom? Angles, Saxons, Jutes, Danes, Normans were not in Britain in the first century."

Our friend's difficulty seems to be due to a misapprehension of the text. Let us see what is said:—"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). Now, as a matter of fact, when those words were spoken by our Saviour, the kingdom of God was yet with the Jews, and was not taken from them till about forty years later. Our friend evidently thinks that the nation to which the kingdom of God was given must then have been in existence—a nation known as already producing the fruits of that kingdom. We do not, however, understand the text to convey that idea.

There are two points with regard to this new nation, these new custodians of the kingdom of God, that must not be overlooked:

(i.) That they were a people scattered and in captivity. A people outside the covenant of Jehovah at the very time these words were spoken by our Lord Jesus Christ. They were, as Hosea tells us, Lo-ammi—not my people. "Then said God, call his name Lo-ammi: for ye are not my people, and I will not be your God." Concerning them the verdict was pronounced, and they were now under the displeasure of their Maker, as it is written: "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure" (Hosea viii. 8); and also Hosea ix. 17: "My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations." Now under such conditions one could not expect to find them bringing forth the fruits of the kingdom.

There is no doubt in the mind of our friend as to who the people were to whom this kingdom was to be given, and the only difficulty is as to the time of the appearing of this nation as a fruit-producing kingdom, being known by their fruits as the kingdom of God. We can see that he believes that this kingdom was taken from the Jews and given to the house of Israel, which was then under the curse of God. The Greek of the text is decisive. It is ἔθνος (nation), and, therefore, cannot mean the Church, which is a collection of people from all nations incorporated into the redeemed house of Israel, the nucleus or body of the Church of Christ. Again, to what other nation

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could this kingdom be given. It is obvious that it must have been the house of Israel to which Christ referred in our text.

(ii.) That nation, the only one to whom the kingdom of God was to be handed over, was to have been recovenanted by our Lord Jesus Christ. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord" (Jer. xxxi. 31, 32). There is not the slightest doubt about it that Christ came to make this new covenant and seal it up by his precious blood which he shed on the cross in atoning for us; for we read in Rom. xv. 8: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, *to confirm the promises made unto the fathers.*"

When the words of the text in question were spoken, the New Covenant was not yet established. Christ had begun His work, but His ministry was not accomplished till after His death on Calvary. This was the chief event of Christ's life, and the climax of all that went before. For all the prophecies of the Old Testament point to this great event. The Lord said, in His wonderful prayer to His Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Yet He could not actually say, "It is finished," till just a moment before His death. The Atonement on the Cross is not only the seal of Christ's redeeming work, but it is also the seal of the New Covenant which He ushered in by His death. Just as we are looking to Him for all our spiritual blessings, so are the house of Israel and the house of Judah dependent on Him for all their national blessings. There are no national blessings to be got outside or without Christ. Just as there is "none other name under heaven given among men, whereby we must be saved, neither is there salvation in any other," so are "*all* the promises of God in Him Yea, and in Him Amen, unto the glory of God by us."

The writer of the Epistle to the Hebrews (chap. viii. 6) tells us that Christ Jesus is the Architect of the new and better covenant: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Just as every member under the Old Covenant had to have the sign of circumcision, so under the New Covenant every member has to receive the sign of baptism, the outward and visible sign of the inward and invisible grace and faith in our Lord Jesus Christ.

There are some of our opponents who accuse us of diminishing from the Saviour's glory, but how can that be possible when we

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gladly acknowledge that all our national as well as spiritual blessings flow to us through our Lord Jesus Christ, to whom be glory, dominion, and power for ever and ever.

Therefore we cannot expect to find the house of Israel—a nation bringing forth the fruits of the kingdom—only about forty years after the New Covenant had been ushered in and the re-covenanting of the outcasts had begun. The rejection of the Jews was not a work of a moment. About forty years were required for its accomplishment. The Lord is longsuffering, and He gave the Jews a chance to repent. It was not till after their national rejection of Him that they were cast out and scattered, and the kingdom was transferred to another nation.

We even find from Old Testament prophecy and New Testament Scriptures that the New Covenant was made with the house of Israel *first*. In Jer. xxxi. 33, we read: "But this shall be the covenant that I will make with the house of Israel." In vers. 31 and 32, we read that the New Covenant is to be made, and in ver. 33 the house of Israel is only mentioned, showing that it would be the first one to enter into its possession; Judah proving itself unworthy at the very time of the ushering in of the New Covenant. Again, in the New Testament we are taught the same truth. Rom. xi. 25 teaches that the house of Israel, called there "the fulness of the Gentiles," will be saved before Judah, and "so all Israel shall be saved." Actual facts amply support Scripture evidence. To-day Israel is in possession of the birthright blessings, while Judah is an outcast and a wanderer amongst the nations.

Moreover, it must be remembered that the gathering of the scattered house of Israel was not a work of a day, a month, or a year, nor must we forget that the change in the national character could not be brought about instantaneously. The people were to be collected into a land far off, and when in that land they were to develop into that acceptable nation. We are definitely told to what place they were to be taken. "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime" (2 Sam. vii. 10). This appointed place was no other than "the isles afar off," "the land of the north," the west, or the British Isles, for they so exactly correspond with the geographical position given in Scripture. It was in this place they were to change their characteristic from that of an outcast nation to the recovenanted people of Jehovah. These islands were the home of the prodigal where he was again to be received into his heavenly father's favour. Here the words concerning them, spoken by Hosea the prophet in chapter i. 10, were to be fulfilled: "Yet the number of

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the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

In the light of the foregoing explanation, our friend almost answers his own question. He asks:—"Where then was the nation bringing forth the fruits of the kingdom? Angles, Saxons, Jutes, Danes, Normans were not in Britain in the first century." Well, we are not told that they ought to have been all here in the first century; and as they were not here, they were on the way to their home Not till after they had all been gathered together, and not till the throne of David was established over them, could they have begun to represent the kingdom of God. Historically we can prove that, in several stages and under different names, the house Israel wandered across Europe to the shores of the German Ocean, and finally entered their appointed place, these islands, as Angles, Saxons, Jutes, Danes, and Normans, to be re-united into one great and mighty nation; and that that nation would show its right to the custodianship of the kingdom of God by its prolific produce of the fruits of that kingdom.

The question is not so much where was the nation then, but rather, Has that nation justified its claim to the ownership of the kingdom? We agree that there can be no other nation to whom the kingdom could have been given. It was taken from the Jews, it could only have been handed over to the house of Israel. The scattered nation had no chance to amend its ways, and to produce signs acceptable to God before it was gathered together in its appointed place. Therefore, it would not be fair to apply the test before that time.

It is, however, we rejoice to say, true that the lost and scattered house of Israel, resuscitated in its appointed place, has been and is producing the fruits of the kingdom of God; and it has thereby established its rights to be the guardian of the kingdom taken from the Jews. We are able to say of Great Britain, humbly, yet thankfully, that she is fulfilling that wonderful prophecy concerning her in Isaiah xxvii. 6: "Israel shall blossom and bud, and fill the face of the world with fruit." *S. J. Carlton.*

The United States' Seal.

ON the reverse side we have an unfinished pyramid; a portion of the top is gone, exactly the same as the Great Pyramid in Egypt to-day—anticipating this very day Isaiah xix. 19. Now it is somewhat singular that the Congress of 1782 should have adopted so remarkable a sign—one that would witness to God and tell of their

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origin. The reverse side is the under side, and shows from whence the nation came, and on what it is built. In the zenith, *i.e.*, above the top of the Pyramid—is a triangle surrounded by a glory; and in the centre is an All-seeing Eye. Over the Eye we have ANNUIT CŒPTIS, which means "He prospers our beginning." On the base of the Pyramid we have in letters 1776, and underneath the following motto, "NOVUS ORDO SECLORUM," meaning a "New era in the ages." The suggestion of the items upon the Great Seal was from Sir John Prestwich, Bart., an Englishman. He gave the suggestions to the American Minister, John Adams, and thus the same were conveyed to Congress and adopted.

We have in the facts of the great seal a series of coincidents that connect America with the tribe of Manasseh. When the tribes marched, Ephraim, Manasseh, and Benjamin went together on the *west* side of the ark.

On the reverse, the eye in the head-stone reminds us that "He that watcheth over Israel slumbers not nor sleeps." The thirteen layers of brickwork represent the thirteen states of the Union, originally called New England States.

The device was adopted by Act of Congress as the *United States' Seal* in 1782. The *first flag of the United States* contained thirteen red and white stripes, and in one corner a square blue field containing thirteen stars, for the first time unfurled in 1777. Its origin is described in the *Banner of Israel*, January 7th, 1903.

Great Brington, seven miles from Northampton, is a small village which contains the last home of the Washingtons before their removal to America; John Washington of that place being great-grandfather of George Washington. Carved on the tomb of Lawrence Washington, in the village church, may still be seen the Washington coat of arms, one half of which escutcheon bears the device of three stars and two bars, and the date 1616. So it is in old England that the beginning of the "*stars and stripes*" are to be found, for it is now generally admitted that the Washington crest formed the basis of the modern American flag.

At the beginning of the War of Independence, the colonists made use of several flags of various devices, and it was not until 1775 that Congress appointed Benjamin Franklin, Mr. Harrison, and Mr. Lynch to devise a national flag. The result was known as "the flag of the Union" or the "Cambridge flag," because it was first unfurled at the headquarters of General George Washington at Cambridge, Mass. It consisted of "the King's (English) colours," a combination of the crosses of St. George and St. Andrew, in a blue field in one corner (as an union square), bordered by thirteen stripes, alternately red and white, representing the thirteen original *New England States*.

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This ensign was intended to convey the idea that whilst the American colonists were fighting for liberty, they were still ready to acknowledge the sovereignty of Great Britain, and it was authorized by Congress January 2nd, 1776.

Early in 1777 it was felt that in view of the turn the war had taken a more suitable flag was needed, so George Washington and Robert Morris, aided by the wise recommendations of Mrs. E. Ross, of Philadelphia, designed the first "stars and stripes," which was adopted by Congress June 14th, 1777. This flag was made by Mrs. Ross, at 239, Arch Street, Philadelphia, Pennsylvania, and the room is still shown to visitors.

Alfred Rhodes.

Two Recent Additions to the British-Israel Library.

I. *Klasmata; or, Fragments that Remain: with Biographical Notes and Snapshots*, by Rev. Philip Carlyon, M.A. Illustrated with portrait of the Author. Banks, 1905.

THIS work from our revered friend and fellow-labourer is a sequel to his *Keimelia*—Greek, *scraps*—which appeared seventeen years ago. The keynote of these "Fragments" is to be found in the injunction which none of us need be ashamed to receive from a veteran amongst veterans: "I say, therefore, unto all who are now alive on earth: Stand on your watch-towers, and look out far and wide." Personally, the Editor is very glad to welcome the opening autobiography. Of special interest is the friendship recorded with Bishop Harold Browne. The three sermons—two of them preached in Edinburgh in 1889—on God in the World, in the Book, and in History, are good examples of what sermons should be, informing the mind of the people with the Word of God.

"Can the Devil work Miracles?" is the question next asked, with special reference to the coming of the literal Antichrist. The "Inspiration and Symbolism" of Esdras are familiar reading to students of THE COVENANT PEOPLE. "Oxonian" deems it a rare honour to have still addressed to him in this volume of collected and connected "Fragments" the valuable treatise by our friend on "The Coming Struggle Come," and those Snapshots which are led up to by it. You may learn a good deal from these pages about Czar, Pope, Kaiser, and the Imperial Roman Crown. Daniel's Iron Monarchy is here seen in its true perspective, not as dwindling in the vistas of the past. From p. 131 we cut out the following pithy passage:—

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"When William I. (King of Prussia), after his coronation *at Versailles*, first addressed the Prussian Diet, he declared that he had accepted the dignity of Emperor, which had been *in abeyance* 60 years! (It was, in reality, 64½ years). Reckoning back to the coronation of Napoleon I., and to sustain still more pointedly his claim to it, he (copying Napoleon) placed the crown on his head with his own hands! From Napoleon's example, he claimed his lawful right to it by *conquest*. He differed in *one* respect. Napoleon, to show his independence of *the Pope*, summoned him to *bless* his coronation, and to demonstrate to the world that *only God* bestowed it. The German Emperor did not even call any invocation by man to bless the gift from heaven. Thenceforward the *dual* sovereignty of Kaiser and Pope was dissolved for ever!"

Mr. Carlyon is well within the tenth decade of his century. As the glory that shall be comes nearer, his vision grows clearer. Some, or most, of us who have not his years, and are battling for our "British-Israel" truth, have not our spirit's eye undimmed as he has. Of things to come (how soon who knows?) he writes, and truly (p. 147):—

"My perspective forecast is clear and consecutive, predicted in one circle and fulfilled in one plan. In every 'vision' of prophecy, and in every 'page' of history, 'the Assyrian' is 'the Antichrist.' Russia will come *first*, to be speedily followed by two other aspirants, to keep them all in conjunction and bring them within one epoch. Pope and Kaiser arise in alliance, like the two heads on our eagle, until apostasy snaps the link and the Pope falls by the Kaiser's Sword! The Kaiser sees his *rôle*, and is bent on winning Jerusalem as his centre of ambition towards universal empire. Thus I have traced him from Berlin, through Babylon, Jerusalem, Egypt, Armageddon, back to Jerusalem, where he perishes in the fires of Tophet."

We like "Culminations" and "Synthetic Prophecy": these chapters echo the studies of half our life, and the "Snapshots" on Japan are most suggestive. Dear reader, do not stand just where you were, perhaps, when Hine and Philo-Israel began more widely to proclaim the truth you value, but be ready to be led (Bible in hand to verify) where more recent inspiration may point the way. We want "watchers," and we have one here. May the good Lord grant our friend—your friend and mine—the author of these precious "Klasmata," years yet of service. He shall stand in his lot at the end of the days.

II. *Israel Redivivus*, by F. C. Danvers, K.C.C., F.R.S.S., Treasurer of the British-Israel Association. Banks, 1905.

THIS is a book of a different order—looking back, while Mr. Carlyon's looks onward. It professes to give a "History of the Tribes of Israel" from the time when they disappeared. A great deal of ground is covered by its fourteen chapters and four appendices, and one notice will not suffice. There is Scripture in it and

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History. The former we hope one of our friends may deal with; the History we must say something about ourselves, if not at length now, at any rate in the early future. The opening map, undoubtedly a sketchy one, exhibits one grave defect, affecting a point that bears directly upon the early history of the wandering Tribes, namely, the omission of the *overlapping* by more than a hundred miles of the two rivers, named respectively by the secular historian and the "Apocryphal" author, whose combined evidence identifies our ancestors with the migrating Israelites. *A great deal of valuable matter* is contained in the book, and we hope to give detailed references and extracts next month, *but in one important historical and geographical particular* (compare the map and its omission with pp. 72 and following of the text) we believe that our friend brings the Evidence for our "Identity" with Israel back to the point at which it was some thirty years ago. So convinced are we on this point, that we propose to defend, in a friendly argument, at the opening meeting of the Exeter Hall season in October next, the view enunciated in chapter vii. of the Handbook as against that promulgated in "Israel Redivivus." We give this early intimation of our intention in order that all interested in the historical evidence for our belief may endeavour to be present, so that the question may be settled to the general satisfaction.

Oxonian.

The British-Israel Association.

NEWS OF THE MONTH.

London.—The Council of the British-Israel Association met on Thursday, June 1st, 1905, in the Drawing-room of Exeter Hall, when D. A. Onslow, Esq., J.P., was in the chair. The minutes of the previous Council meeting were read and confirmed, and the usual business was duly transacted.

The last monthly meeting for this season was held, in the evening, in the Parlour, at 7 p.m. A goodly number had assembled, although we had certainly expected a larger attendance. However, those who were present made up for it in enthusiasm, and the lecturer could not complain that he had an inattentive or cold audience. It need scarcely be said that we had a second treat. Certainly those who had heard the first part of the lecture in January last did not anticipate anything less. The Rev. W. F. G. Clatworthy gave us the second part of his lecture, entitled, "Measures of Time: their Application and Testimony to Bible Truth." It was without doubt an excellent, most interesting,

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and instructive lecture. It would be impossible to quote freely from the lecture, but we must mention one or two interesting facts brought out by the lecturer. (1). Noah's new world began as the old one; a full moon ushering in Sunday of the new world. (2). Gen. viii. 3, 4, is an evidence that Moses did use the Egyptian period of reckoning. What a grand testimony to the authorship of the book. The probability of the case supports Scripture evidence. (3). A covenant is not identical with a promise; a covenant is the sealing of the promise. (4). Creation epoch, Noah's new world, first day of Christ's life, the resurrection of our Lord, and the Pentecost fall on a Sunday, and each and all have to do with new life. (5). The heavenly witnesses are closely associated and connected (*a*) with David's throne; the faithful witness (Psalm lxxxix. 37); (*b*) with the enduring nation (Jer. xxxi. 35—37). We earnestly hope that Mr. Clatworthy will see his way to publish his two lectures in pamphlet form. A very hearty vote of thanks to the lecturer was proposed by Dr. Heywood Smith, seconded by the Rev. W. H. Moyle, and carried unanimously with loud and prolonged acclamation.

Hounslow.—Under the auspices of the British-Israel Association of West London, the Rev. S. J. Carlton, M.A., F.R.G.S., the Secretary, gave a lecture at St. Paul's Mission Room, Wellington Road, on May 24th, on "The Secret of Britain's Greatness." The Rev. A. E. Bull, who takes a great interest in the subject, and who has himself published an address on the "Lost Tribes of Israel," presided, and there was a fair attendance. In opening, the Vicar said that for many years the Society had been in existence, and held monthly meetings at Exeter Hall. These he had attended, and found them a great help and a healthy recreation. It was felt desirable to have branches less central, and thus the West London Branch came into existence. For the rest he had nothing to do with that meeting, beyond lending the room. He found that this was Empire Day, which he hoped and had no doubt would be a very important day as the years rolled by. As an institution it would take time to sink into the hearts of the people. Empire Day did not mean jingoism. It meant that God had lifted up the nation to be a great blessing to the whole world. After the hymn "God of our Fatherland," the Rev. S. J. Carlton commenced his lecture. The history of the world, he said, showed that a nation reached a climax and then declined. It had been said that Great Britain refused to decline, and that it was time for Germany to take the first place. Certainly in the past Empires had grown and declined, and they were told this was a necessary rule. It was thought that the Boer War would prove the beginning of Britain's downfall, but the nation had come out of it stronger than before. He took it they all believed in Christ, and therefore they did not believe in chance as

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applied either to individuals or nations. And so they must look for the cause of Great Britain's refusal to decline, for notwithstanding what people said, he did not believe it was in any way declining. On every page of the nation's history they saw the finger of God. It was the Lord who had finally given them victory in South Africa, through all the blunderings, so that the inhabitants of the two States might, under British rule, have free access to the Bible. The secret of Britain's greatness was in the Bible. It was in this great fact that God had created the Empire for a purpose, and in that purpose they had a glorious future. Their greatness was not due to goodness, or to any of their own efforts. The secret consisted in the fact that they were God's chosen people. If the blessings and prophecies of Scripture did not refer to Great Britain, then Great Britain would have to make way for the chosen people. But he thought there was no doubt but that Great Britain was God's Israel, and thus its greatness was explained at once. God made certain and unconditional promises to Abraham, and Great Britain was the fulfilment of those promises, being the seed of Abraham and children of the covenant. The covenant was divided into three parts. If the English were not the seed of Abraham, then God's promises had not been fulfilled, and they could not believe that. They were sometimes told that there was no such thing as the ten lost tribes. But the Jews themselves, who ought to know, said that they were only two tribes, and twice a week they prayed for their lost brethren. What they claimed was that Great Britain was the ten lost tribes, who were eventually to be re-united to the house of Judah, at Palestine. The lecturer went on to quote Scripture, with the object of identifying Great Britain with the house of Israel, most of the prophecies being familiar to our readers. As students of the Bible, he said, it was their duty to settle this question of the lost tribes, and make up their minds about it. Besides the Scripture evidence, there was what he might call the psychological evidence. He referred to the gift of colonising possessed by the English, and gave it as a proof of their identity with the children of Israel. In conclusion, he appealed to them to help the persecuted Jews, in the name of Christianity, and to convince all they could that Great Britain was indeed the lost tribes—the people of God's choice and favour. The Rev. A. E. Bull said there was no time for questions or discussion, but he invited all those interested to put questions on paper, and leave them at the vicarage, so that he might send them to the lecturer, and if necessary ask him to come to Hounslow again. On the proposition of Major Gosset, a vote of thanks was passed to the lecturer, and the meeting concluded with the singing of the National Anthem.—*Middlesex Chronicle.*

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("OXONIAN.")

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THE COVENANT PEOPLE

AUGUST, 1905.

Foreshadowings of the Future.



PROPHECIES of Holy Writ, both in the Old Testament and the New, warrant us in anticipating certain definite groupings of "the Powers" during the closing era of "this age" of the world's history.

(1) As regards the nations sprung from the chosen race of Israel there will be a drawing together into a great working union, not for race aggrandisement, but for the good of mankind.

(2) On the other hand, the "Gentile" nationalities will gradually group themselves, first into a loose confederation, and then, at the last, into an iron-bound union of exactly Ten States.

These two results are continually coming nearer their accomplishment, and it is interesting to note among events of the day foreshadowings of this future.

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I. Anglo-Saxon Federation.

On Friday, July 7th, Mr. Chamberlain addressed a meeting of some 10,000 people at the Albert Hall, the immediate subject being, of course, that, in which he so interests himself and others, of "Tariff Reform." Upon that particular point it is permissible to differ from him, *but* the fact remains that the very agitation of this commercial problem keeps the Coming Federation of the Empire before the public mind. To break down hostile barriers to the expansion of British trade is the first object of Mr. Chamberlain's propaganda. The second object, as defined by the *Times*, is

"to build up the British Empire, to form *a great community of free States* capable of assuming the duties and the tasks that are growing too heavy for the population of these islands in face of the growth of far larger populations skilfully directed to the usurpation of our place in the world. 'Now is the time,' Mr. Chamberlain declared with emphasis, to secure both these ends . . . Now is the time, because our Colonies are waiting for us to grasp the hand they extend, and to enter into *fruitful alliances for the common benefit.*"

It is getting to be generally understood by us British or Anglo-Israelites that "Federation" to be finally effective, on the lines of the pre-explained plan of Providence, must embrace not the "Empire" only, but the whole "Race," with such friendly Alliances as well as time may bring about for us. There can hardly be a doubt that Japan will definitely range herself on our side for whatever complications lie before us in the immediately coming years. Now Japan is by nature fitted to take her part in *our* especial work. It is one of the marks by which we know ourselves to represent the Israel of old that we "possess the gate of our enemies." Japan already controls most of the outlets of Russia in the East—and now by her invasion of Saghalien (study this point on the map—a good one was given in the *Daily Telegraph* of July 11th) she promises to control them all. The *Telegraph's* map is accompanied by a note, from which we take the following:—

"Saghalien is almost unique in configuration and position. It is 670 miles long, and not more than twenty to 150 broad, and lies so close to the Siberian shore that until 1849 it was not definitely known there was a continuous channel between the island and the mainland. In primeval times it was doubtless a continuation of the Manchurian mountains. In those days it formed part of a continent, now to a great extent beneath the sea, that included a portion of North Asia, Alaska, and Japan. . . . As our map shows, the island may be said to *command the whole maritime province of Siberia*, including the mouth of the Amur and the town of Nikolaievsk. With this addition, the first capture of Russian territory, the Japanese archipelago forms an island, broken only by narrow straits, enclosing Eastern Asia from the Korea to the mouth of the Amur."

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Curiously enough the Japanese armies in Manchuria still preserve the *bow*-shaped formation, already noted in THE COVENANT PEOPLE as having been their ordering at the Battle of Mukden. In the coming battle Japan will once more shoot the "arrow of the Lord's deliverance."

II. THE GENTILE POWERS.

Passing on to consider those "Gentile" nations which divide the rest of the world between them, two of the Ten (as portrayed by Daniel and St. John) will undoubtedly be Poland and Hungary. The former of these is ripe for revolt from Russia, and must presently set up for herself as an independent state (for the boundary of the peoples included by Ezekiel in his confederacy of Gôg is drawn East of Poland!). Germany is bound to swallow up Austria, leaving Hungary to stand alone. Indeed Hungary is preparing for this just now. The venerable Emperor—Hungary's King—is not allowed to depart in peace without the separatist faction in Hungary seeking to push matters to an extremity, and the separatists have a majority in the Hungarian parliament. But as it was in the feeling of Norway towards Sweden, so the attitude of Hungary towards her Austrian partner is not a matter of yesterday. The *Times* of July 1st printed an interesting letter from the Hungarian Statesman, Count Apponyi, and a week later commented on this letter in an equally interesting article, from which we gather or are reminded

"that the question which is now causing a perilous schism is part of a dispute going far back in the relations of Austria and Hungary; a quarrel or misunderstanding which appeared for many years to have been removed or stayed by the Dual Arrangement of 1867, but only to break out afresh under recent Administrations. . . . English observers understand and never forget that Hungary was and is a sovereign independent Power, with a Constitution of her own, having a common ruler with Austria, but never having lost her sovereign attributes. They have noted and generally sympathised with the resistance of Hungarian statesmen to the efforts made from time to time to absorb their country into a unified Austrian Empire and to treat her as a mere province enjoying some exceptional rights. English opinion will go a long way with Count Apponyi in his defence of the principles of which he and his friends claim to be the champions. Count Apponyi's letter does not tell us how a rupture is to be averted if the coalition majority are uncompromising and intractable. . . . He seems to imply that, if the authorities at Vienna do not give way, that event must come to pass. Count Apponyi may be assured of English sympathy with the difficulties of his country. There are many old ties between us. Hungarians have not forgotten the attitude of England in 1848-49, nor do we forget that during the South African war England found among the Magyar people true friends at a time when they were not too common. English opinion is naturally biassed in favour of Hungary."

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Several enquiries have been made for a sight of the Map made twenty-two years ago, showing Norway separated and Japan triumphant. The same Map shows Hungary a State by the side of an aggrandised Germany, but itself extended to the Aegean shore. That old Map was quite replete with these "foreshadowings of the future!" *Oxonian.*

A Praiseworthy Example.

WE desire to draw the attention of our readers to the important notice issued by the Council of the British-Israel Association (see under "News of the Month"); and especially to the fact that our good friend Gen. Beresford has for years past annually increased his subscription to the funds of the Association *by the amount of the original sum.* It would be a great pity if such an example of generosity and zeal for the cause were to pass without some at least of our contributors being found to follow it. If we fail in this respect we shall inevitably discourage so generous a contributor, whose methods should indeed serve as a stimulus to others. A campaign cannot be conducted without adequate sinews of war, and we feel sure that our friends throughout the Empire will see their way to respond to the appeal which is only the just accompaniment of General Beresford's generosity.

The Kingdom of God.

ANGLO-ISRAEL IN THE MISSION FIELD.

(*Part II. of an Address delivered at Exeter Hall, April 6th,* 1905.)

TURNING to the famous vision in Daniel ii., we find that the last of the kingdoms therein enumerated was to be set up in the days of the kings of the image, and was to be that of the saints of the Most High. How the nucleus of that kingdom was formed in the British Isles about the seventh century by Dan, the Pioneer of Israel, has been shown by the late Colonel Gawler and confirmed by others. How the throne was transferred (or overturned, Ezek. xxi. 25-27) from Judah to Israel on the deposition and death of Zedekiah is to be found in the solution of the riddle in Ezek. xvii. 22-24. How Tea Tephi, the daughter of Zedekiah, in company with Jeremiah the Prophet and Baruch the Scribe wandered to Ireland, was there married

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to Eochaidh Heremon of the tribe of Dan, King of Ulster, and how the throne was again overturned to Scotland, and again to England, is the solution based on secular history.

Christ came to His own (tribe), who as a mass rejected Him, and Himself said His mission was only to the lost sheep of the house of Israel, and sent the twelve on a mission to the same people. Christ was not an earthly King in this dispensation. He came to place the Kingdom of God on a new foundation, and make a new covenant with Israel. The Kingdom of God was to be taken from the Jews and given to A NATION, evolution from the involution of the "little flock" of His disciples of the tribe of Benjamin. In this dispensation "Christ is to reign in His people, for His people, through His people, and by His people from sea to sea over the whole world. He uses His people, Israel, as His ethnical servant for the establishment and expansion of His Kingdom throughout the world" (Streator).

And here in respect of Judah we have the second example of the GAP theory, which has been so widely spoken of as "the Gentile parenthesis." Does it not seem to accord more with Scripture to hold that it is Judah *now* that witness to God's judgments, and their being broken off the olive tree till they accept Christ and are grafted in again is just the GAP in their relations with God under the New Covenant? Viewed in this light the two GAPS are not theories, but simple and intelligible facts.

How did the Apostles regard the position of the literal house of Israel?

S. Peter wrote to "the elect sojourners of the dispersion. . . . An elect race, a royal priesthood, an holy nation, a people for God's own possession" (R.V.). S. Paul, speaking to Jews (Acts xxviii. 20), says: "For the hope of Israel I am bound with this chain." Speaking to King Agrippa (Acts xxvi. 6, 7): "Now I stand and am judged for the hope of the promise made of God unto our fathers . . . for which hope's sake I am accused of the Jews." Would not some of the mist which at present clouds the teaching of British Israelism in the view of the public be lifted if the difference between the nation and the individual be recognised? "The hope of Israel as a people is distinct from that of the Israelite and Christian as an individual. The hope of Israel is a racial hope, while that of the Israelite and Christian is a personal hope. The hope of the Christian is the hope of eternal life (Titus iii. 7). The hope of Israel is the hope cherished by Israel as a people, a nation, and a race; it is the hope of the heirship of the world, the hope of receiving the kingdom and dominion and the greatness of the kingdom under the whole heaven" (Streator).

Again, S. Paul indicates the pre-eminence of Israel when he says: "Christ was a Minister of the circumcision for the truth of God, to

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confirm the promises made unto the fathers" (Rom. xv. 8). Here is a plain declaration that "the truth of God" is intimately connected with the fulfilment of His promises to the fathers. Among these are: the heirship of the world to the seed of Abraham through Isaac (Rom. iv. 13, and ix. 7); the re-marriage of Israel on the death of the first husband, the Law, to Christ (Rom. vii. 1-4); the retention by Israelites (Paul's brethren, kinsmen according to the flesh, and he was of the tribe of Benjamin), of the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises (Rom. ix. 3-5); and one illustration of this last group in process of fulfilment is given in the parable of the good olive tree in Rom. xi.

Dr. Bullinger, among others, expounds this good olive tree as being the literal Israel, and the Gentiles in v. 13 as the non-Hebrew portion of the Church of Rome. Here then we have the root, Christ—then the good olive tree—then the wild grafts, which partake of the fatness of the root and the olive tree. The olive tree then must be alive; but the olive tree is the literal Israel, therefore the literal Israel must be alive; and that can only be by being in covenant with Christ, which Heb. viii. says was to be the case.

We can now hurry along. "Thy Kingdom come." This is not yet developed in all its fulness, nor will it be in this dispensation, but it has been founded and shown to be a literal kingdom in which a literal Israel is to play the leading part. What does Christ say about it?

"Seek ye first the Kingdom of God and His righteousness" (Matt. vi. 33). The preachers of the day tell people to seek mansions in the skies; to prepare to give an account of their stewardship, or how they have invested their talents, or to be at peace with God, and pray for the peace of God. Every one for him or herself. They pray for the expansion of the Redeemer's Kingdom, by which they mean the enlargement of the Visible Church—a Visible Church of Gentiles, forsooth, from which the majority carefully exclude all Twelve Tribes of Israel, a spiritual Israel of non-Hebrew people; or a church of Gentiles in the mass with a soupçon, a sort of flavouring, thrown in, of a remnant of Israel who have lost all identity with the literal promises, and are on no better footing than the Gentiles. Is this the line that Christ took? Did He not put the fulfilment of God's promises in the foreground, a means leading up to the salvation of man; God's faithfulness first, man's interests second? A few passages selected from the mass have been adduced to show how the Apostles understood it. Applied to the present day, would it not point to "Seek for the nation that is literally descended from Abraham through Isaac; seek for the throne of David over the house of Israel, enrol yourself in that kingdom, become partaker of all the spiritual bless-

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ings promised to them and to all who accept Christ, and righteousness will quickly follow."

Again, "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein" (Luke xviii. 17). Is it not a fair and sound interpretation of this that it means an humble and joyful acceptance of the glad tidings of the Gospel of the Kingdom of God? Put before the majority of the preachers and their congregations, both of the Established Church and of the Nonconformists, that it was the purpose of God to send Jesus Christ to earth to redeem Israel as well as to be the Saviour of the world, to seek out the lost sheep of the house of Israel to whom only He said He was sent; to re-marry and re-covenant the divorced house of Israel; to dry up the green tree of Judah and make the dry tree of Israel to flourish; to, in due time, restore both houses of Israel and Judah to the promised land, and plant them there as one nation to the glory of God, a consummation which Jeremiah tells us Jehovah will in truth do with His whole heart and soul (Jer. xxxii. 41); and what do they say? It is not a question of, Do they receive this Gospel of the Kingdom of God as little children, but do they accept it at all? Do they not rather reject the message with scorn—scout and scoff at it—and throw ridicule on those who would direct their attention to these things? Do not many of them superciliously ask, What is the good of it? Will it bring one single soul to Christ? Do not others of them brand discussion on these matters as profitless? Or, failing to answer and refute the evidence advanced, taboo it like the Prophetical Investigation Society? Or, rather than accept defeat in respect of their own exegesis of Scripture, bring false accusations and make false charges against the advocates? And have not others even gone so far as to impute Satanic agency to the origin of the teaching—as if the devil would be the least likely to adopt a course so utterly inimical to his own objects as to initiate teaching designed to show that the Bible is true, and that Jehovah is fulfilling to the letter, without variableness or shadow of turning, His covenants with Abraham and David?

Atheists and unbelievers of many sorts are much sharper than the general run of Biblical students and exponents of the Scriptures. They assail the truths of the Old Testament, they proclaim the violation of God's covenant with Abraham, and the breaking of His oath to David, and know full well that if the Old Testament falls the New Testament will fall with it. The recent discussion on "Do we believe?" in the *Daily Telegraph* leaves no doubt on this point. Nor are the attacks of the higher critics without their pernicious effect. For instance, Professor Morris, the value of whose splendid work on the Book of Isaiah is terribly marred by the conclusion he arrives at that Isaiah was no prophet at all! and the late learned Dean

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Farrar, who was led to reject the Book of Daniel as of any prophetical value, being a mere collection of moral Haggadoth!!

It is advanced that the identity of the British nation and Empire with the house of Ephraim Israel, and the descent of King Edward VII. from King David, stand out as the only consistent interpretation of Scripture; and furnish on a reasonable basis, and on the testimony of God's own chosen witnesses, irrefutable evidence of the unchangeableness, faithfulness, and truth of Jehovah, and unveil the true heirs and fellow-heirs of the Kingdom of God, which includes the literal house of Israel, and the vast multitude of engrafted Gentiles whom no man can number. It is of this Kingdom that the Gospel is to be preached in all the world before the end comes.

Now, with this Gospel clearly in mind, let us apply it practically to the Mission Field, and those words are meant in their fullest and widest sense. Missionary enterprise is by no means limited to or only needed in the foreign lands of the so-called heathen. Instance the current revival meetings in Wales and Liverpool by Evan Roberts; those at the Albert Hall by Torrey and Alexander; mission halls, parochial and otherwise, spread all over our land. There is a wide field at home as well as abroad.

Let us begin with the lowest strata of our society, people almost untouched by the clergy of the Established Church and other denominations, but who have been "got at" by the Salvation Army, and it may be added, by the Church Army. Will it be no help to these workers in the highways, in the streets and lanes of our great cities, if they plead with the poor and the maimed and the halt and the blind as Israelites, the elect race of God, carrying the invitation to the wedding feast to their brothers and sisters, striving to "draw them with the cords of love" and to compel them to come in, and join the band of witnesses for God? Will it have no additional force in dealing bread to the hungry, and covering with clothes the naked, that the Lord God which gathers the outcasts of Israel is using as servants His own chosen people to act as His almoners for their temporal and physical needs, as well as bring them into His spiritual fold?

Take the navy and the army, the defenders of the Empire on sea and land. May not this teaching be of practical use in urging sailors and soldiers to lead pure, upright, and godly lives? When they realise that they belong to the nation whom Jehovah calls "His battle-axe, and weapons of war, with whom He breaks in pieces the nations, and destroys kingdoms" (Jer. li. 20-21), may it not tend to ennoble their professions, their lives, and courage as being servants in the literal navy and army of both God and the King?

Take our mercantile marine. Our vastly superior sea-trade is all God-given. The same moral teaching applies to our merchant

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sailors as to those in the navy, but in addition to these are a great number of foreigners mixed with our crews. Could not our British-Israel teaching be of some value in working for the fulfilment of Isaiah lvi. 8, "Yet will I (the Lord God) gather others to him (Israel) besides those that are gathered unto him."

Can the teaching not be applied in spreading the Gospel of the Kingdom among those engaged in trade on land? If "divers weights and divers measures both of them be alike abomination to the Lord," and "a perfect and just weight" His requirement (Prov. xx. 10 and Deut. xxv. 15), how much more urgently should such conditions be demanded at the hands of Jehovah's elect and chosen race? How strenuously should the maintenance be insisted on of the old world-wide-accepted dictum that "the word of an Englishman is as good as his bond." Is not our teaching a strong argument against adulterations of all sorts? Against, for instance, boots manufactured of paper being sold as leather; against the sale of snuff adulterated with cocoa shells; flour admixed with alum or bone dust; the addition of sand to sugar; against the use of the pump as the best milch cow in the dairy! May it not also be used as a lever for the production of honest labour—a need for which the cry resounds throughout our land from so many employers in so many different trades and businesses.

What about the clergy? It may sound a rather startling proposition to include the clergy as subjects suited for missionary enterprise, but it is premised that they are referred to as a class, not as individuals; in respect of their teaching, not their personal conversion. Why, in respect of the Established Church British-Israel teaching is the very strongest argument in favour of the endowment of their churches, and the payment to them of tithes as a charge recognised by the State. The union of Church and State is clearly marked in the Old Testament history of Israel.

Again, may not the teaching tend to link up clergy of all denominations in urging the inviolable maintenance of the observance of the Sabbath, which Ex. xxxi. 17 tells us was "a sign between Jehovah and the children of Israel for ever," specially instituted apart from the Fourth Commandment? Would it not aid them in resisting the introduction of the Continental Sunday, and strengthen their pleadings for the observance of the Sabbath, not merely in the letter, but in the true spirit?

Again, is it not a fair question to ask, is it consistent teaching for scholars in our Sunday Schools of the Established Church to say they are "Gentiles," and then march away to church, and join the throngs who throughout the service claim in unmistakable language to be the chosen people, Israel? Omitting all those passages from Scripture in the service in which this occurs, take only the "Te Deum," which

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was man's composition, and listen to this: "We therefore pray Thee help Thy servants, whom Thou hast redeemed by Thy precious blood. . . . Save Thy people, and bless thine heritage." It will not be disputed by scholars that "redemption can be true only of what before belonged to the one who redeems. The word redeem has no signification apart from this" (Bullinger). Luke i. 68 and xxiv. 21 show that Christ redeemed Israel, and "Thy people," "Thine heritage" throughout Scripture refer to no one but Israel. The claim to be Israel should be either admitted and recognised, or the whole Prayer Book revised.

Again, would not the teaching place the clergy of all denominations shoulder to shoulder in resisting the inroads of Roman Catholicism, in repelling the insidious advances of the Jesuits? Would it not place them in an unassailable position against the attacks of all infidels?

And, lastly, might not the acceptance of British-Israelism be the first and a very big step on the road towards removing the reproach hurled at them during the "Do we believe?" controversy that much of the unbelief of the day is due to the misteaching of the clergy?

The Houses of Parliament and the Electorate of the country are well within the field of practical application. Return members pledged to link up the Empire, to prevent its disruption, to preclude any consideration of Home Rule for Ireland, to throw out any attempt to disestablish the Church in either Wales, or Scotland, or England, to retain an asylum for foreigners without in any way being committed to turn our nice little, tight little island into a dumping ground for the scum of the nations of the world.

Coming more immediately to missionary work, let us take first the Jews. When the Jews take the line of asking on what ground we try to teach them, the chosen people of God, it seems a very poor retort to say, "We got our Christianity first from you, and are only repaying you in your own coin!" Let us rather carry their minds back to the days of Egypt and Canaan, when Joseph knew his brethren, but they knew not him, and how he made himself known to them. Let us now repeat this, and prove to them that we are the house of Joseph. Let us bring to their memory that Jacob only believed his son was alive when he saw the carts Joseph had sent; that the same ocular demonstration is available to-day, that the evidence of the position of the British nation and Empire and of America is before them. That their own interests and the accomplishment of their dearest hope, restoration to Zion, depend on their fulfilment of Jer. iii. 18. That they should walk TO us as the house of Israel, and so WITH us go back to Zion in the ships of Tarshish. In that representation of "one of a city, two of a family," should we

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not find a fresh outlet for some of our redundant population in a new field of emigration?

Turning to our Colonies, it is argued the teaching might be of particular value in Australia, where the Roman Catholic Church is labouring tooth and nail for supremacy, and the Protestants have great difficulty in maintenance of their position. For all colonies the cry should on our lines go forth, Link up, let the Imperial Federation begun at the time of the Boer war be maintained and cemented.

When we come to missionary enterprise in its foreign form, what a blaze of light Isaiah liv. 2 throws on the field. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes." Could any grander picture be drawn? Again, "Israel shall blossom and bud, and they shall fill the face of the world with fruit" (Isa. xxvii. 6). "Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily, and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward" (Isa. lviii. 6-8). What a grand expansion of Empire, literal and spiritual, is here portrayed; what a glorious message of love to God and love to man is the house of Israel to spread abroad.

Africa.—Can we not appeal to the inhabitants of the Orange State and the Transvaal to sink all animosity in the brotherhood of Christ, and if the Boers did come in conflict with the nation called God's battle-axe, and so be foredoomed to defeat, all the more reason why they should now "bury the hatchet," and become partakers of their literal and temporal imperial greatness as well as retaining all the spiritual blessings obtained from acceptance of Christ. Will it not strengthen the hands of the missionary in far-off Uganda to be able to say he is there as a messenger of the chosen people of God, and point to our present position in Africa as evidence of the greatness of our Empire and the importance of the glad tidings of the Gospel that he brings?

China and Japan.—We will deal now more particularly with Japan, but the arguments advanced *mutatis mutandis* could be applied with almost equal force to China. May it not be reasonably suggested that the glad tidings of the Gospel of the Kingdom of God may find a more wide acceptance in Japan if the missionary would take the line of showing the people that their present success in the war with

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Russia is not only the result of their own skill and courage, but materially assisted by what may be called a "double-barrelled gun" of Jehovah fired in co-operation with their arms. One barrel represents that Jehovah is *against* Russia on account of her persecutions of the Jews, one section or house of His chosen people. "Cursed is he that curseth thee." The other barrel represents that Jehovah is *on the side of* Japan, as being allies of the British nation, the other and bigger section or house of His chosen people. "Blessed is he that blesseth thee" (Gen. xii. 3 and xxvii. 29).

India.—The value of British-Israelite teaching in the mission field would seem much enhanced when applied to our greatest dependency. Take our N.W. frontier province, with its headquarters at Peshawar, in touch with numerous border tribes and the Afghans. If the mission there has gained one genuine adult convert in a decade in times past it is about all they did get from among the Afghans. Their present hope lies only in getting at the rising generation. It is generally admitted that the Afghans as a people would appear to be descended from the Israelites, a probable rift of the house of Judah. Would it not be worth *trying*, at all events, to put our message of Christianity before them as brethren of the house of Israel, point to our great Empire as tangible evidence of our claims, and urge the national redemption of Israel by the Messiah as an additional factor in His claims and our action as His servants?

Something on the same tack might be applied to the small section of people called Beni-Israel in the South of India.

Generally, working among all classes of Muhammadans, Sikhs, and Hindus, the growth and maintenance of our Empire, the failure of the devil to overthrow it by stirring up the Mutiny, the spread of our beneficial influence on every side of the Peninsula, might at least be given a trial in preaching the Gospel of the Kingdom, and it seems to be in accord with the line taken by our Lord and His Apostles. Look at the vast number of noble workers among the British who in famine and plague-stricken districts have laboured even unto death among the peoples of India; might it not encourage more to follow their example, and support them in their work, to feel that a special blessing cannot but rest on them as members of God's chosen race; and if that knowledge were spread among the peoples of the land might it not work up to a more ready acceptance of the Gospel message?

This Gospel of the Kingdom and Anglo-Israelism in the mission field on the lines sketched above, applied to us as the ethnical race of God's own choice and appointment, have, in the light of prophecy, no long period ahead before the latter end of the last days of the age be upon us. And God has not left us without guidance if we would

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but open our eyes and see, unloosen our ears and hear. "I said not unto the seed of Jacob, Seek ye Me in vain; I, Jehovah, speak righteousness, I declare things that are right. Assemble yourselves and come. Draw near together (ye seed of Jacob), ye that escaped of the nations. Declare ye, and bring it forth; yet let them take counsel together" (Isa. xlv. 19-21). "Thither cause thy mighty ones to come down, O Jehovah" (Joel iii. 11).

Oh! ye seed of Jacob in all quarters of the globe, house of Judah, house of Israel, house of Manasseh, draw near together, TAKE COUNSEL TOGETHER, bind up all broken links, cement alliance and brotherhood that ye may assemble yourselves and come when Jehovah the Lord of Hosts shall call you for the supreme crisis of the nations, for that time of Jacob's trouble when it will be Israel in its fullest and widest sense, Judah, Israel, and Manasseh, the Jews, the British, and the American peoples against all the nations of the world. Link up, link up. Federate into one the elect race in this the appointed time, for this is the command of the Lord God Omnipotent.

G. W. Deane, Col.

In the above referring to the Gospel of the Kingdom, I beg to acknowledge the adaptation to Anglo-Israelite views of extracts from "Christendom Astray" by a Christadelphian writer.

The Unicorn Supporter of our Royal Arms.

THE Unicorn depicted as one of the two supporters of the Royal Arms of Britain, is evidently *a blending of two animals*—a Bullock and a White Horse. The bullock is shown by the animal having bull's feet, bull's tail, and a horn. These things do not belong to a horse, but reveal at once the antiquity of the emblem as a relic of the ensign of the House of Joseph, which on the ancient banner of Ephraim was the firstling of a bullock, or a bull calf with two horns.*

Deut. xxxiii. 17 reads, "The glory of Joseph is like the firstling of his bullock, and his horns" (which represent his two sons, Ephraim and Manasseh) "are like the horns of unicorns. With them he shall push the people together to the ends of the earth, and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

*In St. Mary's ancient church close to the south side of London Bridge an ancient escutcheon of our Royal Arms shows a Lion on one side supporting the shield, and on the other side a Bull with two horns. [See the same in an old hall at York.—ED.] I saw also over a shop door in St. Martin's Lane, near the Seven Dials, a carved Lion on one side of the shield, and a White Horse on the other, without horn or chain, a Saxon horse to represent the nation. The blending of both bull and horse is the acknowledged emblem.

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The upper part of the animal represents the White Horse of the Saxons. When in A.D. 449 Hengist led the first Saxon invasion into these islands, the ensign of his Royal banner was the White Horse *with bull's feet.**

Some 420 years later the ensign on the Royal Standard of Alfred the Great was a White Horse. The Saxon horse is displayed upon the Royal Arms of George I. and of George III., so that all through the White Horse has represented the Saxon Kingdom.

The *Chain* represents the Saxons during a period of *captivity*. God having "led captivity captive" to these islands as predicted by the Prophets, it appears to me that the vision of St. John in Rev. vi. 2 most likely had reference to Alfred the Great—"I saw and behold a *White Horse*, and he that sat upon him had *a bow*," and that he was a King is evident, for "a crown was given unto him, and he went forth conquering and to conquer."† At all events this vision must refer to times when *the bow* was the chief weapon of warfare.‡ It was the chief weapon of war with ancient Israel. We all remember how King Alfred let the cakes burn whilst making arrows with which to fight the Danes. Alfred rode most likely a white horse into battle, with bow in hand. (It would have seemed incongruous to ride a black horse with the ensign of the white horse on his royal standard close at hand.) In the year 871 he fought eleven battles with the Danes, going forth "conquering and to conquer," and after his final victory at Ashdown in Berkshire, and in commemoration of it, he ordered his army, the day following, to dig trenches three feet deep, in the shape or outline of a huge horse (said to cover two acres), and to fill them with white chalk stones. It has been periodically washed and repaired for more than a thousand years, and may be seen to-day in Berkshire. The Saxons made another white horse on Hambleton hills in Yorkshire, near Thirsk, and another near Portland.

The *Coronet* on the neck of the Unicorn is also significant. A coronet is an inferior crown to that of a king or queen, and is worn by nobility, and I gather from Zech. ix. 16 that this coronet was predicted to be on our banner, as an emblem of Saxon nobility—"And the Lord their God shall save them in that day as the flock of His people, for they shall be as the (Margin, A.V.) glittering stones of a crown lifted up as an ensign upon His land." "His land," observe,

* "National Arms," p. 6. The picture of the Saxon horse has bull's feet.

† [King Odin, the royal and victorious ancestor of Alfred and the other Saxon Kings, is indicated in § 9 of *The Royal House of Britain* as the apocalyptic rider on the White Horse.—ED.]

‡ The bow was the emblem of Joseph, Gen. xlix. 24. It descended to Ephraim, who came as Saxons (I-saacsons) to England.

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can be no other than the "appointed place" in the Isles north and west of Palestine (*2* Sam. vii. 10, Is. xli. 1, xxiv. 14).

The *Horn* is Ephraim's, another relic of the ancient ensign of Joseph's house—the Bull calf. It denotes power to push the peoples, to colonise, and to become a company of nations.

Why has our Unicorn only one horn? From the prophecy of Jacob (Gen. xlviii. 19) it is evident that some day Ephraim and Manasseh were to be separate peoples or nations. Just as the foolishness of King Rehoboam was overruled by God to divide the Kingdom of Israel into two, so the foolishness of our Government in 1777 was overruled to separate into two nations the Saxon Kingdom located in these islands. Manasseh's horn has therefore been removed, and Ephraim's horn only remains to represent the pushing of the peoples, colonisation, and growth into a multitude of nations.

Alfred Rhodes.

Britain Severed from the Continent, Ready to Receive the Wandering Tribes of Israel.

From "The Students' Geography," by George Gill, F.R.G.S., Member of the London Chamber of Commerce.

THE British Isles rest upon a submarine plateau of no great comparative depth, which stood at one time above the surface of the sea that now covers it. When the earliest people of whom we have any traces first settled in this area, Britain was doubtless united to the Continent by level plains of boulder drift. Among the many proofs of this statement we note the following:—

(1). Two thousand years ago both sides of the English Channel were inhabited by people speaking a Celtic tongue. Both the fauna and flora, too, of the British Isles are identical with those of the Continent.

(2). The chalk cliffs of Dover and the south-eastern coast of England are exactly similar to those of north-eastern France; whilst the lowlands of the eastern counties are undoubtedly a continuation of Holland and the great central plain of Europe.

(3). The average depth of the seas around our shores is only about 30 fathoms.

(4). From the sandbanks, with which they abound, remains of land animals and bones, rudely carved by the hand of prehistoric man, have been dredged; hence we infer that this sea bottom was once inhabited land.

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(5). The lochs on the west coast of Scotland, as well as the loughs on the west coast of Ireland, are similar in appearance and structure to the fiords of Norway, both having been largely formed by glacial action.

(6). The mountains of Scotland are a continuation of the old Scandinavian system.

The close geological connection between the British Isles and the Continent of Europe is further revealed by a few interesting facts.

(1). The whole of the islands lie within what is popularly known as the hundred-fathom line, which marks the deep ocean boundary of the submarine plateau, out of which the islands raise their crests from the ocean. This line engirdles the isles at a considerable distance from the western Irish coast. Here the submerged plain makes a dip into the valley of the Atlantic, which, if it could be seen, would appear like a gradual slope three or four times deeper than the height of the Snowdon range above the sea level. Across this silent ocean bed, unmoved by boisterous waves or raging billows, securely lie several Transatlantic cables, flashing the whispers of Europe to the ears of America; thus linking the interests of the Old World with the New.

(2). If the bed of the North Sea were to rise only sixty feet, about the height of a five-storey house, the sandy surface of the Dogger Bank would appear in the North Sea as an island. If it were to rise a hundred feet, an isthmus would connect the shores of Lincolnshire with Holland. Should it rise only two hundred feet, about the height of a lofty church steeple, we would be able to drive a carriage from the east coast of Great Britain across to Denmark, Holland, and Belgium; and the Great Powers of Europe would be able to march their armies into this peaceful land, and make it the battle-field of contending nations.

THE PALESTINE EXPLORATION FUND continues its useful work, reporting to subscribers quarterly. In the mound of Gezer the explorers seem to have discovered another Troy—city reared upon city, remains coming to light of each successive period. Any of our readers would be welcome at the office and museum of the Fund, 38, Conduit Street, W., mentioning the Editor's name. Mr. Armstrong, the Secretary, has much of interest to show, including the beautiful *raised map* of Palestine, constructed from the actual Surveys, on the scale of $6\frac{1}{4}$ miles to the inch. It is of very great service to all teachers of Scripture Geography. The Museum is open to visitors every week-day from 10 to 5, except Saturdays, when it is closed at 2 p.m.

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The Bride the Lamb's Wife.

THE CHURCH OR ISRAEL?

(*Continued from page 23, Vol. XII.*)

WE pointed out, in dealing with Isa. lvi. 3-8, that the gathering referred to in verse 8 related to the gathering "of the outcasts of Israel" (the house of Israel), and it is necessary that we should further establish this contention, and maintain our point.

THE FIRST GATHERING OF ISRAEL.—It is most important that this question of the "gathering of the outcasts of Israel" should be thoroughly sifted, to enable us to obtain a true appreciation of the continuity of God's purposes, and to establish the truth and harmony of His Word.

In Isaiah xi. 11, 12 we read, "And it shall come to pass in that day. that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." The chief point we have to deal with in the foregoing is, "that the Lord shall set His hand again the second time to recover the remnant of His people." If the Lord is to do this work *again the second time*, it is clearly implied that a similar work had already been done before. The Scriptures would not speak of a *second time*, and *again*, unless there had been a first occasion when God had recovered His people.

It will scarcely be questioned that the date of this *second time* gathering is yet future, as we think is plainly indicated in verse 10 of Isa. xi., for it is evident that "the outcasts of Israel" and "the dispersed of Judah" have not yet been gathered together "from the four corners of the earth."

When then did the first gathering of the outcasts of Israel take place, and to which part of the world does the Scripture indicate they shall be gathered?

We have already found, in the course of our investigations, that Jeremiah is commanded by God to address "backsliding Israel" (the house of Israel) in the north, from whence they are to come to return to the Land of Promise. But we have also seen that Israel is to have a place "of their own," a land called their own, in which location they were to be placed apart from the rest of the world. This appointed place was to be their final resting place when their wanderings among the nations, through which the prophets foretold they should pass, had ceased.

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Now it is to be observed that verse 12 of Isa. xi. distinguishes between the "outcasts of Israel" and the "dispersed of Judah." This phraseology indicates unmistakably that Israel and Judah have certainly *not* been re-united when this—still future—assembling and gathering takes place. Moreover, the distinction between the terms "outcasts" and "dispersed" is not made by the prophet without good reason. The house of Israel was *cast out* of their Land about seven centuries B.C. (see 2 Kings xvii. 23), whereas Judah was not dispersed until after the destruction of Jerusalem by the Romans.

But Caiaphas prophesied that Christ "should gather together in one the children of God that were scattered abroad."

First of all, it is obvious that, if the Jews—the people of the house of Judah—were those to whom Caiaphas's prophecy related, they most certainly have not been gathered together. But could his prophecy relate to the Jews? We say it could not, because when Caiaphas prophesied the Jews were still in their own land, and were not dispersed until forty years afterwards. Now the house of Israel at that time were scattered as "wanderers among the nations." "My God will cast them away, because they did not hearken unto Him, and they shall be wanderers among the nations" (Hos. ix. 17). But another prophet, referring to this same people, says, "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix. 9).

What does the foregoing imply? It implies that—though the people should be wanderers among the nations, and this house of Israel be sifted among all nations—they were to be gathered out, or separated, from among them, as corn is separated from chaff in the process of sifting it through a sieve. Has this process been carried out with the dispersed of Judah? Have the Jews been sifted out, and separated from among the nations in which their hard lot has for so many centuries placed them? They are still the dispersed of Judah, and Caiaphas's prophecy has nothing to say to them, up to the present day.

Then what about this gathering of the children of God, of which he prophesied? A careful search and comparison of the Scriptures will enable us to find out, that it relates—this first gathering—to the wandering house of Israel, and to them alone.

THE MISSION OF CHRIST.—The prophet Isaiah thus commences chap. xlix.: "Listen, O isles, unto me; and hearken, ye people, from far; the Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me"

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(vers. 1 and 2). That these two verses refer to the birth of our Lord Jesus Christ, few will be found to dispute, although there are some who do! The prophecy, therefore, refers to the Lord's first coming, and that which is further related by the prophet in connection with His advent, relates to His mission, and the events which have followed His sojourn upon earth.

The injunction to "listen" is made to the *isles*, and the people *from far* are enjoined to *hearken*. Can it be said of us that we strain the Word, or wrest the Scripture, if we say that these "isles" are the same as those mentioned in Isaiah xi. 11, xli. 1; xlii. 4 and 12, xxiv. 15; Jer. xxxi. 10, and elsewhere? Or that the people *from far* are the same people of Dan. ix. 7? We maintain that there is every reason for identifying them in each case, and we believe that we shall be able to establish this identity as we proceed.

But to continue with Isaiah xlix. "And said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God" (vers. 3, 4).

It is evident that verses 1 and 2 are the expressions of the Lord Jesus Christ, speaking to, or inspiring the prophet, by the Holy Spirit, but this cannot be said of verses 3 and 4. Who then is the "me" of verse 3, whom the Spirit is addressing, where it says, "And said unto *me*"? We venture to suggest as the most reasonable explanation, that this is a parenthetical introduction to connect Christ's work, which He was to do at His coming in the flesh, with *the* Israel in whom He would be glorified, and who—He tells the prophet—is His SERVANT (see also chap. xliv. 1 and 23). Verse 4 is—so it appears to us—the reply of the prophet, for it clearly cannot be that of the speaker addressing the prophet.

"And now, saith the Lord that formed me (Christ) from the womb to be His servant, to bring Jacob again to Him, though Israel be not gathered, yet shall I (Christ) be glorious in the eyes of the Lord, and my God shall be my strength" (verse 5). The translation here, in the A.V., is decidedly confusing, and contradictory, for it says that Christ is the Lord's servant, to bring Jacob again to Him, and then that Israel is not gathered. There is an alternative rendering given in the margin, which is "that Israel may be gathered to Him, and that I (Christ) may be glorious in the eyes of the Lord." This rendering makes sense and harmony of the passage, but the translation as given in the text of the A.V. is another instance, and illustration, of the translators acting upon the bias of their opinions, instead of literally rendering the words of the prophet.

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The Revised Version corrects this error, and is as follows:—"And now saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him, and that Israel be gathered unto Him (for I am honourable in the eyes of the Lord, and my God is become my strength)."

We see from this that Christ's work—at His first coming—was *to bring Jacob again* to God, and that *Israel* may be *gathered* to Him. Remember, the house of Israel had been *cast away* from God, and told that they were not His people; but it had been promised to them, by the infallible Word of God, that they should be re-instated and re-gathered. This we learn from Isaiah Christ should do at His first coming.

But Isaiah tells us something more, for we read, "Yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (verse 6, R.V.).

Here we see that Christ is not only *to raise up the tribes of Jacob*, and *restore the preserved of Israel*, but He is to be given as *a light to the Gentiles*, and God's *salvation* to the ends of the earth. Let us confirm this from the New Testament.

Simeon, of whom it is written that he was "waiting for the consolation of Israel," had it revealed to him by the Holy Ghost, "that he should not see death before he had seen the Lord's Christ." When he found Him—as a little child—in the temple, he took Him up in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." There is no getting away from the fact that as Christ—during this dispensation—is to be, and has been, a light lighting the Gentiles; so must He also be, and have been, during this same long period, the glory of His people Israel. But as it is also unquestionably the FACT, that Christ has *not* been the glory of the Jews—for he would be a bold man who would attempt to argue that He had been—it follows, as the Scriptures are true, that He must be, and have been, the glory of the house of Israel—His people Israel!

Simeon, however, had more to say with reference to the infant Saviour, for he told His mother Mary, "Behold, this child is set for the fall and rising again of many in Israel."

His crucifixion, brought about by the malice of the Jews, resulted in the fall of the Jewish nation and polity, and the destruction of Jerusalem; whilst it also brought about the redemption of the house of Israel, the blotting out of their transgressions under the old

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Covenant, and their admission into the new Covenant, *promised* to be made with them *alone* at its inception, as we have abundantly shown in previous portions of this article.

To emphasise the fact that the time the prophet is referring to, is that of the Lord's first advent, and in confirmation of the view we take of the prophecy, let us compare verse 8, with the testimony of Paul to the Corinthians. "Thus saith the Lord, in an acceptable time have I answered thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages" (R.V.). Now see what Paul says to the Corinthians, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)" (A.V.).

To whom was the original prophecy of Isaiah addressed? It was addressed to, and spoken of Israel. They—the house of Israel—were the people that the Lord, in prophecy, said He had answered; and that in the day of His salvation He, in prophecy, said He had helped. Paul, in his 2nd Epistle to the Corinthians, beseeches his converts in that city of Corinth, not to receive the grace of God in vain; and he at once calls their attention to Isaiah's prophecy of xlix. 8, and tells them—these Corinthians, said to be non-Israelite Gentiles—that NOW, in his day, is the *accepted time;* NOW is *the day of salvation.* What is the inevitable common-sense inference to be deduced from this remarkable statement of Paul? Any other than a theologian would unhesitatingly say, that the people Paul was writing his epistle to at Corinth, could only have been members of that house of Israel of whom Isaiah—by the Holy Spirit—was forecasting the future. The emancipation of this *outcast* house of Israel had clearly commenced in Paul's day, or his application of Isaiah's prophecy to converted heathens, unconnected with Israel, was meaningless. What had Isaiah's prophecies concerning Israel to do with the heathen, except in so far as the Israel that Isaiah was prophesying of, were to be the means and channel of blessing to the heathen!

The "day of salvation" for the house of Israel was the days of Paul and Peter, whereas prophecy and history with emphatic clearness demonstrate that Judah's "day of salvation" is yet future.

"Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of

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the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour" (Matt. xv. 23-28).

In the foregoing we have a plain, unambiguous declaration from the Lord Himself, that His mission—at His first coming—was to the house of Israel. To emphasise this He told the woman of Canaan that "the children—His people Israel—must first be fed," for it is not meet to take their bread, and "cast it to dogs." Nevertheless this is precisely what modern theology teaches. In spite of what our Lord Himself so plainly declared that, His MISSION *was to the house of Israel*, modern theology will have none of it, but gives the children's bread to the Gentiles, preferring them to the SONS, to whom the promises were made, and belong. *Douglas A. Onslow.*

(To be continued.)

Israel in the New Testament.

IT is certainly a very interesting study to find out the opinions of our Lord Jesus Christ and the New Testament writers concerning the lost House of Israel. The probability of the case is very strong in favour of the House of Israel being found in the New Testament.

(1) Christ came to confirm the promises made unto the fathers; therefore the House of Israel, being part of that seed, must also be dealt with in the New Testament. From that point of view the New Testament must of necessity solve the problem of the lost tribes. It is absolutely impossible that it can ignore them entirely. It must tell us whether they have joined the Jews after the return from Babylon, or whether they are existing apart from the Jewish nation. All we have to do is to find out what these promises concerning them in the Old Testament were, and Christ, who came to confirm or establish those promises, could not have ignored the people who were to inherit them.

(2) The Old and New Testament are one revelation. Destroy the authenticity of the Old Testament, and the New is not worth having; discredit the author of the New Testament, and the Old remains an empty shell. The Old Testament cannot be understood and is quite incomplete without the New. Thus if we find certain promises belonging exclusively to Israel in the Old Testament, we must find their fulfilment recorded in the New Testament. If in the

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Old Testament dispensation we find the House of Israel cast out of the covenant, and we are promised that they are to be recovenanted under the new dispensation, which was ushered in by Christ, we must find that the recovenanting of this nation had taken place or had began to be accomplished. It would be entirely against the veracity of God's character if He were to break His promises. The probability of the case is entirely in favour of Israel being found in the New Testament, and it only remains to be seen whether we can find support by facts.

A new covenant is promised to these people in the Old Testament. The old was only partially successful. Under it the people have defiled themselves, and were cast out and cursed to become wanderers amongst the nations of the world. The curse was to be taken off under this new covenant. If God's word is true, and if Jehovah can be trusted, then this nation must be now found in existence enjoying the benefits of this new covenant. We read about this new covenant in Jer. xxxi. 31: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." There is not the slightest doubt in the mind of the writer of the Hebrews as to what dispensation this promise refers. He quotes it verbatim in ch. viii.; and we are told that Jesus Christ is the mediator of this better covenant, established on better promises. Therefore, in the New Testament, under the new covenant the House of Israel must be found.

Again, we read in the Old Testament that the seed of Abraham, which was of God's own choosing, was to be an everlasting nation. No amount of wickedness on their part would bring about their utter destruction. They were to be punished for their idolatry and sins, but this punishment was always remedial. The guarantee of the covenant rested on Jehovah's faithfulness and unchangeable character. "For I the Lord change not; therefore, O ye sons of Jacob are not consumed." The covenant God made with Abraham was an everlasting covenant, and entirely unconditional in its promises. It could not have been everlasting if it had been conditional. Jehovah said to Abraham: "I will establish my covenant between me and thee and thy seed after thee in their generations for an *everlasting covenant*, to be a God unto thee, and to thy seed after thee" (Gen. xvii. 7). This promise in itself would be sufficient. Yet we

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find it reaffirmed in Jer. xxxi. 35, 36. There we read: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name; If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Now nothing could be more emphatic than this Scripture. And, therefore, the House of Israel must be in existence in the New Testament dispensation.

Some people say, yes, the promises of God are yea and amen, but there is no need to search for a lost House of Israel, for the Jews, whose existence no one denies, satisfy the requirements of the text. That may be an easy way of getting out of the difficulty, but it certainly does not solve it to the satisfaction of thinking people. Firstly, the promise was not made to the Jews only, or to the House of Israel only, but to all the seed of Abraham. Thus to say that Jehovah kept His promise to two tribes and not to the ten is to reflect on God's character. Secondly, in the text we read that the seed of Israel shall not cease from being a *nation*. Now, unfortunately, the Jews cannot be called a nation. They are a race scattered over the face of the earth, and the term nation is not applicable to them in their present condition. There is no getting out of it. The House of Israel, and not the House of Judah, is the living nation in this dispensation in the new covenant relationship.

Moreover, a third dispensation is to follow this present Christian dispensation, and it is to be ushered in by the joining together of the House of Israel and the House of Judah. This statement, if correct (and we shall prove it to be correct), at once does away with that peculiar and unscriptural notion of some people that the Jews represent the twelve tribes. How can the Jews be all Israel when we are definitely told that the day is coming when they will be joined with Israel?

Again, if at the end of this dispensation the House of Israel is to be united with the House of Judah, it is certainly logical to argue that the House of Israel must be existing now during this New Testament dispensation. Let us see what Scripture tells us about it. In Ezek. xxxvii. 19, 22, it is written: "Thus, saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Scripture is indeed its own com-

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mentary. All we have to ascertain is whether we are facing here unfulfilled prophecy. As this is the case, and as we are undoubtedly living at the very close of this second dispensation, the House of Israel must now be a nation in the world. And it is not fancy to suppose that the New Testament must contain some allusions to this people.

Finally, there is the promise of the land for an everlasting possession to Abraham and to his seed. "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18). St. Stephen tells us in his address, recorded in Acts vii. 5, that Abraham had no inheritance in the promised land. "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." The only conclusion we can draw from this is that the promise is yet waiting to be fulfilled. Abraham had no possession, yet his seed shall possess one day all the land given to him.

It is true the seed of Abraham did dwell in the land, but this was not an everlasting possession. They occupied the promised land for a time, and both Israel as well as Judah were driven out on account of their sins. Nor was that occupation complete, for it never went to the extent of the promise, viz., "from the river of Egypt unto the great river, the river Euphrates." Therefore, the House of Israel must be in existence now in this Christian or New Testament dispensation, for in the coming third dispensation, joined with Judah, they are to occupy the land to the extent of the promise for an everlasting possession. We are praying and longing for that glorious consummation of that wonderful prophecy of Ezekiel in ch. xxxvii. 25, 27, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children's children for ever: and my servant David shall be their prince for ever. . . . Yea, I will be their God, and they shall be my people."

S. T. Carlton.

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What a Bishop thought of Anglo-Israel.

(Gleanings from Bishop Titcomb's "Post Bag.")

SPAIN and Britain, a direct historical connection between them, the Bishop concludes from various items of evidence (see pp. 44-46 of the "Post Bag," quotations from which are given at pp. 366, 367 of Vol. XI. of THE COVENANT PEOPLE), and continues:

"'Here are two things proved: (1) That the Israelites, or at least some of them, may have escaped about B.C. 720 from the coasts of Israel to Tarshish in Spain, where a Hebrew colony already existed, if not in other parts of Spain also, as at Saguntum. (2) That some of the Spanish Kelts (and if so, why not the Israelites' branch resident among them?) migrated to Cornwall and Ireland.' I then said, 'Why not? They were a maritime people. If they left Joppa for Tarshish, why should they not afterwards have left Tarshish to settle in our own North West Island?' And here I was forcibly struck by a fact which is indisputable (viz.); that one of the oldest seaport towns on the coast of Cornwall has a Hebrew name, being called *Marazion;* and another called *Port Isaac.* I was no less struck with the fact that in Lloyd's Cambria there are three old British kings named *Solomon.* This may be thought by some persons to be an argument against the Israelites having lost the knowledge of their language; but it should be remembered that they must have lost it gradually, and that proper names would naturally survive the longest. I threw up both my hands with astonishment, and exclaimed, 'Upon my word, there is something in it!'"

"You are good enough to say that I have thrown quite a new light upon the subject. To tell you the truth, I am not surprised; for the same flood of light was first thrown upon myself. I was really startled by the discovery that there could be an approach, however small, even to the remotest possibility of a connection between British Kelts in the early centuries before Christ and the people of ancient Israel. I walked about for some time after as if I were in a dream; and, until I recurred to the solid reasonings upon which this possible contingency of events was based, I involuntarily looked at myself in the glass to see whether my head was still quite straight. Finding at last that it was so, I ventured to proceed with my inquiry. What was to be the next step? The subject was so new to me that I confess I was at a loss. I, therefore, went to Jones, and asked him to suggest the next best topic for investigation. He said, 'After the arrival in South Britain of the Kelts from Spain, there came another arrival (viz.), the Cimbri from Denmark. These you will find ultimately in Wales, where they are known as Cymri; and they are of the same race as the Cimmerii, who occupied the country around the north and west of the Mœotic Lake, not above a few hundred miles from the place of the Israelitish exile. The Theory is that some of the Israelites escaped from exile, and joining themselves to the Cimmerii, migrated along with them, and are to be looked upon as the ancestors

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of the Welsh Cymri.' Here, then, was a new problem to be worked out. I resolved to see whether it could be made at all compatible with true historical criticism.

"My first duty was to study the map, and compare the relationship of northern Media and Armenia, whither Israel had been taken into exile, with the Lake Mœotis, where these Cimmerii abode. I found the distance by land to be about 600 or 700 miles. Assuming, therefore (entirely for the sake of argument), that one or two of these restless Tribes of Israel had escaped from their exile and travelled northward in the direction of the Lake Mœotis—an assumption which, if Herodotus be correct, is very probable; since he tells us that Media at that time chiefly consisted of scattered villages (Herod., Lib. I. ch. 96); and calculating the rate of their progress in migration as that which Latham gives in his work, called 'Man and his Migrations' (see p. 154)—viz., ten miles a year; I said to myself:—'This would have taken about seventy years, from about B.C., say 721—701; which would bring it to B.C. 651—631.' I then said, 'Suppose these Israelites to have made an alliance with the Cimmerians. Was there anything in the state of the Cimmerian people at that time which would favour the supposition?' I then discovered that just about that period, viz., B.C. 650—630, they were being very hard pressed by the Scythians who had crossed the Tanais and were attacking them from the east. It seemed, therefore, not an unreasonable idea that these Cimmerii should have accepted such an alliance in their hour of weakness, with a view to strengthen their resources. 'If so,' I said, 'what does history show in the sequel?' I then turned to an essay in the third volume of Rawlinson's Herodotus, on this very Cimmerian people; when I found (p. 152) that the result of this Scythian invasion was to drive them in a westerly direction. Rawlinson afterwards goes on to identify this people with the Kelts, 'one of the main divisions of which race has always borne the name of Cymri as its special designation.' He says, 'Niebuhr's conclusion from an elaborate anaylsis of all the materials which can be brought to bear on the early history of the Keltic people (see his History of Rome, Vol. II., p. 520) is, that the two nations, the Cymri and the Gael, may appropriately be comprised under the common name of Kelts.'

"Here, then, I found a rational and historical ground for believing that it was quite possible for some of the Israelites to have become identified with the Keltic Cimmerians, fleeing with them westward.

"Still consulting Rawlinson, I then discovered that he went on to identify this Cimmerian people with the Cimbri, who subsequently dwelt in Denmark, and on the coast between the Elbe and Rhine, observing 'These Cymri, or Cimbri (as the Romans called them), play, on several occasions, an important part in history.' Kennedy also (whom I have before quoted) says that Strabo, on the authority of Possidonius, connected these Cimbri with the ancient Cimmerians on the Mœotic Lake (p. 30).

"There is also equal evidence to show that waves of the same Keltic race made their way into Britain long before its conquest by the Romans; and that, occupying at one time a great part of the British Isles, they were driven back ultimately to the fastnesses of

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Wales, where they are still known by their old title of Cymri. Rawlinson acknowledges this. He says (p. 153): 'The identity of the Cymri of Wales with the Cimbri of the Romans seems worthy of being accepted as an historic fact, upon the grounds stated by Niebuhr and Arnold.' Wales still continues to be known as *Cam*bria; and one of our northern counties is *Cum*berland. In like manner the Cimmerii left their name to the peninsula where they dwelt, which has continued to be known as the *Crime*a to the present day.

"We have thus found, I will not say *positive*, but certainly *possible*, grounds for believing in the advent of a second Keltic branch into Great Britain (viz., the Cymri), equally allowing an introduction of the stock of Israel; just as we previously saw it to be possible in the case of the Gaels. Whether it was of the Israelitish stock thus intermingling with the Cimmerii, whose descendants penetrated into England, and are now preserved in Wales, it would be beyond the power of any man to prove. But, remember, we are not looking for *proofs;* we are only in search of facts which would render such a thing conceivable and possible. All I can say is, that if God, in His wonderful Providence, had determined to bring such an event about, I believe the historical circumstances herein related would render it quite compatible with such a design."

"If in this way they were identified with those people, and yet in the main were distinct, they may have arrived in Britain by themselves, as separately emigrating clans of one original stock, notwithstanding they went by the name of Kelts and Cimbri. Once, indeed, grant that it was historically within the range of possibility for any of the Ten Tribes to find their way to Britain as an offshoot from the Kelts of Europe, and, though climate and intermarriages may have altered their Physiognomy, and a change of religion may have led them to drop their ancestral language, they may still have preserved their general distinctness."

"I now determined to begin at the other end of history, and see what could be made of the matter. In doing which, I began by considering who were the next people that came to the shores of England from the continent of Europe. For this purpose, I turned to Thierry's Works, which I happened to have in my own library; where I found that the *Jutes*, from Jutland, arrived here about A.D. 449; and afterwards the *Angles*, A.D 547, from whom our national title is derived. This brought me, of course, to the great Anglo-Saxon race. I then thought I would turn to Sharon Turner's celebrated work on the History of the Anglo-Saxons; which, being written on purely historical principles, and without the least idea of the particular Theory which we are now considering; seemed to me to afford a thoroughly independent, and satisfactory testimony. 'Now,' said I to myself, 'I shall soon discover whether Jones' ideas will hold water; for, if these Anglo-Saxons are not traced back in their origin to the same quarters as those from which the Israelites were dispersed, the whole thing will necessarily fall to the ground.' Judge my intense surprise, therefore, when I discovered that, without the slightest reference to this Theory, Sharon Turner unmistakeably declared that

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the first birthplace of the Saxon Tribes must be traced to *the very neighbourhood where the Israelites were taken captive.* He says, 'They were a German or Teutonic, or Gothic race. Of the various (so-called Scythic) nations which have been recorded, the *Sakai* or *Sacæ* are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. They seized Bactriana, and the most fertile part of Armenia, which, from them, derived the name of *Sakasina.* That some of the divisions of this people were really called *Sakasuna* is obvious from Pliny; for he says that the Sakai who settled in Armenia were named *Sacassani*, which is but *Sacasuna;* and the name which they gave to that part of Armenia which they occupied is nearly the same sound as *Saxonia.* It is also important to remark, that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxons.' All this was really very striking; for it appeared to connect the two ends of the chain together; showing me, more than ever, how it was not at all beyond either the reach of reason, or the facts of history, to believe that some, if not most of the Ten Tribes, may have been capable of incorporating themselves with these elementary Gothic or Teutonic people, and of ultimately losing both their religion and nationality, so as to have been possibly represented by them on their first arrival in Britain."

"The chief difficulty I felt, in spite of all which I had as yet discovered, was the apparent improbability that these converging lines of Kelts and Teutons into one focus in Britain, should so neatly and trimly have represented that particular portion of them which had originally descended from Israel; unless, indeed, the *whole* of the Teutonic people, including Germans and Scandinavians, were the offspring of the Israelitish stock. But of that, though remotely possible, I saw no distinct probability; nor did Jones urge it. I therefore said, 'Even admitting an Israelitish *incorporation* into these stocks, it seems almost miraculous to conceive that the only part of those stocks which penetrated our shores, should have happened to belong to these incorporated Israelites, *and to no other.* No, no! This is too cut and dried to be true! It is a mere fine-spun Theory; based upon abstract possibilities, but attended with too many contingent and remote improbabilities ever to be believed.' In this state of mind I went to Jones once more, and told him of my reflections. He looked very solemn, and remarked, 'Having got so far, Arthur, you must now view the subject from another standpoint. Recollect you are considering the history of a people who were the subjects of Divine prophecy. The case, therefore, is not to be judged by ordinary analogies. In any instance of common ethnic migrations, I should agree with you. But, if you are a believer in revelation, and if Scripture can be shown to indicate a fact such as this, you may feel sure that He who guides the course of Providence would be fully able to work out His own designs, and bring these masses of Israelites (now Kelts and Saxons by virtue of their Ethnological incorporation) into such forward lines of movement, as would place them just where He meant them to be collected together.' What was I to say to this? I could not repudiate the sentiment as a Christian believer."

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"A nation bringing forth the fruits thereof."

IT should be quite apparent to Brother Carlton that the difficulties he mentions in the article written by him in THE COVENANT PEOPLE for July are not mine. I wrote, "It—the Kingdom—was with Judah, when Christ said it was to be taken from them."

There was no need, therefore, to tell me in his article that I had misapprehended the text, for "as a matter of fact when these words were spoken by our Saviour, the Kingdom of God was yet with the Jews." Why? I wrote that "it was with Judah when Christ said it was to be taken from them."

I also wrote, "It could not have remained with them after the fall of Jerusalem," while Mr. Carlton asserts "that" it was not "taken from them till about forty years after," *i.e.*, forty years after Christ uttered the words in Matt. xxi. 43. I am not prepared to agree with Mr. Carlton in that, though I stated it could not have continued with Judah after Jerusalem's destruction; yet I am not prepared to assert that the Kingdom of God remained with them up to the seige of their capital, but think rather that the rending of the veil in the temple was the sign of its being taken from the one who had up to that moment been in possession of the Kingdom of God, for at the rending of the veil the redemption of Israel was completed.

That, however, is not the point. Where was the *nation* that the Kingdom of God was to be given unto, either then or at the fall of Jerusalem? That nation must have been existent. Not necessarily *then* bringing forth the fruits, but certainly when God established His Kingdom in their midst, then they would bring forth the fruits, for our Redeemer said they would. Mr. Carlton repeats a part of my question (p. 30), "Where then was the nation? Angles, Saxons, Jutes, Danes, Normans were not in Britain in the first century," and then answers, "Well, we are not told that they ought to have been all here in the first century . . . not till after they had all been gathered together . . . could they have begun to represent the Kingdom of God."

That surely is not British-Israel truth, for it means that the Kingdom of God was not on earth for a thousand years after it had been taken from the Jews. The Normans were the last of Israel's tribes, we argue, who came to Britain, so according to Mr. Carlton's dictum it was only "after they had all been gathered together . . . could they have begun to represent the Kingdom of God." Nothing in the words used by our Redeemer can warrant me in asserting, or even thinking, of an interregnum of either long or short duration. "The Kingdom of God shall be taken from you, and given to a nation," these are His words, so I think I am justified in teaching that imme-

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diately on its removal from Judah it was given to *a nation*, not a scattered assemblage of units, but a *nation*, with, I doubt not, a descendant of David as their King. Israel was never to cease as *a nation*. So God said by Jeremiah. In human eyesight Israel ceased as a nation in 588 B.C. But God said it was never to cease as a nation, so I assert in defiance of Pope, Patriarch, or Prelate that it did exist, and although the Kingdom of God continued with Judah for at least 600 years later than Zedekiah's dethronement, Israel as a nation existed during that time, and down to the present.

Will Mr. Carlton again try to answer the question? Let him give it a little more thought, for it is a most important one. Perhaps English listeners may not voice their queries and doubts so freely as do the Scottish, so it is better to be prepared for the Scot as well as for all others. *J. D. Reid.*

God's Church and Kingdom.

(From a letter to the "Cambridge Daily News.")

PEOPLE have an entirely wrong idea about Israel. They do not see that Israel was established, endowed, covenanted, and chartered by God to be His holy nation and Church on earth, to which Church only were committed the Laws and Oracles of God, which were to be for the guidance of the whole world. And theirs were to be an everlasting nation and an everlasting priesthood. Until the time of their having a king the priesthood were practically the executive of the nation, but when they were established in the land and had a king they had a national executive, and a spiritual executive to govern the national as well as the spiritual or churchly life within them. They were still the kingdom of priests and holy nation, as God chartered them to be, and thev were given the power to get wealth, that God "might establish His covenant which He sware unto thy fathers, as it is this day." Part of that covenant was that they should be a blessing to all nations of the earth. When the nation fell away into idolatry that power to get wealth was taken away from the Kingdom or Church whilst in their divorced state, but the tribe of Judah or House of Judah was not divorced.

When Christ came and died for Israel, the Kingdom and Church of God became re-betrothed, redeemed, and re-covenanted back to God again, and therefore were restored back to their old proud position of being "living stones, a spiritual house for a holy priesthood, a chosen generation, a royal priesthood, an elect race, a people for God's own possession, that they should show forth the excellencies of Christ, as is shown by St. Peter." Judah, or rather the remnant

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of the House of Judah that were in the land at the time, rejected their Redeemer, and are to-day the witnesses of their own sin in His death, and are fulfilling the prophecy that the show of their countenances should witness against them. The Kingdom of Israel or God's Church were not in the land at the time, and therefore did not reject Christ, and being restored to God's favour, they must be a nation to-day, having a national life and a spiritual life within them, and having the power to get wealth restored to them, so that they may have the means to carry the Gospel of individual salvation to the whole world under their covenant of their fathers of being a blessing to the whole earth.

It is now being proved, beyond the power of intelligent contradiction, that the British or English-speech race, and in which are included the Americans, are indeed the long lost to the eye of the world—God's ten-tribe Kingdom or Church on earth, and in which our Protestant clergy are the spiritual executive. Therefore the power to get wealth having been restored to the nation for God's particular purpose in fulfilling all His covenants, it is our duty as a nation to keep a tight hold of that wealth, and see that no Gentile nation shall steal it from us, either by unfair trading or other means, and that is why these questions are touched upon in the Federation leaflet which is now being circulated in Cambridge.

In a letter to the papers we have necessarily to be very brief, and cannot well enlarge or properly illustrate an argument; but the above will be sufficient to make readers think and want to know more of a subject which affects their welfare so largely.

Louis E. De Ridder.

Israel Redivivus.

(A REVIEW, IN SECTIONS.)

I. The Origin of the Scythians.

HAVING entered our small protest last month in defence of certain geographical identifications adopted in the Handbook of *British-Israel Truth*, a protest to be renewed by word of mouth at the commencement of our next session of evening meetings in October, we proceed to let our friend Mr. Danvers give in his own words the result of his absorbing studies on various important historical points connected with the whereabouts and movements of the "Lost Ten Tribes." And first—

"With regard to the origin of the Scythians, a great variety of opinion has been expressed. Niebühr, Vol. I., p. 147-8, in his

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'Lectures on Ancient History,' remarks, 'It is perfectly incomprehensible to me, and shows great recklessness, that some modern writers have imagined that the Scythians, of whom Herodotus speaks, were in reality no distinct nation, but that by this name he meant to describe only the nomadic inhabitants of the Steppes of the Ukraine. It is indeed true that later writers, and even Pliny and Mela, were greatly puzzled by the name Scythians, and designated by it all the inhabitants of the Ukraine, and afterwards it was extended even further. It is only necessary attentively to read the incomparable descriptions of Herodotus, and Hippocrates, in order to see *that they were quite a distinct people.*'

"A large number of the best scholars of Germany have maintained that the Scythians of Herodotus were a Tartar or Mongolian race. Humbolt, however, rejects the ethnic affinity of the Scyths and Mongols. With this latter opinion Mr. Gröte agrees; and in examining into this question, Rawlinson comes to the conclusion that neither the supposed resemblance of the characteristics of the Scythians with the Mongols of the present day, nor of their manners and customs, are sufficient to establish a real ethnic connection, whereas the fragments of the Scythic language, which remain to us, are amply sufficient to justify the belief that the Scythians of Herodotus were an Indo-European people. The analogies which have been observed do not, however, connect the Scythic language with any Indo-Germanic dialect. The Scyths, as their language exhibits them, were neither Medes nor Slavs, nor Goths, nor Celts, nor Pelasgians, but their tongue possessed affinities to the speech of all these nations ('Herod.,' Vol. III., p. 194-5). The natural conclusion to be drawn from this statement is, that the so-called Scythian language was not in any sense the original language spoken by these people, but that by their wandering habits, and by mixing with various nations, they had acquired a conglomerate form of speech, possessing words used by the several various nations, with whom they had, in their migrations, come in contact at different periods. It is, further, not at all improbable that people from various nations—either by free will or otherwise—had joined themselves in the fortunes of these wanderers."

Without apparently appreciating the exact identity of the Scythian *name* with an appropriate Hebrew term for "wanderers," the author comes very near it. For those indeed who have got the length of noting that the "Scythians" appear upon the scene just after the "Lost Tribes" vanish, his words which follow should be quite convincing:—

"It is difficult to realise how the fact of the Israelites being in the very region, whence the Scythians emanated, could have been so entirely ignored, as to leave them wholly out of account, in the endeavour to solve the identity of these migratory tribes. To suppose that a people, who had formerly possessed a very high state of civilisation, and had, besides, had much experience of international warfare, should be content to remain for any great length of time in a state of servitude—especially when their numbers had greatly increased, and they had been located together in vast numbers, so that combined action was not only possible, but probable—is to take an

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altogether erroneous view of human nature. People, who have once been free and autonomous, will ever strive to regain their independence, and there is nothing at all unreasonable in supposing that they would take the earliest opportunity of internal disturbances in the country of their captivity, or of hostile invasions from without, to assert their independence, and obtain their freedom. With these, too, would be mixed other tribes, who had been brought into subjection, and who, naturally desiring their freedom also, would make common cause with the Israelites, and join them in effecting their freedom from a detested Assyrian servitude.

"The only natural conclusion to be drawn from the evidence of the above quoted authorities is, that the Scythians were composed of many tribes and nationalities, and that amongst these must have been included the descendants of the captive Israelites, and that, therefore, as stated in the 'Chronicles of Eri'—to which further reference will be made later on—'the Hebrews were Scythians as well as the Iberians' (Vol. II., p. 238). Omitting to take any account of the Israelites, who were last heard of as being in the very locality whence the Scythians appear to have sprung, seems to have been an extraordinary oversight on the part of historians. And it may not unreasonably be asked, If the Israelites were not amongst the Scythians, what had become of them? Dr. George Moore, however, in his work 'The Lost Tribes' (p. 70), states distinctly that 'traces of the ten tribes are found amongst the Scythians to the east of the Caspian Sea.'"

This particular migration from Asia into Europe fits in with the requirements of the case. As Mr. Danvers well remarks:

"How accurately does the wandering condition of the Scythians agree with that of the punishment declared against Israel by the prophet Hosea (vii. 8, viii. 8, ix. 17). Israel was not destined to remain where she was interned in Assyria, but to be an outcast and wanderer among the nations, and that apparently by her own choice, for the prophet declares: 'Ephraim, he *hath mixed himself* among the people. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations.' Again, Zechariah (x. 8, 9) says, 'They shall increase as they have increased. And I will sow them among the people'; so that, notwithstanding their wanderings, it may be assumed that they continued to increase in numbers to an unusual extent.

"Words could not more particularly describe the fate of Israel. Mixed with Scythians of different denominations, wandering over the face of the earth (Hos. ix. 17), ever engaged in wars (Isa. lxv. 12), and their identity lost (Isa. lxii. 2)."

Our author proceeds to touch upon the identity of Zamolxis, the venerated of the Getae, with Moses, the law-giver of Israel; and of Targitaus, the "first king" of the Scythians, one thousand years before the invasion of Darius (B.C. 508) with "Thagedoos"—the "testimony" or "covenant" in Hebrew—the one "a child of Jove, and a daughter of the river Borysthenes," the other given by Jehovah,

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through one who as a little child had been drawn out of a river! He goes on to show significant resemblances between Scythian and Hebrew customs, and so brings to a close a most interesting and readable chapter on "The Origin of the Scythians." *Oxonian.*

The British-Israel Association.

NEWS OF THE MONTH.

IT is with very mingled feelings that we have received the intimation that the old-established printing business of Messrs. Folkard and Son has been transferred to Messrs. Hazell, Watson and Viney, Ld. For a quarter of a century our friend Mr. Richard Folkard has been instrumental in giving to the world literature bearing on the great latter-day discovery of Lost Israel. To him personally it has been a high privilege to be associated with the early stages of a work which is destined to be of world-wide interest; and *in that day* his name will be honoured among the pioneers of the movement. It has never at any time been a mere matter of business with him, but of sincere conviction as well. He has been at once most diligent in his charge of all press matter bearing on the subject passing through his hands, and himself has been ever one of our best-informed writers. The Editor of THE COVENANT PEOPLE has always found in Mr. Folkard a ready and helpful colleague, and the best wishes of the Council and supporters of the British-Israel Association will be his and Mrs. Folkard's all their days. Now that our friend is freed from the trammels of office, we shall look for a number of interesting papers from his pen.

* * *

THE EDITOR is also making a change (of sphere), particulars of which will be made known next month.

* * *

In view of the desirability of providing additional funds for carrying out, on an increased scale, the work of the British-Israel Association, General Beresford—a valued contributor to the Association for many years past—has suggested that all members should follow his plan of annually increasing their subscriptions. The Council of the Association highly approve of this suggestion; and, with a view of making it widely known, have adopted the plan of issuing this announcement in THE COVENANT PEOPLE and in *The Banner of Israel.* All responses to this appeal should be addressed to the Rev. S. J. Carlton, 6, Fletching Road, Lower Clapton, N.E.

* * *

WE have received a specimen of an illustrated postcard designed by Mr. H. G. Locke for the use of British-Israelites. The Lion

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and the Unicorn loom large in the upper corners, with shields and scrolls beneath carrying significant texts of Scripture. In the centre, at the top, are the national flags of Britain and America, with the Crown and Solomon's seal between them. It would be a good thing if all artistically-inclined British-Israelites could compete with designs for cards and posters.

Notes and Queries.

THE ANNUAL MEETINGS.

DEAR SIR,—As those responsible for the report printed in the June number of THE COVENANT PEOPLE inserted a brief extract from my remarks as chairman, I much regret that they did not add the few lines showing that my object in reading the correspondence between Mrs. Dickson and myself was to satisfy my hearers how much lay in their power by individual efforts to extend British-Israel Truth.

G. R. Roberts,
Major-General.

Blackheath, June, 1905.

DEAR SIR,—Unable as I am to attend the meetings of the British-Israel Association on account of old age and its concomitant infirmities (being in my eightieth year of age), I have, nevertheless, been much refreshed in reading the account of the speeches in the *C.P.* of the annual meeting, and especially of that by Mr. Danvers, who mentions the people called "Ionians." Now during the early months of the present year I have been led into the study of the Book of Ezekiel, and have made notes of my study as far as the end of chapter 33, and had the same typed, extending to 75 pp. folio foolscap. In the course of these studies, in tracing the Ionians, I was arrested by the identity of this name to the numerous Welsh family of the Joneses, although I had never heard it so stated before; and I should be glad to know where the statement attributed to Dr. Latham is to be found. I have his "Ethnology of Europe," but do not find it there.

Can you inform me of the exact position of Tel-abib, now known as Thelabba, Calmet says, and lying between 37 deg. and 38 deg. N. and 53 deg. and 54 deg. E.? I have enquired for a map showing it, to the S.P.C.K., but they do not seem to have one. My contention is that Josephus is in error when he says that Ezekiel was among the Jewish captives taken by Nebuchadnezzar and placed by him in Gozan B.C. 599. I contend that he was descended from a priestly family forming part of the "sons of the prophets" and the 7,000 kept by Jehovah in Israel as the salt thereof for its preservation of His worship and faith. If you can help me in the elucidation of this, you will greatly oblige.

J. S. Barton.

29, Blenheim Gardens, Willesden Green, N.W.

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The British-Israel Association.

1905.

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W. WELLER, 28, Allison Road, Hilltop, Hornsey.

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

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London:
R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

No. 135, VOL. XII. PRICE SIXPENCE. [*All Rights Reserved.*

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"YE ARE MY WITNESSES"—אתם עדי—Isa. xliii. 10.

THE COVENANT PEOPLE

SEPTEMBER, 1905.

Judah's Parliament.

EARLY in the month of August the seventh Zionist Congress, which was held at Basle, completed its stormy sittings, without having appointed a new leader in the place of the lamented Dr. Theodor Herzl, to whose immense personal influence and unquestionable ability Zionism had undoubtedly owed its inception and its recognition as a great popular movement among our brethren of Judah. According to Mr. Zangwill, the well-known writer and a moving spirit in Zionism, Dr. Herzl had prophetically declared to him, at the conclusion of the last Congress, that "the seventh Congress will be the last!" and the stormy and exciting nature of the recent gathering, the rejection of the East African Colonial scheme, and the consequent disruptions and divisions among

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the members, render the fulfilment of Herzl's prophetic words only too probable. When the Government of British-Israel, touched with the sufferings and needs of its brethren of Judah, made with fraternal generosity its offer of the Gnas Ngisher plateau in the territory of Uganda, to the Zionist body, they assuredly could never have anticipated that the offer of this vast tract of country was destined to sow discord and perplexity in the ranks of Zionists, yet such has been the result, as unquestionably demonstrated by the proceedings of the Seventh Congress. Dr. Nordau, the President, frankly recognised in his address that the death of Dr. Herzl had occasioned an acute crisis in Zionism. "Within our own body," he declared, "splits have manifested themselves which seriously threaten its unity. Even while we are united we are terribly weak, and if we are also going to be torn asunder and to waste our strength in fruitless squabbles we shall condemn ourselves to complete impotence. Hostile parties within the Zionist movement betoken its imminent suicide—no more and no less." As was anticipated, the East African Colonial scheme—which aimed at removing a portion of the children of Judah from the oppressive yoke of Russia into British-Israel's territory, where they could dwell in the freedom conferred by the British flag—was the crux of the 1905 Congress, and in connection with this scheme most of the disorderly scenes and stormy discussions took place—resulting in the rejection of the British Government's offer, and the triumph of that section of the Zionists which demands that the aims of Zionism should be the acquisition of territory, the acquirement of concessions, and the promotion of agriculture in the land of Palestine. If the Zionism of Herzl and Nordau has done nothing else, it has certainly been the means of bringing about concerted action among the dispersed sons of Judah, and, as Mr. Zangwill told his audience at Basle, it induced the British Government, through Mr. Chamberlain, to "recognise us as the representatives and trustees of the Jewish people." Hence the offer of territory in East Africa by the Government of British-Israel to the Zionists, as a land providing a refuge for those fleeing from religious persecution in foreign countries—a self-governing colony, whose officials and directors would still be under British-Israel's protection, control, and sovereignty; whilst the country itself, situate as it is between the Euphrates and the "river of Egypt," unqestionably forms a portion of the "land of promise." It must not, however, be overlooked that the original aspirations and purpose of the Zionists was the acquisition of Palestine—to them the one and only promised land. It was this religious sentiment and belief which doubtless led the Seventh Zionist Congress to carry the resolution proposed by Dr. Marmorek, which declares—

"The Zionist organisation stands firmly by the fundamental

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principle of the Basle programme, namely: 'The establishment of a legally-secured, publicly-recognised home for the Jewish people in Palestine,' and it rejects either as an end or as a means all colonising activity outside Palestine and its adjacent lands.

"The Congress resolves to thank the British Government for its offer of a territory in British East Africa, for the purpose of establishing there a Jewish settlement with autonomous rights. A Commission having been sent out to examine the territory, and having reported thereon, the Congress resolves that the Zionist organisation shall not engage itself further with the proposal. The Congress records with satisfaction the recognition accorded by the British Government to the Zionist organisation in its desire to bring about a soluton of the Jewish problem, and expresses the sincere hope that it may be accorded the further good offices of the British Government where available in any matter it may undertake in accordance with the Basle programme."

The definite refusal of British-Israel's offer is undoubtedly the most important of the results of the last Zionist Congress, and with it a return to the original purpose of obtaining a publicly-recognised status in the Holy Land; and for this purpose we read that presumably negotiations are once more to be opened with the Sultan of Turkey, with a view to furthering the long-desired objects of the cause.

Remembering the disappointments attending previous efforts to start and establish colonies for our unfortunate brothers of Judah, we can only come to the inevitable conclusion that the time has not yet arrived when, with the aid of British-Israel, the united houses of Israel and Judah shall be permitted once again to return to the Promised Land. Much will have to be accomplished before this final restoration of the Kingdom of Israel; but at least in the days of their trouble and distress the House of Judah has turned to the House of Israel for sympathy and relief, and so has partly been fulfilled Jeremiah's prophecy that "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."

R. Folkard.

The Ancient British Church.

FROM Rome we received very little else but corruption, superstition, and idolatry. Where, then, did we get our Christianity from? As Judæa fulfilled her iniquity, and her temple and services departed, God called Britain into the forefront, and prepared her for the reception of the Gospel.

This preparation had been for some time previous, if we can accept the testimony of Quintius Cicero, a contemporary, who came

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over with Cæsar into Britain and was an eye-witness of the Druidical Worship. Procopius also gives us the summary of their creed :—

" Hesus, Taranis, Belenus, Unus, tantummodo Deus. Unum Deum Dominum universi Druides solum agnoscunt."—De Gothics, lib. iii.

This quotation I am indebted to from Morgan's " St. Paul in Britain." I have not been able to verify it, and think he may have mistaken the book he extracted it from.

" Hesus, Taran, Bel, One only God, all Druids acknowledge One Lord God alone."

It is to this people that the Gospel came through the instrumentality of some agency direct from the East. There are two stories which we will look into ; Clemens Romanus, a contemporary of St. Paul, says, that he, " St. Paul, went to the utmost boundary of the West." Remembering that Britain was at that time well known to Rome and also to the Grecian world, is it likely that this expression did not include Britain? But whether St. Paul himself came here or not, we shall probably never know, " The Kingdom of God cometh not with observation." Britain presented a good asylum from persecution even at that early time. But that very early the Gospel came by the hands of Hebrews is borne out by the finding of two medals bearing the effigies of our Lord, without a halo; one of these was unearthed at Cork, in 1812, under the foundation of one of the very first Christian monasteries ever built in Ireland; the other under the ruin of a Druidical circle at Bryn-gwin, in Anglesey, about the same time.

Antiquarians inform us that the Hebrew letter " Aleph " on the obverse side to the right of the effigy of one of these, gives the date as the first year after the resurrection, the other Hebrew letters signifying Jesus, on the left; the word Messias is on the collar, and the reverse side has an inscription in Hebrew, rendered thus, " Messiah the Prince, came in peace and man, life, for man became." The other medal the inscription is different, but also in Hebrew, and reads, " Nought in thee was found worthy of Divine wrath," and there is no lettering on either side on the obverse.

The story of Pudens, Linus and Claudia also receives confirmation by the finding of what is known as the Chichester inscription, in 1723. This inscription has the name of " (Pud)ens, the son of Pudentinus," as having been in Britain in A.D. 56. Having cleared the matter, we can now receive the story as told by Archbishop Usher and others, that Pudens was a young Roman officer stationed in Britain, and married Gladys, the daughter of Caractacus, whose name afterwards became Claudia. Linus was her brother, and this is witnessed to by Clemens Romanus. Linus became the first Bishop of Rome. When Caractacus was taken prisoner to Rome in A.D. 51, the

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Royal family went also as hostages, so we have these young princes and the princess in Rome. The story says they were Christians, and this is confirmed by St. Paul in II. Timothy iv. 21, "Eubulus greeteth thee, and Pudens, and Linus, and Claudia." There is another woman mentioned, supposed to have been the daughter of the King Cogidubnus, King of the Regni, and sister of Caractacus; she was married to Aulus Plautius, then Governor of Britain, and stationed at Chichester. Her name is known as Pomponia Græcina, and on her return to Rome with her husband, she was accused of having imbibed a "foreign superstition," and tried by her husband, was acquitted; but we are told she led the rest of her life as one "out of the world." The date of her conversion is marked seemingly by Dion Cassius, who gives it as about A.D. 43. This appears to have been in Britain. Gildas, the earliest British historian, states that Christ, the true Sun, imparted His beams to the island of Britain between the years 42 and 61.

There are many other evidences which, taken together with these, such as Cardinal Baronius who says Christianity came into Britain in A.D. 35, the British Triads, the Genealogy of the Saints, the Iolo Manuscripts, the Greek Menology, which none perhaps could be relied on singly, but taken together with other collateral evidences, and now supported by the testimony of coins and inscription, are not carelessly to be set on one side. If the prophetic word is to be taken literally, we have abundant proof that the results fitted in with the prophecy.

We have not mentioned the story of Joseph of Arimathea and the Church at Glastonbury, but that a very Early Church was founded at Glastonbury is admitted by all, and the witness, such as it is, of the following Romanists should not go for nothing.

Dr. Lingard, a Romanist, in his "History and Antiquities of the Anglo-Saxon Church," says (page 2):—"It was about the year 43, that the Roman power obtained a permanent footing in Britain, from which period there must have been a constant communication between the provincial government and the imperial court, and an annual influx of strangers into the land, increasing in proportion as the Romans extended their conquest. From some of these, already proselytes to the new faith, it is probable that the Christian doctrines were silently disseminated among the natives." He also says, "We are, indeed, told that history has preserved the names of two British females, Claudia and Pomponia Græcina, both of them Christians, and both living in the first century of our era. The Scripture informs us that Claudia, the wife of Pudens, at Rome, was a Christian (II. Tim. iv. 21). Martial,* that Claudia, the wife of the senator Pudens, was a Briton; and it must be confessed that the coincidence is striking, and

* The Roman poet contemporaneous with this time.

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the inference probable." He leans to the improbability of the story of King Lucius sending to Rome, but that Christianity was firmly established he goes on to show by the evidence of the martyrdom of Alban A.D. 305, the subsequent conversion of Constantine in Britain; British Bishops representing their brethren in the Councils of Arles in 314, of Sardica in 347, and of Rimini in 359.

Sabellius Enno, lib. vii. c. 5, says:—"Christianity was privately professed elsewhere, but the first nation that proclaimed it as their religion, and called itself Christian after the name of Christ, was Britain."

Polydore Vergil, in the reign of Henry VII. and after him Cardinal Pole (A.D. 1555), both rigid Roman Catholics, affirmed in Parliament, the latter in his address to Philip and Mary, that "Britain was the first of all countries to receive the Christian faith."

Genebrard remarks:—"The glory of Britain consisted not only in this, that she was the first country which in a national capacity publicly professed herself Christian, but she made this confession when the Roman empire itself was Pagan, and a cruel persecutor of Christianity."

Now let us hear the testimony of Four Church Councils.

This priority of antiquity was questioned on political grounds by the ambassadors of France and Spain, at the Council of Pisa, A.D. 1417. The Council, however, affirmed it. The Ambassadors appealed to the Council of Constance, A.D. 1419, which confirmed the decision of Pisa. This was again confirmed by the Council of Sena, and then acquiesced in. This decision laid down that the Churches of France and Spain were bound to give way in the points of antiquity and precedency to the Church of Britain, which was founded by Joseph of Arimathea "immediately after the passion of Christ."*

At the Council of Basle, in 1431, when the Western Church was holding councils with a view to reforming from within the enormous abuses of the Roman Court, the precedence of Churches was determined by the date of their foundation.

The English Church claimed and received precedence, as founded in Apostolic times by Joseph of Arimathea.

It was in Britain that kings arose and princes also worshipped. As instance, Bran, the father of Caractacus, Linus and Claudia, Keby, the son of Solomon, King of Cornwall, Lucius, Constantine the Great, etc. And when we come to the English Church, we find a noble army of kings and queens, princes and princesses nearly all vieing with each other in the promotion of the Gospel of Christ amongst our people.

* "Statim past passionem Christi." An account of the pleadings at the Council of Constance will be found in a thin quarto, "Disceptatio super Dignitatem Angliæ et Galliæ in Concilio Constantiano" (Theod. Martin, Lovar, 1517).

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Truly, God has been very good to Britain. Let us beware that Rome rob us not of our heritage.

The story of our nation and our Church has ever been one of grace bestowed by God, and attempt on the part of Rome to take away the blessing. But He that is for us is stronger than he that is against. Let us only trust Him and act up to our responsibility, we shall again prevail over our adversary (Micah vii. 8-10).—(*From the "Bath Chronicle."*) *L. G. A. Roberts, Commander R.N.*

What is the Truth to which Christ Came to Bear Witness?

An Address delivered at the Annual Meetings of the British Israel Association, 1905.)

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth."—*John* xviii. 37.

I PROPOSE to sketch one branch of the great issue raised in this speech by Jesus of Nazareth at the bar of Pilate. What was Pilate's answer? A hopeless, despairing sort of wail, "What is truth?" And the same question is being reiterated in this, the beginning of the twentieth century, with this difference, that while Pilate asked, and attempted to make no reply to the question, many and varied are the answers which are now being put forward. Jesus Christ here plainly states that His incarnation, and His mission on earth, bear witness unto the truth. What was the mission of Christ in the world? The redemption of Israel (Luke i. 68 and xxiv. 21): the salvation of mankind (John iv. 42): the placing of the Kingdom of God on a fresh foundation (Matt. xxi. 43): the making of a new covenant with Israel (Jer. xxxi. 33, Zech. xi. 10 and 14, Matt. xxvii. 51, Heb. viii. 10): and the building of a Church (Matt. xvi. 18).

The branch of the truth to be now specially considered will be found clearly indicated in Rom. xv. 8: "Christ was a minister of the circumcision for the truth of God to fulfil the promises made unto the fathers." This evidently refers to the promises made by God on oath to Abraham and to David, and with the ordinances of the sun, moon, stars, and of the day and the night cited as witnesses thereto (Jer. xxxi. 35-37 and xxxiii. 20-21, ii. Sam. vii. 12-13, i. Kings ix. 5, Ps. lxxxix. 20-37). Verbal, literal promises sworn on oath and attested by witnesses, surely there can be no room for disagreement in respect of their fulfilment? On the contrary, there is the widest disagreement.

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There are those who assert that these promises have not been fulfilled, and are not in course of fulfilment in the terms in which made, and therefore those passages in Scripture referring to them are not true, and if they be not true, what guarantee is there that the rest of Scripture is true either? and doubt is at once cast on the truth of the Bible as the Word of God, and His very existence even is called in question. Others advance that the literal Israel by their sins forfeited their position, and a Gentile parenthesis has been introduced into Jehovah's plan of the ages, with grave disregard that this involves a change in the plans of Jehovah, who says, "I am the Lord, I change not" (Mal. iii. 6). This class contains three sub-divisions who differ as to the *modus operandi* of the exclusion of Israel. (1) Those who hold that the ten million cast aside, scattered and persecuted Jews, represent the whole Twelve Tribes of Israel, quite overlooking that this in no way harmonises with the promise to Abraham of a multitudinous seed, as the stars of heaven, as the sand of the seashore, as the swarms of the fishes in the sea: to say nothing of Ezek. xxxvii. 11-24, and many other passages of Scripture, the evidence of Josephus, and of the synagogues of the Jews themselves which are all dead against such a view. (2) Those who admit the houses of Judah and Israel are still distinct, but urge that while Judah are known, Israel are so scattered and hidden among the nations of the world, be they heathen, be they Christian, that they are unrecognisable, completely ignoring that the unbroken continuance of the ordinances of sun, moon, and stars, and of day and night, cut away the ground from under their feet. (3) Those who concede there is a remnant of Israel according to the election of grace somewhere in the Church, but insist they are no better off than the Gentiles in respect of worldly, racial, or spiritual position. Lastly, there are those who hold that the promises to the fathers have been, and are in course of literal fulfilment, and that the Church is made up of the literal, national, and racial Israel combined with grafts of Gentiles to which there is no limit.

Anyhow, all these different interpretations cannot be right, and St. Paul clearly intimates that the truth of God in one aspect is the issue at stake.

In order to get a clear idea of the Kingdom of God under the New Covenant which Christ came to make, and to be able to delineate the Divine plan of the Church which that Master Builder was to construct, it is necessary to glance at the Kingdom of God under the old Covenant, and the synagogue or assembly which constituted the great congregation of worshippers of, and witnesses for God. About these there can, up to a certain point, be no doubt. Abraham and Sara were the original chosen pair of progenitors, the

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involution. The evolution, their seed through Isaac the son of promise, developing into the nation of Israel. In due time, over this people David was promised a perpetual, never-failing dynasty. Solomon sat on the throne of the Lord in the room of his father David, and so did, and so do, and so will all his lineal descendants to the close of this dispensation. In the days of Rehoboam the Twelve Tribes of Israel were broken up into two houses, Israel and Judah. Israel for their sins were divorced, and cast aside, and in that condition they bore witness to God's judgments, with promises of re-marriage and re-covenanting on turning to God and accepting the Messiah. Judah continued to bear witness to the mercy and truth of God, and as such were in possession of the Kingdom of God when the Messiah came.

One fruitful source of misinterpretation of Scripture seems to lie in the non-recognition of what is a great verity, that involution and evolution must always be equal.

Science says this, and so does Scripture. Try the Old Testament, "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. xiii. 23). Try the New Testament, "Do men gather grapes of thorns, or figs of thistles?" (Matt. vii. 16). Jehovah swore on oath to Abraham that in his seed through Isaac were all nations of the earth to be blessed, and to David a never-failing dynastic throne. It requires some very convincing and unimpeachable evidence before it can be accepted that He has departed in His action from a law of nature so plainly enunciated both in the Old and New Testaments. The prophet Amos in ch. iii. 7 wrote, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Apply this test to the Old Testament, and no record of any change in His plans can be found anywhere implied. Apply it to the New Testament, and St. Paul unhesitatingly asserts that "The gifts and calling of God are without change of purpose" (Rom xi. 29). Oh! yes, it is clearly foretold that the Lord God will gather others, the sons of the strangers, to Israel, but there is nothing to show that He has cast off or set aside both houses of Israel and Judah at one and the same time, though He has done so to each in their turn with the exception of the Tribe of Benjamin, which was lent from Israel to Judah to be a light before the Lord in Jerusalem, and which many passages show was destined to accept the Messiah and the New Covenant.

What is the Messiah's own evidence? "On this rock will I build my Church" (Matt. xvi. 18). This is the first indication of the Divine plan. Faith in Christ Himself is the foundation-stone. Then, "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). These could not be the house of Judah, for that

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house was never lost in any sense—literal, geographical, historical, or spiritual. It cannot be spiritually applied to non-Hebrew Gentiles, for a thing to be lost must have first been in possession, and Scripture contains no record of any people or nation but Israel having been in Covenant with God. It is only logical to deduce that Christ meant what He said, "the lost sheep of the house of Israel," and thereby gave the next indication of the Divine plan of the Church. This is confirmed by His sending "The Twelve" on a mission to the same people (Matt. x. 5-6). Again, "The Kingdom of God shall be taken from you (Jews) and given to A NATION" (Matt. xxi. 43). Note the scrupulous accuracy with which the evolution is indicated here, and how equally clearly the involution is detailed: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom" (Luke xii. 32). Accept the word "Church" in its widest signification, admit that it includes the innumerable hosts of the literal and engrafted Israel, and it is urged that our Lord has in these two passages amplified His previous indications of the Divine plan, and revealed further details of the manner of its fulfilment: the involution of the little flock of Israelitish disciples spreading the message of the Gospel of the Kingdom to their brethren, the lost sheep of the house of Israel, who were destined to develop into THE NATION, chosen for the accomplishment of God's plan of the evangelisation of the world.

Jehovah through Isaiah (xliii. 12) said, "Ye (the houses of Israel and Judah) are my witnesses that I am God." Christ repeats this to His disciples (Israelites), "Ye are witnesses" (Luke xxiv. 48). Again, "Go ye and make disciples of all nations" (Matt. xxviii. 19), confirming Isaiah, who said (lxi. 6), "Ye shall be named the priests of the Lord. Men shall call you the ministers of our God."

The Messiah does not say a word about a Gentile parenthesis. His evidence confirms St. Paul in respect of the fulfilment of the promises made unto the fathers. So far those made to Abraham have been mainly referred to.

What do the New Testament and the Messiah say about the throne of David? Jesus of Nazareth never for one day sat on an earthly throne, nor did He for one day fulfil the functions or perform the duties of an earthly monarch. When He perceived the Jews would take Him by force and make Him a King, He frustrated them (John vi. 15). When arraigned before Pilate He distinctly stated, "My Kingdom is not of this world. . . . Now my Kingdom is not from hence" (John xviii. 36). The spiritual reign of Jesus Christ in this dispensation (and its spiritual character is clearly portrayed in Acts ii. 30-36) cannot disannul the covenant made with David of a never-failing lineal dynasty that it should make the promise of none

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effect. Christ was lineally descended from David, reigns spiritually in this dispensation, and will reign personally in the ages to come.

What do the Apostles say? "Wilt thou at this time restore the Kingdom to Israel?" (Acts i. 6). They had no doubt about the future of the literal Israel, and the Messiah did not say or imply they were wrong. Merely they were "not to know the times and seasons."

S. Peter, writing to the elect sojourners of the dispersion (who could onlv be a literal Israel), calls them "an elect race, a royal priesthood, an holy nation, a people for God's own possession" (1 Pet. ii. 9).

S. James wrote to the Twelve Tribes scattered abroad. This alone should suffice to upset the interpretation that the ten million Jews of to-day represent the Twelve Tribes.

S. John in his wonderful vision (Rev. vii.) *first* sees 144,000 sealed of the Twelve Tribes of Israel, and *then* a great multitude of all nations. The literal Israel mentioned at the top, and sealed *first*. But Rev. xxii. 16-17 is clearer still, "I, Jesus, have sent mine Angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star. And the Spirit and the Bride say Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will let him take the water of life freely." Whose hand but that of the Master could in such small compass have so perfectly delineated the plan of construction of the Church? Jesus, the root and offspring of David—one promise to the fathers fulfilled. The Spirit and the Bride (the bride in the same clause as the spirit) say come. The bride is Israel: therefore Israel says come—another promise to the fathers fulfilled. Then everyone that heareth, that is athirst, that wills, all who accept the invitation to come are brought in, are made partakers and fellow heirs with Israel, and will be guests at the bride's marriage feast.

S. Paul, "A chosen vessel to bear my name before the Gentiles and Kings and the children of Israel" (Acts ix. 18). Paul was the apostle of the Gentiles, and his epistles show that the Gentilised house of Israel took the most prominent part among the nations to whom He carried the Gospel. He repeats the promise of the heirship of the world to Abraham through Isaac covenanted in Christ (Rom. ix. 7). "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but of one, And to thy seed which is Christ" (Gal. iii. 16). If God's promises be true it is sheer waste of time to look for the seed of Isaac, through whom all nations were to be blessed, anywhere except among those covenanted in Christ. Again, to Israelites, kinsmen of S. Paul

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according to the flesh, and he was of Benjamin, "pertaineth the adoption and the glory and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. ix. 4-5). Again, in the Epistle to the Ephesians i.-v., written primarily to Israelites, he speaks of them as "chosen and predestinated according to the purpose of God."

In Hebrews ix. 12 and 15 he says, "Christ obtained redemption for us—Hebrews"; and in viii. 10 plainly says the New Covenant was made with the house of Israel.

Enough has been quoted to show that we may look for a literal Israel to be found in a prominent position in whatever illustration may be given in Scripture of God's plan of this age. Of such illustrations "the Olive Tree" of Rom. xi. and "the Body of Christ" of Eph. i. and v. are examples.

The learned Dr. E. W. Bullinger expounds the olive tree to be the literal Israel in respect of religious privileges, and the Gentiles in v. 13, the wild graft to be the non-Hebrew portion of the believers. The wild olive tree graffed in is partaker of the root and fatness of the olive tree. The root bears this wild graft, and can only do so through the medium of the good olive tree. The root is Christ. It is quite plain that the root can only nourish a wild graft, and that wild graft be partaker of the root and fatness of the intermediate tree if that tree be alive. But that tree is Israel, therefore Israel must be alive, and can only be so if in covenant with Christ. Christ the root, then Israel the good olive tree, and any number of wild grafts. The main factor in the Church is the literal Israel, combined with all Gentiles who accept Christ.

In Ephesians we read that the Body of Christ is the Church, that the two expressions are synonymous. Where does the literal Israel come in here?

If we turn to Rom. vii. 1-4 we find that the law, the first husband of Israel, was dead, and Israel had been remarried to Christ who was raised from the dead. Now, man and wife are one flesh, and the wife may well form an important part of any "body" spoken of as representing the husband. Christ is the head of the body. What comes next the head? The trunk. When Christ was the root, what came next the root? The tree, and the tree was Israel. By parity of reasoning the trunk next the head is Israel also. As from the tree the wild grafts received their nourishment, so from the vital organs in the trunk do the members which branch therefrom receive their nourishment—the legs, feet and toes, the arms, hands, and fingers. As the branches of the tree may be cut off, so may the members of the body be amputated, toe, foot, leg, finger, hand, arm, singular or plural. Indeed, there has been known a case where a man was

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born without arms and legs, and able to perform the functions of life. But such a case as amputation of the trunk has never been heard of, and the existence of a living head with arms and legs with no trunk is a freak unknown to nature. So also it is urged that from the body of Christ, the Church, the literal Israel, the bride, cannot be excised. On what grounds do the general run of expositors omit from the great family of Christ that literal nation which occupies the position of covenanted wife?

S. Paul differentiates clearly between spiritual and worldly blessings and positions. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for they are all one in Christ Jesus" (Gal. iii. 28). In the next chapter he says that Abraham had two sons, the one by a bond-maid (Ishmael), the other by a freewoman (Isaac), and portrays the future of their descendants under the allegory of Sinai and Jerusalem, and winds up by quoting the Scripture that the son of the bondwoman shall NOT be heir with the son of the freewoman. Clearly one condition is the complement of the other. All are one in Christ in respect of spiritual blessings, of forgiveness of sins, and resurrection to eternal life, but in the drama of this world the first place on the stage has been assigned to the son of the freewoman, and will not be usurped by the son of the bondwoman; or take the comparison of a vast orchestra, the son of the bondwoman shall not play first fiddle with the son of the freewoman. The difference between spiritual and worldly positions is sharply defined.

Summed up, the truth of God to which Christ came to bear witness in respect of the promises made to the fathers must be fully testified to to-day by a literal Israel to whom has been entrusted the Kingdom of God with a lineal descendant of the seed of David seated on the throne. Many writers have identified these on a reasonable basis with the British nation, Empire and throne as representing the Ephraim branch of the house of Joseph, while the American Republic represents the Manasseh branch of that house.

The present situation will culminate in the return of both houses of Israel and Judah to the promised land, from the river of Egypt unto the great river, the river Euphrates, the eventual grafting in again of the broken off branches of Judah, and the reunion of the Twelve Tribes into one nation, and the saving of all Israel, in the closing days of this age. *G. W. Deane, Colonel.*

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Bible Criticism.

THE story of Israel, which is the story of Great Britain and the Jews, is told in the Word of God. To us it would seem strange that the veracity of the Bible story should be questioned by the Ministers of God, whose Word it is. Yet the fact remains, and we, who by our belief that the promises of God to Our Fathers are not, and have never been broken, must welcome any defence of the Book, in which our story is so plainly told. In Present Day Papers, issued in connection with the Bible Students' Union, the old objections—for there are none that are new—are here answered clearly. The language is simple, such as can be understanded of the people.

In his first paper the writer, whose name is not known to us, ably shows that any errors, which have occurred in the text of the New Testament, cannot be regarded as in any way establishing the views of those who question its authenticity. A manuscript of Plato written in the second century B.C. was different in but few details from a copy of another MS. some 1700 years later. Similarly the errors in the New Testament, of which there are in existence about 4,000 manuscripts, are relatively small—we can, in fact, be sure of 999 words out of every thousand.

About the Old Testament there has been very little dispute. All the manuscripts are the same. A translation of the Hebrew Bible into Greek was made in the first century of our era by Aquila—a Jewish proselyte—and is identically the same as the Old Testament of to-day. To the Jewish scribes we at least owe the fact that the textual errors were so few.

The writer then goes on to defend the Biblical account of the Creation. Noting that in the very beginning there was no such thing as a day and night of twenty-four hours—neither the sun nor the moon being then created—he shows that "a day" must have been a longer period than we are wont to consider it at the present time. That matter was created is a scientific fact. In the language of the great scientists "the atoms," out of which, so they say, the universe was formed, "are manufactured articles." We have never heard of any article that manufactured itself—as if any inanimate object had a "hand" (manus) with which "to make" (facere). Kelvin, Tyndall, Sedgewick, Agassiz, Dana, Owen, Quatrefages, Virchow, Fleischmann, de Nadaillac—these are some of the great scientists who have declared the theory of Darwin to be untenable. Some of these it was of whom Bettex, the Atheist, said "it will be seen that celebrated scientists, clear of all taint of Christianity, and to whom, as regards prepossessions, Evolution should be most wel-

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come, reject it unanimously on the ground of scientifically attested facts." Professor Dana, who was the man of whom, said Huxley, "there is no one to whom I would more readily bow," has expressed his objections to Darwinism in crushing terms. Sedgewick, who was Darwin's friend, repudiates the whole theory of Evolution. Agassiz, the great geologist, is against it.

So we have good reason to believe the Creation Account, as given in Genesis, the Word of God—for S. John said, "In the beginning was the Word, and the Word was with God, and the Word was God." We may meet the assertion that "Darwinism is accepted by every scientific man" with the words of Lord Kelvin, when he says that science absolutely compels us to believe in a Creator.

W. A. J. Milner.

The Weakness of Zionism.

THE Seventh Zionist Congress has completed its sitting. It has been called the "Sabbath Congress," but the Sabbath peace has not pervaded its deliberations, and though the meeting seems to have sunk, in the end, into what looks like the tranquillity of exhaustion, its early days of storm and strife will not be forgotten when the story of Zionism comes to be written. Many of the scenes enacted in the Stadt Casino have been of a most unhappy character, and at times Pandemonium seems to have been let loose. Nor is it flattering to Jewish pride to know that, for the first time in the history of the movement, the all-night sittings have been forbidden by the authorities. But we do not wish to attach too much importance to this effervescence. After all, the noise and disturbance came almost entirely from a section of the Russian delegates, whose minds were fevered by impossible political doctrines, strained to madness-pitch by revolution, war and racial wrong, and not disciplined by the political training which citizens of self-governing countries usually receive. When we remember the turbulent scenes which have occurred in European Parliaments, and have tarnished the credit of even the Mother of Parliaments, we shall not be too severe on the extravagances of a minority striving to hew their way through a jungle of difficulties to a cherished goal, or conclude hastily that the Jew is a political degenerate, incapable of self-restraint and the art of government. Against the exuberance and fretfulness of the Russian Territorialist may fairly be put the icy calm and self-control of Lord Beaconsfield. It would be better to draw a veil over the mere excitement and disorder that have reigned at Basle, and to look at the general results of the gathering as they have unfolded themselves during the discussion.

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On the Rocks.

Far more serious than the disorder at Basle were the divisions of opinion from which it sprang. Herr Oscar Marmorek, in reading the report of the Smaller Actions Committee—a report, by the way, which showed the usual toilsome inch-by-inch progress—spoke in a satisfied strain of the movement having been kept together, and the discipline of the rank and file having been strengthened. The growth of Zionism, said Herr Marmorek, had been demonstrated by the fact that already political parties and groups had been formed within the movement. In the strictly scientific sense this deduction is no doubt true. Sub-division is a sign of life. But we question whether the differences among Zionists can be viewed in this high scientific light. If we turn to Dr. Nordau's Presidential Address we find a truer conception of the situation. Dr. Nordau frankly recognises that Herzl's death has occasioned a serious crisis in Zionism. "Within our own body," he went on to say, "splits have manifested themselves which seriously threaten its unity. Even while we are united we are terribly weak, and if we are also going to be torn asunder and to waste our strength in fruitless squabbles we shall condemn ourselves to complete impotence. Hostile parties within the Zionist movement betoken its imminent suicide—no more and no less." The different parties which have developed within the movement are well marked. On the one hand there is the Territorialist section, which demands that the aims of the Zionists should not be confined to Palestine—a section which seems to be particularly strong among the Russo-Jewish students. The rise of territorialism was inevitable. The Zionist movement has not its roots deep down in religious soil. It is a purely nationalist movement which has chosen Palestine for its objective simply because that country, by reason of its associations, provided a much-needed addition to the motive power. Once this advantage was neutralised by the hostility of the Sultan, the more impatient of the Zionists naturally turned elsewhere and resolved to direct the movement along the lines of least resistance. On the other hand, the same impatience which brought territorialism into existence also produced a second party which is anxious not to wait, but is resolved to obtain a title to Palestine by small preliminary work; midway between these two parties there is, or was, a third section which adhered rigidly to Palestine as the ultimate goal, but refused to engage in work in that country until it received a charter from the Sultan.

The Results of the Congress.

The existence of these divisions must inevitably prove a source of weakness and distraction; and the situation is aggravated by the

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tendency of the movement to take now one direction and now another. To give one illustration, the sixth Congress decided to send an expedition to East Africa. This obviously implied a leaning towards territorialism, and Mr. Zangwill was perfectly correct in urging that the despatch of that expedition committed the Zionists in principle to colonisation outside Palestine. Yet the seventh Congress has now excised every possibility of extra-Palestinian work from its programme, after emphatically rejecting East Africa. Again, Dr. Nordau, in his Presidential Address last week, strongly rebuked the Zionists who "want to return to the long since discredited method of small colonisation, without any publicly and legally secured basis, and without previously concluding a contract with the Government of His Majesty the Sultan." Yet this pronouncement was in direct conflict with the spirit of the work of the Palestine Commission and with many Zionist appeals, and it was contradicted by the subsequent proceedings of the Congress, which included, among other things, a resolve to purchase land, acquire concessions, and promote agriculture in Palestine. The result of the Seventh Congress is to award the victory to those who have declared for immediate work in Palestine. The Territorialists have been beaten hip and thigh, and the defeat has been completed by the alterations in the Articles of Association of the Jewish Colonial Trust. Mr. Zangwill is coming home to form a new party on territorial lines. The result will be to stereotype the present division. What has been the net achievement of this week of turmoil? The Congress has rejected East Africa. From its own standpoint it may have acted wisely, for Zionism may well shrink from losing itself on the Guas Ngishu Plateau. But the rejection of East Africa is a mere act of negation, and Zionism cannot expect to live on negations. Where, then, are the positive results of the Seventh Congress? We read that the Congress has arranged for Zionist tours in Palestine, that it will subsidise the Jewish Girls' School in Jaffa, and that it will continue its subvention to the Palestine Commission. But this is thin fare for a body of men whose eagerness for great results has brought schism to their ranks; while the fact that the Congress has separated without electing a leader renders the situation still more precarious. The position of Zionism as it has been left by the Congress is that of a leaderless movement, racked by dissension, refused the charter for which it exists, and driven back to a programme—that of Herr Ussischkin's resolution—which, on its practical side, is indistinguishable from Chovevi Zionism. Dr. Herzl may have been mistaken when he prophesied that the Seventh Congress would prove to be the last. But nobody will deny that the outlook of Zionism is grave in the extreme.

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The Proposed East African Colony.

With the acceptance of the hostile recommendation of the Actions Committee the East African scheme may perhaps be said to have passed into history. There was hope that, although the Zionists washed their hands of the project, the non-Zionist organisations might have been induced to take it up at the Conference to which they had been invited by the Actions Committee. But the holding of the Conference was made conditional on the receipt of a sufficient number of acceptances, and as all the bodies who were approached, with the exception of the Anglo-Jewish Association, have declined to attend, we assume that the Conference of Jewish societies will not now be held, though there is still room for a conference of individuals. The reasons given for the refusal to take part in the Conference are not wholly convincing. Some allege the unfavourable character of the Commissioners' report. But candour compels us to acknowledge that the composition of the Commission was not ideal, and the inquiry was not exhaustive. Before condemning the project *sans phrase* it might have been better to adopt the suggestion of a practical experiment on the site of the colony which was made by the chief of the Commission, Major Gibbons, or, at all events, to ask for a better offer from Great Britain. Still less convincing was the curt reply to the invitation which was sent by Mr. Leonard Cohen and Mr. Claude Montefiore. In substantially identical language the two members of the Council of the Jewish Colonisation Association state that they are unable to co-operate with the Zionists in dealing with the suggested colony. We cannot suppose that these gentlemen object to the co-operation in principle, because it is not long since representatives of the Jewish Board of Guardians and the Anglo-Jewish Association, of which institutions they are the respective Presidents, sat side by side with the Zionists at a Conference in Frankfort on the emigration question. The objection to co-operation must therefore be based upon the predilection of the Zionists for autonomy in the proposed colony. But it would have been as well to make that clear, in order to avoid misapprehension. The probable loss of the whole scheme is from more than one point of view regrettable. It would put an end to the hope that was entertained of removing a proportion of our Russian brethren from the oppressive yoke of Russia into the freedom conferred by the British flag, and it would close one of the diminishing number of asylums for our people. In the case of a persecuted race, the desire of every sympathetic man must be to "peg out claims" for the oppressed, not to diminish the tale of possible refuges. Nor can we suppress a feeling that the history of the abandoned colony has not been flattering to our race. The fact that the cost of the Commission had to be provided from non-Jewish

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sources, the riotous manner in which the colonial project has been discussed by Zionists themselves, leading even to an attempt to assassinate Dr. Nordau, the *inertia* of our people in the presence of the British proposal, and the mutual distrust of Zionists and non-Zionists, are not encouraging symptoms of the Jewish state of mind. The Zionists console themselves with the reflection that the project had at least the crowning merit of involving the formal recognition of their movement by the greatest empire in the world. To non-Zionists also the British offer had its significance. It was the first indication of a desire on the part of a powerful Government to interest itself in the Jews as a race apart from its own particular Jewish subjects, to acknowledge the obligation of the nations to consider the Jewish question in a broad and statesman-like manner, and to make some practical contribution towards ending an agony which has outlasted 2,000 years of Christianity. The spread of this example may yet mean much to our unhappy people.—(*From the Jewish Chronicle.*)

The Bride the Lamb's Wife.

THE CHURCH OR ISRAEL?

(*Continued from page* 58, *Vol. XII.*)

THE Lord's mission being—as He Himself declared—to the House of Israel, are we to suppose that His mission failed? If it did not fail, but succeeded, as it must have done, will theologians and divinity scholars give us the evidences of its success? They cannot point to the Jew as a witness that Christ's mission "to the lost sheep of the house of Israel" was a glorious success, for the condition of the Jews during the centuries that have followed the crucifixion of our Lord—their Messiah, though they would not acknowledge Him as such—gives an emphatic denial to any such idea. In no sense whatever can it be said that Jesus Christ is the glory of His people Israel, when the Jew is put forward as the sole representative of the chosen people! Either, therefore, the Lord's mission "to the lost sheep of the house of Israel" has been a dismal failure, or—what is inevitably the real position of the matter—theology, on this point, is hopelessly in error in its teaching. When the divinity scholars and our sapient theologians are able to grasp the FACT that the house of Israel is not represented by the modern, or even ancient Jew, and that the house of Israel was not absorbed into the house of Judah upon the return, from Babylon, of this latter house—*alone*, as we have clearly shown on pp. 228 and 229, vol. xi.—then perhaps some chance of harmonious

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exposition may be expected from them, when dealing with the Scriptures. To take the prophecies made to, and of, the house of Israel, in the Old Testament, and apply them to an entirely different people—as they maintain—in the Scriptures of the New Testament, is precisely the same in effect, as if the trustees of a man's will distributed the property he thereby left to his children, not to them but to other persons, with whom the will had only incidentally to do. The law, in such a case, would very soon right matters directly the legitimate devisees put it in force against the defaulting trustees.

Our contention is that, these Ephesian converts to whom Paul addressed his epistle as "saints which are at Ephesus" were a part of the then redeemed house of Israel, the re-instated inheritors of the promises made under oath to Abraham at Mount Moriah, and who had been re-married under the promise made in Hosea ii.; a portion of that divorced house of Israel whom Hosea, in chap. i. 9, says shall be "sons of the living God." They were not non-Israelite Gentiles as the world supposes, and as we are still erroneously taught from our pulpits. They were no "spiritual seed," as theologians claim, but the natural descendants of Abraham and Sarah, Isaac and Rebeccah, Jacob and his wives—notably Rachel the beloved one!

Let us give some further proofs from the epistle itself that this is so. The apostle in his exhortation to "the saints at Ephesus," in chap iv., says (ver. 7), "Unto every one of us is given grace according to the measure of the gift of Christ," and in verse 11 he continues, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Will any one claim that these elected *apostles*, *prophets*, *evangelists*, *pastors* and *teachers*, were other than Israelites?

Paul told these same Ephesians (ch. ii. 19-20) that they "are no more strangers and foreigners (as they had been while in their divorced condition), but fellow-citizens with the saints (who had always remained in covenant with God), and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Can it be that, if *the foundation* of this *household of God* is "the apostles and the prophets," every one of whom were lineal descendants of the man Israel, the superstructure—which in modern parlance is known as *The Church*—can be mainly, if not exclusively as some claim, Gentile?

Were the promises—which Jesus Christ, as "a minister of the circumcision, for the truth of God," came to CONFIRM—made to Gentiles or Israelites? To the natural seed of Abraham and Sarah, in the line of Isaac, or to a supposititious "spiritual seed" of Abraham, leaving Sarah out of account altogether, although she is

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included in the promise with Abraham? "He showeth his word 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" (Psalm cxlvii. 19-20).

Are we to suppose that all this has been changed, that God has ceased to show His word to Jacob, and that He—during this dispensation—shows it now only to the Gentile Church? What justification is there from anything the apostles and the prophets have taught, for coming to any such conclusion?

Are the constant and repeated references made by the apostles, in their sacred writings, to the Old Testament Scriptures—which relate exclusively to Israel—merely introduced "to point a moral and adorn a tale"; or, are they brought in—as we strenuously contend—to show the apostle's application of what he was writing, under the controlling influence of the Holy Spirit, to the people he was addressing as being the descendants of the very people originally referred to in the prophecies, by the prophets?

When one reads in a book, of a special people carefully described with great peculiarities and particular marks, does one on referring to that book speak of those people so described, as some other and not the original people? But this is precisely what modern commentators do not hesitate to do, when dealing with the references in the epistles to Israel in the Old Testament. To support their Gentile Church idea they misappropriate them, robbing the true Israel, to apply them to their spiritual Israel, the alleged "spiritual seed" of Abraham!

In the course of his exhortation, the apostle cautions them not to walk "as other Gentiles walk." This suggests that the apostle was writing to these Ephesians as being themselves Gentiles, but the Revised Version—which was revised for the purpose of giving the text correctly—has it "that ye walk no longer as the Gentiles also walk." This latter translation of the R.V. differentiates between the Ephesian converts and the Gentiles. It does not class them as "other Gentiles," as does the A.V. There may not be much in this, if it stood alone, but there are other passages confirming our view.

The apostle tells the Ephesians that they are not to be "partakers with" the "children of disobedience" (clearly to our mind the obdurate Jews). "For ye (Ephesians) were sometimes darkness, but now are ye light in the Lord: walk as children of light. . . . Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (vers. 7, 8, and 14).

There is a marginal reference letter against the commencement of the first of these verses which takes us to Isa. ix. 2, Matt. iv. 16, Acts xxvi. 18, and Romans i. 21. Let us test these references and see what they teach us. "The people that walked in darkness have seen

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a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. ix.). "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. iv.). "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi.). "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. i. 21).

Isaiah's prophecy of ix. 2 distinctly refers—as we have previously shown—to the people of the house of Israel, who were located in the lands, that he says in verse 1 were "lightly afflicted" at the first, but "more grievously" afflicted afterward. Matt. iv. relates to the same land and people in Christ's time. It was they who sitting "in darkness saw (His) great light."

No one can possibly deny that the quotation from Acts xxvi. 18 has reference to the time of the apostle, for it is the commission given by the Lord to Paul, on the road to Damascus, telling him the reason why He had appeared to him.

Lastly, the reference to Romans i. 21 can only be applied to Israelites, and they of the house of Israel, for there is a marginal reference in that 21st verse, which takes us to II. Kings xvii. 15. "And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them." It was for this reason that the Lord "removed them out of his sight" (see verse 18). And the people so removed were the people of the house of Israel!

Strange and wonderful, is it not? that we always find these remarkable little references—in the passages which we are explaining in this question of the people the apostle is dealing with—almost invariably take us to this same house of Israel?

How is this? Is it due to the fact that it is the people the apostle is writing of, or is it due to the ingenuity of our method of arguing? This question scarcely requires answering. We did not put the references there; we have only used what we have found, and we contend honestly and faithfully used the material at our command. Let others try and use the same material, and draw different conclusions, if they can—that can controvert ours.

But Paul, to emphasise his exhortation to these Ephesians, quotes from Isaiah lx. 1, though the language he uses is not quite identical with the original as given in the A.V. translation of Isaiah.

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Nevertheless, it is unquestionably the same passage to which Paul refers.

The margin gives an alternative reading, "Arise, be enlightened; for thy light cometh," etc. Now will it be questioned that the "light" in this passage is Christ? We do not think it will, for when we employ this passage in connection with others that refer to Christ's first coming, we see that it also must relate to that same event. If this is not as we say, Why does Paul quote it in his epistle to the Ephesians, and what had the Ephesian converts—if they were Gentiles and not of Israel—to do with a passage in Isaiah which unquestionably relates to Israel alone, and to them in connection with Christ—their Light—at His first coming? But he does so use it, and therefore it is that we say again, these Ephesian converts were members of that redeemed house of Israel, for they were not Jews, and as certainly not Gentiles.

The apostle's reference to the Church in this Epistle, we shall deal with fully later on.

AND IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO THE PROMISE" (Gal. iii. 29).

Before entering upon the question, What is the Church? mentioned so often in the Epistles, we purpose treating the above text, which is always quoted against us, as a settler against our views and a supporter of the "spiritual seed" theory. It is a text which the spiritualisers, and the deniers of the lineal natural Israel, always rely upon and quote as sufficient to upset every other argument that can be brought forward to uphold the necessity for the fulfilment of the Abrahamic promises to Isaac's seed. It is their justification for shunting the lineal seed of Israel, during this dispensation of grace, into a siding, while the great Gentile Church train passes along the main line; and then Israel is to be brought out of the siding again when this dispensation has closed, the great Gentile Church has been raptured away, and the work of Israel as an active agent recommences. This, in effect, is what we are taught. The Jew representing Israel in these days is without grace or favour from the Lord. God's "ancient" people are relegated to a position of subserviency, though the word of the Lord says that, they shall be "the head and not the tail, above only and not beneath." Instead of Christ's coming having the effect of confirming "the promises made to the fathers," it has resulted in these promises being transferred to the faithful "spiritual seed," and Israel remains empty and unsatisfied. Does the apostle teach this monstrous doctrine in chapter iii. of his epistle to the converts in Galatia? We will carefully analyse that chapter to see if it is so, or if it is not something quite different.

It is evident that the chief object of Paul's epistle to these Gala-

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tians was to show them that having, by the death of Christ, been emancipated from the trammels of the law, and admitted by faith into the liberty and freedom of the gospel, they were doing wrong in giving heed to those who wished to bring them again under the obligations of the law, by forcing them—as it were—to undergo the rite of circumcision. Those who taught this latter doctrine, which Paul calls "a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ," Paul denounces, and says "let him be anathema." The true gospel is the gospel "of faith in Christ Jesus." It is this which he dwells upon so strenuously in chap. iii.; and he says, "Know therefore that they which be of faith, the same are the sons of Abraham." Are we to understand from this that every believer in Christ, whether of the lineal seed of Abraham, through Isaac and Jacob, or whether descended from any other parentage, becomes a son of Abraham? We do not gather this conclusion from a close study of the apostle's argument in Galatians iii., as we shall proceed to show. We contend that the apostle is distinguishing between those of the circumcision (the Jews still under the law and covenants) and those of the uncircumcision (the Israelites who had been divorced from the law and covenants). Both these were lineal descendants of Abraham, but to obtain the privilege of admission to the heirship of Abraham's promises and inheritance, it was absolutely necessary that they—as Abraham himself had been—should be justified by faith, and not by the works of the law, as was the contention of the Jews—"the circumcision." It is to combat this error that Paul elaborates his argument to the Galatian converts.

"And the scripture foreseeing (foretelling) that God would justify the Gentiles (margin, Gr. *nations*), preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham" (8, 9, R.V.). This was the "good tidings" that Paul, and all the other missionaries sent forth to preach the "gospel of the kingdom," had to convey to the world at large, but to the "lost sheep of the house of Israel" in particular.

The Jews—*the circumcision*—could not be persuaded that they could rely upon faith in Christ alone. They contended for the carrying out of the exacting conditions of the law of ordinances that they might claim merit for their own righteousness, forgetting that their own prophet Isaiah had written, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." While, in Romans x. 3, Paul speaks of them as "going about to establish their own righteousness." It was this bewitching doctrine—it is still to be found in the present day—that had taken hold upon the Galatians,

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and in order to disabuse their minds of this fallacy, Paul reminds them that, "As many as are of the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them" (ver. 10).

Now what had this, which was written in the law of Moses (Deut. xxvii. 26), got to do with people in Galatia, if they never had been under the power of that law, of which—if a purely Gentile people—they could have had no knoweldge, and had never been under its influence? What was the use of Paul quoting from the prophet Habakkuk, "That the just shall live by faith," when Habakkuk and all the rest of the Hebrew prophets were a laughing-stock to the heathen?

This law, unless carried out to the strictest letter—which was only done by One, *i.e.*, Christ—was a curse to all who were under it, because they could not satisfy its conditions. But, Paul continues, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (v. 13). Here we see the terribly exacting nature of that law. Jesus Christ—the sinless One—had been made a curse, because the law said "cursed is every one that hangeth on a tree"; and Christ had hung on a tree, though perfectly innocent of any transgression against that terrible law.

Now the apostle says, "Christ hath redeemed us." He includes himself with the Galatians, and the Galatians with him, in that word *us*. The Galatians, therefore, must have been under the law in order that they should be freed from the curse of it; for a man to be freed from prison, must be a prisoner and in prison.

The Gentiles, who were not Israelites, never were under that law which was a curse to all who were under it; and it was the people of Israel *alone* to whom that law was given.

How could Paul, therefore, correctly say to these Galatians, if they were not Israelites, that Christ had redeemed them from the curse of the law? To have been included in the redemption from the curse, they must have been in the condition that would bring them under the curse. Never having been under that law, the Gentiles never were under the curse of that law; consequently they did not require to be redeemed from a position they never occupied. It was altogether different with the house of Israel. Not only had they been under that law, but for their grievous transgressions committed against that law, they had been brought under its curse, and they were divorced from the covenants they had broken, God casting them away from Him—as a faithless wife! (Hos. i. 8 and ii. 2).

Douglas A. Onslow.

(To be continued.)

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What a Bishop thought of Anglo-Israel.

(*Gleanings from Bishop Titcomb's Message to the Church.*)

"WE have now nearly reached the close of the nineteenth century A.D.; a period which is almost equivalent in duration to the interval between Abraham and the First Advent. Moreover, there is a very general consensus of opinion that we are rapidly drawing towards the end of the present dispensation. When I say this, I do not mean that we are drawing near to the actual end of the world, but only toward the predicted time when that New Era will commence, which (for want of a better term) is called the Millennial Dispensation; an era which is to be ushered in after fearful conflicts between the Church and the confederated powers of a hostile world, but which will finally issue in a reign of universal peace; when the kingdom of Christ shall be established on the top of the mountains, and when '*the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.*' Now, whatever interval may elapse before that epoch, we seem, at any rate, to have sufficiently approached it to be able to take stock of the events which have passed, and to compare them with those which the Abrahamic covenant tells us must be fulfilled before the glory of that epoch arrives. The times in which we live, therefore, call us to stand upon the watch-towers of faith. For if events of importance were promised to the seed of Jacob which require fulfilment *before* the commencement of this millennial dispensation (events which by their very nature may need many years for their evolution), it would seem that *now* is the proper season for their investigation; since—the period remaining for their evolution being comparatively brief—it may possibly be discovered that some of these have already silently taken place without observation.

"Nor is this an idle inquiry. The great Bishop Butler, with that profound sagacity which marked all his writings, long ago called our attention to the manner in which the developments of history throw new light upon the interpretation of Scripture. He says:—'It is not at all incredible that Scripture, which has been so long in the possession of mankind, should contain many truths as yet undiscovered. For all the same phenomena, and the same facilities of investigation, from which great discoveries have been made in the present day, were equally in the possession of mankind several thousand years before. It might, therefore, very possibly be intended that events, as they come to pass, should open and ascertain the meaning of several parts of the Scriptures' (*Analogy*, part ii., chap. iii.). This correlation of modern history with Scripture, being thus founded upon a reasonable basis, it has a necessary application to prophecy, and especially to the promises of the patriarchal covenant, which, as they stretched *beyond the Mosaic dispensation*, must obviously *interpenetrate within the domain of Christendom.*"

* * *

"'*A nation and a company of nations shall be of thee*,' it could not have had reference to *spiritual* nationalities, but to temporal

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and literal enlargement. . . . What '*company*' of promised nations, then, can these be? That of Edom must be excluded; since Esau sold his birthright, and lost his inheritance, and became the hereditary enemy of Israel. Equally must the Midianites and Ishmaelites be excluded; for, though born of Abraham, they did not come from Jacob. And even if they had done so, what blessing would have been conferred upon Jacob by his being made the father of nations which were to be aliens from the covenant? We must, therefore, fearlessly face the fact, that Jacob in Old Testament history was only the father of the '*one nation*'—viz., Israel; and that, up to the time of Christ, he had not entered into his genealogical inheritance, by becoming a '*company of nations.*' It follows that either the promise has altogether failed (which is impossible), or else that, at the close of the Mosaic law, it must have awaited its fulfilment under the Messianic dispensation, amongst some of these things to which Micah looked forward, when he said:—

"'Thou wilt perform the truth to Jacob, which Thou hast sworn from THE DAYS OF OLD.'"

* * *

"It appears, then, that the inspiration of Scripture must stand or fall by the Church's discovery of Ephraim, either now or hereafter, as *a multitude of non-Palestine nations, restored to the covenant of God during 'the last days.'* And this prophecy either *has been already fulfilled* in some manner not yet generally recognised and understood; or it *still awaits* its fulfilment. One or other of such alternations is unmistakeable; and the very least, therefore, which can be said upon the subject is, that it deserves the most serious consideration."

* * *

"Let me now come to another passage in the book of Deuteronomy, bearing somewhat on this idea of divine Sovereignty watching over Israel's place in universal history. It is in the 32nd chapter, verse 8: '*When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people, and Jacob is the lot* (or cord, or measuring line) *of His inheritance.*' The sense of which passage is, that God had arranged the boundaries of the world's empires with a view to the location, the welfare, and the destiny of his own chosen people. This truth appears also in the visions of Daniel, from which we see that the rise and fall of the greatest monarchies are under divine control, and that throughout their changing courses, the interests of His ancient people Israel find a definite place of solicitude. So here, *Jacob* is declared, by Moses, to be '*the measuring line or cord*' by which Omnipotence is mapping out the boundaries of nations, with a view to the fulfilment of its ulterior purposes in regard to the posterity of Abraham."

* * *

"Under these circumstances, our arrival at the nineteenth century of the Christian era ought, undoubtedly, to be disclosing to observation some visible signs of such an imperial phenomenon. Those signs may, or may not, be discoverable. Upon that question I say nothing

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for the present, until we have gone to other parts of prophecy concerning Ephraim's appointed destiny. One fact is, however, pre-eminently clear. The signs of any such imperial kingdom are totally wanting in all those claimants to a descent from Ten-Tribed Israel, which are sometimes spoken of as (*e.g.*) the Afghans, the Karens, the Nestorians, the Red Indians, the gipsies, and the like. For, notwithstanding that certain points of similarity to Hebrew usage may be traced in these people, they are all too utterly insignificant and localised to correspond with the magnificent portrait of Joseph's future, painted in the passages just quoted. Which of these has '*pushed the nations to the ends of the earth*'? Which of them has, by population, territory, and extension of dominion, fulfilled the appointed sign of becoming not only '*a nation*,' but '*a company of nations*'? Excluding all such peoples, therefore, we must suspend our judgment, and wait until we can discover some further elements of prophetic truth concerning this deeply interesting inquiry."

* * *

"The Word of God, therefore, plainly teaches us that we are to be on the watch, at some time or other, for the uprising of a converted Israelite or Ephraim kingdom—taken from among the heathen, and introduced into Christendom as a Gentile Church—and flourishing as '*a strong nation*.' It is in entire consistence with this that Jeremiah, when speaking of Ephraim as commencing his final return to Palestine, describes her as '*chief of the nations*' (Jer. xxxi. 7). Moreover, it will be remembered that Isaiah (chap. xviii.) when describing the power which is to effect that return to Palestine, portrayed it as a nation which was to be strong and mighty, having ships available for the transport."*

The Old Testament.

THE Venerable Archdeacon Denis Hanan, D.D., at the Afternoon Meeting, said:—

"British-Israel Truth is no 'ism,' no schism, no heresy. It is essentially Catholic and Apostolic. It is very common sense in its reading of Holy Scripture, and in its recognition of present-day facts. But knowledge of it requires the re-consideration of traditional teaching. It requires a Bible study which goes deeper than technical criticism; even an effort to understand the whole of the revealed purpose of God, and lo! our teachers are up in arms. They—some of them—plume themselves upon their scholarship—be it much or little—and announce that it enables them off-hand to pass judgment upon matters which their own utterances prove that they have not studied,

* It may not be out of place to note here Jacob's announcement to Joseph in Gen. xlix. 24, which assured him that from him should come "*the stone of Israel*." Those words could not refer to the Messiah; because Christ sprang from *Judah, not Joseph*. It harmonises, however, with this "*strong nation*" *of Ephraim*, and finds its equivalent in that "*stone kingdom*" (prophesied of by Daniel) which was to succeed at the last ruling dominion of the world after the decay of the ten-toed Roman Empire. (Compare Jer. li. 19, 20; see sec. ix.).

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forgetting the words of the wise, 'He that answereth a matter before he heareth it, it is folly and shame unto him.'

"This ignorance is profoundly manifest in an attack made lately upon British-Israel Truth. Our opponent has told us that he went to the Librarian of T.C.D. to find out some book explaining our views. He did not get much help: only a caution. If he had come to 8, Westland Row, he would have been able to equip himself fully for his campaign. But he is entirely ignorant of our Handbook, or if not ignorant, he has ignored it. He commences his attack by prejudging the case, and at the same time, in this sentence taken from his revised and printed report, he gives indubitable evidence of his ignorance of the subject: 'The British-Israel theory that identifies the descendants of the "Ten Tribes" with the Anglo-Saxon race, is unique in the character of the evidence it advances for its claim—mainly legends and fanciful resemblances of words and sounds taken from languages wholly differing in origin, and in the improbabilities and impossibilities that have to be faced at every step of the argument. To accept this theory, common-sense, and that which history has to tell us of the movements and growth of peoples, and the testimony of those who know the story best, and are most interested in it; and lastly, the light thrown upon the question by the New Testament, have all to be set aside. This theory dispenses with the aid of all.' It is unsatisfactory that in his article he has not given an instance of a legend which is used as evidence. Another paper is promised. It has not come to light; but this I am safe in saying, that no such legend will appear, for such does not exist. Let him read the argumentative and evidential chapters of the Handbook through and through and he will not find such. Even as corroborations they have been rigorously excluded.

"Again, the evidence of 'fanciful resemblances of words and sounds.' He does not quote such, and search as he may, he cannot find them; even as corroboration philology has not been admitted in any sense as conclusive evidence. That there are curious corroborations and unintentional explanations, students know; but they are not evidence or needed as such. As to the evidence of improbabilities and impossibilities, a further examination of the article from which I quote, will show, that they belong to our opponent, for we believe the Bible to be true, and hold that it is *impossible* for God to be false, and *improbable* that He could not work out His purpose. In this sense we do use as evidence the utterances of Holy Scripture.

* * *

"This spiritualising is a wonderful anomaly; it gives the curses a *literal* meaning, and the blessing an *unliteral*. It makes the curses earthly realities, while the blessings are relegated to somewhere else. Our Blessed Lord, the King of the Kingdom, spoke of 'a nation' to whom the Kingdom would be given when taken from Judah. 'A nation' is a literal reality. If spiritual, it has to be spiritualised into what? either Gentile peoples on earth, or something not in the sphere of earth. This is a traditional interpretation blindly followed by many; but strongly protested against by some of our most spiritually-minded men. It is a method of interpretation dishonouring to the Word of God, and the candid intelligence of Christian men. Take for example

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the last parable spoken by our Lord—spoken, we are told, to correct the thought that the Kingdom of God would immediately appear. The nobleman goes away to receive the Kingdom; which, during his absence, is on earth. His servants are there (ten in number), his enemies are there, who would not have him to reign over them. He gives authority in the Kingdom to which he returns to the faithful servants. Then in its perfection the Kingdom in due time comes: is fully established; and the judgment of the nations follows. The peoples, according to prediction, go up to worship at Jerusalem; disobedience brings drought; and if Egypt fails to obey, being in no fear of drought, another form of punishment is predicted. This is all very earthly. But let us remember that earth is the sphere of redemption.

* * *

"How then does the case stand? We are admittedly in possession of these national promises. The first four of the foretold Kingdoms of Nebuchadnezzar's dream, as interpreted by Daniel, have come and gone. The Kingdom symbolised by the Stone is growing into a mountain. There is to be no Kingdom between the one of iron and clay, and the Stone Kingdom, and it is to last for ever. Therefore, according to our opponent's statement, God has given this final stage of early national development to us as a Non-Israel people, to the absolute and necessary exclusion of Israel to whom He promised it. This is a *reductio ad absurdum*, and a teaching which must lead to infidelity.

* * *

"Before the Assyrian Captivity God assured *Elijah* that there was even then a faithful remnant of 7,000 amongst the people (perhaps our opponent may not know that Elijah was not a Jew, nor did he minister to Judah; he was a prophet of the house of Israel. So also was *Hosea* who foretold mercy to the northern house in the place of their outcast, or wilderness condition, when they would be spoken to comfortably, and when repentant Ephraim would bemoan himself, and become fruitful). *Isaiah* later on foretold that as the immediate result of the sacrificial death of the Messiah, the once desolate, barren, and outcast wife, *i.e.*, Israel, would have more children than she that still had God for her husband, *i.e.*, Judah. That she should break forth, etc. (see Isaiah liv. 1, etc.). Jeremiah pledges the oath of God that as long as sun and moon endure Israel should be a nation (see Jer. xxxi. 36). Daniel, as mentioned, was inspired to declare, 'And in the days,' etc., 'God would set up a kingdom that would never be destroyed' (Danl. ii. 44), *Ezekiel* tells us in the prophecy of the two sticks that the two houses are recognised, that they are to be re-united, that united they shall repossess the land under one King and dwell there for ever. They are not now in possession of the land—therefore they are not re-united. Judah has not come under the covenant of peace; therefore, the prophecy has yet to be fulfilled. Note the words 'To Ephraim and all the house of Israel his fellows; and to Judah and the house of Israel his companions.' Two distinct and separate branches of the house of Israel—Ephraim-Israel and Judah-Israel. The same prophet is strangely quoted (chap. xi. 15), as if in opposition to himself, because

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the inhabitants of Jerusalem desired to ignore the rights of the 'house of Israel' wholly, and said 'Get you far from the Lord, to us is the land given in possession.' Strange that 'S.M.H.' quotes 'I will be to them as a little sanctuary,' and omits 'in the countries where they shall come.' Thus the Old Testament testimony is uniformly in our favour, and yet forsooth these inspired oracles are represented as wholly against us. Let our opponent produce one passage from the Old Testament that states that Northern Israel was utterly cast off by God, or that Ephraim's heritage was for ever taken from him. I say deliberately that nothing but culpable ignorance of the Old Testament could cause anyone to write that Israelites and Jews, in Holy Scripture, are not different and distinct in their history, their destiny, and their future, *i.e.*, until the time (the last days) when 'the house of Judah shall walk to the house of Israel, and together they shall return from the land of the north to the land I have given for an inheritance unto your fathers' (Jer. iii. 19). This is but a tithe of the Old Testament evidence." *Denis Hanan.*

[From "Reply to Objections," issued by the B.I.A. of Ireland, a very valuable statement.—ED.]

Israel Redivivus.

(A REVIEW, IN SECTIONS.)

II. The Settlement of Greece.

"THE Israelites were in no sense in bondage in Egypt during a great part of their sojourn there, but were, in all probability, free to come and go at their pleasure, and, there appears nothing unreasonable in the supposition, that some of them may have embarked upon maritime enterprises, and so visited other countries, whilst many, no doubt, did in this manner leave the country altogether. The sojourn of the Israelites in Egypt was undoubtedly productive of great and lasting results. Long periods of oppression consolidated them, and made them a hardy and warlike people. They learned the sciences and arts of their oppressors; they built upon their customs and laws, and they carried away with them the certainty of a one God. Other influences, doubtless, aided, but it was chiefly the primal impulse from Egypt that made them a leading race. During the troublous times, lasting for about one hundred years, whilst the war between the Theban kings and the Hyksos continued, a great number of the people of the country were compelled to seek foreign settlements. Some of the best supported of ancient Grecian traditions relate the establishment of Egyptian colonies in Greece about this period.

* * *

"With regard to Danaus, who led an expedition from Egypt, it is said that, finding his situation uneasy there, he embarked with his family and as many other followers as he could collect, in quest of a new settlement. Failing in an attempt to establish his colony

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in the island of Rhodes, he proceeded to Peloponnesus, and landed near Argos, where Gelanor then reigned. The favour with which he was here received, by the rude inhabitants, was so extraordinary, that it inspired him with the confidence to demand the sovereignty of the state, which he succeeded in obtaining. Danaus made his establishment firm; he transmitted it as an inheritance to his posterity; and such was the prevalence of his power and fame in the Peloponnesus that, according to Euripedes, the people of that peninsular received from him the name of Danai.

* * *

"In view of the fact that there is no account, in the history of Egypt, of any other people who were known by the name of Danai; that the origin and identity of that tribe have baffled the ingenuity of all historical authorities; whilst it is an indisputable fact that the tribe of Dan, together with the other tribes of Israel, was, at the time of the migration of these people to Greece, in occupation of the very district whence their emigrations took place, it is not only reasonable, but the only practical solution of their identity, to believe that this Danaus, and his companions, were Israelites, and that their leader was of the tribe of Dan—from whence also he took his name—even if amongst his followers were some from the other tribes, as well as from his own tribe. Considering also that the Egyptians were never known to be colonists, it seems not only not improbable, but quite otherwise, that those led out of Egypt by Cecrops into Greece, may, too, have been Israelites, escaping from their Egyptian bondage during the periods of revolution and war which preceded the general exodus, under Moses. That these two migrations, under Cecrops and Danaus, respectively, were of the same race of people, appears all the more probable in consideration of the fact, that, when in Greece, they became merged into one race, and adopted the same patronymic. That, though called Egyptians, they received that name only because they hailed from Egypt seems certain, and must not be considered, in any way, as an evidence that they belonged to the true Egyptian race.

* * *

"Latham, in his 'Ethnology of Europe,' remarks, that the influences from Syria and Palestine upon Greece were either Phœnician or Israelitish, and by no means exclusively Phœnician. The selling of the sons and daughters of Judah into captivity, beyond the sea, is a fact attested by Joel, where it is said: 'The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border' (Joel iii. 6). Neither do I think, says Latham, that the *eponymus of the Argive Danai was other than that of the Isrelite tribe of Dan;* only we are so used to confine ourselves to the soil of Palestine, in our consideration of the history of the Israelites, that we treat them as if they were *adscripti glebæ*, and ignore the share they may have taken in the ordinary history of the world. Like priests of great sanctity, they are known in the Holy Places only—yet the sea-ports of Tyre and Ascalon, of Dan, Ephraim, and Asher, must have followed the history of seaports in general, and not have stood on the coast for nothing. What a

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light would be thrown on the name *Pelop*-o-nesus, and the history of the *Pelop*-id family, if a *bona-fide* nation of *Pelopes*, with unequivocal affinities and contemporary annals, had existed on the coast of Asia. Who would have hesitated to connect the two? Yet with the Danai and the tribe of Dan this is the case, and no one connects them.

* * *

"That some of the tribes of the Israelites, after their settlement in Canaan, took to seafaring, and preferred peaceful commercial enterprise to fighting, is certain. So early as the time of the Judges, when Jabin, king of Canaan, who ruled in Hazor, attacked the Israelites, the army that resisted him was composed only of men of the tribes of Naphtali and Zebulun. In the song of Deborah and Barak, after that event, the other tribes are reproached for not having taken part in the defence of their country; and among other complaints they remark, 'Why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches' (Judges v. 17), or, as appears in the Revised Version, 'Asher sat still at the haven of the sea.' Asher's location was immediately south of the Phœnician territory, and, being on the sea coast, these people, no doubt, joined with the Phœnicians in their maritime enterprises, as those of the tribe of Dan undoubtedly did.

* * *

"The Israelites, in their happiest times, in the golden age of the nation's glory, were the public carriers of the day—travellers for commercial enterprise to all the then known countries, near and far. The ships of Solomon rivalled the Phœnician navy, the ports of Elath and Eziongeber were filled with the ships of Tarshish, which sailed down the Ælanitic Gulf of the Red Sea on to the Indian Ocean, to Ophir and Sheba, to Arabia Felix, to India and Ceylon, and through the Pillars of Hercules; brought home copper from Cyprus and tin from Spain, possibly from Cornwall. The Talmud is filled with special regulations bearing upon the exceptional wants springing from these varying avocations. That Dan, at least, was in Greece at a later date seems clear from the lamentation for Tyrus (Tyre) by the prophet Ezekiel (xxvii. 19), who, while describing the various nations and people who traded with her, remarked, 'Dan also, and Javan, going to and fro, occupied in thy fairs.' Javan was, of course, Greece, and the fact of these being named together seems to imply that they traded in company, and thus affords further evidence of the connection between Greece and Israelites of the tribe of Dan, or the Danai."

A Hebrew British Penny.

CHRIST, SHOW ME A PENNY.

IT is remarkable how the Hebraistic element is to be found engrafted even upon objects and usages of minor import connected with the British empire. I have before me a penny piece of Victoria, dated 1891, and the various emblems and insigniæ upon it

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are of a distinctly Hebraistic and not heathenish or mere Gentile character. On the *obverse* are the following details :—

(1) Bust to the left ; so the penny which Christ used to inculcate that due honour was to be paid to the sovereign, had an *image* of him upon it.

(2) Fillet. On the head is a wreath tied with a ribbon whose ends hang down. This is the sacred Cidaris ; a double emblem, consisting of a circle and a string. It is an emblem of the Covenant : the circle referring to the rainbow (which when fully seen is round), Genesis ix. 12, 13, and the string to the battle bow, an emblem of Joseph (Genesis xlix. 24), and of England, whose great victories were obtained by the long-bow ; and the broad arrow is still the Government mark. The origin of the Cidaris was the gold circlet round the High Priest's mitre, and the blue ribbon (Exodus xxviii. 37).

(3) The *legend* consists of the following. Victoria or victory, for *the victory of Israel will not lie* (1 Samuel xv. 29, margin).

(4) D. G. (*dei gracia*), by the grace or favour of God, thus acknowledging with the apostle, that all is *according to the grace of God* (2 Thessalonians i. 12).

(5) Britt : *i.e.*, Britannia, or the Covenant land, from the Hebrew *berith*, a covenant.

(6) Reg (*regina*) or queen. In Israel queens as well as kings reigned, and the queens often played an important part. Israel as the Bridegroom says, *There are threescore queens* (Canticles vi. 8).

(7) F. D. (*fidei defensor*), or Defender of the Faith ; in accord with the apostolic injunction to *contend for the faith* (Jude 3).

Upon the *reverse* are the following :—

(8) Figure of a woman; for Israel is thus typified by the prophets, as the *Daughter of my Dispersed* (Zephaniah iii. 10). She is seated. In the time of Hadrian, the British money bore a woman standing with "Britannia" under her; for Israel's time of rest had not yet come; but we now see her seated, none making her afraid.

(9) Helmet. On her head is a helmet; but in the Romano-British coinage, she was bare-headed; for since then she has nationally put on the *helmet of salvation* (Ephesians vi. 17).

(10) Robe. Unlike the undraped, indecorous figures on Greek and Roman coinage, Britannia is fully robed in long and ample garments : for Israel, speaking of her state in the latter days, says : *He hath covered me with the robe of righteousness* (Isaiah lxi. 10).

(11) Shield. Britannia's right hand rests on a shield; for since the Reformation she has taken the *shield of faith* (Ephesians vi. 16) as a support.

(12) Ephraim's cross. On the shield is St. Andrew's and St. Patrick's cross. This is the cross made by Jacob, when crossing his arms to bless Ephraim and Manasseh (COVENANT PEOPLE, No. 129, p. 320).

(13) St. George's cross. This also is on the shield. It is derived from the mark or tau, set on the faithful Israelites (Ezekiel ix. 4), and was a good sign (Spencer : *Crux Mundi*, 1894, p. 6).

(14) Rock. Britannia is seated on a rock ; as on *the rock of Israel* (Isaiah xxx. 29, margin).

(15) Trident. In her left hand she holds the sacred Temple

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trident of Levi (1 Samuel ii. 13), as found on the Jewish medals of King Antigonous, beheaded by Anthony (*Protestant Observer*, May, June, August, 1905).

(16) Sea. The rock is in the sea or waters. The Hebrew nation was born out of the Red Sea, and *baptised unto Moses in the sea*, and passed through the waters of Jordan to reach their promised inheritance (1 Corinthians x. 2).

(17) Light. On the left is a lighthouse: for *the light of Israel shall be for a fire* to enlighten the Gentiles (Isaiah x. 17).

(18) Ship. On the right is a ship, Argo in the zodiac, or the travellers to Zion: a suitable emblem of the ships of Tarshish, which shall carry back Judah to Palestine, at the great return (Isaiah lx. 9).

A. B. Grimaldi, M.A.

Correspondence.

To the Editor of THE COVENANT PEOPLE.

SIR,—Referring to Mr. J. S. Barton's letter in this month's number of THE COVENANT PEOPLE, there are two references from Dr. Latham's work, "The Ethnology of Europe," in Chapter IX. of my recent work, "Israel Redivivus," from which I quoted in my address at Exeter Hall. The one, relating to the Greeks being called Danai, will be found at page 136; the other, identifying a Semitic element amongst the Ionians, will be seen at page 141, in the edition of 1852. I have been unable to identify the exact position of Tel-abib, but in Ezekiel iii. 15 it is stated to be near the river of Chebar, which has been identified by the best authorities with the Khabour, a river in Mesopotamia, flowing into the Euphrates.—Yours, etc.,

F. C. Danvers.

50, *Egmont Road, Sutton, August 2nd*, 1905.

To the Editor of THE COVENANT PEOPLE.

DEAR SIR,—I enclose you copies of the Covenant and Federation Leaflets for you to see that I am advertising THE COVENANT PEOPLE on each. I am having these printed entirely for the good of the cause, so that our associations shall have something cheap and within their means to sow broadcast. 10s. 6d. per 1,000 and 13s. per 1,000 only just pays expenses, printing, paper, etc., and the *Chronicle* people are very good to us, and I have the promise of one-third of a column per week regularly for British-Israel articles; but I do not want people to be always seeing my name only, so I want some of our friends to help now and again with short articles. Could I depend upon you for help now and again?

As we are advertising THE COVENANT PEOPLE, could you allow a short notice of these leaflets to appear thus:—

"Covenant" and "Federation" Leaflets, with President's Letter, can be had from the *Chronicle* Office, Bath.

In great haste, wishing you every success.—Yours faithfully in Israel,

Louis E. de Ridder.

"*Chronicle*" *Office, Bath, July 23rd*, 1905.

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FEDERATION OF THE EMPIRE.

FEDERATION of the Empire is one of three of the greatest questions of the age in which we live, each being the sequence of the other, and each transcending the other in national and political importance.

(1) The Federation of the Empire.
(2) The Federation of the Race.
(3) The National recognition of the Empire as being God's Kingdom Israel.

We have more especially to consider the first and second of these great questions.

To properly understand these questions we must know and realise what it is we have to federate.

The British Empire comprises about seventy colonies, dependencies, and possessions. The first great colony to federate into a self-governing nation, and become one of the great nations of the company of nations which the Great Architect of the Universe promised Abraham and Jacob that their race should become in the earth, is Canada.

As the past governs the present and the future, we should not be wise and intelligent men did we not allow the past to guide us in the consideration of the present and future of an imperial race which historians like Sharon Turner and Du Chaillu trace so far back into the past. But to get a clear understanding of present-day events we must go back to the origin of the Race. If we are endowed with the attributes of wise men we must believe that there is an Infinite All-wise Power, which is the Supreme Great Architect of the Universe, ruling this earth and the destinies of all the races upon it. That being so, we must believe His declaration, " That all the earth was His, and that He elected a certain race upon the earth to become His executive for the purposes of religion, of war, and of peace, and stated that they should be ' a nation above all nations in praise, in name, and in honour ' "; and that when He divided to the nations their inheritance He set the bounds of the people according to the number of the children of Israel, His mighty nation, Israel being thus constituted the central nation and power of the earth, and He gave them the land situated in the centre of all the land of the earth to be the cradle of their Race, and afterwards, when His purpose shall be completed, this land is to be the centre of His divine government for the whole earth, viz., Palestine and the country from the river of Egypt, the Nile, to the river Euphrates.

When the federation of the Race does take place it will be upon the lines of defence, trade, and peace. We have seen that within the past year the United States has extended the Munroe Doctrine so as to constitute themselves the police for the whole of the two Continents of America, which does not belong to England or any Power on the Continent, and will not allow any Power to exercise the right of police for any purpose whatsoever or take possession of any territory. In the hands of our united Race the power would remain to extend the working of this doctrine to the whole world.

(To be continued.)

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

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("OXONIAN.")

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London:
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No article received later than the 10th of the month can be guaranteed admission into the ensuing issue. All communications must be accompanied by the writer's *name*, not necessarily for publication. Newspaper cuttings, ready worked up for the Notes and Queries column, will be gratefully received. Friends are invited, in addition to articles and notes intended for publication, to at once communicate to the Editor any fresh discovery bearing on our subject. Cuttings sent in batches, not properly digested, have as a rule to wait a considerable time before they can be considered.

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We shall be grateful if those of our friends who have not yet sent their subscriptions will do so as soon as possible.

LECTURES.

ISRAEL'S GRAVE THE SAXON'S BIRTHPLACE: A defence of the identification given in the Handbook of British-Israel Truth of the Scene of Israel's Captivity and the Route of their Escape. By Rev. W. M. H. Milner, M.A., F.R.G.S., A.V.I., "Oxonian," Editor, etc. Chairman: D. A. Onslow, Esq., J.P., A.K.C. (President). Thursday, October 5th.

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SPECIAL NOTICE.—THE EDITOR regrets that owing to the last fortnight, previous to going to press for October, being entirely taken up with his last preparations for departure to his new home in Cornwall, he has been obliged to leave corrections and make-up to the printers, who kindly came to his rescue. Several MSS. which reached the Editor towards the end have been carefully kept in a safe place and will receive first attention in the November issue. This is the first time during all his editorial work that the Editor has been prevented from personally supervising the bringing-out of the journal. Particulars of his new sphere of work will be included under "News" next month.

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE

OCTOBER, 1905.

Blessed are the Peacemakers.



PEACE, not War, will be the regime the wide world round during the Golden Age which is soon to follow the End of this Dispensation. Kindness to our fellows and to the dumb creatures has been making great headway of recent years, a gracious anticipation of Things to Come; so, too, has the desire for Peace. To many a gentle heart the horrors of War altogether outweigh the beneficial results attainable through it, which justify War to others. But all men feel that War should be resorted to only as an extreme measure; so that with one voice and one mind the peoples of the earth combine to ratify the Saviour's benediction—"Blessed are the Peacemakers."

It is the glory of America and Britain, the daughter equally with

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the old mother-land, to be harbingers of the Kingdom of Peace. Our wars are waged of sheer necessity, as measures of high police. It will be ours to rule the world for Christ when His Kingdom comes. So it is in harmony with our common heritage of "the white man's burden" that in each of the two great Anglo-Saxon commonwealths the Chief of the State should stand out before the eyes of all the world as champions of Peace.

King Edward the Peacemaker—President Roosevelt the urgent advocate of Peace between Russia and Japan.

Blessed are the Peacemakers—no considerations can detract from their work.

Yet the Divinely-ordered destiny of nations must be accomplished, and in some cases the only way to this is War.

Now, the War which has been ended by the Treaty of Portsmouth was fought in fulfilment of prophecy.

The great northern Colossus whose wide-spread power and confederacies is so distinctly detailed in what has well been called the "Russian chapters" of Ezekiel was to be forcibly hauled back by "hooks" fixed in his "jaws," according to the Scripture. This very language was used by the daily Press in describing the effect of the first great land victory of the Japanese at the Battle of the Yalu. And that is exactly what has happened! No one can read the terms of the Peace Treaty without seeing the ambitions of Russia in the Far East have been ruthlessly arrested, and she is flung back upon her former territories, to brood upon the failure and prepare to launch her hosts on some enterprise to retrieve the position she has lost. After such a loss of money, men, and ships, it will take ten, fifteen, twenty years, possibly, before she feels in a position to strike again. Then it will be against Japan's Ally—ourselves; the champions of Peace will have to prepare to fight in self-defence, but Peace is the cause of Heaven, and the Peacemakers will be delivered in their extremity. For ourselves there is work ahead of us, to fill the interval of Russia's recuperation, and to fulfil the forecasts affecting us in Scripture. Britain's scattered Empire to be riveted into one firm whole, America's federation of Sovereign States to throw in their lot finally with Britain, and both attaining control and protectorate over the Holy Land and our Jewish Brethren. Then face to face with the Northern hosts, on whose removal we proceed at once to set ourselves and the world in order for the coming of the Reign of Peace. *Oxonian.*

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What is the Truth to which Christ Came to Bear Witness?

(An Address delivered at the Annual Meetings of the British Israel Association, 1905.)

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth."—JOHN xviii. 37.

IT is now proposed to deal with some of the points raised by objectors who do not accept this interpretation of Scripture.

I. *That it is not borne out by the Scriptures.* In my own experience, the class who make this objection embraces those known as "Futurists," who believe God's promises to Abraham will be literally fulfilled at some future time, and those who hold that the literal promise to David was fulfilled by the Messiah at His first advent. I have found these either decline to discuss the matter as profitless, or wish to formulate as a basis premises which assume the truth of their own exegesis; or in the case of journals, they publish a certain amount advanced till they find themselves unable to refute the evidence put forward, and then further correspondence is consigned to the w.p.b., and the reading public left in ignorance of the *status*. So far I have found no one of these objectors who will fairly and squarely tackle the issue when put before them as involving, at all events in one aspect, the truth of God.

Let the assertion that the Messiah at His first advent fulfilled the promise made to David be considered for a moment. The promise made and sworn to David was that of a never-failing lineal dynasty, to reign over one or other of the houses of Israel. The reign of Zedekiah, the last of the recorded Davidic line of the Kings of Judah, came to an end cir. 588 B.C. Will either the genealogy of Jesus Christ in Matthew, or that in Luke, show that His progenitors in either line reigned over either of the houses of Israel? If not, there is a gap in the succession of nearly six hundred years. Did the sun or moon, God's own-named witnesses, cease to shine during that period? But supposing we can get over this gap in a line of succession sworn never to fail, the throne promised to David and his seed was one over a literal Israel. Where is that literal Israel? Ten million persecuted Jews who represent the Twelve Tribes, and who to this day, as a mass, reject the Messiah? What a kingdom for the Messiah to reign over! Or, eliminating the Jews, the house of Israel so hidden and scattered all over the world as to be unrecognisable! Or, a remnant of Israel hidden somewhere in the Church, but in no better position than the Gentiles!

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The argument that Christ's reign is a spiritual reign over a literal Israel will, it is urged, bear all investigation, while that which tries to interpret His first advent as a fulfilment of the literal promise to David applied to a spiritual Israel bristles with insuperable difficulties.

All writers from the standpoint of British Israelism are agreed that not only is that teaching borne out by the Scriptures, but plead that it is the only consistent explanation of God's promises to Abraham, both in the Old and New Testaments, and nearly all (the late Bishop Titcomb is the only dissentient I can remember) agree that the throne of David is being perpetuated in King Edward VII.

II. *The weakness of the authorities.* Many people say they do not go into the question at all, because its upholders are so insignificant—mostly retired Anglo-Indian civilians, and colonels. They may ask for a book on the subject, and are given one by So-and-So, Captain R.E.!! What authority can such a writer have? They point to the absence from the ranks of noted theologians and scientists, and that the subject is not inquired into at our universities and theological colleges, etc., etc. S. John, in his first Epistle, chapter iv. 1, 2, says: "Try the spirits, whether they be of God . . . Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God." It is quite true that comparatively few of the clergy have followed the late Bishop Titcomb, who thought it his duty to apply this test, and after long study accepted it. But for the need of some such inquiry there are several weighty opinions.

Bishop Butler said: "As it is owned that the whole scheme of Scripture is not yet understood, so if it ever comes to be understood . . . it must be by particular persons attending to, comparing, and pursuing indications scattered up and down it, which are overlooked and disregarded by the generality of the world."

Bishop Hooker: "I hold it for a most infallible rule in the interpretation of sacred Scripture that where a literal construction will stand, the farthest from the letter is commonly the worst."

Bishop Ryle said that great mistakes had been made spiritualising Scripture, and protested against it.

Professor Milligan: "Few will deny that fresh investigation into the fundamental truths of the Christian system, to be in all probability followed by a re-statement of many of them, is needed in our day."

Daniel Webster, a great orator and statesman of America, a man of massive brain and vigorous mind, said: "There is more of valuable truth yet to be gleaned from the sacred writings, that has

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thus far escaped the attention of commentators, than from all other sources of human knowledge combined." There is one way in which increased attention to the subject may be attracted in the clerical ranks, and that is by the law of demand and supply. Take two illustrations from practical life. The Prime Minister of England has recently said he could provide no more funds for Roman Catholic Universities in Ireland, because the people of the nation would not have it. Similarly the question of Tariff Reform cannot be settled but by the decision of the electorate of the country, the voice of the people. Apply this principle, and if we can gain the ear and acceptance of the "pew" sufficiently to voice the demand, there is little doubt but that the "pulpit" will conform and study the question.

In the meantime, let us not be discouraged. "Thus saith the Lord, Let not the wise man glory in his wisdom. . . . But let *him* that glorieth in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth." (Jeremiah ix. 23-24.) And all these three are closely connected with the truth of God.

Again, our Lord said, "Out of the mouths of babes and sucklings thou hast perfected praise." (Matthew xxi. 16.)

While it is to be regretted that comparatively so few of the clergy have joined the Association—and how gladly a large accession of their number would be welcomed!—we may still with cheerful hearts continue trying to spread the Gospel of the Kingdom of God committed to a literal Israel.

A Criticism.

This is a convenient place at which to notice what is more a criticism than an objection. It has been urged that British-Israelites seem to have no room for anything else. I have tried to analyse this. The Covenant People is a monthly expositor of the prophecies concerning the two houses of Israel and Judah. *The Banner of Israel* is issued for the purpose of giving information on the identity of the British people (including our kindred in the United States) with the house of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the house of Judah. The journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearings of present-day events on the prophetic destiny of the English-speaking race. The Council does not approve of either of these publications being turned into an arena for indiscriminate theological discussions, expositions, and arguments. In putting, then, one aspect of the truth of God before the public, it seems unavoidable that there will be a good deal of

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sameness in the arguments adduced, but I am quite sure none of the Association have any intention or idea of excluding other branches of the Divine truth or the teaching on other points. The main object is to induce the clergy and laity to examine the question with open and unbiased minds, and prove it to be either wrong or right. If right, then let it be preached—preached, as I tried to show in this hall on April 6th, on the lines of the Apostles Philip and Paul, who "preached the things concerning the Kingdom of God, AND the name of Jesus Christ" (Acts viii. 12 and xxviii. 31), the two to work side by side, not one to the exclusion of the other. Or, to put it another way, when, among the many subjects the clergy have to deal with in the pulpit, the extension of Christ's spiritual Kingdom and the growth of the spiritual Israel would form their theme, let the factor of the literal nation to whom the Kingdom of God was entrusted and the rôle of the literal racial Israel take its place.

III. Another objector says: "*I know it to be historically impossible.*" If a man declines to give any weight to the evidence of Ezra, Josephus, Herodotus, Strabo, Diodorus, Siculus, "The Annals of the Four Masters" (Ireland), Sharon Turner's "Anglo-Saxon Race," M. Paul du Chaillu's "The Viking Age," and many others, and rejects the experience of a man like Bishop Titcomb, who would not attempt to investigate the subject from the standpoint of Scripture until he found the historical test would stand—well, there can only be a deadlock.

If historically impossible in the past, it is so in the present, and in the nature of things can only be still more so in the future. If the evolution of the British Empire from the involution of Abraham and Sara through their promised seed in Isaac indefectibly carried out in principle, and being matured in the course of many centuries during which, according to the word of Jeremiah, the seed of Israel was to remain a nation before God, then—to say nothing of the ordinances of the sun, moon, stars, and day and night being involved in their being cast off—would it not be a miracle that would out-Jonah Jonah if the promise of Jehovah depends on the scattered seed of the house of Israel being thrown up, by all the nations wherein they are hidden, on to some dumping-ground of an island nature, and there be conglomerated into the colossal empire which is their prophesied destiny *before their return to Palestine?* This is another issue never tackled by futurists, that even according to their own belief of a future literal fulfilment of the promises the house of Israel must acquire a position in the world analogous to that of the British Empire *before* the return of both houses to Palestine.

IV. The next objection is the old *cui bono? Will it bring one*

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single soul to Christ? Will it spread the acceptance of the Gospel of the Kingdom of God? The Banners of Israel relate the experience of many workers who say that it has brought many to Christ, and been the means of converting many unbelievers. What is the standard of conduct Jehovah placed before the children of Israel? Let us take Micah vi. 8. "What doth the Lord require of thee, O man, but to do justly, and to love mercy, and humble thyself to walk with God?" What on the other side? "Hear ye the rod." Take Isaiah lviii. 13, 14: "If thou call the Sabbath a delight . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." And Ezekiel xx. 12 and 18-20, where Jehovah says: "Walk in My statutes, and keep My commandments, and hallow My Sabbaths." Is this standard very far different from what all denominations of the Church teach? Will these instructions lose any power, will they not rather be likely to gather additional force, when urged upon the literal, racial descendants of the people to whom they were originally addressed? Both for conversion to Christ and the avoidance of the rod of affliction and judgment.

V. *If you hold this view you cannot be a Christian.* And the argument given in support of this is that it would be so unjust, so unfair of God to choose one particular nation and set them above everyone else. In other words, the teaching is dishonouring to God. The plain statements of the Old Testament are too numerous to leave any doubt about such a national choice having been made from the time of Abraham onwards. Isaac was selected (as the seed of promise), Ishmael set aside. Jacob was loved or chosen, Esau was hated or rejected. Ephraim, the younger son of Joseph, was set before Manasseh, the elder. Of the nation Israel it was said: "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are on the face of the earth . . . (one reason being), because He would keep the oath which He had sworn unto your fathers" (Deut. vii. 6). The 18th chapter of Jeremiah, under the figure of a potter's house and his work, records the undeniable claim to the right of Jehovah to build and plant nations, and to pull down and destroy them. Jehovah did not think it unfair or unjust under the Old Covenant, and if its continuance under the New would be so, surely it is reasonable to expect that Christ would bear testimony to the change. But in the New Testament our Lord distinctly confirms God's promises to Israel, says that His mission is only to the lost sheep of that people, and He unequivocably indicates that the Kingdom of God shall be given to the little flock of His disciples (Israelites), who can only be the nucleus to grow into a nation.

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S. Paul, in Romans ix., re-asserts God's right to choose whom He will—to select Jacob and reject Esau, and following up his argument, he shows that the house of Israel had been reinstated as God's chosen people in place of that of Judah.

S. Peter calls the elect sojourners of the dispersion "An elect race . . . a people for God's own possession, to show forth His excellencies." And so on with S. James and S. John.

Of all the objections ever raised, this is the one which has the least foundation, and which goes most directly dead against the plain record of Scripture. And the interpretation of election taught by those who take this line only adds to the untenableness of their position. They believe in an election of *individuals*, on some principle which is still a mystery not revealed, and that those individuals gathered together in churches are God's chosen instruments for the evangelisation of the world. In what way is the choice of a collection of individuals from a multiplicity of nations any less unjust or unfair than that of a racial people and nation for the same end?

VI. Very startling is the next objection: "*It is no concern of mine.*" There may be hundreds, even thousands, of Christians who with simple faith accept Christ and His promises of pardon and resurrection to eternal life, who pay no attention whatever to the details of Scripture, of dogmas, of controversies, whose action is based on the principle "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." And to these Anglo-Israelism is only one of the many subjects which are no concern of theirs. But can that be said of the clergy, heads of colleges and schools, Sunday-school teachers, heads of families, and all engaged in teaching the young? In these days of hydra-headed unbelief is it no concern of these whether the young are taught sound or erroneous doctrine, no concern whether their own teaching is true or false? The main points at issue are the fulfilment of God's sworn promises to Abraham and David. Is it no concern of any teacher whether the inspiration of Scripture stands or falls, as Bishop Titcomb said it must in this twentieth century, by our being able or unable to identify among the leading nations of the world the house of Israel? "No concern" whether their teaching leaves them without any defence against an assailant who urges that Jehovah has violated His treaty with Abraham and broken His oath to David? Can anyone, Jew or Greek, bond or free, male or female, anyone of that all who are one in Christ seriously contend that God is as much pleased with what is a false interpretation of Scripture as with what is true, or that He looks upon truth and falsehood as synonymous? However unpalatable it may be, however indignantly any intention of falsity may be repudiated, however obstinately their own exegesis

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may be upheld, and the plea advanced that the issue will never be settled till our Lord comes, there is no escape from the proposition that the truth of God in one aspect is at stake, and that both parties cannot be right. They *may* both be wrong, and both be in the same boat. The question is, on which side is the weight of the evidence of the Old and New Testaments and of history? I urge that the question of what is a true and what is a false interpretation of the Scriptures, in respect of God's promises to Abraham and David, is one of deep concern to all parties, and that it comes within S. Paul's prophesied consummation in 1 Cor. iii. 10-15: "Let every man take heed how he buildeth upon the foundation which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." If any man's work shall be burned, HE SHALL SUFFER LOSS: solemn words for the consideration of anyone who says, "It is no concern of mine" whether my belief and teaching as to the fulfilment of God's promises to the fathers are true or erroneous.

VII. *It doesn't lead to spirituality.* Another way of putting this is: "What is the effect of the belief on the practical life of those who hold it? Does it make them better Christians? Does it make them carry out more fully the precepts laid down in the Sermon on the Mount and in 1 Cor. xiii.? Before answering this, it is not unfair to succinctly review the practical effect on the nation of the present teaching of the Church, Established and Nonconformist. Begin with belief. It was openly asserted in the *Daily Telegraph* controversy last year on the question of "Do we believe?" that the greater proportion of the unbelief of the day is due to the misteaching of the clergy. Try the mission field. It is not very long since a prominent East London missionary, with tears in his voice, mourned that one of his greatest difficulties in converting the "slums" to Christ lay in the public life of the so-called Christian communities of England. The foreign missionary in Africa and India says the greatest obstacle to the acceptance of Christ by the heathen is to be found in the lives the so-called professing Christians lead around them.

The following extract from the *Daily Graphic* speaks volumes:— "You ask, What is wrong with Society? It is simply this: Society has forgotten God, and as a necessary consequence it has forgotten the royal law, love ye the enemies of your own class. There is no

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lack of preachers of altruism among all sorts and conditions of thinkers; but the word preached does not profit, because it is not accompanied by any adequate demonstration of its reasonableness. 'Love my enemy?' says the savage. 'Yes, I eat him.' 'You tell me that object is my brother?' says Dives. 'I would not touch such carrion with my stick.' 'Why should I love my neighbour?' says the merchant. 'He buys nothing of me, and he has nothing I wish to buy. Besides, he has not even a vote.'"

The census taken two years ago showed that only one in ten attended church. Opinions are not formed by the lives of the tenth, but by those of the nine-tenths, not the minority but the majority. With such a state of things as outlined above, it may be admitted that by law and custom the Sabbath is observed in form and in the letter, but in respect of the spirit it is not too bold a challenge to paraphrase Matt. xxiii. 27 somewhat thus: "Woe unto you, ye great cities and towns of Britain, for on the Lord's day ye are like unto whited sepulchres which indeed appear beautiful in outward sanctimony, but are within full of spiritually dead men's bones and of all uncleanness."

Can rejectors of British-Israelism seriously urge that there is no room for the teaching and recognition of the Sabbath as God's own appointed sign between Him and the children of Israel for a perpetual covenant? And would not in the nature of things national acceptance of identity with the house of Israel work towards the observance thereof in spirit as well as the letter? Again, is the spiritual life of our nation so perfect under the existing teaching of the pulpit that there is no room for pleading on a new line for the increase of that love which is the highest development of the truth of God? Why was Israel chosen? One part of the answer Moses gave was, "Because the Lord loved you." . . . "The Lord had a delight in thy fathers to love them" (Deut. viii. 8 and x. 15). And while "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," that can in no way disannul that love He bore for His chosen and elect people.

It is advanced that a recognition of our identity would tend to increase the growth and practice of that love to God and love to our neighbours, the two commandments on which hang all the law and the prophets. I am quite sure I voice the opinion of all members, clerical and lay, in saying that the British-Israel Association fully accept the principle that "unto whom men have committed much, of him they will ask the more" (Luke xii. 48); that in realising and claiming the membership of God's own chosen people they recognise an increased responsibility in such a status that it makes it imperative

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on them to live up to the standard of love to God and man placed by Jehovah before their ancestors and forefathers, both in the Old Testament and in the New; and that it is incumbent on themselves to show in daily life and conduct that the teaching *does* lead to spirituality, *does* help them to carry out the precepts of the Sermon on the Mount, *does* make them realise that far above the tongues of men and of angels, above prophecy, above understanding all mysteries, above all knowledge, all faith, the bestowal of all goods to feed the poor, and above all self-sacrifice stands that ineffable love to God and man on which S. Paul preached a sermon unequalled by man, and which he concluded with these words: "And now abideth faith, hope, love, these three; but the greatest of these is LOVE."

G. W. Deane, Col.

Israel Redivivus.

(A REVIEW, IN SECTIONS.)

III. IONIANS AND ISRAELITES.

FOR a long time after their settlement in Greece, there is little, if anything, to record about these Egypto-Israelitish colonies, and the first time they come prominently into history is in connection with the Trojan war. "The Trojan war was followed by a very stormy period, in consequence of the many disorders prevalent in the ruling families. But more violent commotions soon arose, caused by the attempts of the rude tribes of the north—particularly of the Dorians combined with the Ætolians—who strove to obtain possession of the Peloponnesus. In consequence of this migration, the territory of Argos, together with other districts, were wrested from the former inhabitants and became the property of the Dorians. The Ionians (by which name the inhabitants of Argos were subsequently known), were expelled from their territory, and joined their ancient kinsmen, the Athenians. Thus were the descendants of the two migrations from Egypt united, and collectively became known as Ionians. It is a curious fact, as stated by Curtius, that 'no tradition exists as to the origin of the Ionians'; and that, 'It is impossible to define with precision their seats, and their relations of descent amongst themselves.' This is a circumstance which seems to have followed the Israelites in all their later migrations, wherever they lost their patronymic, and were called by other names. The same loss of origin does not

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appear in history with regard to other nations. The origin of their supplanters in Argos, was in Macedonia, whence they penetrated into Central Greece, and their starting points, for the invasion of the Peloponnesus, was from the eastern slopes of Mount Pindus, in what is now Thessaly—facts which were well known to the ancients. Athens became the metropolis of all the Ionians.

"The divisors, which form a token of recognition among the Ionians, are four and twelve. In the earliest times, of which we have any definite information, the Ionians of Athens were divided into four tribes; each tribe was subdivided into three *phratries* (brotherhoods), each *phratria* into thirty γένη, or *gentes* (clans), and each clan again comprised thirty γεννῆται, or heads of families. As has already been stated, Cecrops divided the country subject to him into twelve districts. The Ionians founded twelve cities in Asia, and refused to enlarge the number, on account of their having been divided into twelve States when they lived in the Peloponnese. The Athenians divided themselves into ten tribes, and it appears that, when a colony from thence settled at Sybaris (or Thurium), in Southern Italy, they 'proceeded to order their policy on a plan copied apparently from the arrangements made at Athens, and divided themselves into ten tribes, named from the principal races of which the colony was composed.'

* * *

"The Ionian Greeks appear to have united, in a far higher degree than any other nation, except, perhaps, the Phœnicians, an insatiable desire of penetrating into distant regions, a desire which, in more recent times, has been the peculiar characteristic of the Anglo-Saxon race. Wherever they went they took their home with them, and thus the name of the mother city, or that of the particular division, or district, of its territory, from which a large number of settlers happened to have come, was transferred to the new settlement; and here again a similarity of custom must be noticed with the Anglo-Saxons, as is witnessed by the large number of towns and places in America, Canada, Australia, and elsewhere, which have been called after cities and villages in Great Britain.

"As one of the consequences of the Doric invasion, the Ionic race retained no part of the mainland of Greece, except Attica. But Attica alone, in glory and power, surpassed all the rest of Greece; another consequence was that many Ionians left the mainland and established colonies. Proceeding by sea to Asia, they settled on the southern coast of Lydia, and the northern shore of Caria, which, together with the islands of Samos and Chios, took from them the name of Ionia. No country in Europe was so favourably situated as Greece, for a commercial intercourse with the most ancient civilised nations of the world; on the way to Asia Minor and Phœnicia one island almost touched another.

"All the tribes of the Greek nation took part in the great work of colonization, though the chief part was accomplished by the Ionians, who were the real migratory, or wandering, Greeks, and

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who, from their two centres of Chalcis and Miletus, effected colonization on the grandest scale. They developed their native talent for accommodating themselves to every locality with masterly success, and proved it by achieving extraordinary results. It was they, again, who, as a rule, formed the central body of the population in the colonies conducted by Achæan and Dorian families.

* * *

"Of all the Greek colonies in Asia Minor, Miletus was the most powerful. It was the Milesians who were the first to send out colonies into the Pontus Euxinus (Black Sea) in a connected and comprehensive sense; they contrived to make their city the centre of all undertakings in that direction, and bestowed a real importance upon all the previous settlements there, by including them in a vast circle of coast towns which, according to a steadily progressive design, they founded along the coast of the Black Sea.

"Sinope, the ancient Assyrian port, situated in the middle of the south coast, not far from the mouth of the Halys, was the first point at which the Milesians founded a permanent settlement on the Black Sea. The date of this settlement was about 785 B.C. Sinope and Cyzicus were the most ancient among the colonies of Miletus. The former of these places became the starting-point for the colonization of the whole south coast of the Pontus, and from it was founded Trapezus, on the route to the shores of Colchis, about the middle of the eighth century B.C.

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"The Ionian cities, on the coasts of the Black Sea, infused life and activity into the tribes of the north; their bold and enterprising genius opened to them a connection with the most remote countries of the East; and, perhaps, they even introduced into their own country the commodities of India, conveying them over the immense Steppes of Asia. From Olbia a large export of corn was carried on, and Athens was much engaged in this commerce. But the adventurous and enterprising spirit of the Ionians, on the shores of the Euxine Sea, did not confine itself to this commerce with the nations of the north; they penetrated into the East, and made way for themselves even into Mongolia. This commerce was jointly carried on by the Ionians of Pontus, and by the Scythians. Thus we see that, after centuries of separation, the various tribes of Israel were again brought into contact, no doubt with a full knowledge of their relationship to one another.

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"At this juncture Egypt had only been recently opened to Greek commerce—Psammeticus having been the first king who partially relaxed the jealous exclusion of ships from the entrance of the Nile, enforced by all his predecessors. The incitement of so profitable a traffic emboldened some Ionian traders to make the voyage direct from Crete to the mouth of that river. Violent storms, however, drove the vessel out of its course westwards, until it at length passed the Pillars of Hercules, and these traders found themselves unexpected visitors among the Phœnicians and Iberians of Tartessus.

"Thus was the trade of Greece extended to the detriment of that

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of the Phœnicians. The gradual rise of this development has been entered into in some detail, in order to show how, by degrees, the Ionians of Miletus reached Tartessus, as it was from that port that they subsequently found their way to Ireland, and from thence passed over to Scotland and England."

The Mystery of Race.

ACROSS the broad Atlantic dwells a race, an offspring of the same parent, inspired by the same principles, speaking the same language, as the British nation. On one side of the world there reigns a peacemaker to-day; in the Senate House in Washington sits another—another who has, indeed, been the means of concluding the most terrible war that the history of the world has ever witnessed. One is King of England, the other President of the United States. Students of history, from the school boy at the Board school to the Professor at the university, are aware that it was owing to shortsighted policy on the part of the ministers of King George III. that Great Britain has lost what would have been the most prosperous member of the Empire to-day. Indeed, it was unfortunate that the French Revolution did not take place some twenty years earlier. It was unfortunate, too, that Adam Smith had not gained the influence then that he afterwards enjoyed.

Yet as Anglo-Saxon Israelites we know that prophecy was to be fulfilled. The mind of God anticipates the actions of men ; the Past, the Present, and the Future vanish in Eternity. And so just as surely we know that in the future one race, and one race alone, will rule in North America.

The key-note of modern politics is Nationalism. It was Canning who dealt the death-blow to the partition of Europe by Congresses ; it was to England came Kossuth with his heart-rending appeal from the Hungarian race, delivered in the language of the greatest poet of the centuries ; it is ever the endeavour of the Two Tribes to obtain a territory in which they may settle as a nation.

England has for ever been the land of the free. Yet we drove the American colonists to open rebellion. Nevertheless, England has, as a rule, been in the front rank of Liberalism (in its original meaning). Liberal England would have none of the Papacy. The British Isles were the first converts to the religion of the Man of Sorrows. Free Trade was expounded by a member of our race. And over the seas we can see another power, another mighty empire, as liberal, as progressive as ourselves.

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Now, we have seen that Nationalism is the present-day pivot upon which all modern diplomacy turns. We, or some of us at least, have seen the union of the German States, and the transition of the Italian Empire from a multitude of little principalities into one compact and important nation. Hungary is clamouring for separation. Norway has already broken the bonds that bound her to Sweden. Poland shows signs of revolution. And thus the union of Great Britain and the United States is predicted by present events. Again, Germany is our most bitter foe; Russia has never been anything but hostile; and France, although at present our ally, has little in common with her neighbour on the opposite side of the Dover Straits. America would find in Great Britain a most useful ally. For the last twenty years it has been the policy of American ambassadors and American statesmen to promote the friendliest possible feeling between the two countries. What could have been more pleasing to the two peacemakers of the Old World and the New than the eloquent words of the last American ambassador? The sentiments, so well expressed in the farewell speech of Mr. Choate, have been echoed by Mr. Whitelaw Reid. England, in the words of an American contributor to the *Daily Telegraph*, is "the mother-country we all like to visit." Is it, then, possible that for long these two brothers can remain estranged? God, who pre-ordained their separation, has provided a means for their re-union. God, by whose will we lost our colonies in North America, gave us an Adam Smith to point out what were the right relations between the mother and the children States. History, Prophecy, Ties of Race—all unite to bring together those whom it pleased God for His own purposes to set apart. Let me conclude with the words of Andrew Carnegie in a morning paper—

"Briton and American being now fully agreed that those who attempted to tax the American colonies against their protest were wrong . . . . the question arises: Is a separation, forced upon one of the parties, and now deeply regretted by the other, to be permanent? I cannot think so." *W. A. J. Milner.*

Russia's Limits.

"WE live at a time when all eyes are turned in one direction. Russia . . . engages universal attention, and men are inquiring.

God is working upon a plan. . . . Scripture tells us plainly that the arrangement of nations is made subject to and in

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relation with the nation of Israel. (Deut. xxxii. 8.) . . . . No increase of territory can be effected, no conquest achieved, no country annexed to another, except in strict subjection to this already established rule. By this law Kings, Emperors, and nations are either held in check or impelled now, although they know it not.

"It is true that for many hundreds of years the nation of Israel has been scattered, and by far the greater part of it is hidden altogether from the view of men. The successors of those who crucified the Lord of Glory alone are discernible.

"God has revealed a national settlement of Israel in Palestine. So precise and distinct are the statements (Ezek. xxxvi., xxxvii.), especially with respect to the uniting in one of the two families Judah and Israel, that no historical record will support the shadow of an assertion that the events have as yet taken place. They *are* to be, and they are *yet* to be. My great object now is to prove that they are *soon* to be.

In Ezek. xxxviii., xxxix. we find the prophet directed to prophesy against "Gog." As to who this enemy is I defer my remarks to the second part of my subject. Suffice it now to say that he comes up against Israel at a fixed time, namely, between the national restoration and the Millennial reign.*

Notes on the Epistle of Paul the Apostle to the Galatians.—Introduction.

THE many writers who have endeavoured to comment upon the Epistle to the Galatians seem without exception to have regarded the people to whom it was written as non-Hebrew Gentiles. It may be that the chief difficulties found in the Epistle vanish, if this is a misconception on their part.

It is necessary to remember that at the period in which the Epistle was written there were a vast number of Israelites who were divorced from the law, who did not observe its initiatory rite, who had lapsed into partial or total paganism. These were the representatives of lost Israel, the northern house that had been taken captive by Assyria B.C. 721, or who had saved themselves from captivity by flight.

Bishop Lightfoot writes:—"We may expect to have light thrown

* [It is conceivable that the national restoration of Israel *begins* in partial ignorance on Israel's part of their own identity, this being fully made known to themselves and to the world by the great catastrophe which exalts Israel to the premier position among the nations, admitted as such by them.—ED.]

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upon the broad features of national character which confront us by the circumstances of the descent and previous history of the race." But the following sentence shows that he never dreamed of, and therefore expressed no opinion for or against the historical tracing, which seems to give the clue that I purpose to follow—thus—"Those commercial instincts which achieved a wide renown in the neighbouring Phœnician race, and which in the Jews themselves made rapid progress during the palmy days of their national life under Solomon." This loose use of the word *Jews* as representing all Israel in the days of Solomon manifests a total forgetfulness of the existence of the Northern house of Israel, and this is found throughout his otherwise most helpful commentary.

But this is perhaps an advantage, for the history of the Galatian people as given in the commentary and the dissertations by one who was oblivious to the existence of the Northern house of Israel, adds to its importance when it corroborates the contention that the Galatians were Gentilised Hebrews.

The same is true with respect to the other writers to whom I am indebted, they all acknowledge difficulties and endeavour to explain them; but as a thread will lead an ignorant man through the mazes of a labyrinth which defies the efforts of skilled investigators, so I endeavour to show that the true clue to the Epistle is that of the racial position of the Galatian Christians. Step by step as we proceed, I think that the Epistle itself will be found to confirm the explanation, the supposed need of spiritualising any part of it will vanish, and the broad outlines of the Gospel, the New Covenant provided for all men, will be more clearly apprehended, when the true nature of the Galatian controversy is understood.

At the outset it may be well to refer to the modern discussion as to the extent of the country in which the churches of Galatia were situated.

Lightfoot says that the limits of the province are not unimportant in their bearing on some questions relating to the early history of the Gospel, and Professor Ramsay has spared neither time, learning, nor trouble in maintaining his view that the Epistle was addressed to the churches in the whole Roman province.

The early Galatian converts are admitted by him to have lived in the original Galatia; and of these he states: "At what time and from what direction Christianity was introduced into North Galatia is uncertain." (Section 15.) But the uncertainty at farthest can only extend to a date between the day of Pentecost and the date of the Epistle. Then follows a learned statement as to the after-influence of Christianity in Southern Galatia. But we ask, What has the history of the province in the second, third, and fourth

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centuries to do with the theories as to whom S. Paul wrote the Epistle? Furthermore, he writes (Section 14): 'Everyone who considers how closely the writings of Paul and the other Apostles (so far as we know) keep to actual life, how vivid and realistic are their pictures of the churches which they address—every such scholar must expect that, in a letter written by Paul to a group of North Galatian churches, there should be found touches which bring before us the special character and position of these churches. He must expect that the address would throw light on, and receive illustration from, the peculiar position of the Galatians, so distinct and apart from the type and tone of all the surrounding races, whether Greek or Anatolian." A better statement could not be made as to the position which I maintain, for, given the clue of the Hebrew origin of the people, "the expectation," so far from being "not realised," is amply satisfied.

The Northern and original Galatia was overrun B.C. 278-7 by a large body of Gauls, who crossed from Macedonia and Thrace into Asia Minor, at the invitation of Nicomedes, King of Bithynia. They came as a migrating nation, with wives and children, not as a mere body of mercenery soldiers. They were divided into three tribes. They dwelt in villages, and in time of war they sent women and children, flocks and herds, to strongholds on hill tops. Plutarch speaks of these Celts and Galatians as the noblest of barbarians; they were haughty and fierce, but straightforward and truthful. They bore themselves as a small aristocratic caste, ruling the original population; they were warriors, and did not take to agriculture or to trade. When they obtained the "added land" to the south of their original settlement, it was also called Galatia, the old native Phrygian population being merged in the new state. A letter to the churches in Galatia would probably, but not necessarily, pass through the southern part of the province, and then reach the northern, to which it was addressed. A very modern example may be found in South Africa. Part of the Transvaal has been added to Natal. Some of the ruling race in the earlier colony have gone to the added part, but a letter to the church in Natal, while including those living in the politically added part of the colony, would chiefly refer to the difficulties of the church in the original area. Professor Ramsay's contention seems to be that the Galatian Church at the date of the Epistle ceased to be Celtic, and was absorbed by the Phrygian and Anatolian element, and therefore he considers it a waste of time on the part of Lightfoot to have argued so closely for their Celtic origin as opposed to Teutonic, but in doing so Lightfoot was led by an instinctive historical faculty which is proved true by further research, and by the Epistle itself.

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We find that the Galatians received the Gospel gladly between the years 51 and 54, the dates of the two visits of the Apostle, and that they were in danger of falling away from it "soon." A vast superstructure of theory as to the fickleness of the Gaulish character has been built up to account for their change of mind, but there must have been some reason that worked upon the fickleness, if it existed. The epistle of remonstrance was written A.D. 58, between four and five years after the promulgation of the decree of the Council of Jerusalem which S. Paul and others delivered to the Gentile churches, and yet no mention whatever is made of it in the Epistle. This fact has been strangely overlooked by expositors, and yet there must have been a reason. The Epistle read with the clue supplies the reason, which is this: The decree of Jerusalem applied to Gentile converts. The Judaisers desired that these should be brought under the Levitical law by the rite of circumcision. The Council decreed that they were not. (See Acts xv.) The only reason why the Judaising party succeeded in Galatia, and why S. Paul did not refer to the decree was this—that it did not apply, the Galatians did not come under the category of those to whom it was addressed. The question before the Council of Jerusalem had reference only to Gentiles, and it was decided. But what of Hebrews who were separated from the covenant of their fathers, and who desired to be admitted, or had been admitted to the New Covenant? Must not they become subject to the law of circumcision in order that they should become partakers of the promises made to Abraham, and thus share the blessings that were given in Christ? Was their acceptance of the Messiah to cut them off from the promises made to the fathers which were assumed to be inseparable from circumcision? The Apostle's answer to this specious reasoning was this—that the admission to the New Covenant was also readmission to the Abrahamic heirship, that under it their Hebrew inheritance was restored to them, and that readmission to the old circumcision covenant was absolutely a rejection of the new.

But this clue, which it will be seen fits all the statements made in the Epistle, rests upon the fact that the Galatians were Hebrews as distinct from Jews. The existence of this people has been almost universally overlooked, and yet they and their kindred of the Northern house of Israel were the heirs of the inheritance of promise given to Abraham, and they and their future were the subjects of the most unequivocal prophetic statements. Their restoration, recovenanting, rebetrothing, and future blessedness and obedience runs through all the Scripture record. It fills the mind of Jacob, by whom the wealth of the Abrahamic birthright was bestowed upon Joseph and his sons Ephraim and Manasseh. It cheers the despair-

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ing Elijah when he is assured that God will preserve a faithful remnant among his people. It is the theme of the early prophet Hosea. It is taken up by Isaiah, Jeremiah, Ezekiel, Daniel, age after age. It lingers in the writings knows as Apocryphal. It awakens the hopes of Zechariah and of John. It fixes itself upon the mind of the Messiah and Redeemer of the lost sheep of the house of Israel, the nation to whom the Kingdom of God would be given when forfeited by the Jews. Were the Galatians a part of this people, of "the Israel of God"?

Europe was peopled by emigration from the East. The Galatians were a part of these advancing hordes; their career is thus traced by Bishop Lightfoot.

Firstly, as to the name, he writes: "The great subdivision of the human family . . which modern philologers have agreed to call Celtic was known to the classical writers of antiquity by three several names—*Celtae*, *Galatae*, and *Galli*." It is to be noted that the agreement of modern philologers is based upon convenience, and not upon knowledge of the origin of the people who "migrated westward from the common home of the Aryan races in central Asia." They advanced until obstructed by the ocean, and then retraced their steps and returned towards the East again. By them Rome was sacked B.C. 390. They were repulsed from Delphi B.C. 279, and the Gaulish settlement in Asia Minor is directly connected with this invasion. They forced their way through Thrace and arrived at the coast of the Hellespont. They crossed over to the opposite shores. Thence they overran the greater part of Asia Minor. A series of disasters culminating in a total defeat B.C. 230 caused them to be compressed within comparatively narrow limits in the interior of Asia Minor. The country to which they were thus confined, the Galatia of history, is a broad strip of land over two hundred miles in length, stretching from north-east to south-west. Although greatly crippled, they still continued to play an important part in the feuds of the Asiatic princes. In B.C. 189 they were entirely subdued by the Roman armies under Manlius. No humiliating conditions were imposed upon them. They were permitted to retain their independence, and continued to be governed by their own princes. Accessions of territory were granted from time to time, until at length, in B.C. 25, Galatia was formed by Augustus into a Roman province. In A.D. 267 they were driven across Hellespont, and again disappeared from history.

The Galatians were not absorbed amongst the peoples whom they conquered. More than six centuries after their original settlement in Asia Minor their language was in all essential respects the same with that spoken west of the Rhine, and it was the Celtic blood

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which gave its distinctive colour to the Galatian character and separated them by so broad a line from even their near neighbours. These strangers of the dispersion, who had their own state in the original Galatia, were also scattered throughout the neighbouring countries of Pontus, Cappadocia, Asia, and Bithynia. (1 Peter i. 1.) They were the Elect according to the foreknowledge of God the Father, and begotten again to a living hope by the resurrection of Jesus Christ from the dead. To this people who had gladly received the good news of redemption in Christ, and had been admitted to the New Covenant in Him by baptism, came the Judaising teachers, men who had accepted the faith of Christ, but were zealous for the law. Their contention was this—that although Gentiles could receive baptism without becoming proselytes to Judaism or the law of Moses, yet that Hebrews should be restored to their forfeited position under the old covenant, for that unless this was done they would not receive the promises made to the fathers, as these were inseparably linked with circumcision.

Their statement was very specious. S. Peter was at one time carried away by their arguments, for no Jew, when he accepted the faith of Christ, dreamed that he was thereby denationalising himself, nor did he ever cease to value the national terrestrial position of Israel. But the inspired judgment of S. Paul saw what the result would be, and the Epistle was written to combat the subtle danger.

Nevertheless, there is not one word of remonstrance as to the Galatian desire to repossess the Abrahamic inheritance of "the covenant confirmed before of God in Christ," four hundred and thirty years before the law was given, which covenant was confirmed in Christ. (Rom. xv. 8.) No statement that the promises made to Abraham were worthless. The Apostle condemns them only for the means by which they desired to secure participation in them.

The value of the Abrahamic inheritance has been neglected by the Gentile Church, and although one portion of the Church Catholic has perceived the value of temporal gifts, and desired to use them for universal supremacy, the less ambitious part has looked upon them as of no value, because they conceive that they are either antagonistic to, or unconnected with, the inheritance incorruptible and undefiled, and that passeth not away. One object of these notes will be to endeavour to correct this idea. What the Abrahamic inheritance of promise involves can be best learned from the words in which it is made.

There were five distinct promises made to Abraham, four being a repetition and enlargement of the first. Read together, they are summed up by S. Paul as the gift of the heirship of the world. (Rom. iv. 13.) They bestowed upon him and his seed the blessing

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of God and the special ability to bless all families of the earth. Protection, multitudinousness. The land from the Nile to the Euphrates. The ultimate possession of this the land of his journeyings, an everlasting covenant of peculiar relationship to God, and finally the Oath of God that He would perform all these, and build up from him the mighty nation which was to become a nation and company of nations, possessing world-wide power, and the ability to use it for blessing. These gifts and powers were mundane, but they were necessary for the preparation for and the formation of the Kingdom of God on earth. They were confirmed to Isaac "for My servant Abraham's sake," in order that they should be perpetuated in Abraham's seed, for they could not be transferred to any other family. They were entailed upon Jacob with the further definition of the promise of multitudinousness, "thou shalt spread abroad to the west and to the east, and to the north, and to the south," in order that they should be the means of blessing all amongst whom they spread. It was this birthright of blessing that Esau despised when he said, "What profit shall this birthright do to me?" and it was this which Jacob bequeathed in all its fulness to Joseph's sons Ephraim and Manasseh, and which under their headship was to be partaken of by the "tribes their fellows." To Judah was given the position of being the Royal tribe, but Judah had no portion in the wealth of blessing poured out upon Joseph's sons. "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh." This peculiar inheritance of the ability to bless for God, the national development, and the power which were to enable Israel to rule by blessing and to bless by ruling, was the fit and proper ambition of faithful Israelites. It was not abrogated by the redemption that brought them into closer covenant with the God of their fathers. It was not a thing to be despised as Esau despised it, and was therefore excluded from it. It was not fickleness that caused the Galatian danger, but the misunderstanding of the power of the New Covenant to reconfer upon them their inheritance under the old, for it was written, "The uncircumcised man child, that soul shall be cut off from his people, he hath broken My covenant."

S. Paul's opponents knew his influence with the Galatians, and that he strenuously opposed their arguments; they therefore endeavoured to disparage him and attack his Apostolic position. This is the reason that his letter commences with a vindication of his apostolate and of his God-given knowledge. The Judaisers stated that he was not authorised as the other Apostles, and that there had been vacillation in his teaching upon the points in question. The refutation of these two allegations was ever in his

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mind while he wrote. Chapter i. is wholly taken up in asserting his ministerial position, Chapter ii. in claiming the unswerving nature of his testimony, and in Chapter iii. he begins his remonstrance. But great as his anxiety was, he does not do this by stating that they were Gentiles, and as such to be ruled by the decree of Jerusalem. Nor does he blame them for valuing their Hebrew inheritance. His remonstrance is altogether that of showing that Baptism secured all to them. The Greater or New Covenant, including the inferior Old or Circumcision Covenant, ennobling it, but not itself to be dragged down or cramped by it.

What a Bishop thought of Anglo-Israel

(Gleanings from Bishop Titcomb's Message to the Church.)

"*Converted Ephraim was to become not only a 'strong nation,' but possessed of a redundant population, overflowing, as well as carrying the Church of Christ with them into distant parts of the earth.*

"As far as population went, the Hebrew people, even in Old Testament times, seem to have reckoned their numbers as the '*sand by the sea*' (see 1 Kings iv. 20). Indeed, this fact is sometimes quoted as the intended fulfilment of the promise; yet it could not really have been so; because that promise was specifically transmitted by Jacob to *Ephraim* and *Mannaseh* (Gen. xlviii. 16, 19); and more especially to *Ephraim* (see ver. 19). Moreover the prophets habitually bound up this idea of 'multitudinousness' with JOSEPH'S House as an element of its appointed future in the Messianic era, *quite distinct from that of Judah.* Let me now show you this:—

"(*a*) I begin with Hosea. That prophet especially predicted Ephraim's approaching ruin (chap. i. 9). Foreseeing his future conversion, however, he said: '*Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered*' (ver. 10). Now, 'Israel,' in this passage, be it noted, is undoubtedly the Israel of *Ephraim;* for *Judah* is carefully distinguished from '*the children of Israel*' in the very *next verse.* Consequently it cannot be spiritualised as descriptive of the Church of Christ coming through Judah, but only of that extensive portion of it which should come into Christendom especially through *Ephraim's* conversion.

"(*b*) Isaiah also, in a passage which was written before the captivity of Samaria, declares the same thing (Isa. x. 22). Upon which text the 'Speaker's Commentary' has a remarkable annotation, exactly agreeing with our belief, that the 'multitudinousness' of Ephraim was only to take place *after its recovery from eastern exile*:—'Ephraim was soon to be cast off from being a people. It should lose its name, and be scattered across the Gentile world; not, however, to perish, but in accordance with that

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mysterious oracle in Gen. xlviii. 16, 19, to "*multiply like fishes in the midst of the earth*," and to "*become the fulness of nations.*'"

* * *

"'*Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on thy right hand, and on thy left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited*' (2, 3). '*Thou shalt not remember the reproach of thy widowhood any more.*' Who can dispassionately read these words, and not see in them a promise of revived life and energy for desolate and divorced Ephraim—a promise of increased population, and extending dominion, of spiritual growth also, and great conquests for Christ among the Gentiles; and especially of a civilising, as well as religious, influence, among the degenerated and thinly-populated regions of the earth? Is not this a re-declaration of what Jacob had, in other words, proclaimed—viz., that Ephraim should become '*a fulness of the Gentiles*'?"

* * *

"'*I will bring them again to place them* (meaning to place them in their former relationship with Himself); *for I have mercy upon them, and they shall be as though I had not cast them off.*'

"Their regeneration having been thus secured, the prophet describes them as entering upon their promised birthright, and becoming a 'strong nation' (ver. 7). As they settle, and become increased, it is written: '*They* SHALL *increase, as they* HAVE *increased.*' Here is a repetition of their promised 'multitudinousness.' Indeed, the overflowing character of their population is such that, in the next verse, it is written: '*And I will sow them among the peoples, and they shall remember Me in far countries*' (compare Hosea i. 22: '*I will sow her unto Me in the earth*'). This cannot be understood of any new expatriation on account of sin, because the prediction is a part of Ephraim's promised mercy. It can, therefore, only represent an emigration of redundant population during Ephraim's new career, which will lead them off into distant parts of the earth—*i.e.*, into colonies or missionary settlements, where they will carry with them the knowledge of the Lord, and extend the Church of God like seed upon the earth."

* * *

"It is then said, in verse 16, '*And it shall come to pass that* WHEN *ye be multiplied in the earth* (not land) *in those days, saith the Lord, they shall no more say the ark of the covenant of the Lord, neither shall it come into mind,*' *etc.* In other words, their revival was not now to be under the Mosaic dispensation, for they would then come to '*Zion, unto the city of the living God, the heavenly Jerusalem*' (Heb. xii. 22), where '*all nations*' in Christ are made one. (Compare the 17th verse.)

"So far the prophet represents, then, a Christian nation, with rulers of '*knowledge* and *understanding;*' and having '*multiplied in the earth.*' But, like all the other prophets, he at last goes on to portray the return to *Palestine.* The passage has already been quoted as proving that Judah is to seek alliance with Israel. (See the marginal reading in ver. 18.) This proves that Ephraim must be looked for in a people who entertain no persecuting spirit towards their Jewish brethren, but who are living with them on terms of amity and goodwill. (Comp. Isa. xi. 13). It no less proves that these two branches of the Hebraic stock are not, as some

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imagine, co-existing in one undistinguishable mass; but that, as represented by the '*two sticks*' in Ezek. xxxvii., they are to be kept perfectly separate and distinct. The 'Speaker's Commentary' here very admirably writes:—

"'Israel is represented as the first to repent, and Judah must go to her, in order that they may come back together to the Holy Land, divided no longer into Jews and Israelites, but merged into one people.' (See also *Kiel, in loco.*)"

* * *

"Now, we have seen that converted Ephraim is the nation appointed, during '*the latter days*' of the Messianic kingdom, to bring in Judah to the final restoration. Hence, by logical sequence, Ephraim must be this '*righteous nation.*' Judah has been, through eighteen centuries, rejecting '*the truth,*' and failing to bring forth its appointed fruit, the privilege of being any longer called a 'righteous nation' has been taken from her, and given to another:—'*The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof*' (Matt. xxi. 43). That is to say, it has to be taken from '*treacherous Judah*' and given to 'backsliding Israel,' now re-betrothed to the covenant and made faithful witness for God, and a keeper of His holy oracles for the world.

"I do not wish to say more for the present. It is enough to learn that, let converted *Ephraim* be a nation which is *yet to appear* upon the stage of history, or let it be somewhere *already in existence*, though not discerned and identified; it must, among other signs of its potentiality, be '*a nation which keeps the truth,*' and which guards, defends, and publishes the '*oracles of God.*' The expression, '*righteous nation,*' cannot imply that its inhabitants are to be all individually holy, for that was never found, even in ancient Israel. It simply means that it will continue to be marked off separately, and be distinguished from all other nations, like Israel of old, because faithful and righteous to its predestined mission by preserving and transmitting the truth of God to the world as His chosen '*witnesses*' (Isa. xliii. 10).

"(ix.) *This distinctive separation of Israel from the rest of the nations is in strict keeping with the prophecy of Balaam* (Num. xxiii. 9)."

* * *

"The Hebrews really '*dwelt alone,*' being an isolated and peculiar people, and '*not reckoned among the nations.*' Does the reader ask how? By their distinctive religious characteristics. They had manners and customs, laws and regulations, and even weights and measures, which separated them from all other people. What other nations kept *Sabbath-days?* Which of them was bound to the principle of *monotheistic worship?* Which of them was restricted to eating of meats '*clean* and *unclean*'? Which forbade international relationship by *marriage?* These, and other grounds of separation, made Israel of old to be regarded as a people living apart from the rest of the world, unsociable, self-opinionated, morose. The truth was that the surrounding nations had no perception of Israel's destined mission in the world; they did not understand its covenant relationship with Jehovah; they did not see how all these laws and institutions were intended to sustain the preservation of a race, especially chosen to bless the world with a divine revelation. From an earthly standpoint, therefore, they were regarded as a pretentious, self-sufficient, and exclusive kind of people, and were often treated with jealous contempt by others. Yet from the divine standpoint they were blessed; and, so

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far as they maintained these exclusive characteristics of nationality for the purpose of remaining separated from idolatry, they were honoured of God and rewarded."

* * *

"Are we not to look for converted Israel in a Christian kingdom which must be marked off by features of isolation and separation from other kingdoms, through religious observances and national characteristics, in a manner somewhat similar to Israel of old? That is all I ask at present. The utility of the question will be seen when the nineteenth century speaks to us."

The Bride the Lamb's Wife.

THE CHURCH OR ISRAEL?

(*Continued from page 97, Vol. XII.*)

PAUL himself had been under the law, but he tells his Galatian converts that "Christ hath redeemed us (himself and those he is addressing) from the curse of the law." For what purpose? "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we (himself and those he is addressing) might receive the promise of the Spirit through faith." (Gal. iii. 14.) In this verse there are two quite distinct, and very different, purposes indicated:—(1) That the blessing of Abraham might come on the Gentile peoples; (2) that Paul and the Galatians, and others of the house of Israel, might receive the promise of the Spirit through faith. Neither of these could be brought about until Christ had redeemed His people from the curse of the law; but this having been achieved by His incarnation and death—as taught by Zacharias (Luke i. 68), and Heb. ix. 15, 16, 17—the way was clear for these two foreordained purposes of God to be carried out.

Now once more we ask this most pertinent question, To whom was this promise of the Spirit, through faith, made? Was it made to the Gentiles, non-Israelites, or to Israel? The promise was most assuredly made to the sons of Abraham, Isaac and Jacob, if and when faithful. It was confirmed to them in the promise of the New Covenant specifically promised to the house of Israel, and to the house of Judah; and, as we have almost *ad nauseum* shown, it was promised and to be performed, *in the first instance and at Christ's death*, to the house of Israel alone! Need we insist upon this truth? for truth it most assuredly is, as Jer. xxxi. 33 and Hebrews viii. 10, most abundantly testify and confirm.

It may be asked, Why do you so persistently refer, again and again, to this matter? We will give the answer at once, and we

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think it is a pertinent one, because it shows the line of thought of those who oppose our teaching. The reason for this should be apparent.

A conference between the British Israel Association and the Prophecy Investigation Society was held on May 2nd, 1895, and during the discussion this question of the establishment of the New Covenant with the house of Israel was brought up and strongly emphasised by us. The Rev. J. Gosset Tanner read a paper in reply to our views on this subject, and the following is what he said—to be found in vol. ii. of the "Covenant People," p. 124 :—

"Heb. viii. 10 has been referred to in this conference. First of all, we must not fix our attention exclusively on verse 10, but we must compare carefully verses 8, 9, and 11. According to the quotation in verse 8, 'the Lord will make a new covenant with the house of Israel and the house of Judah.' The covenant is not made exclusively with the ten-tribed house; it applies with equal force to the house of Judah. If, therefore, the Lord has made a covenant with the Ephraimite part of the house of Israel, conveying national and spiritual blessings to them, He has made the same covenant with the Jews of the house of Judah. But as the Jews are neither nationally nor spiritually blessed at the present time, no more is the other section of the house of Israel. Let us look at verse 11 of the same chapter: 'And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.' Now, I would ask unhesitatingly, has this ever been fulfilled in the present dispensation? or have we any right to believe that it will be? The grossest ignorance regarding the Lord, and regarding spiritual things, prevails in every nominally Christian nation. It is absolutely impossible that such a promise as this will be fulfilled until the Master appears and reigns in glory over the earth. Nor is it true that the Lord now writes His law in the hearts of any nation, as such; nor does He now pardon the unrighteousness of any nation, and remember their sins no more. (And seeing this expression, 'the kingdom of God,' must be understood in a spiritual sense in the present dispensation, if the kingdom of God could be made over to one nation only, what would be the position of the other nations which have, outwardly at least, received the Gospel? Then they would have no spiritual privileges, because the New Covenant, of which we read so much in the New Testament, would not apply to them.) God's entire method of working in these days is not national, but elective."

In the foregoing quotation, Mr. Tanner says, "we must not fix our attention exclusively on verse 10" (of Heb. viii.). Certainly not, we entirely agree with the reverend gentleman there; but it is very strange that he deliberately ignores that verse 10 altogether, which

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we say—and have fully given our reasons for saying, at p. 278, vol. xi.—governs the whole promise of the New Covenant! Does he attempt to give the slightest explanation of that verse 10 in Heb. viii., or the corresponding verse in Jer. xxxi. 33? or why the house of Judah is omitted from these two verses? He does nothing of the kind, but begs the whole question by saying, "If, therefore, the Lord has made a covenant with the Ephraimite part of the house of Israel, conveying national and spiritual blessings to them, He has made the same covenant with the Jews of the house of Judah." What is this but giving the lie, first to what Jeremiah foretells and Hebrews confirms; and next to implying—as clearly as words can make it—that the New Covenant has not been made with either of these houses, though the promise was made to them alone; and further implying that the New Covenant, of which he says "we read so much in the New Testament," must have been entered into with the Gentiles, to the exclusion—during this dispensation—of both the houses of Israel and Judah!

Mr. Tanner gives as his reason for this, that verse 11 (Heb. viii.) has never "been fulfilled in the present dispensation," and further that the Lord does not "now pardon the unrighteousness of any nation, and remember their sins no more."

In reply to these objections we refer our readers and Mr. Tanner to p. 279 of vol. xi., where we have attempted fully to deal with verses 10 and 11; and we will ask this question, Does not the writer of the Epistle to the Hebrews, in ix. 15, say, "And for this cause he (Christ) is the mediator of the New Testament, that by means of death, *for the redemption of the transgressions under the first testament*, they which are called might receive the promise of eternal inheritance"? Is not this the pardoning by the Lord of the unrighteousness of a nation? And, mark, it is done during this dispensation, for it was not done till Christ's death. That nation could *only* have been the redeemed house of Israel, which we have fully explained at p. 279, vol. xi. Now, God having pardoned the unrighteousness of that nation, for the sins committed by their fathers while under the old Covenant, *must*—if His word is to be kept—remember those sins no more; and those sins were national. Here the method employed by God is most certainly national, and *not* elective, in spite of Mr. Tanner's dictum! Mr. Tanner asks triumphantly, by way of proving that this Covenant has not been made with either of the two houses, "Has this (verse 11, Heb. viii.) ever been fulfilled in the present dispensation? Or have we any right to believe that it will be?" To this question we unhesitatingly reply that it has been fulfilled in part, if we link verse 10 with verse 11. If—according to Mr. Tanner—the New Covenant cannot have been made

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with either Israel or Judah, because verse 11 of Heb. viii. has never been fulfilled, then it must follow that the New Covenant has never been made at all with any one for the same reason. Under what covenant, then, do the Gentiles find salvation, and what is the New Covenant that the writer of the Epistle to the Hebrews says Christ is now the mediator of? What is sauce for the spiritual goose is also sauce for the spiritual gander.

That the Lord has written His laws in the minds of one people in particular during this dispensation, and written them in their hearts, as He has not done to any other people—as a nation—we unhesitatingly affirm. Proof of this has been given again and again by our clergy of all denominations, and secular writers. Moreover, God has been most specially the God of this nation, and they claim in their national Church service to be His people ; as cannot be said of any other nation. That the complete fulfilment by the accomplishment of the promise—as contained in verse 11 alone—has not been made, in no way vitiates the claim to the fulfilment of the first part as contained in verse 10. To justify this contention we will take the authority of no less a personage than the Apostle Peter.

On the day of Pentecost, when the assembled believers " were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance " (Acts ii.) certain of those who came in to see this wonder, said, " These men are full of new wine." Peter at once denied this wicked charge, and said, " These are not drunken as ye suppose . . . . . but this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy : And I will show wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke : the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come : And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

It is necessary to quote the whole of this prophecy, as given by Peter in Acts ii., in order to illustrate our application of it, in justifying our contention that verse 11—in question—need not yet have been fulfilled, whereas we say verse 10 most certainly has.

Peter claimed, and announced to the assembled multitude, that it was a fulfilment of Joel's prophecy when the Holy Spirit was poured out on the believers in Christ on the day of Pentecost. He quoted the whole of that particular prophecy, but it is obvious that it could only have been but a very partial accomplishment, for the

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promise in Joel is, "I will pour out my Spirit on all flesh." (Only of Israel certainly, if we consult the other prophets.) Again, "And I will show wonders in heaven . . . . The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." But this great and notable day of the Lord has not yet come! Are we therefore to say that Peter was wrong in his statement that the outpouring of the Spirit on the day of Pentecost was that which was spoken of by Joel?

We only claim that as the promise of the New Covenant was, in the first instance of its establishment, made to the house of Israel alone (and, in spite of everything Mr. Tanner has said, we adhere to this as the truth), according to Jer. xxxi. 33, and Heb. viii. 10; and Heb. ix. 15 says this New Covenant is now being mediated by Christ; therefore—and to us it is an inevitable consequence, as the Scriptures are true—the house of Israel MUST be in and under that Covenant; and the house of Judah—nationally, but not as individual Jews—not admitted to it. If it is not so, and Mr. Tanner is right in applying it to the Gentile nations, then we have another most distinct breach of promise on the part of the Lord, to which alternative we will not assent for one moment, for he cannot be right.

Mr. Tanner insists that "the kingdom of God," which Christ told the Jews should be taken from them and "given to *a nation* bringing forth the fruits thereof," must be understood in a "spiritual sense" in the present dispensation, otherwise other nations would have no "spiritual privileges." Our spiritualisers are getting on. We have a "spiritual seed," a "spiritual kingdom," a "spiritual nation," a "spiritual brotherhood," and a "spiritual Israel," but they do not say anything about spiritual Jews, or spiritual Gentiles. It is to be noted that Peter, in his first Epistle ii. 5, speaks of those he is addressing as "a spiritual house." Paul also speaks of the "spiritual body," but this is the resurrection body. The "spiritual seed, kingdom, nation, brotherhood, and spiritual Israel," are not to be found in the Scriptures, but are the creations of the commentators.

Let us continue with Galatians iii: "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." If this is the case in a covenant, or agreement, between man and man, how much more when the covenant is between God and man, and ratified, or confirmed, in Christ, by the oath of the Almighty?

If this holds good—as few will dare to dispute—between God and Abraham, is it permissible to either disannul or add to the promise of the New Covenant made by God through Jeremiah? This promise was most certainly included amongst those other promises

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which Christ came to confirm, and Paul told the Roman saints that they *all* pertained to Israelites (Rom. ix. 4). Those, however, who agree with Mr. Tanner deliberately disannul this covenant, because they divert it—at any rate during this dispensation—from Israel—to whom *alone* it is promised in the Scriptures—to non-Israelite Gentiles, to whom it *never* was promised. Moreover, these Gentile peoples are not even alluded to in connection with that same promise as found in Jeremiah; and confirmed—word for word—as fulfilled in Hebrews!

The original promise of this covenant must stand good to the original people to whom it was made, otherwise there would be an alteration in its terms. This Paul distinctly says cannot be; neither can it be disannulled. Paul, however, told his Ephesian converts that it had been revealed to him and others—as it had not been revealed to the prophets of old—that God would extend the privilege and blessings of this covenant to the Gentiles, who were not of Israel; and that they should be admitted into the Commonwealth of Israel, and so become fellow-heirs in the eternal inheritance promised to the Israelite fathers. This is the teaching of the Scriptures, and in no sense whatever interferes with the terms of the original promise.

It is not, however, Mr. Tanner's teaching—as the quotation we have given above most clearly shows—nor is it that of those who support his views. In their teaching, the Gentile Church has taken Israel's place during this dispensation—Israel's "forfeited position," as one member of the Prophecy Investigation Society declares. If this be true, then there has been a complete change in the purposes of God, as described in ample detail by His prophets of old—writing under the direct inspiration and guidance of the Holy Spirit.

James, "a servant of God and of the Lord Jesus Christ," tells us, in his General Epistle, that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, WITH WHOM IS NO VARIABLENESS, NEITHER SHADOW OF TURNING. With his own will begat he *us* with the word of truth, that *we* should be a kind of firstfruits of his creatures." (A.V.) In the Revised Version, we find it somewhat different, and there is a very significant addition to which attention must be drawn. "Every good gift and every perfect boon is from above, coming down from the Father of lights, WITH WHOM CAN BE NO VARIATION, NEITHER SHADOW THAT IS CAST BY TURNING. Of his own will he brought *us* forth by the word of truth, that *we* should be a kind of firstfruits of his creatures. *Ye know this, my beloved brethren.*"

We have emphasised certain portions by bold type, and italics, which please note.

Now, to whom was this General Epistle addressed?—"To the twelve tribes which are scattered abroad, greeting" (i. 1, A.V.).—"To

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the twelve tribes which are of the Dispersion, greeting" (R.V.). James addressed this epistle exclusively to the twelve tribes of Israel, whom, of course, he rightly designates as "brethren." It is a very remarkable FACT, that there is not a single allusion, either direct or indirect, to the people of the Gentiles. The whole epistle deals solely with James's brethren, the twelve tribes of Israel! Let the Gentilising spiritualisers gainsay this fact, if they can. And let them also take note of it!

If James, the servant of God, acting under inspiration of the Holy Spirit, tells his Israelite brethren that with God there can be no variation, neither shadow—(what more unsubstantial than a shadow?)—that is cast by turning, indicating as clearly as anything can imply that with God it is impossible that His purposes can be varied, or turned from their proper and original course—Does it not strike the believing reader that there is something radically wrong and unsound with the teaching that says God's original purpose has been changed? Now, observe most carefully what James tells his beloved brethren of the twelve tribes: "Of his own will he brought US (Israelites) forth by the word of truth, that WE (Israelites) should be a kind of firstfruits of his creatures" (i. 18, R.V.). What have they been brought forth from? Shall we be wresting the Scriptures if we reply—From darkness into His marvellous light? And if this is the correct answer—and if it is not let the supporters of the Gentiles give us a better one—then, Could it be under any other than the New Covenant that this bringing forth could be accomplished? How, then, can these men say that God has changed His purpose by bringing in the New Covenant with the Gentiles, and leaving both the houses of Israel under their old condition? James tells his brethren that it is *they* whom God has brought forth to be "a kind of firstfruits." Israelite, *not* Gentile, firstfruits, good reader! Yes! and he also tells his beloved brethren, "Ye know this"; nevertheless, most of the members of the Prophecy Investigation Society do not seem to! It is quite time they did.

That "the promises" (all of them) were originally and exclusively made to, and intended for, Israel, is clearly demonstrated by the FACT that it was necessary to make a special revelation to Paul and Peter, that God purposed to extend His mercy to others also who were not of Israel. Although this had not been specifically revealed through the old prophets, the gathering of others—Gentile peoples—to Israel had been foretold, as we have taken care to show in previous portions of this article. But it was more fully revealed to the Apostles after Christ's death, and it was shown to them that the Gentile people who were not descended from the Israelite fathers would be admitted into that New Covenant, which had been substi-

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tuted for the Old Covenant made with the people at Horeb, by individual faith in Christ, thus becoming partakers and fellow-heirs with Israel in the eternal inheritance promised to Abraham. It was the announcement of this new revelation that roused the anger of the strictly orthodox Jews, for they gathered from their Scriptures that the special privileges, prerogatives, and promises pertained exclusively to the descendants of Jacob's twelve sons. They also relied for their admission into the eternal inheritance of Abraham on their own righteousness and fulfilment of all the details of the law of Moses, and the ceremonial and other rites required by the law. Paul upset all these pleasing delusions by his powerful arguments, and we find the whole subject most wonderfully treated by him in his epistles.

Let us continue with Paul's argument to the Galatians: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (ver. 16, A.V.).

Having told the Galatians that Christ was the one seed of Abraham connected with him in the original promise of the inheritance, he then continues: "The Covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" (17, 18).

In the first of these two verses we find a *covenant* mentioned, and in the second the *inheritance*, given by God, by promise, to Abraham.

If we turn back to Genesis xv., we shall find them both. In this chapter we read the account of the Lord's appearance to Abram—before he had changed his name to Abraham. The old man, deploring the fact of his being childless and without an heir, the Lord said to him, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?" (5-8). After reading of the confirmation of this promise by a sign and a vision, we read, in verse 18, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." In the first part of the chapter we have the promise of the inheritance, and in the latter part the sealing of that promise by the covenant made with Abram the same day.

Now, this inheritance of the land is an eternal inheritance—*the* eternal inheritance, in fact, of Hebrews ix. 15, of Col. i. 12 and iii. 24,

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and other passages; for this land is given by God to Abraham's natural seed—the promised seed Isaac—the seed who were to be as the stars of heaven for multitude, and as innumerable as they are; the direct lineal descendants of that son, that God promised Abram, "shall come forth out of thine own bowels" to be his heir. This same son, Isaac, being born by Sarah, Abraham's wife, according to the further promise found in Gen. xvii. and xviii.

In all this do we find anything about a "spiritual seed"? The whole thing is intensely natural. Isaac is the seed of promise, but he issues forth from Abraham's bowels and Sarah's womb; and God confines and limits—in this wonderful promise—the inheritance to the lineal offspring of Isaac's son, Jacob. This covenant is an everlasting covenant tied up to these people, in this particular God-elected line *for ever*, in their generations!

But Paul has told the Galatians of the law, which was given four hundred and thirty years after the covenant had been made with Abram. What had this law to do with a "spiritual seed," who, according to the supporters of this hypothetical seed, only came into existence one by one by faith in Christ? What did the law matter to them, or how could it affect them if they—these Galatians—were Gentiles? Paul distinctly says that this law could not disannul or make the promise of no effect; For the inheritance had been given by God to Abraham by promise. Paul asks, "What then is the law? (R.V.) It was added because of transgressions, till the seed (Christ) should come to whom the promise hath been made" (19).

To whom was the law added? And on account of whose transgressions? It certainly was not added to, or given to the Gentiles, but it was given to the people of Israel, and on account of their transgressions. "The Scripture hath concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed" (vers. 22, 23).

Now, just consider what this last verse says. Before faith came, the Galatian Gentiles were kept under the law, shut up (in that law) unto the faith, afterwards to be revealed!

The only people kept under the law, and shut up in it, were the people of Israel; for the heathen, *i.e.*, those who had never been in covenant with God, never had anything to do with the law. If, then, these Galatians were Gentiles, and not Israelites, Paul could not have written as he did, and to make sense of what he wrote it is evident that the Galatians were Israelites. In absolute confirmation of this we further read, "Wherefore the law was our schoolmaster (tutor, R.V.) to bring us unto Christ, that we (who had been under this law), might be justified by faith. But after that faith is come, we are no

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longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."

How could a schoolmaster, or tutor, bring his pupils to a given end, unless they were under his influence? The Israelites having been under the tutorship of the law, could by that law be brought to Christ; but it is obvious that the law could not have so operated upon a people—such as the non-Israelite Gentiles were—if they had never been under its influence. The conclusion is therefore inevitable that the Galatians were not Gentiles but Israelites.

Whom did God foreordain to be His children, who had been under the tutorship of the law, and came under its curse?

We have already furnished the means of giving this answer in our explanations of Hos. i. and ii.; and we then found that it was the people of the house of Israel, divorced and cast out, that the Lord promised to reinstate as His sons.

We contend that we have fairly and conclusively argued that these Galatians could only have been Israelites, of the house of Israel, redeemed from the curse of the law. But there were certain teachers who were endeavouring to bring them again under the bondage of the law by maintaining that they should be circumcised, as the law required. It was against this effort of the false teachers Paul was contending. He finishes this part of his argument thus: "For as many of you as have been baptised into Christ, have put on Christ. There is neither Jew nor Greek (that is circumcision nor uncircumcision, the Jew representing the one and the Greek the other), there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." What else can this mean than that with God—Christ—there is no respect of persons. As Peter said, when Cornelius told him of the visit the angel had paid him, telling him to send for Peter, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts x. 34, 35).

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Remember, this is addressed to the Galatians of the epistle. The Apostle had told them very plainly that the inheritance had been given to Abraham by promise. Abraham, and his lineal descendants, in a particular line only, had been made heirs, by special promise of God, to the eternal inheritance. But this heirship involved faith, or belief in Christ—the promised seed. Those Galatians who had been baptised into Christ, had put on Christ. They had manifested their faith, and Paul acknowledges them as Abraham's children, and therefore "heirs according to the promise." If they had not been Abraham's seed lineally, they could not have been HEIRS. He would have called them *partakers* with the heirs.

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The heirs of Abraham can only be in the line of Isaac—for the Lord said to Abraham, "in Isaac shall thy seed be called"—the son of promise; and Jacob's descendants, from his twelve sons. Otherwise it would not be "ACCORDING TO THE PROMISE." It is impossible that any Gentile peoples can satisfy the terms of that oath-confirmed promise God made to Abraham, and ratified to Isaac, Jacob and his children's children "throughout their generations." No amount of faith could physically change a non-Israelite into an Israelite by race, any more than it could deprive a man or a woman of their sex; but the want of faith in Christ could, and did disinherit an Israelite—as in the case of the unbelieving Jews—for they must have the same faith as their forefather Abraham displayed, which obtained for him—and his faithful progeny—the promise of the eternal inheritance.

(*To be continued.*)

Federation of the Empire and the Race.

(The leaflets from which this is taken can be had at cheap rate per 1,000 from the *Chronicle* Office, Bath, and would prove most serviceable for distribution.)

LET us glance at the amount of territory owned by each nation, and the number of the world's population governed by each:—

	Territory, Sq. Miles.	Population.
British Empire	13,251,629	450,905,500
United States	3,623,000	85,000,000
	16,874,629	535,905,500
Russian Empire	8,379,044	128,161,249
French Empire	4,207,218	98,961,954
German Empire	1,235,912	65,644,016
Austrian Empire	675,912	52,250,000
Italian Empire	200,623	32,500,000
Spanish Empire	410,173	18,224,500
	15,108,882	395,741,719

When the federation of the Race does take place, it will be upon the lines of defence, trade, and peace. We have seen that within the past year that the United States has extended the Munroe Doctrine so as to constitute themselves the police for the whole of the two Continents of America, which does not belong to England or any Power on the Continent, and will not allow any Power to exercise the right of police for any purpose whatsoever, or take possession of any territory. In the hands of our united Race the power would remain to extend the working of this doctrine to the whole world.

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G S., A.V.I.
("OXONIAN.")

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NO. 137, VOL. XII. **PRICE SIXPENCE.** *[All Rights Reserved.*

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ERRATA.—The Introduction to "Notes on the Epistle to the Galatians," given last month, was by Ven. Archdeacon Hanan, D.D. Mr. Onslow's signature should also be added to the instalment of his paper. For correction *re* "Russia's Limits," see this month's instalment.—ED.

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE

NOVEMBER, 1905.

The Turning Back of Gog.



"BEHOLD, I am against thee, O Gog, Tsar of Russ, Muscovy, and Tobol, and *I will turn thee back, and put hooks in thy jaws*" (*Ezek.* xxxviii. 3, 4).

This was done, first, at the Battle of the Yalu and in the subsequent successful campaign in which Japan, as the instrument of Providence, thrust back Russia from her enterprises in the Far East; secondly, in the new Anglo-Japanese treaty, by which we guarantee Japan, and she throws in her forces with ours *if India is attacked.*

From the *Daily Mail* of September 28th we take the following:—

"The new alliance threatens no Power which intends to keep the peace; it attacks no existing interest; it fulfils the description of the dual alliance given by Count Vandal when he said ten years ago

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that 'the alliance, defensive and conservative in scope, will only act and can only act *to bridle turbulent ambition*, to assure the balance of force, and to substitute for all aggressive aims an equitable division of influence; this is its reason for existence, its greatness, and its limit.' . . The manifest desire of certain Continental States to suppress Japan as the prologue to an attack upon British interests in the Far East led the British nation, which had sympathised with the efforts of the great Oriental Power to liberate itself from the trammels of the past, to decide that Japan should not be destroyed by a coalition while Britain looked on. The doctrine of nationality was thus the basis of the first Anglo-Japanese alliance, which both nations hoped might render war impossible. We know how those hopes were falsified by events, but the impartial historian of the future will own that the struggle of 1904 was not provoked by Japan. After the series of brilliant victories in the field achieved by the Japanese Army and Fleet, it is a matter of common knowledge that there were other Powers which sought the alliance of the Far Eastern Empire. *The interests of England and Japan being identical*, however, and close friendship uniting the two peoples, the alliance with England was renewed and extended with the full approval of all parties in the British State and in Japan. It stands to reason that each partner in the alliance gives something and risks something. England must bring her whole force to bear if the security of Japan is menaced; Japan in the same way must put her fleets and armies in motion if India should be assailed."

The new treaty appears to have roused anger in Berlin. This is not remarkable when we consider that Germany is the natural heir of Russia, when Russia is no more. The Berlin Press consider that under the new regime the Asiatic interests of all the Continental Powers are at the mercy of Great Britain. "The new Anglo-Japanese treaty threatens to upset the political combinations of the whole world." Vienna is not necessarily in sympathy with Berlin. One leading Austrian newspaper says that "the Treaty assures the supremacy of England and Japan in the Far East, and is the most important fruit of Japan's achievement in the field. By this treaty English diplomacy has won a victory full of far-reaching consequences." St. Petersburg regards the treaty as a "weighty and far-reaching document!"

It will at any rate serve to hold Russia in check for a period of years, during which she will nurse her wrath, and prepare for a final stroke. *Oxonian.*

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A Lesson from the Centenary of Nelson's Death.

"But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers." (Psalm lxxxix. 24, 25)

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Psalm lxxii. 8.)

IN the *Daily Express* of October 21st, 1905, appeared an article by Herbert Russell, under the heading, "One Hundred Years After," that contains some remarkable passages, which our late old friend Philo-Israel would have characterised as "blind evidence." I have italicised the particular portions of the passages to which I desire to draw attention, for they bear distinctly upon the two texts, from the Psalms, which I have quoted at the head of this article.

The following is a portion of the article from the *Daily Express*:—

WHAT THE NAVY OF TO-DAY OWES TO NELSON.

By Herbert Russell.

"This is a day of retrospect. And in looking back it commonly happens that *the influence of the past upon the present* is lost sight of. To-day the British-speaking world is paying homage to the memory of Nelson, and its thoughts are of one hundred years ago. We know what the Hero did for our grandsires and for their children's children. Let us snatch a moment of opportune realisation and understand what he did for *Britain's lasting quality of sea supremacy.*

"The debt of the British Navy to Nelson, indeed, goes infinitely deeper than sentimental glory. Our Fleet of to-day is the material expression of a condition of things, not actually created, but definitely defined by his transcendent genius.

"There were warships before Nelson was born, and there were great ocean combats before St. Vincent and the Nile. Yet if we master the historic philosophy of these latter we shall find them little more than episodical to the course of then existing hostilities. They never represented any strategic continuity.

"The reason for this doubtless lay in the fact that *the potential significance of sea power* was never understood until Nelson had demonstrated *its supremely dominant* qualities. That 'silent pressure' which Captain Mahan has so happily defined was an undiscovered element.

"Opposing squadrons sallied forth, met in the narrow seas, fought, and retired again—or rather what was left of them. *The British force usually triumphed*, and brought a little bevy of prizes into port. But these fights were inconclusive as phases of a campaign, because, as I have said, there was no proper appreciation of the conditions established by victory.

"COMMAND OF THE WORLD.

"It is perfectly true that Selden, in his 'Mare Clausum,' and Monson, in his 'Naval Tracts,' showed a glimmering perception

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of the advantages to be derived from command of the sea. But they certainly did not understand that, *to this country, the militant command of the sea meant the command of the world.*

"To Nelson was left the demonstration of this great truth. But for Trafalgar there would have been no Waterloo. The incomparable sea chief who went to a proud and splendid death one hundred years ago to-day left his kinsmen an even greater heritage than the memory of October 21st, 1805. He left them a clear-cut comprehension *of the secret of their island greatness.*

"The degree to which the modern Navy is directly indebted to Nelson is truly remarkable when one comes to consider the total difference of the conditions which separate the era of wood from the age of the submarine.

"Nor am I speaking only of what for the want of a better phrase I will term sentimental influence. The great Hero has left a very practical legacy to the service which he loved so well.

"But, first, as to that sentimental influence of which I have just spoken. The meteoric career that expired in a lurid blaze of glory at Trafalgar taught the British seaman one thing which he had only half suspected before. It bred in him that self-confidence which comes of a sense of invincibility.

"STOUT OLD ADMIRALS.

"In the earlier days of the stout old admirals, from Russell to Howe, the quality of inconclusive fighting to which I have alluded bred a correspondingly inconclusive feeling of superiority. Let me not be misunderstood as seeking to detract from the magnificent race who with boarding pike and carronade carved out the bed-rock of this Empire's greatness.

"But what I do mean to say is that the British sailor never reached the zenith of his pre-eminence until Nelson had led him. This splendid genius, who more than any other single figure of his time, wrought the future destinies of Europe, inspired his men with *a spirit of dominance which no odds could dismay.*

"That same spirit, justified by the marvellous series of achievements from St. Vincent to Trafalgar, lives to-day. The emulative motto of the modern Navy continues to be Nelson's immortal signal. He confirmed in his hearts of oak that magnificent morale which, having become hereditary in the British bluejacket, has taken no heed as to whether its surroundings be of wood and canvas or of steel and steam.

"No doubt it will amaze countless people to be told that the tactics of Trafalgar to a very large extent are the tactics of to-day. Even the extraordinary sea revolution of one hundred years has not sufficed to neutralise the principles of Nelson.

"His tactics were not the accepted tactics of the days in which he lived. They were of his own creation, and to a great extent a complete inversion of all established rules.

"NELSON OF JAPAN.

"Why do we speak of Togo as 'the Nelson of Japan'? Why not as the Hawke, the Benbow, the Rodney, or any others of the

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'admirals all' who fought and who won less by virtue of their military talents than by the sheer physical superiority of their men?

"Is it not because, in this age of steam, Nelson's influence still permeates the Navy with such impalpable vitality that we can find no compeer of our own or any past age to quote against it?

"The marvel of the man lies in the extraordinary combination of all-sufficing qualities which marked his character. He may have possessed that gift which we nowadays call personal magnetism. But this alone would not have fired his men with their indomitable spirit, for the simple reason that this alone would not have carried him to victory.

"Nelson stands as the prototype of the ideal admiral to the most advanced disciples of the Blue Water School. For his qualities were transcendent both as a strategist, a tactician, an organiser, and an administrator. . . ."

I make no apology for giving this long extract, for it contains many admirable points and suggestive thoughts.

The great lessons to be drawn from its unintentional evidence are that "God's faithfulness" and mercy have been with this nation, which we declare to be the people of Israel ruled by a scion of that David to whom the original promise, quoted from the eighty-ninth Psalm, was made, upon the Oath of the Almighty! Can any one read Mr. Russell's article, and dwell upon those portions which I have put in italics, without seeing that in these "latter days" the Lord has been faithful and merciful to us? Can they not see that Nelson's great achievements on the ocean, and especially his crowning victory at Trafalgar, of which the nation and Empire is this day celebrating the centenary, have given us the DOMINION OF THE SEA? So much is this the case that our envious neighbours, under the sway of the ambitious William, are straining every nerve to reverse, if possible, that position which Nelson by his great genius and indomitable bravery obtained for us, with God's help (for he sought it by prayer on the eve of Trafalgar's victory).

In the name of Christ, this nation's "horn," or power, has been exalted. Since our emancipation from the thraldom and baneful influence of the apostasy, this nation's sea rule commenced to develop, and all the efforts of those who are not Israel can never stop that dominion extending until our Lord Himself shall sit on David's throne, and Psalm lxxii. receive complete fulfilment.

Douglas A. Onslow.

October 21st, 1905.

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The Ships of Tarshish

IN THE EAST AND IN THE WEST.

JAPAN has been *en fête* over the reception of the British sailors, making a public demonstration of the fact that the peace of Asia is now guarded by two powerful allies. The Union Jack has been intertwined with the Chrysanthemum in the streets of Japan's cities, and even the shops advertised their wares at reduced prices for "Our gallant British sailors!" Meanwhile, on the other side of the globe, the following proposal will be read with interest:—

"SIR,—In these days there is no necessity for expressing ardent hopes that the two great English-speaking nations (Anglo-Saxon, the usual term, is "another injustice" to Ireland) should be united by chivalrous sentiments and natural affections. Such sentiments are strongly in evidence now on both sides of the Atlantic.

"During my recent visit to America, it was pure delight to me to perceive the genuine and generous good feeling exhibited towards the British, among the many with whom I came in contact. May this good feeling exist for all time, to the mutual benefit of both great nations.

"I am hoping that some arrangements may be made for an American and British battle fleet to meet in blue water, and then undertake some manœuvres together. Such a proposal would no doubt be of intense interest to both navies, and of equal interest to both nations, and it is possible that the rest of the world would view such a circumstance with more than languid attention.

"Combined fleets of different nationalities have, in the past, represented weakness, not strength, owing to different methods of organisation, drill and discipline, and having nothing parallel in modes of signalling, manœuvring, etc., added to the insuperable difficulty connected with diversity of language and sentiment.

"None of these difficulties exist between the Americans and the British. We can understand each other, and use very similar methods in the management and administration of our fleets. I was most interested to observe this fact when visiting the American Atlantic fleet under command of Admiral Evans a few weeks ago.

"I have spoken on this suggestion of the American and British fleets meeting and performing some evolutions together, to the foremost men and principal statesmen of both countries, and these gentlemen all saw most clearly the good that might accrue to such an enterprise.

"Personally, I am satisfied that the mere fact of it being proved that the two great English-speaking nations could conduct manœuvres with their battle fleets combined, would evoke general world-wide interest, and a longing towards maintaining that peace which is so essential to the progress and extension of trade and commerce, peace being by far the greatest interest that trading nations possess.—(*From the "Standard."*) *Charles Beresford.*"

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We have great pleasure in appending the following letter from our good friend the General Secretary, written this September from Lucerne :—

To the Editor of THE COVENANT PEOPLE.

SIR,—Last week I came across a letter written by Lord Charles Beresford to the *Standard*, which, I think, will interest the readers of THE COVENANT PEOPLE. Lord Charles' suggestion is certainly considered important, for his letter was reprinted by the *New York Herald* (Paris edition).

It is very interesting and encouraging to find how most of our great Imperialists bear unconscious and indirect evidence to British-Israel truth. Had the letter not been signed, we could have almost assumed that it was written by a British-Israelite. What a delightful and grand idea ! And how carefully and diplomatically expressed ! If the object of the proposed manœuvres were to be anything else but the peace of the world, all nations would at once be up in arms. Such combined manœuvres would certainly lead to a closer fellowship, and ultimately, we believe, to concerted and united actions in the policy of the two nations.

An alliance between the two nations seems to us quite out of place. Strangers make an alliance based on conditions whereby they both benefit, but an alliance between two brothers is undoubtedly a contradiction. That is the reason why an alliance is instinctively rejected by both nations. One day, when the people's eyes are opened, and they have realised who they are, they will naturally fall into each other's arms. Then no alliance could be a stronger bond than that of brotherhood, for blood is thicker than water.

Admiral Beresford is quite correct in supposing that such combined action would lead to peace, for with Japan as our ally, there is at present no combination of nations strong enough to disregard the goodwill of the two great Anglo-Saxon nations. However, we very much fear that such peace would only be temporary, being caused by fear. Anglo-Israelites know the teaching of Scripture on the subject, and no amount of " entente cordiale " can make them shut their eyes to the plain prophecy of the word of God. Finally, the Great Russian Gog will have to be met by the united Israel and Judah in the decisive war for the supremacy of the world. There can be no lasting peace before. Russia has been driven out of the Far East, and she will now give all her attention to the Near East. With French and German money she will in about ten years have a stronger fleet than she ever had before. She has still an unlimited number of soldiers. She has profited by her disaster, and in a decade or so she will be as formidable an enemy as ever.

It is, therefore, with this ultimate crisis in view that we so heartily endorse Lord Beresford's excellent suggestion. By all means have combined manœuvres, for as sure as the sun is in sky these two fleets will have to act in unison, and fight in the same cause. It will be well then that they know each other, and can work together under one command.

How wonderfully Scripture is being fulfilled in our own days ! If men would study prophecy more than they do, they would not be

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afraid of higher critics (?). The result of the late war between Russia and Japan was plainly foretold in God's Word. "Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army. . . ." This has actually happened. And now we know what is to follow. In the same chapter (Ezek. xxxviii. 8) we read, "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel." Thus, assisted by his confederates, the Russian Gog will come up to take the spoil against God's ancient people, but he will be driven back, and finally destroyed. It is united Israel, Great Britain, the United States, and Judah, who will have to meet the terrible attack of Russia. It will be well that the two fleets have learnt how to act together, for even with their united strength Gog will almost be too strong for them. Yet they will be victorious, for the Lord will fight for His people.

The peace of the world, so ardently advocated by Lord Charles Beresford, by every British-Israelite, and every humanitarian, will not be established till all nations have acknowledged the Anglo-Saxon nation, together with the Jews, the chosen people of God. Then, not prompted by fear, but love, they will, in the words of Victor Hugo, "drawn by some mighty galvanism, throw themselves into the arms of Great Britain, and call her The Chosen of the Lord."—Yours faithfully,

S. J. Carlton.

Lucerne, September 14th, 1905.

Russia's Limits.

"RUSSIA engages universal attention." These words introduced some notes given last month from two pamphlets published in 1884, 1885, under the above heading, by the Rev. John Hawker, M.A., Rector of Cotleigh, Honiton. The author and date of the pamphlets were unfortunately omitted. That mistake we rectify now, and continue the extracts:—

"Gog will be joined by many allies, as we shall see, and so vast will be the multitude, and so bloody the battles, that the consequences of it in the destruction of weapons of war, and of men, are such as to surpass all conception. Indeed, were it not that *the Word of God reveals it all so distinctly*, we should doubt it, or resolve it into figures and symbols."

"Here is a list of these peoples," (Gog's great confederacy) "describing their several localities*:—

Rosh. A northern nation mentioned along with Tubal and Meshech, without much doubt *the Russians*, who are described by the

* For an exhaustive consideration of the history and present habitats of these various races the Editor's *Russia Japhet* may be consulted.

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Byzantine writers of the tenth century, under the name of *οἱ Ρὼς*, as inhabiting the northern parts of Taurus ; and also by an Arabian writer of the same period, under the name of *Rus*, as dwelling upon the River Volga.—*Gesenius.*

Meshech. A people between Iberia and Armenia, or, as others believe, the father of the Muscovites.—*Calmet.*

Tubal. The Tibureni, a people of Asia Minor, dwelling near the Eoxine, on the west of the Moschi.—*Gesenius. Cf., Bochart.*

Gomer. A northern people sprung from Japheth, from which Togarmah, or the Armenians, are said to be descended. Most probably are to be understood the Cimmerians.—*Gesenius.*

Togarmah. Most probably Armenia.—*Gesenius.*

"This list at once directs our thoughts to those particular localities with which the Russo-Turkish army is connected. They all surround the Black Sea, or are situate in those spots particularly coveted, or already within the grasp of Russia. . . These countries all appear as her dependencies, and some of them are even now coming under her sway ; and, *even though it may suit her designs to make peace for a season*, it will be only *for the purpose of gaining time*, and, as it were, taking breath for renewed conflict."

"By some *Tarshish* has been supposed to mean England. . . . Tarshish, I expect, signifies *India*, and Sheba and Dedan countries on the W. or E. side of the Persian Gulf."

"At one of the most critical points of our history as a nation we shall do well to look to the Word of God for guidance, and for instruction as to what may be coming upon us. I cannot see that the English nation appears at all in connection with those who oppose the settlement of the Jews in their own land. . . That much trouble is in store for us, I cannot doubt. For many reasons we deserve it."

"It is very probable that we may be instrumental, to a great extent, in the restoration of the Jewish nation. . . Some powerful country, and that a naval one, will be the principal agent (Isaiah xviii.). Putting aside any question of our Israelitish origin (!) so often mooted of late, there can be no doubt that the Jew has much influence, and is the object of great interest, in England. In the few years that remain before the Lord returns to reign, much will take place, and the centre of interest will range round about the Holy Land and the Russian nation. In the rapidly revolving wheel of events, we may be made the instrument, in whole or in part, of Israel's national establishment."

A postscript to Part I. of Mr. Hawker's pamphlet tells us that it was originally written in 1878. Both then, and in 1885, *and now*, "Russia engages universal attention." In 1885 the writer tells us that he did not expect to see the last great catastrophe of Russia *soon*. But he did see then that Russia was to be *turned aside* from India, and this we who live twenty years later have seen accomplished, first by the successes of the Japanese army and navy, whereby the great Colossus has been hauled back from its far eastern enterprises ; and,

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secondly, by the Anglo-Japanese treaty, which covers attacks upon the British Indian frontier. The writer of these pamphlets is *not* a British-Israelite, but he gives us, in Part II., his reasons for not classifying Great Britain among the "ten Roman kingdoms" restored. Those we must reserve for next month.

The Fulness of the Nations.

THE purport of the eleventh chapter of St. Paul's Epistle to the Romans is to be found in the first verse. "Hath God cast away His people?" he asks, and answers "God forbid," and then proceeds to set forth God's dealing with the house of Israel at large, and concludes the subject by saying, "And so all Israel shall be saved."

Next after the salvation of mankind through the gospel of our Lord Jesus Christ, there is no subject, it may be said without fear of contradiction, so entirely scriptural as the national salvation of Israel, and it is to what St. Paul says on this point, that we would invite the attention of our readers.

After stating in the eleventh verse that through Israel's fall salvation has come to the Gentiles, he proceeds to say, "Now if the fall of them be the riches of the world, and the diminishign of them the riches of the Gentiles; how much more their fulness?"

A peculiarity of St. Paul's writings is his fondness for parentheses; he is constantly breaking into digressions, all very much to the purpose in their way, but interrupting the thread of his discourse. So here, verses 13 and 14 are parenthetical, in 15 he resumes his argument: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" St. Paul's reasoning is perfectly simple and plain, If the rejection of Israel be the cause of the world's salvation, how much greater a blessing will accrue to the world through their restoration to God's favour which accompanies their fulness." The "fulness" of Israel is to be such a blessing to the world, that in St. Paul's opinion the result can only be compared to a resurrection from the dead. Language could not be stronger, and it should be noted that this superlative good is contingent upon Israel's fulness.

From the 16th verse to the 24th we have another of St Paul's digressions, rather a lengthy one, to show the relationship of the Gentiles to Israel, and then he says, in the 25th verse, that hardness or insensibility "in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved." Here,

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evidently the national salvation of Israel is dependent upon the "fulness of the Gentiles," while a little before it was equally evident that a surpassing salvation, material and spiritual, of the Gentiles was dependant upon the "fulness" of Israel. Here are two mutually excluding conditions, and we appear to be involved in a vicious circle from which there is no escape if our premisses are correct. How are these apparently contradictory statements to be reconciled?

Let us take first for our consideration the word "Gentiles." In the original Greek the word used is the plural form of *ethnos*, a nation, and so in other passages where we meet with the word Gentiles. Now, it seems a most unfortunate circumstance, that a word of such broad significance and extended application as "nations" should be represented by another of such restricted and narrow a meaning as "Gentiles." It is quite true that the Jews, in speaking of "nations," meant peoples and races other than themselves—we might also speak of the nations of Europe, meaning others to the exclusion of ourselves—but in dealing with the Word of God, in translating language which "holy men of God spake (and is it too much to suppose that this word covers wrote?) as they were moved by the Holy Ghost," to substitute a word of wide significance by one of the narrowest senses is a dangerous course, an obscuration of the true meaning being almost a necessary consequence. Doubtless in some passages the word may pass unchallenged, but its indiscriminate use where Paul speaks of nations is most unfortunate; it were better to follow the opposite course, to use invariably "nations," even where it would seem that "Gentiles" better represented the sense. The two words cannot be taken as synonymous, whatever they may once have been—"the nations of Europe" bears a very different meaning to "the Gentiles of Europe." Take our Lord's words in Matt. xxiv. 9, and treat them in this way: "Ye shall be hated of all Gentiles for my name's sake." He was speaking to His disciples, who were Jews only; what more natural than to suppose He meant, and they understood Him to mean, those who were not Jews only; and yet were such an interpretation to be seriously advocated, what opposition would be roused. So we will take "the fulness of the nations" to be the correct rendering of the Greek in this passage.

Secondly, what are we to understand by "fulness"? the word is used in verse 12, as well as in verse 25. The conventional explanation is that it has something to do with multitude, but let us see. The Greek word, which may be rendered in the Roman character as *pleeroma*, means "that which fills up," as in Matt. ix. 16; it applies also to the crew of a ship, *i.e.*, its full complement; it appears in Romans xiii. 10, "love is the *pleeroma* of the law"; also in Rom.

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xv. 29 ; Eph. i. 23, iii 19, iv. 13 ; Col. i. 19, ii. 9. The idea conveyed seems to be perfection in the sense of completeness, completion, fulness. In Eph. i. 10 and Gal. iv. 4 it implies the completion of a number, say of years, and it is this last meaning which may be found best to apply to the passage under consideration. At all events it is clear the word does not mean multitude.

One more point to be noticed : St. Paul uses the definite article, " the fulness," as though a reference to " a fulness of the nations " elsewhere were in his mind. He makes no use of such an expression anywhere else in his epistles, but it is to be found in Genesis xlviii. 19., when Jacob, in blessing the sons of Joseph, says of Ephraim, that " his seed shall become a fulness (marginal reading) of the nations," " *zar'o yihyeh mlo haggoyim.*" Here we have another instance of the difficulties with which translators have to contend. The word *mlo* is rendered in our Bibles as " multitude," and in the margin there is the note " Heb. fulness," which we thereby understand to be the true meaning ; but why, then, should it be rendered as multitude in the text? So far as our translators are concerned, instead of adhering to the Hebrew, they had recourse to the Septuagint version, and the word there found is *pleethos*, which bears the meaning fulness, amplitude, a throng, a crowd, a multitude, and so this last meaning was adopted ; it conveyed a clear idea and that was sufficient. However, the literal rendering " a fulness of the nations "—the Hebrew has the definite article before nations, which has been omitted in both the A.V. and R.V.—is the exact counterpart of St. Paul's phrase in the eleventh of Romans.

But we need to go further before we can adopt the passage in Genesis as explaining that in Romans. In Genesis xvii. 5, 6 God promises Abraham to make him " the father of many nations," and the promise is repeated further on in the same chapter, verses 19-21, and also in ch. xxi. 12 we find the promise is to receive fulfilment through the descendants of Isaac—Ishmael is put outside the covenant and dismissed. The promise is next transferred to Isaac, ch. xxvi. 4 ; then to Jacob, ch. xxviii. 3, 4, 13, 14 ; xxxv. 11. In the last of these passages the promise takes a more definite, concrete form, " a nation and a *company* of nations shall be of thee " ; finally, for it goes no further, the promise rests upon Ephraim, of him comes " a fulness of the nations."

We may now fairly conclude that " the fulness of the nations " is a cryptic expression given under inspiration, referring, not to any so-called Gentiles, but to the completion numerically of that *company* of nations composed of the descendants of Jacob through his grandson Ephraim.

We see also that the " fulness " spoken of by St. Paul in the

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twelfth verse is identical with that of the twenty-fifth ; there is no longer any difficulty in reconciling them, and how vastly more forcible are his concluding words, " And so all Israel shall be saved."

It is needless to pursue the subject any further, but we may add as a note, that with the establishment of preferential dealing with our Colonies, we have the formation of " a nation and a company of nations."

" The grass withereth, the flower fadeth : but the word of our God shall stand for ever " (Isaiah xl. 8).

F. E. Hastings, Major-General, C.B.

To the Shepherds of Israel.

To the President and Members of the Church Congress, Weymouth.

REV. AND DEAR SIRS,—Whilst in Congress will you kindly answer the following questions :—

God gave Noah a Covenant for all the world, and as a sign of the Covenant gave the rainbow.

God gave Abraham certain Covenants which were unconditional and everlasting to his race, and gave the sign of the Circumcision.

God after exiling His kingdom Israel (the Ten Tribed Kingdom, not Judah) gave them a Bill of Divorce. He then sends after them these Promsies, or Covenants :

1. That they should have a New Covenant.
2. That they should be a nation before Him for ever.
3. That David's Throne and Seed should be with that nation. To confirm these covenants He takes the sun, moon, and stars as His sign and witness to their everlasting character
4. The promise of Redemption.
5. The promise of Re-Betrothal unto Himself again.
6. The whole Bible is full of their restoration and forgiveness as His witnesses on earth.

We have before us the rainbow of Noah's Covenant.

And we have the sun, moon, and stars of Israel's Covenant witnessing to God's faithfulness.

And God has sent His Son Jesus Christ as the Mediator of His New Covenant, and He came also to redeem and re-betroth Israel back to God again, therefore to restore Israel, the Kingdom, back to their old position as God's witnesses on earth.

Our Blessed Redeemer also took back with Him to God the sign and witness of the Abrahamic Covenants to be an everlasting witness before God and which should never be broken again.

Now, 1st. Where is this nation, or kingdom of Israel under the bond of the New Covenant, and having David's throne and seed?

2. Can God change?

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3. Is He faithful to His promises?
4. Does He make promises to Israel and fulfil them to a Gentile (non-Hebrew) people?

Remember that all these covenant promises to Israel were unconditional, and Israel had no power to break them, and God said He would not as long as the ordinances of Heaven remained before Him.

We Anglo or British Israelites prove that our God is a Covenant-keeping God, and that the Bible is His True and Living Word.

Can all you clergy do the same by raising a Gentile people or Gentile Church to take the place of God's Kingdom Israel as His kingdom of priests and holy nation or Church on earth?

I am publishing this letter hoping that you will make a public reply during this Congress.

I have the honour to remain, Rev. and Dear Sirs, yours faithfully, *Louis E. De Ridder.*

October 5th, 1905.

The Bride the Lamb's Wife.

THE CHURCH OR ISRAEL?

(*Continued from page* 144, *Vol. XII.*)

WE have contended thus far that, Paul is arguing for the heirship of Abraham's children born of Sarah, through the line of her son Isaac, and his God-elected son Jacob ; and to no others, except in participation with this racial line. Does he confirm this view—after saying that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—or does he, by the continuation of his argument, support the idea of the substituted "spiritual seed," taking, during this dispensation, the forfeited position of the natural Israel?

Let us see what he says upon this point himself, and judge his statements by the aid of common sense and ordinary non-spiritualising reasoning.

"Now I say, the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world." (Gal. iv. 1—3).

We have in the foregoing an argument, by the Apostle, from analogy—a form and method of reasoning which he frequently employs in his epistles. Who then is "the heir" of verse 1 ; and who are the "we" of verse 3? It should be perfectly evident that, though writing—apparently—in a general sense, the Apostle's meaning as to who "the heir" is, is perfectly clear. He is referring

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to Israel, the elect people of God, who are called by God "my servant. . . . whom I have chosen" (Isa. xliv. 1).

The "we" of verse 3 must be the same people, as we shall show from the Apostle's own writing, a few verses further on.

Now, as we have shown (pp. 142 and 143, vol xii.) that "the law" had been "the tutor" to bring the Galatian converts—and others, of course—to Christ, Paul tells them that they "had been kept under" that law and "shut up unto the faith" which had to be revealed.

It is perfectly obvious, therefore, that he is writing of, and to, the same people, as "the heir" that all his argument is about. This "heir," so long as they were in the analogous condition of children, had been kept in bondage under the rudiments (or first principles—which a child has to learn) of the world, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (vers. 4, 5).

The period of tutorship for "the heir" had expired when Christ became man, and the time appointed by the Father had arrived, when the promise—made to the elect people in Hosea i. 10, and ii. 19 and 23—must receive fulfilment. What the Apostle tells these Galatians can have no other consistent meaning, for he tells them that Christ came "to redeem them that were under the law," that they might receive "the adoption of sons."

At the time that our Lord was upon the earth, the only people under the law were the Jews—the people of Judea and Jerusalem. The people of the house of Israel had been given "the bill of divorce," and cast out of the Covenant seven centuries before the Lord's birth. Common sense clearly shows us that, in no sense whatever were the Jews redeemed—as a people—either nationally or spiritually from the bondage of the law.

Zacharias has told us that the Lord God of Israel "hath visited and redeemed His people." The Lord Himself said to the woman of Canaan—a Syro-Phenician by nation—that, "I am not sent but unto the lost sheep of the house of Israel." Paul says, that mission was "to redeem them that were under the law." Could Paul have meant the Jews, when Christ's mission was to the house of Israel only? If he had meant them, would he not have said—them which ARE under the law? for at that time they alone were under the law.

It is equally evident that the people redeemed from the law could not have been Gentiles, who had never been under the law. We are, therefore, once more shut up—by this exhaustive process of reasoning—to the people of the house of Israel, and to them only, as

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they alone could have been spoken of as those who "*were* under the law."

Christ certainly did not redeem that section of the people—His people—who, at the time of His incarnation, were still under the law, because history—with no uncertain voice—proves the contrary. They are even yet under the law.

The object of this redemption was twofold: (1) That they might receive the adoption of sons, and "by the Spirit of His Son" in their hearts, be in a position to cry, "Abba, Father" (ver. 6) (already explained by us in p. 202, vol. xi.).

(2) That, the transgressions of the people under the first testament (or covenant) having been removed, "they which are called (people of Israel, the only elect or called ones) might receive the promise of eternal inheritance" (Heb. ix. 15) (this has also been treated of in pp. 299—301).

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (ver. 7). The reasoning contained in this, and the foregoing verses, is precisely the same as the Apostle uses when writing to the Roman converts, in chap. ix. of his Epistle to the Romans; and it is also patent that the peoples concerned in both Romans and Galatians, are identical. "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now (in the fulness of time), after that ye have known God, or rather are known of God, how turn ye again (margin, *back*) to the weak and beggarly rudiments, whereunto ye desire again to be in bondage?" (vers. 8, 9).

If these Galatians were converted Gentiles, or heathen, how could the Apostle ask them why they desired "to turn back to the weak and beggarly rudiments (of the law)" to be again in bondage? There could be no desire on the part of Gentiles, who had never had anything to do with the law, to "turn back" to its bondage! The suggestion—on the face of it—is absurd. But if—as we contend—these Galatians were part of the redeemed house of Israel, the whole argument becomes clear. The reference to the time when they did service "unto them which by nature are no gods," and in consequence of that departure from the service of God had been cast out of their land, and dis-covenanted, can be understood; and we then see the true force and consistency of Paul's reasoning.

Paul's arguments applied to Gentiles have no meaning, but applied to redeemed Israel are forcible and clear.

In closing this argument he asks the people to whom his epistle is addressed, "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the

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bondwoman was born after the flesh ; but he of the freewoman was by promise. Which things are an allegory : for these are the two covenants ; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not ; break forth and cry, thou that travailest not : for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son : for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not the children of the bondwoman, but of the free" (vers. 21-31).

Now this allegory, or figure, which Paul only partially explains, contains some very remarkable teaching, which we deem it necessary to amplify.

First of all, it appears to us, that Paul puts this allegory forward as a caution to those who desired to again take upon themselves the trammels of the law.

He cites the two wives of Abraham as being figures of the two covenants. Agar, the bondwoman, being the figure of the first, or old, covenant, made with the people of Israel at Sinai, which was burdened with heavy conditions that the people were unable to fulfil. Sarah, the freewoman, was the figure of the New Covenant promised to be made with the two houses of Israel and Judah, but as we have fully explained (at pp. 299, 342-356, vol. xi.), to be first entered into with the house of Israel alone—Judah being at that time left out.

But Agar also is a figure of the Jerusalem that then was, in Paul's time, which he tells the Galatians "is in bondage with her children." This figure not only represents Jerusalem the city and its inhabitants, but extends to the whole people of Judah who remained under the bondage of the law.

Sarah, the freewoman, is the figure or type of the Jerusalem which is above which is free, which is the mother of all who are in Christ, and she also typifies the New Covenant (the second of the two referred to in verse 24).

Now it must be obvious to all who exercise their gift of common sense that "the Jerusalem which is above," and which in the margin refers us to Isa. ii. 2 ; Heb. xii. 22 ; Rev. iii. 12, and xxi. 2, 10, cannot be the city itself that is the mother of those in Christ! The

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mother is Sarah, as Abraham is the father, of the faithful ; and this unmistakably fixes the nature of the seed. It is the descendants of the natural seed promised to be given to Abraham of his wife Sarah, which could only be accomplished by the power of the Spirit of God, for Sarah—when the promise was made—was past childbearing. The very gist of this great promise was that Sarah should be the mother of that multitudinous seed, and those many nations promised beforehand to Abraham. "This shall not be thine heir ; but he that shall come forth out of thine own bowels shall be thine heir. . . . which Sarah shall bear unto thee at this set time in the next year." This is the great compact made by the Almighty with His friend Abraham, the glorious nature of which is entirely destroyed when men introduce the "spiritual seed," as they are pleased to call them, to be heirs in the place of the descendants of the natural seed Isaac ; for natural he was, though God wrought a miracle to enable Sarah to bear him.

If the Lord intended a spiritual seed—of which no mention whatever is anywhere made in the Scriptures—to take the heirship and the inheritance, instead of the natural seed, why did He perform this miracle of re-endowing Sarah with strength and ability to bear Isaac? And, why did He insist that, "In Isaac shall thy seed be called"?

Again, if the Jerusalem which is above refers to this Gentile Church, why does Paul immediately quote Isaiah liv. 1? We should much like a rational answer to these questions, but which we are not at all likely to receive.

We have pointed out at p. 231, vol. xi., that one of those who claims that the Church is a new creation by Christ, has admitted that it is not to be found mentioned anywhere in the Old Testament ; nevertheless, the sage who put the headlines to chapter liv. (Isa.) makes out that verse 1.—quoted by Paul—refers to the Church, for we read :—"(1) *The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their Church* ; (4) *their safety* ; (6) *their certain deliverance out of affliction* ; (11) *their fair edification* ; (15) *and their sure preservation.*" A wonderful commentary, certainly, of this marvellous chapter!

It becomes necessary, in order to establish our position, and demonstrate unmistakably whom it is that Paul is writing about, that we should briefly analyse this fifty-fourth chapter of Isaiah, and show the absurdity of the headlines commentary.

First of all, there is not one single word—from the beginning to the end of the chapter—about the Church.

In the first verse two peoples are contrasted ; the one under the figure of a barren and desolate woman ; while the other is called

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"the married wife." The children of the former are to be more numerous than those of the latter woman.

The children of the first woman are to greatly expand, and enlarge their possessions, and to "break forth on the right hand and on the left" (verses 3 and 4). These people, according to the headlines, are the Church of the Gentiles, and the prophet is said to comfort the Gentiles because of the "amplitude of their Church." But according to the prophet a most remarkable thing is to take place when this "amplitude" has come about; for he says, "Thy seed (that is the seed of this Gentile Church) shall inherit the Gentiles, and make the desolate cities to be inhabited." This wonderful headlines interpretation, or commentary, suggests a very strange phenomenon as happening, viz.: that the Church of the Gentiles inherits the Gentiles, and having done that next proceeds to inhabit "the desolate cities." The commentator does not enlighten us as to whose desolate cities the Church of the Gentiles is to inhabit. But that is a trifle. We suppose they are the cities of the Gentiles!

It does, however, strike us as a somewhat curious way of comforting the Gentiles, to tell them that their Church is to be greatly amplified, and then proceed to inherit them! But one gets accustomed to strange and confusing interpretations of the Scriptures from some of the commentators.

"Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called" (vers. 4, 5).

Would some charitable person explain to us what the prophet could possibly mean by his allusion to the reproach of the Gentile Church's "widowhood"! What is the shame of that same Church's youth, that she is to forget? A proper elucidation of these mysteries —for mysteries they certainly are—is necessary to enable one to comprehend the Gentile Church notion.

The prophet continues: "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (vers. 6-8).

Will any supporter of the Gentile Church idea explain, when it was that this same Church was called by the Lord, "as a woman

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forsaken and grieved in spirit," as "a wife of youth," and when it was that she was so "refused"? Those who can see the Gentile Church—or the Church of the Gentiles—in this fifty-fourth chapter of Isaiah, should have no difficulty in answering these very pertinent questions!

We will venture to say that there is no man living who can answer these questions, and apply them to the Gentile Church. The application of this chapter to any other people than Israel makes senseless confusion of the word of God.

The last twenty-seven chapters of the prophet Isaiah deal, almost exclusively, with the people of Israel, and their Redeemer, the Lord Jesus Christ, the Holy One of Israel. Of the Church there is not a word, and the Gentiles are only mentioned incidentally, as increasing, and adding to, the glory of Israel.

Until these great and dominant truths are realised, we are certain to have the confusion we find in the writings of our commentators and divinity teachers. This inconsistent nonsense about the Church of the Gentiles being found in Isaiah liv. must be knocked on the head, ere the truths taught in the Scriptures can be comprehended.

The two women contrasted in this chapter are the two houses of Israel and Judah. The house of Judah, as we have shown at p. 95, vol. xi., remained the married wife, when the house of Israel was put to shame in their youth. It was then that as a wife they—the house of Israel—were forsaken, and necessarily "grieved in spirit," for they were "refused" when they were given the bill of divorce, and it was said unto them, "Ye are not my people, and I will not be your God" (Hos. i. 9). It was "for a small moment" that they were forsaken; but it was also "with great mercies" and "everlasting kindness" Christ redeemed them, and brought them into His "covenant of peace" (Isa. liv., ver. 10)—the New Covenant of Jeremiah xxxi. and Heb. viii. and ix.

Note, in verse 5 we read, "For thy Maker is thine husband," and it is this house of Israel that the prophet exhorts to—Rejoice, "and break forth into singing," that God promised He would re-betroth by the prophet Hosea ii. 19 and 20. All this we have explained before, but it needs to be repeated, especially in connection with the allegory of Galatians iv.—the application of which we shall make directly.

This explanation makes sense of Isaiah's teaching, and is consistent with all that we read in those twenty-seven chapters, referred to above.

Again and again in the Scriptures the houses of Israel and Judah are symbolised as women, but not so the Gentiles.

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Now let us return to Galatians iv., and apply what we have just explained of the meaning of Isaiah liv. to the further elucidation of that allegory, of the two women—the bondwoman and the free-woman.

Paul contrasts the conditions of these two women—Isaiah liv. 1, which he quotes, also contrasts the women.

The one represents a condition of bondage, the other of freedom —in both cases.

The one is to expand and develop, while the other does not. The promise to Joseph's house—the house of Israel—was that it should be the increasing and multiplying one, which was to develop into "a multitude in the midst of the earth." They were to become "a multitude of nations" (Gen. xlviii.) This necessitated—in the beautiful metaphorical language of Isaiah—their enlarging the place of their tent, and stretching forth the curtains of their habitations. They were to spare not, but lengthen their cords and strengthen their stakes. To do this they must "break forth on the right hand and on the left," and their descendants would inherit the possessions of the Gentiles.

Why did Paul make this reference to Isaiah liv., after explaining to the Galatians that "the Jerusalem which is above is free," and "is the mother of us all"—surely only of such as had put on Christ—unless there was a direct connection between those free ones, who had put on Christ, and the people he is writing to?

Moreover, he directly connects them, in explaining the allegory, with Isaac, and therefore with Sarah; for he says, "Now we, (free ones) brethren, as Isaac was, are the children of promise." Now carefully observe what follows:—"But as then (in Agar and Sarah's time, both wives of Abraham) he that was born after the flesh (Ishmael) persecuted him (Isaac) that was born after the Spirit, (nevertheless naturally of Sarah his mother, and Abraham his father —see above), even so it is now."

Remember, Ishmael was not included in the Covenant, and was not admitted to the heirship. He was therefore in the position of any other Gentile. Isaac was in the Covenant, and is the heir. Now if Paul had not explained this allegory, as he has done, it would have been said that the Gentile "born after the flesh" was persecuting the Israelite born "after the Spirit," and this would have been in strict accordance with what took place in Abraham's time. He, however, has told us that Agar and her son Ishmael were the types of Jerusalem and its inhabitants, that then was—in his own day. It is therefore the Jews, and the unbelieving portion of the people of Judah and Jerusalem, who were persecuting those who, by the power of the Spirit, had accepted Christ; and these latter he most

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absolutely connects with Isaac—both by what he says in verse 28, and by his reference to Isaiah liv.

Mark carefully what follows:—"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." The bondwoman and her son—Paul tells us—are the type of the unbelieving Jews of his day, who preferred the bondage of the law to the freedom of Christ. It is obvious, therefore, that they were to be cast out, and not to share the inheritance with the other believing sons of Isaac; for Paul distinctly says, "So then, brethren, we are not children of the bondwoman, but of the free," and the free woman was Sarah!! It will take all the ingenuity of the whole host of Spiritualisers to make out that the freewoman was any other than Sarah.

But, doubtless, some ingenious scoffer of this conclusion may say, Ah! but this is only an allegory. Just so, but unfortunately for any sceptic, the allegory when explained fixes the cast-out one upon the Jew, and the HEIR as the sons of Isaac. The Jew being the house of Judah, under the law; the other sons of Isaac, redeemed from the law, could only have been the house of Israel, destined by Jacob and Isaiah to expand and spread abroad—but only when under Christ. Once more, therefore, we find that the people Paul is writing to must be a portion of the house of Israel.

Was the Jew cast out? And did the house of Judah fail to participate, with the other house of Isaiah in the inheritance and admission to the New Covenant?

Paul gives the answer to the question, in his First Epistle to the Thessalonians:—"For ye, brethren, became followers of the Churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and *have persecuted us*; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: *for the wrath is come upon them to the uttermost.*"

In the above we see the Jews accused of persecuting *their brethren* as Ishmael persecuted his brother Isaac. "And Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac" (Gen. xxi. 8-10).

As the Jews have been cast out, they certainly have not been admitted into Christ's Covenant of peace—the New Covenant; and

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consequently during this dispensation of the New Covenant, they are not heirs with the son of Sarah, the freewoman, and the type of the Jerusalem which is above. We shall next commence to deal with The Church. *D. A. Onslow.*

(To be continued.)

Notes on the Epistle of Paul the Apostle to the Galatians.

PART I. SECTION I.

THE statement was made in the Introduction that the Galatians recognised their Hebrew origin, and that after they had received the faith of Christ they desired to inherit the Abrahamic privileges both temporal and spiritual; and that the power obtained by the Judaising teachers was based upon the statement that the rite of circumcision was a *sine quâ non* to readmission to Israel's inheritance; also that the Epistle bears witness to this, and that its difficulties vanish when the knowledge is used as a clue. It is purposed in the first section to note the thought running through the Epistle from chapter iii. to the end, viz., that the Baptismal Covenant readmitted Israel to the fulness of the Abrahamic inheritance.

Chapter iii. 7, 9, *and* 29.—"Know ye therefore that they which are of faith, the same are the children of Abraham."

"So then they which be of faith are blessed with faithful Abraham."

"And if ye be Christ's," "then are ye Abraham's seed and heirs according to the promise."

Chapter iv. 6 *and* 31.—"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

"So then, brethren, ye are not children of the bondwoman, but of the free."

Chapter v. 1.—"Stand fast therefore in the liberty wherewith Christ hath made us free."

Chapter vi. 16.—"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

In these eight statements the Apostle maintains, that so far from being yet cut off from the peculiar inheritance of Israel—the Abrahamic birthright of blessing—they, by admission into Christ, became again the Israel of God. His reasoning thus is evidence of his recognition of their Hebrew origin, and makes it evident that he did not quote the decree of the Council of Jerusalem, because they

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were not Gentiles, and therefore it did not apply to their case. It will be objected that all non-Hebrew peoples obtained Israel's blessings when baptized into Christ.

Chapter iii. 27, 28.—"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

But this is not the Apostle's argument. He says, Putting on Christ admits all—Jew and Greek, bond and free, male and female—into the one family, all being the reconciled children of God. Therefore the firstborn, although hitherto outcast, was reinstalled into his birthright, as surely as the others were raised from a state of heathenism to that of membership of the body, the Church. There is no statement here that Hebrews by admission to the same body forfeited Abraham's heirship, or that the Gentiles had been placed in possession of Israel's inheritance. It is not assumed that Israel had become as the Gentiles, or that the non-Hebrew Gentiles had become Israel. Take, for example, the case of a modern Jew who accepts the faith of Christ. Baptism no more makes him a Gentile than it makes a Gentile a Jew. Both are free sons in the Father's house, but the Jew remains one of the regal tribe, and no non-Hebrew race can obtain Judah's share in the dignity that that racial position confers.

It is equally so with respect to Ephraim-Israel. It is recorded, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and He set Ephraim before Manasseh." This position does not become Judah's upon conversion, and far less does it pass to non-Hebrew peoples. It is written, "*The Lord's* portion is His people: Jacob is the lot (measuring line) of His inheritance." The Lord's inheritance in Israel does not become a dead-letter under the new covenant. Christ came "to confirm the promises," and not to transfer them, and the teaching that says He transferred them is as false as that of the Judaisers with whom the Apostle strove.

The election of "the Israel of God" has not failed, and Israel's privileges have not been forfeited under the gospel. The text no more teaches that they have ceased than it teaches that the difference between the sexes and their peculiar duties and privileges have ceased. Thus it seems to be evident that the whole of the Apostle's remonstrance is applicable only to a Hebrew people, and that he recognised the Galatians as such.

It is well to note the Apostle's unequivocal statement as to the effect that would be produced by the Galatian acceptance of the teaching of the Judaisers.

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Chapter iii. 10.—"For as many as are of the works of the law are under the curse."

Chapter iv. 9.—"How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

Chapter v. 1 *and* 4.—"Be not entangled again with the yoke of bondage."

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

The higher and the lower covenants could not work together. One justified by the free sovereign mercy of God, the other by human merit. One was the original covenant of promise, the other was superadded. One made free and produced the service of sons, the other was bondage. As Ishmael could not take the position of Isaac, so Isaac could not accept Ishmael's position without forfeiting his birthright, and if these Christian Hebrews attempted to do so, they "fell from Christ."

Here again it may be repeated that the Gentiles had no temptation to bring themselves under the law; that they "rejoiced for the consolation" when the decree of Jerusalem was promulgated, and that the Judaisers had no desire to admit them to their nationality, and did not dispute the decree. Their sole object was to bring the once-outcast Hebrew Christians under the circumcision covenant. Their strength lay in the words, "The uncircumcised man child . . . that soul shall be cut off from his people; he hath broken My covenant."

Denis Hanan.

(To be continued.)

What a Bishop thought of Anglo-Israel.

(Gleanings from Bishop Titcomb's Message to the Church.)

"IF the Bible led us to expect this uprising of a regenerated Ephraim, only *after* the final Restitution of the Twelve Tribes to Palestine (a period which has not yet arrived), then the nineteenth century would have little or nothing to report, inasmuch as the entire subject would be lying beyond the horizon of its vision. But we have already seen that this is not the case. The prophetic portrait has disclosed converted Ephraim as a strong, prosperous, widespread, oceanic nation; faithful to God in far countries, and occupying the coasts of the earth; also as a messenger people, who are accustomed to send out ambassadors by the sea, in swift vessels, and who are expressly to employ all this vast maritime power and influence, *in order to bring back their brethren of Judah to Palestine, and present them as an offering to the Lord of hosts.* This possession of Joseph's birthright, therefore, with its inheritance of

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vast population, extension, etc., must be exhibited to public view, *before* the end of the present dispensation."

* * *

"In view of many signs of the times, which point toward Palestine and the East as a coming battle-ground for the nations; in view of the gradual breaking-up of the Turkish Empire, and of the contingent question respecting the possession of Jerusalem and its holy places; in view of the already commencing fulfilment of prophecy, as witnessed by the revived interest which is taken in the Holy Land, by its increasing colonists, and its improved agriculture, etc.; in view, also, of the late proscriptions and persecutions against the Jews, both in Russia and Germany, which have more than ever stirred within that race the patriotic desire for a repossession of their own country; in view of all these things, the nineteenth century has a perfect right to say:—'Where are those "ships of Tarshish" appointed by God to take back Judah to its ancient land? Where is there a regenerated Ephraim, to whom Judah is to look for this purpose, as a powerful and friendly helper? What great nation actually exists, having sufficient goodwill toward Judah, or enough material and naval power of its own to accomplish this predicted purpose of God?' If Scripture be true, such a nation must be found to exist somewhere."

* * *

"Daniel gives us a sketch of five great empires of the world, extending from the times of the prophet to the end of history. He begins with the Babylonian monarchy; then he describes the Medo-Persian; afterwards he portrays the Greek; and finally, the Roman Empire (Dan. ii.). The Roman Empire, however, which is stated to be stronger than the others, he extends through its decadent division into ten mixed kingdoms; upon the breaking up of which, he then goes on to describe a *fifth* empire, which is to be '*a kingdom that shall never be destroyed.*' And this is the *last* world-wide dominion portrayed; enduring *even to the end* (Comp. chap. vii. 14).

"So far all commentators are agreed. But what is the meaning of this *last* empire in the prophecy of Daniel? One thing is clear—viz., that after this has appeared, *no other is to follow*. It will endure till the end, and will finally dominate the entire world. Another thing is equally clear. It is to be a *Messianic* kingdom. On that, likewise, all commentators are agreed. Nor are they less agreed on another point—viz., that, in some sense, it is to be the kingdom of *Israel;* for Daniel was prophesying to the covenant nation against those hostile world-empires, which were to rise up after the other, as its perpetual foes. Another point is also admitted. It was to be the Israel of God, as exhibited in the *kingdom of Christ*, of which Messiah was to be the Head Corner, as well as its Foundation Stone.

"Now that this Stone Kingdom, or fifth world-wide empire of Daniel, may justly be interpreted in an accommodated manner of the *Catholic Church of Christ*, which is eventually to become '*a mountain*,' filling the whole world, and which is never to be destroyed, few will care to dispute. But is it the primary interpretation? Seeing that the *four* preceding empires were each of them *temporal* sovereignties, is it coherent with the imagery and framework of Daniel's vision, that the *fifth* kingdom (which is predicted as breaking these into pieces, and supplanting them) should be purely a *spiritual* sovereignty? I ask this question the more earnestly

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because it must be remembered that Daniel was addressing himself to the Abrahamic people, whom God had expressly constituted as *His own nation;* and of whom He had not only said, that it should '*never cease from being a nation,*' but that it should be enlarged in '*the latter days,*' and in Ephraim become even 'a multitude *of nations*, stretching unto '*the utmost bounds of the everlasting hills.*' As I have shown in the preceding pages, Israel (through the House of Joseph) was to become a vast nation of world-wide power, '*pushing the people to the ends of the earth.*' The whole covenant, indeed, of Joseph's 'birthright,' was that of a temporal and literal, *not* spiritual and figurative nationality. In view of this predestined career of regenerated Israel, therefore, we are forced to see a *national* side to the Stone Kingdom of Israel, as well as a *spiritual* side.

"Observe, also, that Daniel leaves no room in his vision for any more than *one other world-wide dominion after the decadent Roman Empire.* There is, consequently, no historical place left within the drama of the world's history for any but that kingdom of Ephraim just noted.

"The phenomenon of the nineteenth century, however, is, that a *fifth* world-wide empire, having these very characteristics, *actually exists.*"

* * *

Can any Continental power claim to be the Fifth Monarchy?

"*The Empire of Russia.* Truly that Empire is vast. It stretches from Finland to the extreme East of Siberia, and it is, at this present moment, pushing its way through the territories of Central Asia. But does Russia fulfil those characteristics which are outlined by the Hebrew prophets of Ephraim, during his regenerated career? Is Russia situated in the '*West*'? Has she those large resources for oceanic commerce which would justify any statesman in calling her marine establishments '*ships of Tarshish*'? Has she settlements and colonies along '*the coasts of the earth*'? Does she present the appearance of a Christian nation which cries, like Ephraim, '*What have I to do any more with idols*'? On the contrary, though abjuring the worship of images, she nevertheless represents idolatry in the most offensive form of picture-worship. Above all, does her policy toward the Jews indicate any fraternal feeling towards that '*peeled and scattered people,*' which would lead us to suppose that she could ever be the Power intended to '*present them as an offering to Jehovah*' in their own land? On the contrary, no nation persecutes them more bitterly. And if Dean Stanley and other critics be correct, Russia is, hereafter, to appear at the head of that great anti-Christian confederation of forces, which will, sooner or later, invade Palestine, for the purpose of destroying the returned of Israel. (See 'Smith's Dict. of Bible;' Article, 'Rosh, Meshech, Tubal.')

"*The French nation.* Test her character as '*the righteous nation which keepeth the truth.*' How can France be said to '*keep the truth*' when she is endeavouring to secularise, educate, and to promote the abandonment of Christianity in all her public schools? Test her again by Ephraim's cry: '*What have I to do any more with idols?*' Her churches are filled with images, crucifixes, and other objects of forbidden veneration; while the altars of the blessed Virgin are, everywhere, honoured above those which are dedicated to our blessed Lord. Test her again by the character of '*multitudinousness.*' Has she become a multitude of '*goyim*' in the earth? Is she increasing in population? In that respect she is of all countries the least progressive. Only two years

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ago a French physician called attention to this subject, saying: 'Already, in twenty departments in France, the population is steadily decreasing. Half-a-century hence, instead of being in the third rank among the nations, she will only form a fifteenth part of the inhabitants of Europe.' The testimony, also, of Mr. Giffen, of the Statistical Society, is to the same purport. He says: 'France has largely lost its pre-eminent position on the Continent, because its rivals have outgrown, or are outgrowing it in bulk of population, and thus in one of the main elements of national strength. At the close of the great Continental War the inhabitants of France outnumbered, twice over, those of the United Kingdom. To-day the population of this country falls short only by some two millions of that of our great neighbour. Germany now possesses a much larger number of inhabitants than France, while Russia has more than twice the population.'

"*The German Empire.* This grand nation, it is true, spreads out by emigration and commerce through the world. But where is her foreign Empire? Is she, in any legitimate sense, to be called '*the mother of nations*'? What colonies does she possess, in which she has built up the '*waste places of the earth*,' and is '*remembering God in far countries*'? What special honour does she pay to Israel's covenant of '*the Sabbath*'?

"Her Sabbaths, like those of France, are given up to fêtes, racing, concerts, theatres. Again, what does she do in the great work of sending out the Scriptures of truth to '*all nations*'? Germany, with her mighty host of soldiers and merchants, might be blotted out of existence to-morrow; yet the heathen nations would lose few, if any, of the Scriptures in their own vernacular languages. Again, how can we speak of Germany as a maritime people, having '*ships of Tarshish*,' and being a '*messenger people*,' conspicuous for its life on the seas? And, once more, is Germany the nation of Europe to which Judah would be likely to walk for an alliance, when seeking restoration to his ancient inheritance?

"In a word, which of these three leading powers of Christendom can be rightly regarded as capable of identification with the portrait which the Hebrew prophets give of Ephraim '*in the latter days*'? Or which of them, in their sovereign sway over the lands and seas of the globe, can compare with any of the four great empires of Daniel, so as to claim successorship to them, by the right of an historical parallelism?"

Babylon and Rome.

ABOUT the time that the Boer war broke out, I wrote an article on "Babylon, Rome, Jerusalem," and sent it to the C. P., but it was not then published, nor has it been since. Now the war between Japan and Russia has reached a crisis which has entailed a new treaty between the two nations, and it becomes a necessity to submit the whole case for fresh ventilation on all sides and issues. Happily and *providentially*, to my mind, that article has not been reproduced, for it could give but a meagre forecast of our *status quo* at this juncture. I was taken aback at hearing that the article had

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somehow gone astray, and, at the same time, my scrap-book containing its rough sketch can nowhere be found! It cost me a restless night to conceive what else can be done than that perforce I must try to rewrite the article, which I felt my poor old dottled brain was no longer fit to do. The double loss was inexplicable; and I took comfort, and with it action, in the conviction that God had so overruled it. I soon saw my way to a remedy.

Instead of writing a fresh article, I resolved to split the essay into three vine-twigs, and to write the pith of each in a short abstract, embodying only what I could pluck from *The Bible*, and leaving every student in full possession and use of all he knows beforehand from commentators and other sources. This course should elicit new light, and converge towards unity amongst all interpreters. My own first aim shall be—the claim of the Apocrypha to be one of the three constituents of the Bible. I must insist on this, because I base my own *peculiar* proof of my forecasts on the *special* evidence of the *Apocrypha*, whilst admitting *sufficient* proof from the previous arguments of such men as Bishop Christopher Wordsworth and Dean Alford. Not to stand quite alone in my definition of what constitutes the Bible, I can quote from my scrap-book the opinion of a friend in this neighbourhood. The Rev. F. F. Savage, of Flushing, a very competent judge, on returning my essay on II. Esdras, wrote these words: "I have always held that a Bible without an Apocrypha is an incomplete Book in every way, and suffers from a most serious break in the history of Revelation."

I first quote from Smith's Dictionary of the Bible: "Babylon is properly the capital city of the country, called in Genesis *Shinar*, and in the later Scriptures *Chaldæa*, or the land of the Casdim. The name is connected in Genesis with the Hebrew root בָּלַל 'confundere'—'because the Lord did there confound the language of all the earth.' It was not at first the capital. *Erech*, *Ur*, and *Ellasar* were capital cities when Babil was a provincial village. It owed its power and pre-eminence to its superiority afterwards attained, to the hanging gardens of Nebuchadnezzar, and the great palace he built, more magnificent than Nimrod's. No single man ever left behind him, as his memorial upon the earth, one half of the building which was erected by this king. He died B.C. 561." Here I must take a leap. Nebuchadnezzar (everybody knows) was the first of the five world-monarchs, and his three next successors were Darius the Median, Cyrus the Persian, and Alexander the Grecian. Then who was the fifth? There is but one Power to satisfy the attributes, and that Power is Great Britain. She must be personified like the rest, and we may christen her Britannia. It is often affirmed that Britannia has no place in the Bible. I hereby show that she HAS, and figures far

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more largely than any other of the world-monarchs. We enlist, therefore, Britannia as one of the belligerents in the war now stopped for a while. Japan, of course, is her colleague and ally. We need consequently a personal name for Japan, and readily coin one out of the Japanese mainland, and the name it is known by at home—Nipon. Britannia and Niponia henceforth stand arm within arm, and ready to fight shoulder to shoulder. All we further wish at present is to notify the characteristic events of history that may be classed as "twigs" in "Klemata"—like as "snapshots" represent and record them in "Klasmata," and still earlier the first four in the pages of "The Banner of Israel." To link together the chain, these first four need be inserted in the Preface; and I thereupon may coin my new name for Japan, viz., Niponia: their own way of spelling their mainland being Nipon. The European way is Nai-pon, and better indicates its meaning, as "Oxonian" has shown it in the C. P. of April, 1904, Nai-pon (the Great Island).

I am thankful to be thus saved much recapitulation in forecasting at this juncture the issues of Britannia and Niponia under their new treaty. But one *gap* yet remains to be filled. My first four snapshots are nowhere printed in my books, "Keimelia" and "Klasmata." They will find their natural sequence now in a Prologue to "Klemata," and I hope will *there* appear, if I am spared to write its Preface.

I note first how the world is completely *duped* by the Plenipotentiaries at the Conference in America to settle terms of peace. They *have* agreed on the terms, and have all signed an armistice; and all the world are crowing over peace secured at last and for ever. The public press, politicians, theologians, are all alike gloating over it. The only Powers who know better are three—Britannia, Niponia, and America, and they are chuckling in their sleeves; and the two most concerned are Brit and Nip; and the most delighted of all is "Brit," if (for *brevity*) I may be so free with my own dear mother's name. Britannia pushed herself into this pre-eminence to vindicate her own honour and desire to assist her brave and noble ally, who hitherto has borne single-handed the brunt and ravage of the war. Now there is but one loophole left for immediate peace, which is Gog's *surrender*, and *that* the will of Peter the Great forbids. Hence my forecast can only predict the absolute necessity and continuance of this war in the Eastern Hemisphere and its outbreak in the Western. At once let me sound the tocsin of war around the whole terrestrial globe. We cannot escape bearing our share in it; whilst I hail the promise that it will leave our own tight little isle Britannia intact, unscathed, and the Home of Peace in the very centre of the *horrors* of a maddening war.

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The extension of the strife is likely to be of short duration. All the more easily can the God of Battles show that in judgment He remembers mercy. What a blessing that He has so revealed Himself to all who believe the Bible, and what a comfort ought our soldiers feel in reading King David's Inspiration when he sang to himself (buckling on his armour), "Blessed be the Lord, my strength, Who teacheth my hands to war and my fingers to fight" (cxliv. 1). The snapshots will bring "Babylon" and her vicissitudes up to to-day, viz., the Festival of "Faith, Virgin and Martyr." Walk, my reader, by faith. And in full assurance of faith, hope, and charity, look from the top of your watch-tower for the doom of Babylon, built in its first transcendent glory by Nebuchadnezzar; planned and begun to be re-built in equal grandeur by Alexander the Grecian; sunk in the quagmires of the Euphrates; built once more by the final anti-Christian Kaisar, to sink finally and for ever under the sea of waters. Then "*shall* Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, *be* as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither dwelt in. . . . But wild beasts of the desert shall lie there. Owls shall dwell there, and satyrs shall dance there. And her time is *near to come:* and her days shall not be prolonged!" (Isaiah xiii. 19). Such is "The Burden of Babylon." *P. Carlyon.*

6th October, A.D. 1905.

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

UNDER the above title Mr. R. Scott Moncrieff is delivering the thirteenth course of Lectures arranged by the Northern British-Israel Council (Glasgow, Western District), on October 10th, November 14th, December 12th, January 9th, February 13th, and March 13th. The texts and summary show how applicable British-Israel Truth is to all our history.'

I

"*Ye were the fewest of all people*" (Deut. vii. 7). "*This people have I formed for myself, they shall shew forth my praise*" (Isa. xliii. 21). The gospel preached in Britain during the first century—Celtic Church in Wales—St. Patrick in Ireland—Columba in Scotland—the Culdees—Christianity had declined very greatly in England when (871 A.D.) God raised up to be King, ALFRED, "the most perfect character in history." (Freeman.)

II.

"*And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight*" (Lev. xxvi. 8). "*And the remnant of Jacob*

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shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who if he go through, both treadeth down and teareth in pieces, and none can deliver" (Micah v. 8).

Overwhelming defeats in France of French Armies, with wide-spread devastations and sufferings of the inhabitants, perpetrated by victorious British armies.

III.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them has light shined" (Isa. ix. 2). *"Behold I have refined thee, but not as silver, I have chosen thee in the furnace of affliction"* (Isa. xlviii. 10).

Wyclif is raised up by God (1324 A.D.) preaching the gospel, translates the whole Bible into English, exposes the false doctrine and the iniquities of the Church of Rome. The Lollards rapidly increase in numbers, are most severely persecuted, and many are burned at the stake.

IV.

"He shall have dominion also from sea to sea, and from the river to the ends of the earth" (Psalm lxxii. 8). In the reign of Edward I. (1295 A.D.) "many foreign nations did altogether, and by common consent with the English, acknowledge the dominion of the Kings of England by sea" (Selden). The great English navigators in the reign of Elizabeth—to the Arctic regions, to the Pacific Ocean, to India; Drake's voyage round the world; defeat of the Spanish Armada.

V.

"Behold the bush burned with fire, and the bush was not consumed" (Exodus iii. 2). *"Israel shall blossom and bud, and fill the world with fruit"* (Isa. xxvii. 6).

The persecutions inflicted on the Puritans and Covenanters. The Pilgrim Fathers. The Revolution (1688 A.D.) The people, free, are found striving to send the gospel to all nations.

VI.

"Thy seed shall possess the gate of his enemies" (Gen. xxii. 17). *"Every place that the sole of your foot shall tread upon, that have I given unto you"* (Josh. i. 3). *"Thou shalt lend unto many nations, but thou shalt not borrow, and thou shalt reign over many nations, but they shall not reign over thee"* (Deut. xv. 6). *"And the Lord shall make thee the head and not the tail, and thou shalt be above only, thou shalt not be beneath"* (Deut. xxviii. 13). *"In the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell"* (Ezek. xvii. 23). The Gates—Gibraltar, Suez, Perim, Aden, Straits of Malacca, Hong-Kong, and many other places. Territories—India, Australia, New Zealand, South Africa, Nigeria, the Soudan, Egypt, Dominion of Canada, Newfoundland, West Indies.

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British Israel.

ON Tuesday evening, October 10th, the Lecture Room of the Public Library, Hounslow, was filled with *a large audience*, who had assembled to listen to a lecture by the Rev. Idrisyn-Jones, in connection with the *British-Israel Association of West London*, on "Britain an Israel Nation." The chair was taken by the Rev. A. E. Bull, vicar of St. Paul's, who during the half-hour that elapsed before the arrival of the lecturer, who had been delayed by a breakdown of one of the trams, addressed those present on the subject of Britain and Israel. In welcoming the lecturer, the rev. gentleman said that he thought they should certainly congratulate themselves that the very first use to which that excellent hall was put was for a lecture on British-Israel. (Applause.) He considered it a great honour, and he would not forget to mention the fact to the Imperial Council at Exeter Hall. The Rev. Idrisyn-Jones, who was known the world over and who had travelled in all parts of the British Empire, had a great deal to tell them upon a subject with which he was well acquainted, and he would now ask that gentleman to address them.

The Rev. Idrisyn-Jones, who was received with applause, said, in opening, that he was glad to know that that hall was being consecrated by a lecture on so great a subject. In the course of an extremely interesting lecture, he declared that his was a very wide subject, and he did not suppose that all present were at one with him, or that he would be able to carry all with him when he had finished, but his aim would be to reduce the minority. He had looked well into the question, and he would not venture to talk on the subject publicly without he had been able to meet all the difficulties that had been raised. There were two arguments on which they could fix their staple line. The first was that they had come from Palestine, and if that was so, who could they be but people of Israel? They could not have come from the West, for in those days America was not discovered; they could not have come from the South where the aborigines were black, and a different race altogether; they could not have come from the North, and they were shut up to the point that they had come from the East. The lecturer quoted passages from the Bible and from historians, showing how the Israelites came from Samaria to Media, thence across the Euphrates, by the shores of the Black Sea, and round by Scandinavia into the British Isles. His second line of argument was that the British had all the marks of Israel in them. In the first place, Israel was to be the first nation in the world. In Deuteronomy xxviii. 1, they read concerning Israel, "Thy God will set thee on high above all nations of the earth."

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There was no doubt but that Britain was the chief nation at the present day. The second mark was "Israel to be a mother of nations." Britain was the only nation which could be called such, and that was a mark of Israel, and they ought to be Israel. Other marks were Israel to lend money to the nations and never to borrow, which condition was fulfilled by Britain ; and Israel to keep the Sabbath. They did not keep the Sabbath as they should, but there was no nation on earth that kept it as well as they did. Then Israel's seed was to be as the stars. He pointed out that the population in the Roman Empire during the days of its prime was from 110 to 112 millions, whereas the population of the British Empire was 500 millions. There never had been such a nation. The seed of Israel was promised the dominion of the seas and the possession of the Gate of their enemies, and these things the British people had. God foresaw that the nations would hate them, and at the present time Britain held the gates and could dominate other nations from strategic positions up and down the whole world. Israel was to be unconquerable. He did not advocate war, but if war was inevitable, it was better that Britain should be unconquerable, as it had always been. He reminded them of Shakespeare's words at a time when Britain was a much smaller nation :

"Come the three corners of the world in arms, and we shall shock them. Nought shall make us rue, if England to itself do rest but true." The lecturer dwelt upon many other marks, quoting numerous authorities to strengthen his argument, after which he dealt with the objections which had been raised on the question. They could not explain these marks as being an accident. Israel was here, and he asked them to say with Paul : "Are they Hebrews? So am I. Are they Israel? So am I. Are they the seed of Abraham? So am I."

At the conclusion of the lecture the Rev. Idrisyn-Jones was accorded a hearty ovation, and on the proposition of Mr. Norman Cole (hon. secretary of the West London Association), seconded by Mr. Chapman, a vote of thanks was passed to him. A similar vote having also been accorded to the chairman, the proceedings terminated with the singing of "God Save the King."

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The British-Israel Association.

NEWS OF THE MONTH.

LONDON. — The Council of the British-Israel Association met on Thursday, October 5th, 1905, in the parlour of Exeter Hall, when F. C. Danvers, Esq., was in the chair. The minutes of the previous Council meeting were read and confirmed, and the usual business was transacted. The first meeting of the season was held in the Hall at 7 p.m. We were glad to see a large number of our friends who had gathered to hear the first lecture, and we earnestly trust that all the lectures of the coming season will receive equal support. The lecturer of the evening was our well-known and esteemed friend the late Vicar of Crown Island, Hull, and the new Vicar of Heston, Cornwall, the Rev. W. M. H. Milner, M.A., F.R.G.S., A.V.I., and the Editor of THE COVENANT PEOPLE. The subject of his lecture was, "Israel's Grave the Saxon's Birthplace: A defence of the identification given in the handbook of British-Israel Truth of the Scene of Israel's Captivity and the Route of their Escape." Mr. Milner is well known as an excellent and instructive lecturer, and is undoubtedly one of the leading authorities on the historical part of our subject. Those of our friends who have read "Israel Redivivus," the book published by Mr. Danvers, will know why Mr. Milner took the above subject for his lecture. We are strongly tempted to express our own opinion, but it was decided to refrain from publishing any details of the friendly controversy, nor any comments upon it, until the two have had it out between themselves. The result of it will appear in an appendix of the new issue of the British-Israel Handbook. The new edition, when ready, will be advertised in THE COVENANT PEOPLE and *The Banner of Israel.* The usual "hearty vote of thanks" was accorded to the lecturer, and also to Mr. Danvers for his short paper, the result of several years of arduous research and study.

* * *

FINANCIAL.—The Council will be grateful if friends who have not yet sent their subscriptions for 1905 will do so at once. *Subscriptions for 1906 are due now.* Address: The General Secretary, 6, Fletching Road, Clapton, London, N.E.

Notes and Queries.

CIRCULATING LIBRARY OF "ANGLO-ISRAEL IDENTITY" LITERATURE.

The Hon. Librarian reports that during the six months of its present existence some 300 books, 118 pamphlets, and five charts—many rare and useful works for reference and of interest—have been presented to the library, and an increasing number of members from

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all parts of the United Kingdom continue to avail themselves of its privileges.

We recommend the Institution to the support of all British-Israelites, even if considered of no *personal* use, as the financial help rendered will be of great value to those workers in our cause whose means debar them from the advantages thus afforded them.

THE BRIDE.

To the Editor of THE COVENANT PEOPLE.

DEAR SIR,—I do not think we can be grateful enough to Mr. Onslow for his series of articles on "the Bride, the Lamb's Wife." It is impossible to read them without much profit. Many of the points Mr. Onslow brings out are most excellent, and show a deep knowledge of the prophetic Scriptures. I have been especially pleased with his comments on Isa. xi. 11, 12, p. 53; on Luke ii. 32, p. 56; on the "natural" and "spiritual" seed at the bottom of p. 93; on "*confirming*" the promises, not "*transferring*" the promises, on p. 95; on "Abraham's seed," Gal. iii. 29, p. 96; and on the Rev. J. Gosset Farmer's paper in last month's issue. I mention these later points because they must be fresh in the minds of you readers. I sincerely hope that Mr. Onslow will be able to issue the whole series in one book. His comparing scripture by scripture, and his pointed queries, show us more than ever that the Holy Scriptures are a distinctly Israelitish book, and can only be thoroughly understood when read from that point of view.—Faithfully yours,

Frederick Aston.

S. Paul's Vicarage, Seldown, Poole, Dorset, October 16th 1905.

WANTED—A VIGOROUS CAMPAIGN.

To the Editor of THE COVENANT PEOPLE.

DEAR SIR,—We are but a little company fighting a mighty army of ignorance, led by all the vested and endowed powers of the land. We ought to be bound together in one strong bond of union, and see that every fighter amongst us is properly equipped with the latest knowledge upon the subject. We ought to be flooding the country with literature, but it is made so expensive from the usual channels of supply. That is the reason why I have tried to put it in the power of the Associations to obtain literature at cost price. At my own cost I have distributed over 10,000 leaflets. In Cambridge people took them gladly. Our seats of learning require to be stormed.—Faithfully yours,

Louis E. de Ridder.

c/o "Chronicle" Office, Bath.

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1905.

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The Journal of the British-Israel Association.

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G S., A.V.I.
("OXONIAN.")

SUB-EDITOR:—REV. S. J. CARLTON, M.A. (CAMB.)., F.R.G.S.,
General Secretary.

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London:
R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE

DECEMBER, 1905.

The Heir of the World.



WHILST during the past month the newspapers have teemed with accounts of dire troubles and disasters in other lands—gaunt famine in the dominion of our brave Eastern allies; massacre, spoliation, and persecution in its bitterest form among our brethren of Judah; rebellion, revolution, incendiarism, and deadly strife in the vast possessions of the Czar of all the Russias; desperate attempts at upheaval and the regaining of liberty in Finland and the "fair land of Poland"—the British Empire has once more, amid the blessings of peace and friendship with its neighbours, been celebrating the birthday of the popular and tactful monarch who reigns supreme over the widespread territories of British-Israel, and of whom the American Ambassador, speaking at the Mansion House on November 9th, testified that in his own

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country, as in the world at large, King Edward was recognised as "an earnest advocate of peace—a man whose courage, whose wisdom, whose moderation, whose tact have endeared him, although a monarch, as much to Republicans as to Monarchists, and have made the civilised world his debtor." Coming, as they do, from the representative of our cousins—as British-Israelites believe, the modern representatives of Manasseh—these words must necessarily be particularly acceptable to their kinsfolk of Ephraim-Israel, whose king, since his accession, has quietly but firmly impressed on the politics of the times the seal of his distinctive personality. For perhaps at no period has British Imperial life been more vigorous and powerful than at the present, when, recuperating from the depressing effects of the prolonged Boer war, the nation is once again recovering its self-confidence, and energetically determined that, by making a wise use of the many and special advantages it is possessed of, it will march steadily on to the goal foreshadowed by a providential destiny—the heirship of the world.

On this point it is undoubtedly appropriate and instructive to quote a passage from an able article in the columns of the *Daily Telegraph*, which strongly supports the Imperial idea. The writer says:—

"Since the close of the South African war, through crisis after crisis of such events as leave peoples quivering in the scales, England has steadily recovered her place at the head of the nations. We have exchanged splendid isolation for splendid security. To-day no one holds the power of Britain lightly or attempts futile aspersions of her repute; if envy and malice are not extinguished, at least insolent disparagement is hushed; and the Empire over which King Edward VII. rules upon the return of his birthday has recovered the pride of historic place and credit which had been impaired by the whole trend of events in a previous generation, and holds the casting vote in the world's affairs."

British-Israel believers and writers have said the same thing for years and years past, and from platform and pulpit, in books and pamphlets, in magazines and newspapers, have contended for the same recognition of the British nation as the heir to the divine promise to Abraham. In his excellent work, *England, Heir of the World*, Mr. Hendley more than ten years ago wrote:—"It is emphatically as a great *Christian nation* that England has marched to unexampled greatness. . . . A kingdom pre-supposes a king. 'The Shepherd of Israel,' who has 'led the house of Joseph like a flock,' is none other than the heir of the House of David. Within the outer shell of England's world-wide Empire, the Kingdom of Heaven has grown, and is growing and advancing to the conquest of the world. 'The shout of a king is within her.' It is the King rejected of the Jews who now leads England to victory. There are many more battles to be

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fought, new triumphs to be won. But it is not with these we have to do. If we have found 'the heir of the world,' our purpose has been accomplished." Readers of THE COVENANT PEOPLE will, we feel assured, fully endorse our author's contention, the correctness of which is emphasised by St. Paul's declaration to the Romans that "The promise that he should be heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith."

King Edward's birthday this year was almost synchronal with the Nelson centenary, and a hundred years after that glorious battle which gave to Great Britain the practical command of the seas, we find the King of British-Israel the monarch of a greatly-extended realm—a realm, moreover, better and more widely safeguarded than when the sceptre was placed in his hand. Then Great Britain was isolated, and subject, moreover, to outbreaks of hostility which culminated in bitter and acrimonious attacks during the South African war. It was then, as the *Telegraph* points out, that the country awoke to the fact that "the ally of no nation is the friend of none, and is liable to be attacked by all. If not a partner in combinations, a country is certain, sooner or later, to become the object of them." The tact of British-Israel's monarch has, however, entirely altered the gloomy outlook, for the alliance with Japan has proved a potential factor in the preservation of existing interests in the Far East, whilst the *entente cordiale* with France furnishes a guarantee for the increased tranquility and surer stability of the peace of the whole world. It was Napoleon III. who once exclaimed: "*L'Empire c'est la paix*," and, conscious of the truth of this aphorism, the Prime Minister exclaimed to the guests assembled at the Lord Mayor's banquet:—

"I think for my part that in future we shall not have wars, unless indeed we can conceive that either a nation or a ruler shall arise who feel that they cannot carry out their schemes of national aggrandisement except by trampling on the rights of their neighbours. I see no prospect of any such calamity to Europe. It would indeed be a tragic reversion to ancient days if Europe had to make coalition against any too ambitious Power. I have been reminded since I came into this hall that exactly one hundred years ago to the day, and probably to the hour, William Pitt, speaking a few weeks after Trafalgar and a few weeks before his own death, made a speech, my Lord Mayor, to your predecessor, in which he said that England had saved herself by her exertions and Europe by her example. He spoke at the central point of the greatest war that has ever torn asunder the family of European nations. One hundred years from the date at which he spoke, he who unworthily occupies his place may look out upon a serener prospect, and may, so far as human foresight can go, prophesy for his country and the world a long peace, as Pitt prophesied and foresaw a long war. We are indeed happier than our forefathers of

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1805. But we, like them, must be prepared for any emergency. We must cultivate peace by cultivating friendship with all the nationalities of the world."

Our readers will assuredly hope with us that Mr. Balfour's prophetic utterances as to a prolonged peace will be fulfilled. British-Israel—the Heir of the World—will have in the near future no desire to interfere with any other country, no aim beyond safeguarding the vast territories entrusted to its care. Strong in its alliance and friendship with other Powers, its aspirations will be to stand firm in the van of enlightenment and civilization, to cultivate peace, and to carry out the benign tasks allotted to the Israel of the latter days.

R. Folkard.

The Fulness of the Nations.

WHILE agreeing with General Hastings in his remarks on "*The Fulness of the Nations*" in his article on this subject in the November number of THE COVENANT PEOPLE, I feel bound to criticise his interpretation of some parts of Romans xi., for it is a new view, in direct opposition to that held by the best-known writers and to the teaching of the Handbook of the Association, for which, as joint-editor, I am responsible.

The part I take exception to is that "*Israel,*" in verses 7 to 12, refers to the "House of Israel," or Ephraim-Israel, as implied throughout the article, which ends with the following statement: "The fulness spoken of by St. Paul in the twelfth verse is identical with that of the twenty-fifth."

This I consider to be incorrect, for the fulness in verse 12 refers to those that were "hardened," *viz.*, to Judah; while, of course, the fulness in verse 25 refers to Ephraim-Israel.

As a mere statement is of no value unless it be supported by argument, I must be pardoned for taking up space in going over the old ground, and again proving why verses 7 to 12 refer to the Jews, while "the fulness of the nations" in verse 25 is the blessing promised to Ephraim-Israel in Genesis xlviii.

Those who wish to unravel the prophecies must realise that the word "Israel" has as much right to be used for the Jews, or the Twelve Tribes, as for the House of Israel. The context alone will show to whom it refers; and sometimes, by forgetting to examine the context, confusion arises. This is so fully described in the Handbook that I will not waste space in repeating it.

In Roman xi., St. Paul (who was of the tribe of Benjamin, and

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thus originally of the Ten-tribed House, but lent to Judah; see 1 Kings xi. 36, xii. 21, 23) commences by saying: "God did not cast off His people which He foreknew," and to show what people he referred to as "Israel," he mentions Elijah as pleading with God against Israel, and that must have been Israel of the Ten-tribed House.* "Even so then," says St. Paul, "at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works."

Then in verse 7 he speaks of a certain people, "Israel," seeking for a thing "he obtained not," and contrasts them with "the election" who obtained it—the election according to grace of verse 5. Then we read, "The rest were hardened"! Surely, there can be no doubt to whom this refers? "According as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day." This passage *must* refer to the Jews, and not to Ephraim-Israel, who at that time were again the people of God.

It is evident that Romans xi. 8 describes the same people as in Isaiah vi. 9, 10; and it is easy to see that this passage refers to Judah. Again, if we turn to Jeremiah v. 20, 21, it will be noted that those who have ears and will not hear were of Judah; and, finally, if Matthew xiii. 14, 15 be consulted it is distinctly stated that this passage refers to the Jews, and the Jews are contrasted with the disciples (Benjaminites), who are addressed as "you." "Unto you it is given to know the mysteries of the Kingdom of Heaven, but to them (the Jews) it is not given."

St. Paul then goes on to show in Romans xi. 11 that "by their fall (*viz.*, the fall of the Jews) salvation is come to the Gentiles, for to provoke them (the Jews) to jealousy"; and says, "Now if their fall is the riches of the world . . . how much more their fulness?" Therefore, it follows that the "fulness" in verse 12 must refer to the people who had been hardened, and fallen, and thus to *Judah*. In the 15th verse it is written: "If the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?" This passage must also refer to the Jews. To explain this more fully, St. Paul gives us the mystery of the olive-tree and its branches; and speaks of "some of the branches" being broken off, which must be the same people, "Israel," who were hardened and cast away, and thus must mean the Jews, who had rejected their Messiah. For it is written, "The Kingdom of God shall be taken away from you (the Jews), and shall be given to a nation bringing forth the fruits thereof," *viz.*, to Ephraim-Israel (Matthew xxi. 43).

* See 1 Kings xix. 10, 14.

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It was a *wild* olive that was to be grafted into the Hebrew tree, and amongst the Hebrew branches remaining on it. This was the wild Roman graft; and it was warned not to boast itself against the natural branches, as the wild graft was not the tree, and did not support the natural branches. If the unbelieving Jews were cut off as natural branches, and some natural or Hebrew branches remained on the good olive tree, what could these branches represent but the other House of Israel? For it must always be remembered that Jesus Christ had already confirmed the Abrahamic covenant, and made the new covenant with the House of Israel, in contrast with the House of Judah, who was then cut off, and has to come into covenant later on (see Hebrews viii. 8, 10, 13). The Ten-tribed House, that had been cast out and become *lo-ammi*, were at that time redeemed, and again the people of God, for we read in St. Luke, "Blessed be the Lord the God of Israel; for He hath visited and wrought redemption for His people, and hath raised up a horn of salvation for us . . . to remember His holy covenant; the oath which he sware unto Abraham our father" (i. 68). Also, in St. Peter's first Epistle, written "To the elect who are sojourners of the Dispersion," we read, "Ye were 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 time past were no people *(lo-ammi)*, but now are the people of God; which had not obtained mercy, but now have obtained mercy." This passage, taken from Hosea, written of the cast-out House of Israel, must refer to them, and shows that at this period they were natural branches, and on the Hebrew olive tree, from which the Jews were broken off.

The wild olive was told that if it continued not in the goodness of God it should also be cut off—as the Jews had been—and that "if they (the hardened ones of verse 8—the Jews) continue not in their unbelief, shall be grafted in; for God is able to graft them in again," as the natural branches.

We now come to the 25th verse: "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part* hath befallen Israel, until the fulness of the Gentiles (nations) be come in; and so all Israel shall be saved." Here the word "Israel" evidently refers to the Jews—*viz.*, to the same people who were hardened, verse 8. This hardening, or unbelief, is to go on until a certain great event happens, that is until the *promised* "Fulness of the Nations be come in; and so all-Israel shall be saved." Bishop Titcomb agrees with this interpretation, and writes: In

* The "part" or "portion" called the Jews. See Alford's Com., vol. ii., p. 434.

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"Hosea i. 10, and ii. 23, where outcast and idolatrous Ephraim—disinherited and disavowed by God as no more His people, in these words, 'Ye are not My people, and I will not be your God'—is promised a future reunion with Himself in words of evangelical mercy which are expressly used by St. Paul, as descriptive of the calling of Gentiles in general: 'As he saith in Osee, I will call them My people which were not My people; and her beloved which was not beloved. And it shall come to pass that in the place where it was said unto them, Ye are not My people; then shall they be called the children of the living God' (see Romans ix. 25, 26, and compare with Hosea ii. 23)." He then quotes Romans xi., ending with "'Blindness in part has happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved.' That is to say, 'Blindness must remain upon the eyes of *Judah*' until that '*fulness of the Gentiles*' which was promised to Ephraim in Genesis xlviii. 19 be accomplished, and so 'all Israel (*viz.*, both Judah and Ephraim) shall be saved.'"*

The Rev. H. Marriott also writes: "The apostle declares that a partial blindness has happened to Israel, until the coming in of a certain event. This event is the one spoken of by the aged Jacob as a *state* which Ephraim's seed was destined to reach. That state is called 'the fulness of the nations.' The apostle further declares, concerning the development of this state, that in this way—that is, by this 'coming in' of 'the fulness of the nations'—*all Israel* would be saved. Hence 'all Israel' is synonymous with 'the fulness of the nations.'"†

There is a difference of opinion as to whether "all Israel" in this passage refers to the Twelve Tribes, or only to the Ten-tribed House. But how could "all Israel"—whether this term refer to the Twelve Tribes, or only to the Ten—"be saved" by the blindness of the Jews ceasing at the coming in of "the fulness of the Gentiles," unless those very "Gentiles" were literal Israelites of the outcast Ten-tribed House?

As a writer has lately written against this interpretation of the meaning of the "fulness of the nations" in Romans xi., I would repeat the fact that St. Paul *must* have been referring to some promise in the Old Testament when he said the Jews would remain blinded till a certain *predicted* event took place. There is no other "fulness of the nations" mentioned in the Bible but Ephraim's promised fulness in Genesis xlviii., and the expression "plerôma tôn ethnôn—plerôma that which fills up—used by St. Paul is a literal translation and

* "A Message to the Church from the Nineteenth Century.

† "Horae Propheticae," vol. i., p. 45.

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quotation of the Hebrew "m'lo ha-Goyim." This is the way the "Speakers Commentary" interprets it; and, in its most important annotation on Isaiah x. 22, it says: "Ephraim was soon to be cut off 'from being a people.' It should lose its name, and be scattered across the Gentile world—not, however, to perish; but (in accordance with that mysterious oracle, Gen. xlviii. 16, 19) to 'Multiply like fish in the midst of the earth' and to 'become the fulness of the nations'" (Vol. v., p. 106).

Finally, to prove that "the fulness of the nations" referred to by St. Paul is no other than the "fulness of the nations" promised to Ephraim-Israel, it will be found that both the translations of the New Testament into Hebrew, the Ginsburg-Salkinson's New Testament (published by the Trinitarian Bible Society, for the use of the Jews), and Dr. Delitzsch's translation (published by the British and Foreign Bible Society), have absolutely the same Hebrew words in Romans xi. 25 that we find in Genesis xlviii. 19, and in these two verses *only* in the whole Bible! So, when the most eminent scholars had to translate the Greek "plerôma tôn ethnôn" into Hebrew, they naturally employed the phrase used in Genesis xlviii.—the promised blessing to be fulfilled in Ephraim-Israel.

H. Aldersmith.

The British and Foreign Bible Society.

THE great thanksgiving meeting of the British and Foreign Bible Society was held at the Albert Hall on Tuesday, November 7th, to return thanks to Almighty God for enabling the Society to raise a fund of a quarter of a million guineas. The meeting was a complete success, and undoubtedly many hearts were stirred to greater efforts, and many feeble Christians strengthened in their faith.

It was a goodly sight to have seen that vast hall packed. Aristocracy and democracy of birth, science, theology, faith, and commerce united together in upholding the veracity of the Bible, and acclaiming it with no uncertain sound as the word of God.

However, one felt that there was just one thing missing, one note of triumph unsounded. Truly blindness has happened unto Israel! What an assembly of learning and true godliness! Peers of the realm, Ambassadors of foreign nations, Bishops of the Establishment, Presidents of Nonconformity, Professors of our Universities, clergy and ministers of all denominations under the sun, hard-headed princes of commerce, one and all cannot reach a simple and logical conclusion to which this Society and this vast assembly bore such a living testimony.

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Undoubtedly all that could have been said for the Bible was brought forward by some of the ablest of our nation. Such a meeting as that of Tuesday, November 7th, is a great cause of thankfulness and rejoicing in these unsettled days, so pregnant with numerous attacks on our faith.

The first speaker, the Lord Bishop of Manchester, put it excellently when he said: "We are not met to-night to praise the Bible. The Bible needs no praise of ours. We turn over the leaves of the Book and we say, 'Written by men, but the voice is not the voice of a man, but the voice of God Himself.' There are those who would bid us tremble a little and hesitate because of the criticism through which the Bible has passed. No book has been so keenly dissected; none has suffered, if we may so put it, such extraordinary tortures of the critics; but granted what no critic, however advanced, would claim—that every wild hypothesis of the most advanced critic had been established and was now a demonstrated fact—I would ask you to remember that out of that even the Bible would come more wonderful than ever; for these 'torn fragments,' as they call them, these little snatches which have passed through the hands of copyists and redacteurs, scribes and editors, whose names are so numerous that all the letters of the alphabet are insufficient to designate them, yet when they have all been put together in one volume stand out with an extraordinary power that no other book possesses. You may take the Bible to any part of the world you please, and it will prove the voice of God and the message of God to the nations. We may send it to the subtle Hindu or the degraded Hottentot; we may send it to the ancient civilizations of China, or to the barbarous races of Central Australia; it matters not; there it is the Word of God, the voice of God, speaking to human hearts and telling the way of salvation to human souls. And so the Book which we have sent out comes back to us, as Archbishop Magee so wonderfully said, with added proofs of its Divinity. We send the Book out for Him, and it comes back to us with added proofs that it came from Him. Worn by the hand of the toiler, stained by the tears of the penitent, marked by the trembling hands of the sick and the dying—each such stain and tear is but a fresh ornament, a fresh clasp of gold, a fresh adornment of pearls, to the Book of Books. We send it out for Him, and He sends it back to us with added proofs that it came from Him. My friends, the Bible so sent by human agency is the message of God to the world. You and I, though we are but men, with all our infirmities, are the messengers. God tells that the world, the wide world, as it never has waited, is waiting to-day for the message."

Well said, my lord, the Bible is truly the voice of God and message of God to the nations, and the message of God to the world! But

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why not let the Bible speak and proclaim the message? The very things you, my lord, ignore or unconsciously omit, are an evidence for its Divine authorship. You rightly point out the message the Bible contains for all nations, but what has happened to the chief message the same book holds for the nation, the great nation, the everlasting nation, the chosen one of Jehovah? Can it be possible that God has cast away His people, and given the pre-eminent position of the birthright to aliens? No, it is not possible, and it has not been done. Listen! "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever."

If this nation is not in existence to-day, the book you laud and applaud is a fraud, and the author of it, writing with all reverence, is unworthy of our trust. Jesus Christ came to save the world, but in the first place to save His own people, His own nation, and to "confirm the promises made unto the fathers." The Kingdom of God was taken away by Him from the Jews, who proved themselves unfaithful stewards, but was not given to the world, but to "a nation bringing forth the fruits thereof." Find this nation, and you have found the custodians of the Kingdom of God, or *vice versâ*. Find the custodians of the Kingdom of God in the world, and you have discovered the chosen people, the seed of Abraham. The Bible and Israel are inseparable. The Bible's first message of redemption and good will is to this House of Israel, and then through this nation it sends its message of salvation to the whole world.

It is not expedient, nor does space permit to quote more extensively from the very interesting speeches, but we cannot leave out the speech of the evening. Here it is:—

The Lesson of this Meeting.

The Right Rev. the Bishop of Carlisle: "My Lord President, your Excellencies, my Lords, ladies and gentlemen, we have had so many good speeches to-night that I hardly know why there should be one speech more. It is something like carrying coals to Newcastle. But when you want a fire to keep on burning, and it has been burning very brightly with logs and lumps of coal, you put slack on the top, which keeps it burning for a long time. (Laughter.) I hope that, if I serve no other purpose, I shall be the slack on the top. Not only, however, is this to be the concluding address, which is a good point in it if it has no other, but the topic of the address has been prescribed to me, and it is 'The Lesson of this Meeting.' If any man wants a great and irrefragable evidence of the truth of Christianity, if he will only come to a meeting like this he will find it. This meeting is a kind

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of magnificent parable, full of significances; but I am not going to tell you of its significances. I have observed that exhaustive addresses are exhausting addresses also, and therefore out of all the lessons of the meeting I will take only four, and I will state those in very few words. The first comes to my mind from the fact of the chairman of the meeting to-night being a layman. I am quite certain about this, that the Church of Christ—and by the Church of Christ I do not mean only the Church of England, but the Churches Catholic, the Church of every Scriptural denomination and communion in the world—(cheers)—needs, in my judgment, a larger and more abundant share of the presence and power and the counsel of earnest, manly, godly laymen. If you will read your Church histories, I think you will find that nearly all the errors and blunders into which the Church of Christ, in successive ages and in its various branches, has fallen—and it has fallen into a great many blunders—have arisen mainly either from the entire absence or the too limited presence of the laity in the direction and administration of religious thought and Christian life. The first of my four lessons, then, from this meeting is, as illustrated so eminently in the chair, the wholesomeness and the necessity of a larger proportion of the lay element in the work of the Church of Christ throughout the world. The next lesson that I gather from this meeting is that the Bible knows no distinction between 'classes' and 'masses.' That is a political, not a Scriptural distinction. You, my Lord President, are at one end of the ladder, and some of us have touched and toiled, conspicuously the great General Booth, at the other end of the ladder. What I learn from this meeting as my second lesson is this, that if only the aristocracy of birth and of wealth would follow your noble example, Mr. President, there would be neither envy nor jealousy of the birth and the riches of rank among the people at large. Who is jealous of the King that sends us a message such as he has sent to-night? Who does not love the Queen, with her love for the poor? (Cheers.) It is not station or rank, or even wealth, that democracy contends with and defies, but it is indolent station and luxurious rank and selfish and unsympathetic abundance; and if the aristocracy, whether of wealth or of rank, would only live as General Booth said that the masses would perhaps teach them to do in time, and would only base their lives on the Bible, they would have nothing to fear from the people of these lands. On the other hand—and General Booth has said the very words that I had got written here, so that I am not borrowing them—(laughter)—and I did not write them after he had spoken either—on the other hand, let our industrial classes and the poor only learn the plan of life, as he called it, and the conduct of life from the principles of the Bible. We want to have a resurrection of the principles of the Bible amongst the industrial and poor classes and every class of the land—principles of manly independence, of thrift, of self-reliance, of the dignity and blessedness of work. Who can have read the papers this morning without having his heart made to ache by the problem of the unemployed? Its ultimate and happy solution, I believe, can only be found in the adoption, among the masses and the classes alike, of Bible truths and Bible principles and Bible habits of life, in the self-sacrificing devotion of the rich to the public good, and in the redemptive

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devotion of the industrial classes and the poor to ideals of progress and of excellence ; and no nation, no community, no society, can hold together in stability, progress and power which does not in every rank and branch of it accept the Bible as its lamp and its guide. Now that is the longest of my lessons. The third is this : The unity which underlies the diversity of Christian denominations. (Cheers.) Look at this platform. In the list of the Vice-Presidents of this Society you will find bound together Lutherans, Anglicans, Wesleyans, Congregationalists, Baptists, Salvationists, and I know not what ; differing in details of administration, but as one upon the fundamentals of revelation. (Cheers.) And, as far as I understand it, in our differences there is no wrong so long as the differences are not tainted with uncharity. Here we are upon this platform, Churchmen and Nonconformists and all the rest of us. We are not a menagerie. (Laughter.) We are not a lot of lions and tigers and leopards, and the rest, that have to be caged off. We have our differences, as all thinking men have their differences, but we are bound together in one embrace of the Bible. There are some who like to find their unity in the Councils of the Church. I have nothing to say against the Councils of the Church ; but I prefer to find my unity in the Bible, in a frank acknowledgment of the differences and diversities of the operations of God the Holy Ghost. The former is ecclesiastical unity, depending on organization. The latter is a unity of the Spirit whose bonds are not stagnation and peace. My last lesson is the catholicity which is represented in this meeting and upon this platform. I do not know of any Church or any Society so truly Catholic as the British and Foreign Bible Society. On this platform, for instance, there are men of many tribes and races and peoples and tongues, as there will be somewhere else at the last ; but there is catholicity here. And I believe in the Holy Catholic Church ; but the catholicity in which I believe is neither Latin Catholicism nor Teutonic Catholicism, but the Holy Catholicism of the Holy Scriptures, universal as the salvation of Jesus Christ for penitent sinners, broad as baptism, inclusive as Scriptural teaching, infinite as the mercy and the love of the All-Father to the sons and daughters of the Eternal. These are my four lessons which I gather from this meeting to-night—the importance of the co-operation of the laity both in the thought and in the action of the Church ; the fact that the Bible is intermediary between all classes of men and the remedy for their differences ; the fact that it is the great power which makes us all conscious of unity amidst our differences ; and that it is the one revelation of the Universal Revelation of God in Jesus Christ by the Holy Ghost. I am glad to have been here to learn these lessons, and to have done my best to teach them to you."

I beg to congratulate you, my Lord, on your most excellent and pithy address. Let me tell you the feeling and agony of suspense I underwent while you were speaking. "The Lesson of this Meeting." What a grand subject! I felt excited, anxious, hopeful, endeavouring to read your thoughts. Mind you the lesson, not lessons, of the meeting. But, silence, you began to speak. First lesson, second

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lesson, third lesson, fourth lesson. Is there no other? Yes, minor ones ; but these four are the most important. No other, my Lord? Surely you are giving us four lessons, and you are leaving out the lesson. I felt miserable, disappointed, despairing. I felt like standing up and shouting out, " My Lord Bishop, surely the lesson of the evening is that ' Great Britain is the House of Israel, the chosen of God.' " But a sense of propriety, and a thought of my dear wife who was waiting for me at home, got the better of me, and I did not, though greatly tempted, give the authorities present a chance to give me in custody for brawling and disturbing the meeting.

Alas ! for the prophets of Israel. So simple a lesson they cannot learn, so simple a fact they cannot perceive. The very existence of this British Bible Society is an undeniable evidence that we are the seed of Abraham. The only answer one would get to the simple questions, Why should Great Britain be the Bible depôt of the world? Why should Great Britain give the nations of the world the Bible in their own tongue? Why should this Society have been the means of translating the Bible in 395 languages? would be that we are a Christian and Protestant nation. Quite an insufficient and unsatisfactory reason. Surely there are other Protestant and Christian nations upon whom this duty is equally enforced ! There are as good Protestants in Germany, Holland, Switzerland, Denmark, Sweden, etc., who yet leave this work of Bible distribution entirely to the British and Foreign Bible Society.

Take, for instance, Germany. Let us take for our consideration not the indifferent section of the Lutheran Church, but that section which are known as the " Pietists." The Pietists are the living Christian of Germany. They are the people who, in the words of the Apostle St. Peter, can give a reason for the faith which is within them. Now, they, too, were represented at the meeting on November 7th at Albert Hall, and by no less a personality than Count A. von Bernstorff (Berlin). Let us hear what the Count said. " All the German Bible Societies owe their existence to the impulse of the British and Foreign Society, and I know that we Christians in Germany are deeply grateful for the noble work which has been done by your Society. (Cheers.) And then I can say one thing more. The present religious Revival movement is one moving quite clearly and decidedly on Bible lines. (Applause.) There are many people now, Christian friends, who go in for reading the Bible. Germany is generally called the land of criticism. Well, we have a great deal of criticism, and much is done against the Bible to pull it to pieces ; but what can this criticism finally do? What has it done to the Bible? A hundred and fifty years ago Voltaire said, ' In a hundred years the Bible will only be found in an antiquarian's shop.' Well, since that day the Bible has been spread

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in numerous languages, and the Bible is more read in the present age than it has ever been read before. I personally believe in Spurgeon's words 'The Bible is a young lion; only set him free and he will defend himself.' (Laughter and cheers.) Therefore we are not afraid of criticism, because we know that we have a large number of Christians now who love their Bible. An example of it is that we are trying now in many ways to get an exactly correct translation. Luther's Bible is written in a beautiful German; but, of course, as it was written so many centuries ago, it is not exact in all its parts. Many efforts are now being made to secure a really true and exact German translation of the Bible. That would not be the case if we were not convinced that this Bible is necessary to us, and it is the great triumph of the Bible that it suits the heart of everybody. There is no heart under the sun which cannot find all that it wants in this wonderful Book, and therefore we are not afraid of criticism. We are not afraid of all those who abuse the Bible and would try to convince us that it has no value. We remember the words of our Master, 'Heaven and earth may pass away, but My word shall not pass away.'" (Cheers.)

The question we would like to ask the Count is, "Why does not Germany and the German Christians translate the Bible for other nations and spread it abroad in the tongue of the different tribes and nations of the world? Why do they not search out the African Pigmies, the Esquimaux, the Patagonians, and give them the good news of salvation in their own vernacular?" In his very interesting speech the Count tells us, "We are trying now to get an exactly correct translation. Luther's Bible is written in a beautiful German; but of course, as it was written so many centuries ago, it is not exact in all its parts." Very good ambition indeed; but it seems to us that all the work the German Bible Societies are doing is to provide Germany with a correct edition of the Bible.

Where would the 395 odd nations be to-day for whom the Bible was translated by the British and Foreign Bible Society? In gross darkness of heathendom, superstition, and idolatry. The Bible has been turning these people, who were curses, blasts, and mildews of humanity, into the very saviours of their fellow-creature, transforming their character, changing their lives, and making out of savages God-fearing and philanthropic men.

Why does Germany not consider this to be her work? Why is she satisfied with translating the Bible into one language—her own? Because this is the privileged and special work of the House of Israel.

Do you want a simple way of finding the lost tribes, the House of Israel? Find a Bible-producing, a Bible-scattering nation, and you have got them.

This, my Lord Bishop of Carlisle, is the great lesson you might

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have given to that meeting. This work was given to Israel, and, thank God, Israel is doing it to-day. Great Britain is to-day doing what Isaiah foretold concerning her in chapter xlvi. 10, 12, "Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He . . . therefore ye are My witnesses, saith the Lord, that I am God" (*cf.* Isaiah xliv. 1, 2, 8).

What a wonderful thanksgiving that meeting would have been if that vast audience would have been told, and could have realised, that Great Britain is the House of Israel, God's ancient people! We have no doubt the deficit of the Society, amounting to £112,000, would have been wiped out that very evening. That Israel's blindness may speedily be removed, and that she may realise her exalted position, and with it her responsibility to poor, persecuted, and down-trodden Judah, and the world at large, is our sincere heart's desire and earnest prayer.

S. J. Carlton.

What a Bishop thought of Anglo-Israel.

(*Gleanings from Bishop Ti'comb's Message to the Church.*)

THE Bishop's reply was given, in the gleanings from his Message which we printed last month, to the question, Can any Continental Power claim to be the Fifth Monarchy? He goes on in Chapter X. to consider whether any *existing* monarchy can be it. We leave his words as they stand, reading in for ourselves "Twentieth" for "Nineteenth," and our present sovereign's name for that of his great mother. The conclusion the Bishop arrives at becomes each year more true.

"When, however, the present century is asked to indicate one existing monarchy which most nearly corresponds with the four great empires of Daniel—whether in its predominating influences throughout the world, or in its extent of territory, or in its amount of population, or in its range of language, or in its richness of dominion, or in its unity of co-operation with diverse races—the decision is at once perspicuous and incontestable. Nor is it made in any spirit of national favouritism, but in the simple spirit of truth. Our present century surveys the globe as an utterly indifferent spectator. It deals with facts, not fancies, apart from either political or theological feelings. When, therefore, it asserts, without fear of contradiction, that its only choice lies in the great Anglo-Saxon Empire of Britain, not overlooking its kinship with the United States of America, its voice should command attention. Who, indeed, can deny that, apart from our American brethren, the vast dominion, now ruled by our Most Gracious Majesty, Queen Victoria, is unique among the sovereigns

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of the world? Who can dispute the fact, that in area it is greater, and in population grander than any of the empires which belonged of old to Nebuchadnezzar, Darius, Alexander, or Cæsar? Who will refuse to allow, that although the British Empire be not, strictly speaking, an universal dominion, yet it is sufficiently preponderating, in comparison with every other, to constitute it a fit successor to these four preceding empires, and to take its rank in the world as the fifth and last-predicted by the great vision of Daniel? It is *five* times as large as the Persian Empire, under Darius; *four* times that of the Roman Empire, under Augustus; an *eighth* larger than all the Russias, *sixteen* times that of France, and *forty* times that of Germany."

BRITAIN NOT ONE OF THE TEN KINGDOMS.

"If any contend that Britain itself is one of the ten toes of the Roman Empire, and therefore, *cannot* be the Stone Empire which is to crush them, let him read *Gibbon*, who says, that about the middle of the fifth century "*Britain was separated from the body of the Roman Empire*" (chap. xxxi.). *Procopius*, also, says that "*Britain was again lost among the fabulous islands of the ocean.*"

Bishop Titcomb proceeds to adduce a number of unbiased witnesses in support of his claim that Britain is the Fifth Monarchy of Daniel.

1. The late Cardinal Manning said:

"A greater miracle in the whole history of mankind I have never read of, than that half-a-million of the British race should reign over 240 millions of the Oriental races. So wonderful a phenomenon as that is not to be found in any record of the world."

"When God raised up a great Empire in the world He did it for a purpose. The old Roman Empire did its work, and it was crushed, and crumbled, and utterly destroyed. The great Catholic Empire of Spain had passed away like a shadow, and the greatest Empire the world had ever seen for extension was that British Empire which they had helped to build up. They had what Spain never had. . . . realms, and kingdoms, and principalities, were all of them gathered together under the sovereignty of the British Empire. He asked them, Was this without a Divine purpose?"

2. From *The Hand of God in History*, by the Rev. H. Read, an American Nonconformist:—

"The disposition of nations is purely providential. As King of nations, God has, at the present time, and for purposes we can hardly mistake, given an almost unlimited supremacy to the two most enlightened and Christian nations. England and America give laws almost to the whole world. I would rather say, the Anglo-Saxon race are extending an all-controlling influence over the entire earth. Where will you fix the limits of British power, or where bound the influence of those who speak the English language? Will you circumscribe it within the vast boundaries of the Roman Empire? Will you fix it on the Indus, or the Mississippi, or on the Ganges? You will have circumscribed the globe before you will have found the

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goal beyond which Anglo-Saxon power and influence do not reach. Traverse the earth from pole to pole, and you can scarcely point out the spot where you may not trace the footsteps of Anglo-Saxon skill and civilisation. The sun in its diurnal journey never ceases to look down on some portion of the British Empire. We cannot but discern the hand of God, which has given such a decided supremacy. England is the Rome of the day."

3. The Hon. W. B. Dalley, Attorney-General of Sydney, speaking at a banquet on the anniversary of American Independence, in 1885, said:

"Our British Empire at this moment embraces more than one-sixth part of all the land of the earth, and comprehends nearly one-fourth part of its population; and of this population 50,000,000 are of Anglo-Saxon descent."

Adding the United States,

"You will have a fourth of the globe, and more than a fourth of the human race. You will have 100,000,000 men of Anglo-Saxon descent, and you will have 42,000,000 men capable of bearing arms."

4. From the *Neue Freie Presse*, of Vienna (September 2nd, 1885). Read "King" and "Emperor," and for "China" Japan—and the passage might have been written to-day:

"The *rôle*, which for centuries past has been increasingly imposed upon England, involves many tasks requiring intellectual, physical, and economic powers such as, up to the present time, no other nation has ever been called upon to display. The Empire, ruled by the Queen of England and Empress of India, far surpasses in extent the ancient Empire of Rome, but in spite of its immense extent, and in spite of Ireland being an open wound, the only real danger to England comes from Russia, and to prevent this a magnificent system of fortresses is being erected on the Indian frontier. What, however, will prove far more important, if corroborated, is the news of an alliance between Great Britain and China. Such an understanding would inaugurate a new phase in the policy of Russia in the West. The alliance of two such Powers, being the common foes of Russia, would guarantee not only the peace of Europe, but the peace of the world."

5. The *Nouvelle Revue*, of Paris (1882), speaks of

"The continual progress of that immense family which is enveloping the world to the exclusive profit of the Anglo-Saxon race. Wherever our flags are side by side, wherever our rights even predominate over those of any other nation, the ground, skilfully mined, gives way under our feet. If we go hand in hand we work for the English."

6. Another French authority, M. Paul Bert, their principal representative in Indo-China, said:

"From Port Said, England alone reigns by her language and her commerce. Everywhere I saw her flag waving—at Aden,

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Colombo, Singapore, and even in the Suez Canal, which was created by French genius, and with the money of Frenchmen."

7. Sir Howard Vincent, in *Imperial Federation:*

"We talk of the Empire under Darius the Great. The British Empire is five times as large. Men marvelled at the great empire of Rome. It was but a fourth the size of that owned by our readers. Look at all the Russias on the map. See what a wide track of territory. From the German border, hundred of miles in Europe, thousands of miles in Asia, comprise the dominions of which the Tsar is lord and autocrat. The British Empire is an eighth larger, and on its surface dwell two hundred and thirty additional millions of people. France is a great country. The British Empire is sixteen times its size. United Germany is vast and powerful. The British people have an empire forty times as extensive. The United States of America stretch from the Atlantic Ocean to the Pacific; from the St. Lawrence to Mexico. Travel for seven days and seven nights, at thirty miles an hour, and you can just cross the continent. The British Empire is three times larger than America. How much is there for reflection in these figures and facts!"

8. A Devonshire clergyman supplies the following:

"This pre-eminence in colonial possessions, it cannot be disguised, gives to England the most marked character among the nations of the nineteenth century. This it is which fits her to exercise a more extensive influence for good or for evil than any other people of the earth have ever yet exercised. And when we take into account that this colossal Power has enthroned itself upon all the scientific discoveries of the age, and possesses the best opportunities for turning them to account by the immunity it enjoys from external enemies, it exhibits a still more marvellous spectacle of unrivalled greatness.

"For what if other nations are following in her wake, and some, too, that are not to be reckoned as aliens (the Americans, for instance), but as her own progeny, are closely at her heels, and struggling to overtake her in this race of glory, is it not apparent that there is a great gulf fixed between them and her rivals?

"Is it not manifest that she thus still keeps her distance in all that is truly great and distinctive? And having thus taken the lead, she must retain it, if true to herself, and to the star of that destiny which has guided her throughout all her wanderings like the cloudy pillar of old, and this with undiminished brightness, beckoning her onward to a higher day of glory than earthly empires have yet enjoyed, even in their wildest dreams. What were the triumphs of an Alexander over-running Greece and a part of India in comparison to an Empire which, even in one of its colonies, far exceeds the utmost march of that conqueror? What were the boasted triumphs of the Romans in their palmiest days? Their utmost extent of territory in Europe and Asia Minor bore about the same proportion to that of the present British territory that England then did to all Europe.

"To what, then, shall we ourselves ascribe it, that during the long lapse of ages this wonder has been slowly developing itself, amidst the fall of mighty Empires, and the revolutions of States now

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passed into oblivion? No mere human causes will suffice to explain this problem in the history of nations, that England has become what she is in the present day. If we believe that there is a Power above us, in whose hands are the destinies of Empires, who sitteth upon the circle of the heavens and beholds the inhabitants of the earth as grasshoppers beneath, we are warranted in thinking that England's power and England's destiny have been specially under that controlling influence which regulates the kingdoms of the world, ordering their prosperity and decline according to His own sovereign schemes of mercy and of judgment."

Summing up this varied testimony, the Bishop says:

"These witnesses, be it observed, are scarcely men who speak from our own platform, or who have any theological purpose to gain by what they say or write. They are neutral, and calm observers of the century in which they live, and of the facts about which they testify. Yet, all alike (and very many other witnesses could easily be supplied), bear *unconscious testimony* to the fact, that (while Scripture predicts Ephraim to rise up '*in the latter days*,' as '*a Nation and fulness of nations*,' as occupying '*the sides or coasts of the earth*,' as '*multiplying in the earth like fishes swarming in the sea*,' and as having possessions '*to the utmost bounds of the everlasting hills*') the British Empire displays at the present moment an exact counterpart to those predictions. As I said in my Introductory Section, this is only of the nature of 'Probable Evidence.' Nevertheless, it '*leads toward belief*,' especially when it is remembered that Daniel describes but *one* further world-wide empire after the decadence of the ten-toed Roman kingdom. For if the actual world-wide Empire of our own day (already greater than the Roman), *has to pass away and to be superseded by another*, then Daniel's vision becomes falsified, which tells us that the next successor to the Fourth Empire shall '*never be destroyed*.'"

We need not, therefore, hesitate to accept the obvious fact that a fifth monarchy, on the lines depicted in Daniel's prophecy, does actually exist.

Notes on the Epistle of Paul the Apostle to the Galatians.

PART I. SECTION II.

THE word "again," which occurs twice in chap. iv. 9 and in chap. v. 1, has been a difficulty to commentators, and the difficulties that they recognise remain unsolved.

We find in the margin of the A.V. the reading "back," a reading possible if "*palin*" is here an adverb of place, but what of the sense if the word is so read when it occurs a second time in the same verse?

The R.V. endeavours to meet the difficulty thus: "How turn ye back again to the weak and beggarly rudiments whereunto ye

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desire to be in bondage over again" (it follows the A.V. in chap. v. 1). But the difficulty yet remains. When were the Galatians under the circumcision covenant which the Apostle calls "bondage," and to which they desired to return? It is well stated thus (Sadler in loco), "There is this difficulty about this passage, that the Apostle is evidently referring to the Gentiles when he speaks of their 'doing service to them which are no gods,' and yet returning to the 'weak and beggarly' element seems only consonant with reverting back to Judaism. Some have supposed that the greater part of the Galatian Christians had gone through some phase of Judaism before they embraced the Gospel, but this is very unlikely indeed." The difficulty arises from the assumption that the people to whom the epistle was addressed were not of the seed of Abraham. Sadler sees this, "No doubt the explanation is this: in becoming Christians they had joined a religion which had an incipient stage or period of childhood in Judaism," *i.e.*, they never had been under the bondage of the law, but because Christianity had an incipient stage in Judaism, they might be said to have been under it! This is very far fetched, but yet the best attempt as an explanation that I have seen. How natural and simple is the sense and fitness of the word "again" when Ephraim-Israel's bondage under the law is known. These Hebrew Christians had been under the circumcision covenant, they had been divorced from it when they were cast out and became "not God's people," and now they were "known of God" under the new Covenant, as Isaiah had foretold in the words which the Apostle quotes in verse 27: "Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband."

Thus the word "*again*" ceases to be a difficulty, and becomes a further proof of the truth of the clue which makes the Epistle plain.

In immediate connection with this statement concerning the restoration of desolate Israel, which was to follow upon the travail of the Messiah, we have the allegory of Sarah and Hagar.

It is not my purpose to discuss in this part the varied and interesting questions as to S. Paul's construction or adaptation of this allegorical teaching. We take the plain statement that Agar symbolised the law given at Mount Sinai, and that Sarah symbolised the inheritance of promise. Ishmael, son of the bondwoman, symbolising bondage; Isaac, son of the free woman, symbolising liberty and sonship. The Judaisers and all under the old or Levitical covenant are in the position of Ishmael. The Galatians under the New or Christian Covenant are in the position of Isaac.

As Ishmael could not occupy Isaac's place, so Isaac could not descend to Ishmael's. Note that the Galatians are addressed as

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occupying the position of Abraham's heir; as being in possession of the inheritance of the lineal and literal descendants of Abraham and Sarah, and that they are further identified as the seed of Abraham by the quotation from Isa. 54.

And yet they have been regarded as non-Hebrew Gentiles, and are assumed to be a "spiritual seed."

They were Gentiles in so far as that they were outside the old or circumcision covenant. They were sons of Isaac because they were redeemed and restored under the New Covenant confirmed in the one Seed, through whom the multitudinous seed were to be blessed. Ishmael, the law, and bondage were earthly, as was Jerusalem under law. Isaac, the law of Christ and freedom were heavenly, and was Jerusalem above. "So, then, brethren," writes the Apostle who knew who these people were, "we are not children of the bond-woman, but of the free; Stand fast therefore in the liberty wherewith Christ hath made us free." *Denis Hunan.*

(*To be continued.*)

The Bride the Lamb's Wife.

THE CHURCH OR ISRAEL?

(*Continued from page* 167, *Vol. XII.*)

THE CHURCH.

UP to this point we have been in search of that alleged "spiritual seed" of Abraham which, during his dispensation, is said to have taken Israel's "forfeited position;" Israel, therefore, of necessity, having been cast out, at any rate temporarily. The quest has certainly not proved successful. Unless we have garbled the interpretation of the Scriptures, and misapplied them altogether, our results so far have shown that the peoples to whom the epistles of Peter, Paul, and James were addressed are the redeemed house of Israel, reinstated in God's favour, under the New Covenant, and released from the curse of the law, to be admitted into the glorious liberty of Christ's covenant of peace.

If our arguments have not brought us to this conclusion, they have been truly in vain, and altogether unsound. We have yet to learn either that they are unsound, or that any other conclusion could possibly be arrived at, from the manner in which we have compared Scripture with Scripture—the New with the Old Testament.

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We have entirely failed to find this visionary "spiritual seed;" whereas the natural seed of Isaac has been in evidence everywhere, when the Scriptures have been carefully followed up and properly probed.

We now intend to hunt for this Gentile Church, which is another form of the "spiritual seed" theory, that we have been told is not mentioned anywhere by the prophets of the Old Testament—except in the imaginations of those who prepared the headlines to the chapters—but which has been mysteriously revealed to the Apostles, and is altogether a new creation since Christ's incarnation. Are we more likely to succeed in this venture than in the other? We think not, but we are well aware that we have undertaken a very formidable task in the effort we are about to make to disprove its existence, in the face of all that has been written for centuries upon this question.

Nevertheless, having set our hands to the plough, we have no intention of turning back. We shall go through with our task, even though it should be but a lonely furrow we turn over. All the same, we know there are others disposed to our way of thinking, though possibly they may not be prepared to go the lengths to which we expect to reach.

In order to clear the ground and get on to a right basis upon which to found our arguments, we must get as good a definition as we can—and so far as possible—of what the Church, with which we propose to deal, really is as understood by the Christian world at large. To do this we must necessarily consult various authorities that the reader may know what it is that we intend to tilt against. This will necessarily involve somewhat lengthy extracts, otherwise it might appear that we desired to avoid inconvenient points which might be said to tell against our views.

In the ninth edition of the Encyclopædia Britannica, vol. v., p. 758, under the heading, CHURCH, will be found the following:—

"All who call themselves Christians agree in admitting that in the New Testament (and also, though in a more shadowy and less distinct manner, in the Old Testament) there is to be found frequent mention of a corporate body known as the Church—sometimes spoken of more fully as the Church of God, or the Church of Christ. It is referred to by its divine Founder as about to be built upon a rock (Matt. xvi. 18). In the book of Acts it has become a living reality, including apostles, elders, and laity—holding a council, and making decisions upon most points of doctrine and of practice (Acts xvi. 4-22). In the Epistles it is spoken of in terms of great magnificence, *akin to the glowing language of prophecy* [the italics here are ours, and almost throughout this lengthy quotation, except where obviously in

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the original]. Christ, in His glorified humanity, is recognised as its Head; it is in turn His body, His fulness, and His spouse.

"The exact ideas involved in the word Church, the questions concerning its powers, its nature and essence and modes of governance and continuance, its relation to Holy Scripture, and its relation to the State—have all been fruitful matters of controversy."

The article next proceeds to refer briefly to the various controversies arising out of the views held by the Gnostics, the Novatians, and the Donatists; as well as those arising out of the Reformation, and so on until the era of the nineteenth century. With these we need not trouble the reader. The article then continues:—"The Reformation in great measure turned upon both sets of questions—the relation of the Church to the Scriptures and its relation to the State. Consequently, they occupy no small portion both of the controversial literature and of the political history of the sixteenth and seventeenth centuries. On the religious side they are illustrated by the lives and writings of Martin Luther, Calvin, Melancthon, and the Continental Reformers generally, as well as by those of Knox and of Cranmer in Britain, and of their Roman Catholic opponents, such as Ignatius Loyola, and in a later age by Cardinal Bellarmine and by Hooker, by Andrewes and others; and on the political side by such events as the Thirty Years' War, the Spanish Armada, the Revolution of 1688. . . . . But these questions underlie the numerous 'concordats' drawn up between the Church of Rome and various States in Europe and America, the entire history of Gallicanism and Jansenism, the Tractarian controversy commencing in England in 1833 A.D., and the contemporary discussion in Scotland, which ended in the Disruption in 1843 and the formation of the powerful and energetic body of Presbyterians known as the Free Church. The disestablishment of the Anglican Church in Ireland raised cognate questions, and it is evident that disestablishment, already a fact in the United States, in France, in Ireland, and in some of the British colonies, may at any moment become a question of no slight political importance. . . . . It remains to mention a few of the more prominent views and definitions prevalent among leading bodies of Christians:—

"1. As regards the Church triumphant there would probably be little or no controversy. The great bulk of Christians would acknowledge it as 'the whole body of the glorified, consisting of the holy angels and of the spirits of the just made perfect who have been redeemed by the merits (whether foreseen or actually wrought) of the divine Head of the Church, Jesus Christ, the Incarnate Son of God!'

"2. But concerning the Church on earth, *definitions vary considerably*. In the first place there emerges the important question,

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whether it is a visible or an invisible body [the italics are ours]. This is not the place to discuss which is the view set forth in Holy Scripture—that being, of course, the very point at issue. It must here suffice to say that the disciples of Calvin (followed herein by a very large number, probably the majority of purely Protestant communities) maintain that it is invisible; while the Lutherans, the Roman Catholics, the Oriental Christians, and the great bulk of the more famous Anglican divines (in accordance with the Anglican formularies) maintain it to be visible. This latter view is, it need hardly be said, the one all but universally adopted by the fathers and the schoolmen. In one passage, however, of his later writings, St. Augustine employs an expression at variance with his usual tone, and favourable to the Calvinistic view, by calling the Church '*the society of the predestined*' [again the italics are ours].

"3. The relations considered to exist between the visible Church and Holy Scripture must necessarily be those of co-ordination, or of sub-ordination on one side or the other. An impartial estimate of the Anglican formularies would probably be found to support that view of co-ordinate authority of Scripture and the Church which is taken by a large body of her divines, such as Bishops Pearson, Bull, Kay, Dean Jackson, and others; though many of her adherents would undoubtedly incline, more or less completely, to that more Protestant view, which subordinates the Church to Scripture, a view held most strongly by those bodies whose confession of faith (as, *e.g.*, the Westminster Confession) seem to imply that *the books of Scripture attest themselves as divine. In the Church of Rome there can be no question but that the Church is placed above Holy Scripture* [our italics]; for though Scripture proofs of doctrine are always, if possible, sought by her controversialists, and referred to in her symbolical standards (as, for instance, the Tridentine decrees), yet the traditions preserved in the Church are spoken of as to be venerated not merely as comments on the meaning of Scripture, *but as deserving equal honour and reverence with Scripture* (*Decret. Conc. Trident.*, sessio iv.). On the other hand, the Anglican formularies teach that Holy Scripture contains all things necessary to salvation (Art. vi.), though the Church is described as the witness and keeper of Holy Writ, and as having authority in controversies of faith (Art. xx.) (see Sir W. Palmer's *Church of Christ*, part iv. ch. iv.). The Eastern Church seems to place the relation of Holy Scripture to itself in almost the same position as this school of Anglicans, though it would, perhaps, lay somewhat stronger stress on the insufficiency of Scripture without the voice of the teaching and interpreting Church. It may be remarked that in this, as in other matters, belief has from

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time to time been greatly influenced by the course of events. In the first age of Christianity, before the canon of the New Testament was formed, the Church is almost everything (as Reuss and others have observed), and the Bible, which chiefly consisted of the Old Testament, was subordinate. By about 200 A.D., when the Gospels were becoming better known, relation between Scripture and the Church appears in patristic writings much more like one of co-ordination. During the Middle Ages, as the Church's political power increased, Holy Scripture became more and more subordinate, until we find Dante complaining of the way in which not merely creeds and fathers but canon law and the decretals are studied instead of the Gospels (*Paradisio*, ix. 133).

"The Reformation necessarily caused a reaction, built, as it was so largely, on new translations and on the circulation of the Bible; and in the following century we find the successors of the Reformers laying more stress upon what is commonly called the verbal inspiration of the Scripture and its infallible authority than had been done for the most part by the fathers (except, perhaps, S. Augustine) or by the first Reformers, Luther and Calvin, and their contemporaries, who never seemed to have sanctioned the famous dictum of Chillingworth, 'The Bible, and the Bible only, is the religion of Protestants.' Of late years the difficulties arising from science, philology, history, and criticism have tended to modify this view of the supremacy of Scripture. Not only in the unreformed communions and among Anglicans and Lutherans, but even in Calvinistic bodies, is this effect perceived. Thus we find an eminent Presbyterian divine, a minister of the Scottish Establishment, writing as early as 1848, 'The living Church is more than the dead Bible, for it is the Bible and something more' (*Life of Dr. Norman Macleod*). The comment made by Kant on the inconsistency of those Lutherans who virtually say, 'Go to the Bible, but do not find anything there except what we find,' is well known (*Streit der Facultaten*).

"4. Turning to the constitution and government of the Church, it is singular that in none of the symbolical utterances of the leading Christian communities is there found such a definition of the Church as would really include all that is really believed by those respective bodies. Nor is it easy to supply the want by appeal to the divines, though many have striven to set forth the 'notes' of the true Church (see, *e.g.*, Klee, *Dogmatik*, and many others). Neither the Roman Catholic Tridentine decrees nor the Westminster Confession supply any definition, and the one given in the nineteenth of the Articles of the English Church leaves the question at issue between Rome and the Reformers, between Episcopacy and Presbyterianism, entirely

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open. For all would claim to represent that 'visible Church of Christ' which is there described as 'a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinances in all those things that of necessity are requisite to the same.'"

Let us now consider what is to be gathered from this long extract from the Encyclopædia Britannica. We may take it as being well up to date, and authoritative. No one can question the fact that "in the New Testament is to be found frequent mention of a corporate body known as the Church," but this Church is not mentioned in the Old Testament, according to many, even of the most ardent believers in the Church of the New Testament, though the writer of the article in the Encyclopædia Britannica says *it is* (parenthetically only), "in a more shadowy and less distinct manner." Thus we see at once confusion of thought upon this most important subject; and is not this same confusion shown to exist all through the article?

Please mark carefully, we are told that in the Epistles this same undefinable Church "is spoken of in terms of great magnificence," compared "*to the glowing language of prophecy*"! How is it, that, if this Church is a new creation, and only commenced its existence after "its divine Founder" said it should be built upon a Rock, the description of it in the inspired Epistles of Peter and Paul, should so remarkably resemble the glowing language of the prophets? The prophets, remember, were not prophesying of the Church; this is distinctly admitted by writers we have already quoted, and others we shall refer to, but they most assuredly did prophesy of Israel!

A careful perusal of the article quoted above shows as clearly as possible that the Church "in its nature and essence and modes of governance and continuance, its relation to Holy Scripture, and its relation to the State," has never yet received such a definition as could satisfy men's understandings, for "they have all been fruitful matters of controversy." We should be disposed to say, rather, "unfruitful," for no final satisfactory result has ever yet been obtained. It is still a question of dispute whether *the Church* is visible or invisible; what is its relation to the body politic; whether it will go through the great tribulation, or whether it will be previously removed from this earthly sphere, so that it may escape that terrible time of trouble. All is absolutely uncertain. After all these centuries of controversial squabbles and learned wranglings, the most erudite divines are at loggerheads as to what is the real constitution and status of this Church. There are dozens of claimants, each contending that it, and it alone, is the real Church.

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Some tell us that the Church is subordinate to the Scriptures of our Lord and Saviour, who is the Founder of it; and of the apostles and prophets, the foundation upon which this edifice is to be raised. The men who constitute this foundation—the apostles and prophets—were inspired directly, and specially, by the Holy Spirit to write those Scriptures. Being given by inspiration of God, they are profitable for doctrine, for reproof, for correction, for instruction in righteousness. Nevertheless, one of these Churches arrogantly subordinates these Scriptures to its own authority; while another subordinates the Church to the Scriptures; and a third co-ordinates the Scriptures with its own authority, though we are told "it would perhaps lay somewhat stronger stress on the insufficiency of Scripture without the voice of the teaching and interpreting Church." In other words, we are to be dependent on fallible men to teach us the meaning of the writings of those who were inspired by God's infallible Spirit.

But without going abroad, let us look at home. The dissensions, disputations, and contradictions amongst the Christian sects in this country, and even in the Church of England itself, suggest to us the question, What is this Church, this true Gentile Church that our Lord has built upon a Rock, and founded upon the apostles and prophets? To such a state are we reduced that in one of our modern and very favourite hymns—judging by the fervour with which it is generally sung—the Church is spoken of as "by schisms rent asunder."

Surely there must be something utterly wrong with the popular belief when such can be said of the Church of Christ!

Our Lord did not teach confusion, nor do we find it in the writings of His apostles, or in the predictions of His prophets.

The Lord could not possibly intend that such confusion should arise from His mission, or from the writings of those directly taught by Himself, or by the inspiration of the Holy Spirit, though it was clearly predicted that false teachers should arise, to lead astray even the elect.

To such a pass have we arrived that one of the highly esteemed Presbyterian divines has written that "The living Church is more than the dead Bible." What a pronouncement from an *eminent* divine of a Protestant community! For what does this mean? It implies, if it does not actually say so, that his idea of this Church was that it was necessary to give vitality to the Word of God. And yet this Word, we are told, is "the sword of the Spirit." Again, that it "is quick and powerful and sharper than any two-edged sword, piercing, and even dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart"! Will this living Church, of Dr. Norman Macleod's

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dictum, do what the writer of the Epistle to the Hebrews says the Word of God can do, and does do?

We need not consider the question of the "Church triumphant," mentioned in the article, as what we are in search of at present is the Gentile Church on earth, that community taken out from amongst all nations during the Christian era, which is at present superseding rejected Israel (?). We are really endeavouring to find if there be any such Church on earth, the definitions of which, the writer of the British Encyclopædia says, "vary considerably." Nor is he wrong in saying this, for after centuries of argument and tons of controversy we seem to be farther off than ever from getting that one definition which is needed to satisfy all parties to the controversy. We do, however, desire to call special attention to the expression used by St. Augustine in one of his later writings, where he calls the Church "*the society of the predestined.*" We hope the reader will recollect this expression, as we shall have occasion to refer to it again later on. The question of the relation of the Church—as a religious community—to the State will also come up for further consideration, when we get nearer to our own definition and explanation of the Church of the New Testament Epistles, and what we understand it to be So far, we have not found the object of our quest.

D. A. Onslow.

(To be continued.)

Rome and Babylon.

II.—ROME.

BABYLON and Rome, in the Bible, are inseparably mingled. To disentangle this mystery is the task I set myself now in my sixteenth vine-twig. And I do it on my own lines of ever widening evidence, ruled by "*Cyclic Law*," which, I venture to say, no man has done before me. May God guide me, and be, as heretofore, my Helper!

Rome (the name) is nowhere found in the Old Testament. Rome comes out of Babylon, and then displays her distinctive traits and features, and I claim for her a place in the Bible long previously to the inspiration and writing of the New Testament. Not to stand alone in this contention, I am pleased to be able to enlist a clerical friend in this neighbourhood, the Rev. F. F. Savage, of Flushing, a very competent judge in the matter. When I wrote my essay on II. Esdras I submitted my MS. to him, and on returning it to me he gave me his opinion in these words: "I have always held that a Bible

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without an Apocrypha is a very incomplete Book in every way, and suffers from a most serious break in the history of Revelation." It will be remembered that I plead in my essay that II. Esdras was equally inspired with all the prophets of the Old Testament, and therefore constitutes a part of the Bible. So stands my case so far. I next endorse this opinion of two Cornish clergymen in the provinces (though they lie within the ancient kingdom of Dan-monium) by a testimony that will carry greater weight in the theological world, viz., "Smith's Dictionary of the Bible." I read there these words: "The first historic mention of *Rome in the Bible* is in I. Maccabees i. 10" (Roman Empire, *q.v.*). It is afterwards frequently mentioned in the Apocrypha. The most notable incident, and the most to my present purpose, is the correspondence between the Jews in Jerusalem and the Lacedemonians in Sparta, recorded in Macc. xii. and xiv. The former was made with Jonathan, and the second was a renewal of it after Jonathan's death, made with his brother Simon, who succeeded him. It ran thus: "Areus, King of the Lacedemonians, to Onias the High Priest, greeting: It is found in writing that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham. We do write to you that your cattle and goods are ours, and ours are yours. We do command therefore our Ambassadors to make report unto you on this wise."

It is most noteworthy to see how history here is repeated in our alliance with Japan; and observe how the old alliance between Sparta and Jerusalem is typical of the new treaty between London and Tokio. To proceed; we cross "the blank leaf" between the Old Testament and the New, and quickly pick up Rome; and now we find her everywhere from the Gospel of St. Matthew to the Revelation of St. John. The destiny of Babylon and Rome is throughout one and the same. But my object is not to trace and track their history. It is to tell students where to find it; and to aid them I will append in a footnote a list of books and authorities. Not much seems left for me to add. But one thing further should be taken into account and borne in mind, and that is the geographical position of these two monster cities, remembering what Babylon was, and Rome also *has been!* Oh! "Rome, thou art not what thou wert"! Their position, however, is singularly similar, each standing on a vast, wide-spreading *quagmire*, on huge alluvial swamps, compact enough to support the weight of any human erection. Ancient Babylon has disappeared already, but Rome stands. Let me, however, point out that Rome, whether vaster or not than she now is, was seen *burning* before she sinks. Probably the intensity of the heat would liquefy the bog beneath, and in the twinkling of an eye she may drop 500 feet deep into the mire to be in keeping with her Eastern sister! Yet *possibly*

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she may plunge down 7,000 feet at once and be consumed in the liquid flames of the earth's central fire. In that case Vesuvius may *ignite* the fire, and in so doing *extinguish her own!* Either way, future pilgrims may walk over the *topmost cross of St. Peter's* at the foot of an extinct Vesuvius. Some such catastrophe is foretold, for in St. John's Revelation (eighteenth chapter) three times the wailing spectators are made to utter, "Alas, alas, that great city Babylon, that mighty city, for *in one hour* is thy judgment come. What city is like unto this great city? *in one hour* is she made desolate. Rejoice over her, heaven, ye saints and holy apostles and prophets, for God hath avenged you on her. And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, *Thus* with violence shall that great city Babylon be thrown down, and *shall be found no more at all.*"—"Quod erat demonstrandum."

P. Carlyon.

BOOKS AND AUTHORITIES.

Leaving historians to select their authors, each to his taste (Gibbon, Bryce, or other), I give *only Biblical and Theological* authorities, such as B. P. Jewel's Apology, Laud's Controversy with a Jesuit, Pascal, and Bossuet, Milner's End of Controversy, Stanley Faber, Newman's Tract 83, Sermons, 3 vols., and on Romanism, etc., etc.

Bp. Christopher Wordsworth and Dean Alford: Their commentaries on the Greek Testament.

Britain, the Jews, and the Ten Kingdoms.

THE author of the two papers on "Russia's Limits," extracts from which have been given in the last two numbers of THE COVENANT PEOPLE, throws light incidentally upon more than one interesting point. Of these we select the following:—

I.—WHO WILL RESTORE THE JEWS?

"Is England the chosen land, whose power and whose ships will be used for this purpose? First of all, what saith the Scripture? 'Surely the isles shall wait for Me, and the ships of Tarshish first, to bring My sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, for He hath glorified thee.' Isaiah lx. 9. The reasons which I have given in 'Russia's Limits' for my belief, that 'Tarshish' can mean no other country but India, seem to me to be quite sufficient. In that case, ships of Tarshish would mean ships trading between the isles and India. These would be the convoys most suitable for the purpose; and certainly the mention of isles, of silver, and gold possessed so largely by Jews in England, and of these ships, when connected with other arguments, is strong enough to maintain itself against any but very strong assertions to the contrary.

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"But our unexpected possession of Cyprus has not only brought us into close proximity with the promised land; but it also throws much light upon those passages of Scripture which bring 'Chittim' into connection with the latter days of Daniel's people. Not only is it evident that some interference with the aggressiveness of the Antichrist arises from 'Chittim'; but, further, we find it bound up with Jewish events at a time when the manifestation of the Lord is near at hand for them. It appears from Dan. xi. 29, that this wilful king seeks to invade Egypt. 'At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him,' etc. Again, in Isaiah xxiii., xxiv., we have a prophecy of the overturnings and trials attending the close of this dispensation; and in it there is a manifest connection between Tarshish, Chittim, and the Jews. Verse 12 of chapter xxiii. seems to suggest that some of the persecuted remnant of the latter half of Antichrist's reign will seek refuge on English ground; but that over there 'there shall be no rest.' That 'Chittim' is Cyprus there seems now to be no doubt, and the possession of it is most important, whether the restoration to the land, or the watching over the Jew in the land, is considered. The Jews must be restored as Jews, without religious restriction or disqualification of any kind. Now, to restore them thus would be thoroughly in accordance with English usages; but would it consist equally with the constitution of any other great nation? This is an important consideration in the argument. We may be assisted by others; but we must be prime movers in the matter. No one else either will, nor perhaps can restore them nationally. Tolerated and enriched on English soil, it will be, I believe, ere long our privilege to 'set them in their own land.'"

II.—Will Britain be One of the Ten Kingdoms?

"Now, that the Romans held Great Britain apart from Ireland, and occupied it partially, we all know; but is that a reason sufficient for identifying it with the Roman earth? I think not, for many reasons. First of all: Great Britain had been resigned by Rome at the time when her limits were ultimately defined. This Dr. Tregelles, a most competent judge, fixes to the year 425, when Theodosius II. took Valentinian III. as his associate in the empire. No Roman army of any importance remained in the island after the withdrawal of Maximus in 383, and the Roman population gradually migrated until there was a final abandonment in 436. With respect to defining the Roman limits in their widest extent, I agree with Dr. Tregelles when he says: 'It may be doubted whether the territories which Rome voluntarily resigned, could be regarded as integral parts of the empire; hence it appears to me that we should include Southern Britain, and take on the Continent the line of the Danube and the Rhine in a general sense.' Since Ireland, the North of Scotland, and Cornwall, were non-Romanised portions of our land, it seems impossible to identify it with the Roman earth. It would be necessary to detach these portions. This might be a possibility, so far as Ireland is concerned; but in the other cases would require a miraculous intervention. The fact is, we never have been identified thoroughly with the Roman

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earth; although there has been, more or less, according to circumstances, an union with certain portions of it. In the 'Reformation' we were connected most closely with non-Roman Germany. To the Pope we were always most rebellious."

The author seems throughout to have no suspicion of the Hebrew origin of the British race, so that his testimony is quite independent. There is, however, no doubt that his conclusions completely harmonize with our belief.

Judah's Trial.

THE SOCIETY for Relief of Persecuted Jews (in token of Christian sympathy), otherwise the "Syrian Colonization Fund" (founded February, 1882), report as follows:—

"The fierce persecution of Jews in Russia is causing all who can do so to flee. Mr. Dunn writes from Abraham's Vineyard at Jerusalem that 'More than 3,000 souls have come into Palestine within the last three or four months (1905) from Russian persecution and are scattered among the Jewish colonies.' The distress among the Jews in Jerusalem has been very great, owing to the unusual severity of the winter and the prevalence among them of scarlet fever, measles, chicken-pox, and pneumonia. Some of their wretched abodes have been literally washed into ruin. Our lady visitor writes of the scenes of utter desolation and misery she finds among the silent, uncomplaining Jewish poor.

"It seems to me that the poverty this year is worse than ever. I suppose owing to the severe cold winter we are having and all the sickness, it has told greatly on the poor people. Their faces are all so thin and white, and their clothes so ragged and damp from their damp rooms. They tell me they never get warm at night, their beddings are so damp. I hope the bales will arrive soon, as they are in sore need of warm garments. This is also the season for their rents (payable in advance), and they must give money to secure their rooms, and rents have risen so this last year. Rooms for which they paid £3 4s. are now raised to £5 12s., and for a sort of dark cellar they ask £1 12s."

"And yet to them Palestine is paradise compared with the awful horrors in which Jews in Russia exist. We append recent accounts of mob massacres actually encouraged and often *got up* by the authorities, who declare that the Japanese war was the work of the Jews and the English. *Free Russia* states as follows: 'Active preparations are being made in many towns where the police are organising "black hundreds" for the massacre of workmen and students.' The following is a translation of one of the proclamations issued for this purpose:—

"On the 17th of February this year the Grand Duke Serge Alexandrovitch perished at the hand of a cowardly assassin.

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Another noble soul has departed for a better world. Russians reflect where are we going! Into what an abyss! Whom did the death of Sergius profit? His entire life was devoted to defending the Russian people against the insolent Jews. He worked with all his force to prevent the Jews from exploiting the Russians; he would not permit the Holy City of Moscow to be made into a Jewish city. That was why the Jews decided the fate of the Grand Duke. They bought a cowardly Socialist to kill him, for all the Socialists are bought by the Jews and by the Japanese.

"This cowardly Socialist killed the Grand Duke. True Russians do not believe the lies of the Social-democrats. They are all bought by the Jews.

"Put an end to them in the real Russian way!

"(Signed) UNION OF THE RUSSIAN LAND."

The Globe, April 29th, 1905. "ST. PETERSBURG, April 27th.

"Private letters from Bielistok, in the Government of Grodno, published in the *Novosti*, show that the town, particularly the Jewish quarter, continues to be terrorised by Cossacks, who are committing all kinds of excesses, beating men, women, and children, even in houses of prayer. It is further alleged that the Cossacks are robbing pedestrians of their money and valuables and breaking into houses, assailing the occupants and destroying the contents. The Jewish Hospital is stated to be full of patients who are being treated for injuries. The police are described as powerless.—*Reuter.*"

"THEIR PREPARATIONS FOR DEFENCE.

"The *Daily Chronicle's* Odessa correspondent states that the Jewish inhabitants are apprehensive of mob violence next Sunday and Monday. For many weeks past the Jews have been quietly arming themselves, and there has been an extraordinary run upon the druggists for carbolic acid, with flasks of which all the young Jewesses are said to be arming themselves against attempted assault and outrage."

Daily Telegraph, May 12th, 1905.

"From Kieff the Jews are again being expelled by the authorities despite public promises to the contrary. In Melitopol a list of seventy-five killed during avoidable disturbances has been adopted by the officials as correct, and among these victims were many perfectly peaceful men and women, besides a number of children."

The British-Israel Association.

NEWS OF THE MONTH.

LONDON.—The Council of the British-Israel Association met on Thursday, November 2nd, 1905, in the parlour of Exeter Hall, when D. A. Onslow, Esq., J.P., was in the chair. The minutes of the previous Council meeting were read and confirmed, and the usual business was transacted.

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The second meeting of the season was held the same evening, in the drawing-room, and the lecture was delivered by the Rev. J. Idrisyn Jones, entitled "Britain as a Second Land of Israel." It was the old truth put in a very interesting and new form, and delivered in poetical and flowery language with all the power and fire of personal conviction. We were asked as a favour not to quote from the lecture, and so we can only indicate the line of argument Mr. Jones took. He compared the first and second land of Israel, and he drew the conclusions that the resemblance between them being so perfect, and the prophecies concerning them apply so minutely to Palestine as well as to Great Britain, Britain must be the second land of Israel. Several questions were asked and answered by the lecturer. A cordial vote of thanks, proposed by Mr. Landseer Mackenzie, seconded by Dr. Heywood Smith, and supported by the Rev. A. E. Bull, was accorded to Mr. Jones for his able lecture. Another vote of thanks was proposed by Mr. Jones, and seconded by the General Secretary, to the Chairman, Mr. D. A. Onslow, the President of the Association. Mr. Carlton, in seconding it, said that it gave him very great pleasure to do so, as no other man present deserved it more than Mr. Onslow. He knew Mr. Onslow from personal contact, and he could bear testimony to the fact that the Association had no more ardent British-Israelite. He was a man who knew and loved the truth, and had the fear of God in his heart, and who wrote and spoke with that one great aim to glorify his God and His word.

* * *

STOKE NEWINGTON ROAD, KINGSLAND, N.—A drawing-room meeting was held on Thursday, October 27th, at 7.30 p.m., at 152, Stoke Newington Road, at Mrs. Clements' house, and by her kind invitation. The lecture was delivered by the Rev. S. J. Carlton, M.A., entitled "The Secret of Britain's Greatness." About fifty of Mrs. Clements' personal friends filled her drawing-room, and they made an excellent, patient, and interested audience, for the lecture lasted about an hour and a quarter. The vote of thanks proposed to the lecturer was very kind and appreciative, and gave hope that the lecture was not in vain. We beg to thank Mrs. Clements, her husband, her son and daughter for contributing largely to the success of the evening, and we trust that those of our lady friends who have drawing-rooms at their disposal will follow her excellent example.

* * *

BANGOR.—In a most interesting and forceful manner, the Rev. Marcus Bergmann, honorary translator of the Yiddish Bible, delivered a lecture on "The Return of the Jews to their own Land" at the Queen's Head Café last Thursday night. The Mayor (Councillor W. Bayne) presided over an attendance which taxed the capacity of the hall. The lecturer stated he had received 3,000 letters from Jews in all parts of the world asking him for the word of God, and there had never been such an awakening as was at present taking place. "Every blessing that the Christian Church enjoys has come through Jewish channels, and let us give them the Word of God, and we shall joy," was the concluding remark of the lecturer. Mr. Thomas Lewis, in proposing a vote of thanks to the lecturer, said that it was the most

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interesting discourse he had ever listened to. The Rev. T. Gasquoine seconded the motion, which was carried with acclamation.

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FINANCE.—The notice in last month's COVENANT PEOPLE referred to those who pay their subscriptions in advance. Thus their subscriptions for 1906 are due before Christmas. Those whose subscriptions are not due till some date in the coming year need not be concerned about that notice. We again ask those friends who have not yet paid their subscription for 1905 to do so as soon as convenient.

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The following Lectures of the season 1905-1906, will (D.V.) be delivered at Exeter Hall, Strand, on the First Thursday of each month, at 7 p.m. :—Dec. 7th, "The Divine Architect and the Church," Col. G. W. Deane, C.B. (Chairman, D. A. Onslow, Esq., J.P., A.K.C.). Jan. 4th, 1906, "Did Israel Reject Christ, and was a Parenthetical Gentile Dispensation Introduced?" Mr. H. A. Marchant (the Brighton Beach Lecturer). Feb. 1st, "The Return of Judah-Israel alone from Babylon, and the Continued Separation of Judah from Israel," D. A. Onslow, Esq., J.P., A.K.C. March 1st, "Israel," Miss Augusta Cook. April 5th, "British-Israel Evidences Tried by Sceptics' Tests," W. Weller, Esq. May 3rd, Annual Meeting; Details to be announced. June 7th, "The Future of the British Empire," Rev. S. J. Carlton, M.A., F.R.G.S.

* * *

INDUCTION OF THE VICAR OF HELSTON.—The Rev. Walter Metcalfe Holmes Milner, M.A., was inducted to the living of Helston on Friday evening by the Ven. Archdeacon Cornish. A good congregation assembled in St. Michael's Church to witness this unique and historic event, which has not been celebrated in the church for the past thirty-seven years.

The clergy present were Revs. H. J. Petty, St. Breage; W. Lewis, B.A., Constantine; A. Adams, B.A., Crowan; H. W. Corry, Porthleven; Arundel Leakey, M.A., Wendron; R. Mildren, M.A. (Pool), W. M. H. Milner, M.A. (vicar elect), and the Ven. Archdeacon of Cornwall.

A beautiful altar cloth, used only on festal occasions, graced the chancel, and the church plate stood on the altar. The organ voluntary piece during the service was "Meditation" (Shaw).

After the processional hymn, "All people that on earth do dwell," prayers were read by Rev. W. Lewis and lessons by the Revs. A. Adams and A. Leakey. The anthem "Lord, I have loved the habitation of Thy house" (Terrance) was beautifully rendered by the choir.

The ceremony of induction, following the reading of the mandate, was conducted by Archdeacon Cornish. The churchwardens preceded the vicar-elect and Archdeacon to the door of the church, when the latter handed the key to the vicar, who unlocked the door; then proceeded to the belfry, where the vicar tolled the bell to signify his taking possession; then to the font and the altar, at each of which an injunction is laid upon the vicar, to which he responds.

An address was given by the Archdeacon from the words "Brethren, pray for us, that the word of God may have free courses

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and be glorified" (Thess. iii. 1), in which the preacher exhorted both minister and people, and after speaking of the offices of the Christian ministry devolving on the minister, remarked, with reference to the late vicar, Could they have a better example than he who had passed away, who never lived for popularity, although popularity came to him? Their gathering there was a witness of what God led him to do. They stood there between the past and the future. He thanked God for all the work of the past, and looked forward wistfully, but full of hope, for the future; and as the vicar who had gone won the hearts of the people with whom he worked, so may the new vicar live amongst them and be loved by them also. "Honour him for his works' sake, pray that he may manifest himself true to God for you, and that many a heart may bless God for his ministry." "Brethren, pray for us."

An offertory was taken for the Truro Cathedral Divinity School. The blessing was given by the new vicar.

After the service Mr. E. Quintrell, F.C.O., played "Postlude in D" (Smart) on the organ, and the church bells were merrily rung.

The plate belonging to the church is most ancient. The usual alms dish is silver gilt. The chalice is of gold, and has a cover which can be used as a patora. Around the top of the chalice is the inscription "Ye gifte of Danyell Bedford to the Church of Helston. 1630." The top of the cover (or paton) is inscribed also with the date. A gold paton, undoubtedly of most ancient date, bears the inscribed monogram "I.H.S.," and an alms dish of silver is inscribed "E dono Mariæ Cock 1694"; and two large silver ewers bear no date, but are most antique.—From the *Cornishman*, November 23rd.

Notes and Queries.

THE FORTHCOMING CONFERENCE.

To the Editor of THE COVENANT PEOPLE.

DEAR SIR,—The question of a conference on the subject of the Identity, which was referred to in the Annual Report of the Council of the British-Israel Association, and which has since been the subject of much correspondence in the *Banner of Israel*, was brought before the Council at their meeting on November 2nd. A Committee was formed to consider and work out the details and to communicate with the various Associations throughout the United Kingdom, with a view to obtaining their co-operation and assistance. The Council propose that the first Conference should be held in London, in connection with the next annual meetings in May of 1906. The matter will have the Committee's early attention, and they will put themselves in communication with the several Associations and others interested as soon as possible.—Yours faithfully,

S. J. CARLTON, *General Secretary.*

November 24th, 1905.

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1905.

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

SUB-EDITOR:—REV. S. J. CARLTON, M.A. (CAMB.)., F.R.G.S.,
General Secretary.

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London:
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No. 139. VOL. XII. PRICE SIXPENCE. [*All Rights Reserved*

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LECTURES.

A LECTURE will be given in the Parlour, Exeter Hall, Strand, W.C., on Thursday, Jan. 4, 1906, at 7 p.m., by MR. H. A. MARCHANT (The Brighton Beach Lecturer), on "Did Israel Reject Christ, and was a Parenthetical Gentile Dispensation Introduced?" The chair will be taken by D. A. Onslow, Esq., J.P.

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE

JANUARY, 1906.

Another Milestone Passed on the Road to the Millennium.

ANOTHER New Year has dawned, fraught as each is—now more than ever—with the possibility of great happenings. In leaving the Old Year behind us, we feel that we are a mile further on in our journey into the future, a journey which to the Christian has but one goal—the Coming of the Kingdom of Peace.

To us British-Israelites the preliminary stage of that Kingdom is in existence—the "White man's burden" taken up by the Saxon race, the "Pax Britannica" spreading amongst heathen peoples. Consequently, we watch the progress of events with a keen interest.

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Amongst events which are bound to come in the near future, the most prominent in the eyes of the enlightened Briton is the Federation of our Race. Step by step it approaches the domain of practical politics. A government resigns office through one side of one aspect of that vital Imperial problem being emphasised. Another government comes in, and all wonder what will be its attitude towards that question. Presently the matter will be taken out of the hands of party politicians—the common sense of the Empire will determine it.

One apparent difficulty in connection with Imperial Federation is the lack of a central capital. It is a long cry from New Zealand to Westminster—not so long, however, to Jerusalem. But, for the moment, Jerusalem is not ours—how soon it may become so none can tell.

It appears that Europe—the "concert" of Europe—some two years ago demanded reforms (to be properly supervised) in Macedonia, one of the few remaining provinces of European Turkey. By a strange irony Russia and Austria—those model nations for keeping their *own* houses in order!—were placed in charge of the execution of the Reforms. The Sultan has, however, never acquiesced in the proposed international supervision and control of the necessary finances, and Europe has been compelled to proceed to extremities. While we write, one or more islands of the Turkish archipelago have been seized by the combined fleet, in which Germany, be it noted, is not represented. France and Italy are our friends—it is not altogether improbable that they may leave England to act, especially if supreme need arises through the Turks carrying out their threat of "not being responsible" for whatever may occur as a consequence of European intervention. That would mean a massacre of foreigners in Turkey. In some way or other, in the Lord's good time—and it cannot be now far distant—the land and the city of Bible story will be ours. Then from Canada and the Home land on the West, from Australia and New Zealand on the East, from the African dependencies and colonies on the South, from India and from all the lands we rule, chosen representatives will journey to that central point to share in the deliberations of a truly Imperial Parliament.

In that Parliament the Jews will have a voice.

Once more has the sword of persecution fallen upon the Jews of Russia. In spite of the Tsar's Manifesto of October 30th last, no less than sixty places inhabited by Jews were the scenes of unthinkable horrors perpetrated on that unhappy race. 100,000 Jews in New York observed a solemn day of mourning for the victims. Such a wonderful demonstration of sympathy has seldom before been witnessed in America. In Australia, a public meeting was held under the presidency of the Archbishop of Sydney to protest against the

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treatment of the Jews by Russia. It is to the Jewish leaders in the British Empire and America that the distressed Jews look to act—and they in turn will approach the leaders of public thought in the English-speaking world. Dr. Adler in London received a most pathetic letter from a well-known Russian Rabbi to the following effect:

"By the blood of 20,000 who have been slain, and of 100,000 who have been wounded, and who are hovering between life and death, and by the cry of millions of Jews who have been left helpless, homeless, and in danger of death by starvation . . . we call unto you chief of the Jews . . . for you have the power." "Under Heaven there is no salvation but through the acts of the heads of *Israel in England.*"

The *Jewish Chronicle* recently printed messages from many eminent personages in connection with the 250th anniversary of the Whitehall Conference, convened by Oliver Cromwell, which was the first step towards the resettlement of Jews in this country. The writers include the Lord Mayor, the Earl of Rosebery, Lord Avebury, Viscount Peel, Lord Reay, Sir Charles Dilke, M.P., Mr. James Bryce, M.P., Mr. Haldane, M.P., the Bishop of London, the Rev. Dr. R. F. Horton, the Rev. Dr. R. J. Campbell, Mrs. Henry Fawcett, and Mr. Hall Caine. Lord Rosebery wrote:

"I rejoice to hear that you are going to celebrate the 250th anniversary of the return of the Jews to England, that beneficent and personal act of Oliver Cromwell. It is specially meet and fitting to do so now when humanity stands appalled by the latest and darkest phase of the long, terrible story of Jewish persecution. For it is, perhaps, in Great Britain alone, of all the countries of Europe, that the Jews meet with loyal and equal treatment. Elsewhere they are but tolerated, or lampooned, or degraded, or massacred. Here they are fellow-citizens, and the best of citizens; they are equals; they are respected and esteemed. Let us, then, remember gratefully the act of the great Protector, not merely the Jews themselves, or those connected with them, but all in this Empire who are proud of it as the open home and shelter of freedom."

The Rev. Dr. Campbell wrote:

"It is interesting to know that you are about to celebrate the 250th anniversary of the resettlement of the Jews in England. To English people this can only be a matter of rejoicing. The ancient and much-persecuted race to which you belong is one to which we owe so much that our feelings toward it must always be those of gratitude and kindness."

In this connection it is worth recording that the year now gone saw the inception of a definite Jewish organisation for realising the desire on the part of Great Britain to find the Jews a shelter, under British auspices, for their national development. We take the following from a recent issue of the *Daily Mail:*

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"BRITISH LAND FOR THE JEWS.

"In connection with the secession from the Jewish Zionists of Mr. Israel Zangwill and the formation of a new body, of which he is the president, known as the Jewish Territorial Organisation, correspondence has passed between the novelist and the Colonial Secretary relative to the offer of British territory for a Jewish colony in East Africa. Mr. Lyttelton wrote that, on being informed that the Bâle Congress of Zionists had decided not to accept the offer, he issued instructions that the land need not be reserved any longer. He could not, therefore, grant Mr. Zangwill's request that the territory should not be otherwise disposed of. The Colonial Secretary added, however, that this will be no obstacle to the consideration of other proposals, and Mr. Zangwill has replied that he hopes to put forward a territorial scheme which may be found acceptable by the British Government."

If the Jews find themselves driven by stress of circumstances to draw nearer to their British and American sympathisers, Britain and America themselves will with the years draw nearer, Washington itself sending a deputation to that Imperial Parliament at Jerusalem, and so realising the United Twelve-Tribed Israel which Scripture Prophecy requires. Each fresh Ambassador between England and the United States says something that brings that consummation nearer. Witness the following taken from the *Daily Telegraph* of November 23rd:

"Mr. Joseph H. Choate, formerly Ambassador at the Court of St. James's, was the principal guest at the annual banquet of the New York Chamber of Commerce, America's oldest and most powerful commercial institution. In describing what was undoubtedly a very brilliant affair, the *New York World* to-day says that there was a decided 'British flavour' about the feast. This term was undoubtedly justified, as British flags were almost as numerous as the Stars and Stripes, the toast of 'King Edward' was drunk with enthusiasm by 500 men prominent in America's business life, and the orchestra played several British patriotic airs. Possibly the banquet was a mere continuation of Anglo-American demonstrations of good will which commenced with the arrival here of the British Squadron under the command of Admiral Prince Louis of Battenberg. But there is a further reason which tells powerfully in the commercial community, namely, that of all countries Great Britain is by far the best customer of America, and that America sends to Great Britain larger quantities of goods every year. Next to the American and British flags that of France was in evidence, and several cordial references were made to the entente now existing between all three countries. Mr. Choate made the speech of the evening, responding to the toast of 'England and America, the British Lion and American Eagle.' He referred to the visit of Prince Louis, whose name was received with great applause, and said truly enough that 'there has been a demonstration in this city and country during last week which must carry home to the minds of our friends in England conviction that the peace that exists between these two countries can never

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be broken. *It is upon the united action of England and America in peaceful employments that the peace of the whole world depends*, and we did not too freely lavish upon visitors who have just left our shores, demonstrations of affection from all people who came in contact with them.' ''

May the year 1906 bring many stages nearer the realisation of a united Israel. *Oxonian.*

No Conscription, but a Freewill Offering.

LORD ROBERTS opened his campaign in advocacy of '' universal military training '' at Newcastle on December 7th. It is quite understood that he is not preaching conscription. Our Race will have nothing to do with compulsory service, although always ready to volunteer. It was so with Israel of old, and this is one of the most striking marks of our identity with them. In enforcing the difference between his scheme and the Continental method of conscription Lord Roberts incidentally emphasizes the distinction between *this nation* and *the others*, in the following words :—

'' Surely there is *all the difference in the world between a nation* (*i.e.*, each of the Continental nations) every man of which is obliged to serve in the ranks of the Regular Army, and perform while in those ranks all the onerous duties of a Regular soldier during times of peace and for small wars, as is the case on the Continent, *and a nation* which, while maintaining a Regular Army for foreign service, asks every man to undergo such a training as will fit him to take a useful part in a great national emergency, when *every true Briton would certainly volunteer*, and only the shirkers, the unpatriotic, and the disloyal would be content to remain passive. If at such a time the defence of the Empire falls entirely on the patriotic men who have thoughtfully prepared themselves beforehand for the struggle, the inevitable result will be that the nation will lose a large proportion of its best citizens and truest-hearted men whom it can ill afford to spare, whilst it would be left with far too large a proportion of the degenerate Briton who has neglected his plain duty, and whom the country can well do without. By the system I propose, no actual service would be demanded of anyone except for home defence in the event of a great national emergency; but every able-bodied man, whatever his birth, position, or wealth, high or low, rich or poor, would be obliged to acquire a knowledge of military duties sufficient to fit him for taking his part in the defence of his country. The method and period of training should be adjusted so that no man would be prevented from carrying on his civil avocations for a moment longer than was necessary. All the time demanded would be devoted to training, and no man would be taken from civil life in peace time to garrison our fortresses or perform any of the other services that fall

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to the lot of our Regular Army or to the conscript armies of Continental nations."

The nation will be none the worse for acting on Lord Roberts's advice. If we are to head the world we must be manly. "A righteous nation" cannot be a nation of milksops. The *Daily Telegraph* well summarizes the new proposals:—

"Lord Roberts urges first the inculcation of principles of practical patriotism; secondly, compulsory military drill in all State-aided schools; and, lastly, that this early training should be followed by a short period of continuous training, undertaken at a period when most youths are at a loose end. Lord Roberts's scheme is not of a very revolutionary character; practically he asks that every school in the land shall be compelled to do what many schools now do voluntarily—include military drill in the curriculum—and that when school-days are past these lads should submit to a few months' 'compulsory volunteering,' an Irishism which serves best to convey a true conception of the scheme. It may be seriously asked whether such proposals bear any likeness to conscription? The fact probably is that the nation is wholly with Lord Roberts in his main thesis that every able-bodied man, rich or poor, should have some knowledge of the use of arms. It is quite unnecessary to exaggerate the fear of invasion, because so long as the Fleet is sufficient and efficient—and only so long—we may dismiss the spectre into the background. Naval war, however, has its surprises and disasters. As a second line we do need a united nation, every man able to use a rifle—the raw material from which, in an emergency, a great national force could be created in a few months. The English people has come along a road strewed with the fruits of unpreparedness. Our National Debt is in some measure the price we have paid, apart from the loss in human life. Lord Roberts would fain see the nation set its house in order, and he is endeavouring to stir the conscience of his fellow-countrymen. Patriotism must be rekindled, and it will then do its work—whether that will take the form Lord Roberts would have us believe, or not, is a small matter, because the realisation of the need for trained man-power for home defence will inevitably be followed by suitable measures. The essential point is that the curse of the age is a narrow selfishness, a love of ease and luxury, and that the cure is that love of country which the children of Germany and of Japan, to quote two striking examples, are taught to cherish from their earliest years, with results which stand as beacons for our future guidance."

Even as, when Solomon dedicated the Temple all the people offered willingly, so will it be to-day.

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The Two Camps.

(Notes on the Origin and Destiny of Britain and the Gentile nations.)

1. There is very strong presumptive evidence of the identity of the Scyths on the one hand with the ten tribes of Israel who were deported into Assyria and who escaped thence in a direction N.W. across Europe, and on the other hand with those Tribes, all of common origin, who entered Britain from Europe as our Anglo-Saxon, Danish, and Norman forefathers.

2. If this be broadly true, as also the tradition (mentioned by Bede) that the Tribes who invaded Britain left none of their kindred behind them on the Continent, then there are no Scyths remaining in Europe.

3. But if (as some assert) the Goths are identical with, or a main branch of, the Scyths, then, on the assumption that (1) and (2) are broadly true, there can now be no Goths in Continental Europe.

4. A large proportion of the population of Europe is, however, undoubtedly of *Gothic* ancestry, and, consequently, on the assumption of the substantial truth of (1) and (2) above, the Goths cannot be identical with the Scyths.

5. Their non-identity is testified to by historical and archæological records and evidence to the effect that, whereas the Scyths had a high civilization distinct from the Roman and a monotheistic, or at least non-idolatrous religion, the Gothic Tribes were of the rudest manners and worshippers of idols. Further, the Scythian name disappears from history concurrently with the invasion of Britain by our Anglo-Saxon, Danish, and Norman forefathers.

6. For whatever reason, the people of Britain have always held themselves aloof from those of the Continent; whilst, ever since Britain has come into prominence as an essential factor in questions of world-politics, the peoples (but more particularly the Powers or Governments) of the Continent have become increasingly envious of Britain's prosperity, and jealous of her apparent destiny.

7. Mutatis mutandis, the peoples and governments of Continental Europe have always maintained an essentially similar attitude towards the Jews, and if racial identity or close kinship were proved between Jew and Briton, it is unquestionable that the hatred *and dread* of both by their European enemies would be greatly intensified.

8. The British Race and the Jews have one common enemy, animated and controlled on the political side by the dominant military imperial power, and on the religious side by the ultramontane papal power.

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9. That enemy can have nothing in common with Israel (Judah or Ephraim), since otherwise the age-long opponent of Israel would be Israel, the prophetic adversary of Israel would be Israel, and Israel would be prophetically destined to overcome and utterly subdue Israel —a thing contrary to all rational probability, and to every indication of history and the prophetic Scriptures.

10. On the contrary, the prophetically foreshadowed opponent of Ephraim-Israel, and the specifically-named oppressor of Judah, from the time of the Captivity until the end, is the succession of holders of that one persistent World Power, "*The* Empire" (Babylonian, Medo-Persian, Greek, and Roman), symbolized by the Image of Nebuchadnezzar's Dream.

11. That Empire is destined on reaching a certain stage of development—wherein it must display (qua Empire) its original characteristics as the embodiment of self-willed worldly ambition and uncompromising opposition to the people of GOD—is destined to be completely overcome and (qua Empire) utterly swept off the face of the earth by a Power symbolized by the "stone cut out without hands," which is to spread and fill the whole earth.

12. The World-Power Empire, the opponent of Israel and oppressor of Judah, essentially identical (qua Power) with ancient Babylon, and marching towards ultimately recognizable identity with the apocalyptic Babylon, is that political-spiritual system, intangible, or at least evasive, yet clearly recognizable, the direct inheritor of the power of the Fourth or Roman Empire, the duplex iron Kingdom, the legs of Nebuchadnezzar's Image, the Beast that was, and is not, and yet *is*.

13. The stone cut out without hands is not to smite the World-Power Image until the latter attains the "toe" or "ten-kingdom" stage.

14. This stage had not been reached when the Gothic flood overspread the Roman Empire, which was at that time as a matter of fact one Empire, although in the duplex or two-legged condition.

15. Therefore, the irruption of the Goths could not constitute the smiting of the *toes* of the Image by the stone, as is asserted by one school of interpretation.

16. Besides, the fourth or Roman Empire, on reaching the "feet" stage, and before complete division into ten "toes" or kingdoms, was to have its homogeneity destroyed by admixture with "the seed of men," whereby its power would become "partly broken," and remain only "partly [although still truly] strong."

17. This stage of development of the fourth Empire corresponds very remarkably with the events and immediate effects of the Gothic irruption, whilst the subsequent history of Europe and the partition

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of the Empire into Kingdoms answers to the as yet incomplete ten-toed development of the Image.

18. The Gothic flood was "collared," dominated, controlled, and ultimately reduced to order and comparative peace and quietness by, and became in turn the support of, Germanic (Christianized) Imperialism, which reared itself on the fading remnant of the Roman Imperialism, whereof the new Empire was yet actually and professedly the continuation.

19. This German-Roman Christianized Imperial Power looked, for a religious sanction, to the See of Rome, which in turn advanced a claim to be the Imperial heir to the World-Power, as well as the Divinely-appointed Disposer of all things in Heaven, Earth, and Hades. By the combined influence of these political and spiritual forces, the Gothic Tribes became (in many instances compulsorily, and to a great extent, therefore, only nominally) Chrisianized.

20. As a result, they ceased to migrate, carrying destruction wherever they went, and settled down each to the following out of its own type of civilization and national development, leaving the (assumed) Scythian Britons to also develop, according to their own genius, in the seclusion of their Island retreat. No invader has landed in Britain for now the amazing period of 850 years!

21. Henceforth history records, not violent *racial* revolutions, but rather, looking at the matter broadly, progressive development towards a final dramatic contest and assize of nations.

22. The time, manner, and result of the evangelization of Britain were peculiar and distinct from those of the Continental peoples. Whilst the first Christian Emperor of Rome, and the "Apostle of Germany," were Englishmen, the Ecclesia Anglicana, notwithstanding obligations to the Roman See, always resisted the Imperialistic encroachments of the latter, and consistently upheld its claim to the right of possession of its own hierarchy against intruders imposed by Rome.

23. On the political side, the only British sovereign ever actually elected as Emperor (of the Roman Empire) declined the position. He was King Edward III., the patriarch of probably the whole of the older British nobility, which survives in its representatives, titled or untitled, to the present day.

24. There is a striking parallelism between the history of Israel, both in the past and its continuation in that of Europe, and events shadowed forth in the twelfth chapter of the Book of Revelation (the Vision of the Woman, the Man-child, and the Dragon).

25. The Woman, Israel as the Head and Type of the Human Race in its receptive and truth-bearing aspect, the Church, the Elect, the Bride, summed up and represented at the supreme moment in

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the individual personality of the Blessed Virgin, brings forth the Son of GOD in Human Flesh, the only-begotten of the Father, yet the firstborn among many brethren, the destined inheritor of the Throne of the Universe.

26. The Dragon (that old serpent, the Devil, and Satan, "*the* adversary" of the people of GOD from the beginning), disappointed in his attempt to devour the man-child, persecutes the woman.

27. The woman receives the means (inter alia, Faith sustained by the sure word of prophecy—the two wings of a great eagle) whereby to flee to a place prepared for her in the wilderness, where she is nourished for a certain period of time "from the face of the serpent." (This period—$3\frac{1}{2}$ "times"; 42 months; 1,260 days;—is always associated with the trial of the chosen people, and the bearing of witness by them to the Truth.)

28. The Dragon casts out a flood of water from his mouth to overwhelm the woman.

29. The Earth helps the woman by absorbing the flood.

30. The Woman, the Daughter of Zion, *the organic corporate entity*, being thus safe for the time, the Dragon, again disappointed, proceeds to make war with the remnant of her seed, *as individuals*.

31. He employs both political and ecclesiastical power (the Beast and the False Prophet) to attain his end.

32. These events are associated with a contest in Heaven between Michael with his angels and the Dragon with his angels, wherein the latter are worsted and cast out of Heaven. It is consequent upon this that the persecution of the woman and the remnant of her seed takes place.

33. This persecution is thus brought into relation with the "time of Jacob's trouble," that final effort of the adversary wherein shall arise "Michael, the great Prince that standeth for the children of Israel"; a time without parallel before or after, but associated with the final deliverance of the people of Israel and the Resurrection of the Just.

34. The tactics of the Dragon are not merely those of open war, but even more especially those of wearing down and wearying out. It is not a short and sharp struggle wherein the issues are simple and clearly defined.

35. It is directed to root out and destroy not only all who by birth are members of the commonwealth of Israel, but all in whom the germs of faith in and love for GOD prompt the desire for the Kingdom of righteousness and peace.

36. The result is that, as at the Exodus from Egypt, a great mixed multitude elect to follow the children of Jacob wherever the

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latter enjoy peace and the opportunity of true prosperity, spiritual and temporal.

37. The conditions which shall impel Judah to "walk to" Ephraim in order to seek this safety and the liberty to live (to be ultimately found only where the birthright blessings of Joseph abound), must inevitably induce many others to journey to the land of freedom, where, politically and socially, they become sharers in the Israelite community whether or not they be of Israelite descent. "The Kingdom" (cf. "The Kingdom" wrested from the rule of the male line of David's descendants) has in its missionary aspect the function of a net cast abroad into the sea to gather together a multitude of fishes both good and bad. There are Virgins, the companions of the Bride, who follow the latter.

38. It is a common observation that (European) foreigners emigrating to British Colonies become virtually Anglicized within two generations. The only anti-British irreconcilables amongst the emigrants are that class of Irish racially identified with the Philistines—a thorn to be always in the side of Israel.

39. Since the Scythian and Gothic racial movements, no migration of peoples (within a sphere affecting Europe and Christendom) has taken place on such a scale as that which has been going on during this generation. (See an article on the Magyar emigrants to America in the *Standard* of July 25th, 1905.)

40. The effect is that the world is steadily drawing off into two clearly marked camps;—on the one hand the Anglo-Saxon Race with their voluntary dependents, and on the other their watchful and implacable opponents.

41. If (and there is at least presumptive evidence in favour of the assumption) the Germano-Gothic peoples be racially identical with the Assyrians who swept off Israel on the latter's former failure, then we may the more seriously take heed to the nature of those circumstances which exhibit Germany as determined to become heir to Britain at every point where the latter fails in her great trust.

42. We cannot tell, and it would be idle to guess, who the ultimate leader, national or personal, of the final anti-Israelite confederacy may be. There are several candidates for the representative headship of the Roman or Fourth Empire, which was, and is not, and yet is; and of these, the North German Empire openly aims at the hegemony of the powers hostile to Britain.

43. But we know that whoever shall ultimately prevail to secure the position, the Head of the World-Power combination, which will carry out the final grand endeavour (be it in this or in some succeeding generation) to crush Israel and Judah—united and restored to possession of the Land of Promise—will be the recognizable de facto

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successor of the first German-Roman Imperial Power, personally controlled by the de facto Roman Emperor (whether actually so named or not),—the Head of the Beast.

44. We wrestle not against flesh and blood, and the hostility is neither of nor against individuals as such. The process of sifting, because thorough, is slow, and is not committed to human judges or hands. Every Eucharist proclaims "peace on earth to men of goodwill."

45. No small part of the restraining force which tends to delay, until the appointed time, the outbreak of hostility to the Anglo-Saxon Race and Empire is the fact of the intimate blood-relationship existing between the Rulers of Christendom, each one of whom (whether he knows it and recognizes the significance of it or not) is a traceable descendant of David, the King of Israel, and forefather of the Christ. How long will this restraint be effectual? C. C. M. G.

NOTE.—It must not be supposed that any particular interpretation hinted at in th above is intended as more than a special application, suggested by particular circumstances, of certain aspects of the inexhaustible truth revealed in Holy Scripture.

The Bride the Lamb's Wife.

THE CHURCH OR ISRAEL?

(*Continued from page* 208, *Vol. XII.*)

THERE are three great, highly organised, Christian religious Communities, or Churches, which claim to be founded upon the Apostles, and to have direct and continued succession from that divinely-appointed source. They are the Church of Rome, the Eastern, or the Greek Church, and the Church of England (the Anglican Church). Though they all differ from each other in essentials of doctrine, and in their ordinances and practices, they all claim to have the same Apostolic origin.

In the Church of Rome there exists practically no dissent. It claims to be continuous in its doctrines and practices, although it is obvious that these have been modified in the course of the many centuries that have passed since its alleged foundation by the Apostle Peter. Its motto is "Semper Eadem," and in one sense this is perfectly true, for the spirit that animates all its policy has always been the same, and has never changed.

We propose to consider briefly the relative claims of these several great religious communities and their beliefs, to see which, if either or any of them, can uphold the claim to be that Gentile Universal

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Church occupying, since Our Lord's Ascension, Israel's forfeited position and lost privileges.

We can only treat this matter very briefly, touching slightly upon the respective characteristics and principal features of each of these great religious communities, and comparing them together, to see in how far they agree, and wherein they differ from each other.

We will deal first with the Greek Church, or as it is more properly called, the Eastern Church.

The writer of the article in the Encyclopædia Britannica speaks of it "as both the source and background of the Western Church."

The Eastern and the Western, or Roman, Church were practically one for many centuries, though there were endless conflicts between the hierarchies of the two communities; these conflicts arising out of the jealousies of the Bishops, and chief rulers, as well as in connection with controversies upon points of doctrine, ritual, and ordinances. The separation of the Eastern from the Western, or Roman, Church eventually took place in 1054 (A.D.), when Leo IXth, the then Pope of Rome, excommunicated the Eastern Church, after years of disputes and controversies. Various attempts at reunion have been made, from time to time, but without success, neither being disposed to yield the pre-eminence to the other.

We take the following description of the organisation and ordinances of the Eastern Church from the Popular Encyclopædia, vol. vi., pp. 338, 339, new issue revised.

"It recognises two sources of doctrine, the Bible and tradition, under which last it comprehends not only those doctrines which were orally delivered by the Apostles, but also those which have been approved by the fathers of the Greek Church as well as by the seven Councils. The other Councils, whose authority is valid in the Roman Catholic Church, the Greek Church does not recognise; nor does it allow the patriarchs or synods to introduce new doctrines. It treats its tenets as so entirely obligatory and necessary that they cannot be denied without the loss of salvation. It is the only Church which holds that the Holy Ghost proceeds from the Father only; thus differing from the Catholic and Protestant Churches, which agree in deriving the Holy Ghost from the Father and the Son. Like the Catholic Church, it has seven sacraments—baptism; chrism; the eucharist, preceded by confession; penance; ordination; marriage; and supreme unction. But it is peculiar—1, in holding that full purification from original sin in baptism requires an immersion three times of the whole body in water, whether infants or adults are to be baptised, and in joining chrism (confirmation) with it as the completion of baptism; 2, in adopting, as to the eucharist, the doctrine of transubstantiation, as well as the Catholic views of the host; but in ordering

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the bread to be leavened, the wine to be mixed with water, and both elements to be distributed to every one, even to children, before they have a true idea of what sin is, the communicant receiving the bread broken in a spoon filled with the consecrated wine. . . . It rejects the doctrine of purgatory, works of supererogation, indulgences, and dispensations, but admits prayers for the dead, whose condition appears to be considered undetermined until the final judgment. It recognises neither the Pope nor anyone else as the visible Vicar of Christ on earth, but the spiritual authority claimed for the patriarch is little, if at all, inferior to that of the Pope. It, moreover, allows no carved, sculptured, or molten image of holy persons or subjects; but the representations of Christ, of the Virgin Mary, and the saints, which are objects of religious veneration in churches and private houses, must be merely painted, and at most inlaid with precious stones. In the Russian churches, however, works of sculpture are found on the altars. In the invocation of saints, and especially of the Virgin, the Greeks are as zealous as the Catholics. They also hold relics, graves and crosses sacred; and crossing in the name of Jesus they consider as having a wonderful and blessed influence."

It is hard to read the foregoing quotation and feel that the description given of that religious community, the Græco-Russian Church, could justify a belief in its being the organisation we are in search of! We have given the quotation at length, as it tells its own tale, and certainly needs no comment to explain it. A Christian Church it may be, and is in name, but can we see in its ordinances, its rites and practices any reflex of the Church of which we read so much in the epistles? Does it suggest to us that Church which our Lord said should be built on the foundation rock of faith in Himself, and in His name alone? What about the invocation of saints, "especially of the Virgin," their objects of religious veneration, and sacred pictures decorated with precious stones, and so forth?

We take the following from the Encyclopædia Britannica, vol. xi., p. 158, under heading Greek Church:—"The Church of Christ is the fellowship of all those who accept and profess all the articles of faith transmitted by the Apostles and approved by General Synods (Councils). Without this visible Church there is no salvation. It is under the abiding influence of the Holy Ghost, *and therefore cannot err in matters of faith.* (The italics are ours.) Specially appointed persons are necessary in the service of the Church, and they form a threefold order, distinct *jure divino* from other Christians, of Bishops, Priests, and Deacons. The four Patriarchs, of equal dignity, have the highest rank among the Bishops, and the Bishops united in a General Council represent the Church, and *infallibly decide, under the guidance of the Holy Ghost,* all matters of faith and

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ecclesiastical life. All ministers of Christ must be regularly called and appointed to their office, and are consecrated by the sacrament of orders. Bishops must be unmarried, and Priests and Deacons must not contract a second marriage. To all priests in common belongs, besides the preaching of the word, the administration of the six sacraments, Baptism, Confirmation, Penance, Eucharist, Matrimony, Unction of the sick. The Bishops alone can administer the sacrament of orders."

The foregoing relates, so far as we understand it, to the Orthodox Church, but there are numerous sects of dissenters, especially in Russia, and new sects are said to arise there every year. We do no know whether they are entitled to be considered as branches of that parent stem, or only as mere offshoots.

The great bulk of the Russian people belong to this Græco-Russian Church, which is officially styled the Orthodox Catholic Church, or to one or other of its numberless sects of dissenters.

In connection with this Eastern Church, are the Churches of Servia, Roumania, the Hellenic, Montenegrin, Bulgarian, and Abyssinian. It will be as well for us to remember that Pope Leo IX. excommunicated this Church—as we have said before—in the year in A.D. 1054. What effect this may have had upon its *infallible decisions, under the guidance of the Holy Ghost*—as alleged—since that dire catastrophe, we are altogether unable to say. It may, however, have been the cause—though we should be altogether unwilling to pledge ourselves to this idea—of the present condition of the Orthodox Catholic Church, as described in a quotation we are about to give, from the *Pall Mall Gazette*, of November 28th, 1905.

The article is a very remarkable one, and merits the earnest attention of all our readers, for it demonstrates most clearly the political character of the Orthodox Catholic Church of Russia, and its utter want of true spirituality.

The article is one of a series which is appearing in the *Pall Mall Gazette*, "in which," the writer says, "it has been my object to afford the English reader a more living presentment of Russian *actualities* than heretofore. I have dealt with the rule rather than with its exceptions, which in a vast country of monotonous uniformity are comparatively few."

SLAVES OF THE SYNOD.

RUSSIA'S PRIESTLY CONQUISTADORES.

BY A RUSSIAN.

"Within the general mass of misery and degeneracy, like gold grains in the quartz, there will be found among nobles and peasantry excellent men in the possession of comfort amidst healthy and pros-

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perous surroundings. So, too, in the ranks of the Orthodox Church examples may be seen of sincere and educated priests devoting themselves with sympathetic zeal to the welfare of the people, and offering a noble contrast to the monastic clergy, who, in their wealthy and luxurious monasteries, live like unburied corpses, and dominate the affairs of the Church.

"It is my purpose here to give my readers some notion of the actual influence of the Orthodox Church upon the development of the national policy and character, and its responsibility for the advent of constitutionalism through revolution rather than by means of a peaceful and gradual reform.

"Let us go straight into a Russian village and catch a glimpse of the life of a village priest. With a scanty education he leaves the seminary, marries the prescribed companion from among his own class, and is sent to a village. He is a dependent upon the charity of the commune for a single room, a dirty hole in a peasant's hut, and that after long bargaining and humiliation. To start with, as a house-warming, he probably has to provide a pail of vodka, and to drink with his flock, on pain of forfeiting their affection and liberality. There is a small crooked village church, in which the floor is of mud; the two windows, fifteen inches high, admit scarce a ray of light; the walls are damp; and the corners covered with mildew. His sexton is not seldom drunk, and in reply to a remonstrance advises the 'little father' to drown his cares in the same way.

"Of stipend the priest has hardly any, having to earn the means to exist by baptising some and burying others. He has to wander into the smaller villages of the neighbourhood to earn a farthing here or a fowl and a little bread there, often, after a long and weary day, returning home with no more than twopence. To all his complaints the only answer he gets is the same counsel of despair, 'Drink!' If he finally does so, is it surprising in a man of no great mental culture, condemned to daily misery and humiliation, with no home but a den, whose rotten floor is only washed once a year, before Easter, where neither light nor air ever penetrates during the school hours of the long winter?

"If we turn from the wretched condition of the rural clergy we are dazzled by the glitter of fabulous wealth accumulated in the great churches and monasteries. If the sum annually voted for the clergy, missions, and missionaries were devoted entirely to the lower priesthood of Russia proper, the individual would get about 100 roubles per annum. This is far, however, from being the case. And it is just here that the political character—I might fairly say *raison d'être*—of the Orthodox Church assumes visibility. What matter if the Russian village pope starves or drinks, if the people be sunk in ignorance and moral degradation, so long as Russian missions and missionaries, the ever active outposts of bureaucratic ambition and conquest, are maintained in full effectiveness?

"Thus Russian churches are constantly built in foreign parts, where there is no spiritual need of them, and vast sums are continually expended upon clerical institutions in the non-Russian portions of the Empire, from Kamskatka to the Vistula. Here, where political aims are the sole propaganda, the contrast between the lot of the priesthood and the conditions surrounding the home village clergy is start-

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ling. These political missionaries are under no obligation to humble themselves before their parish, to drink vodka, or to suffer hunger. Comfortable houses, fields, gardens, handsome churches, warm schoolrooms, often horses and carriages, and salaries of 1,000 to 1,500 roubles a year, are the rewards and incentives of the Synod's priestly conquistadores.

"All over Orthodox Russia, in Palestine, in the Far East, brotherhoods are being founded and collections made for the conversion of Jews, Lithuanians, Japanese, and Chinamen, not to a higher form of spirituality, but to the outward symbols and formulæ of Russian domination. The bureaucratic camarilla had hardly fastened upon Manchuria when it was decided to found a Manchurian Bishopric with a seat at Peking, and a stronghold in the shape of a huge Orthodox monastery in the territory marked out for annexation. Upon such distant objects vast sums are poured out, which are urgently needed at home. And bureaucratic greed, in close alliance with the Holy Synod, has strangled and stunted the development of the Russian people in the pursuit of dangerous political chimeras.

"Everywhere in the Church one feels the finger of the bureaucracy and politics. If a priest wishes to advertise his efficiency let him hunt down sectarians, but the purest character, the best intentions, count for nothing with a Church Government which only recognises certain prescribed outward forms, and prohibits all independent feeling and interpretation of the word of God The attitude, therefore, of the peasant towards the Church is, like his religious life, purely external, one of customs, formulæ, and ceremonies. And as soon as ever he is touched by the spirit of the Gospel he turns away from the State Church and becomes a sectarian.

"Now, I am about to make a deliberate statement, which cannot fail to have a large interest for English people, because it is to England that the spread of evangelical sectarianism in Russia is chiefly due. It is this. There is not an atom of hope for the moral and material uplifting of the Russian peasant until he breaks from off his neck the yoke of the Church of the Holy Synod as it exists to-day. Nothing more pernicious to the health of the nation can be imagined than this violent subjugation of the national soul, which is craving for release.

"Go into a sectarian village and you will notice an air of greater brightness and well-being over everything than in one of Orthodox Russians. The evangelical sectarian is a man who does not drink or smoke, is economical, thrifty, and more industrious than the slaves of the Synod. And for this good effect, as far as it has gone, England, as I have said, has been largely responsible. It was under Alexander I. that the English Bible Society first penetrated into the country, and scattered its Bibles broadcast, and when, in the second half of the nineteenth century, the number of those who could read increased, the spark flew from village to village, because among a people thirsting for a spiritual religion it brought comfort for their material misery and food for their minds.

"In a few years every one was astounded at the moral and material change wrought in the sectarian. Whether a Stundist, a Monokane, a follower of Paschkof or Tolstoy, he showed himself, as distinct from the members of the State Church, sober, industrious,

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honest, thrifty, and careful of order and decency. Holy Vladimir, with all his Byzantine priests, brought no such living Christianity into the land, and for nine hundred long years since, the Russian lower orders had never been brought into contact with it.

"But to-day, wherever it penetrates, in company with the Bible, the moral and material transformation which it works is quickly apparent. But, inasmuch as it is diametrically opposed to, and leads to secession from, Orthodoxy, the State has decreed a crusade against it. Leaders like the saintly Colonel Paschkof it has driven into exile, their work has been destroyed, and their charitable institutions closed.

"With a soil exhausted by a primitive agriculture, an increasingly enervated physique, a paralysed activity of Church and State, a spiritual and material civilisation which has stood still for five hundred years, is it any marvel that Russian thinkers are bestirring themselves to action?

"To-day every glance reveals the deep chasm which lies between them and the creation of civilised life in Europe. Even the simplest-minded is startled by the contrast into thoughts about himself and his surroundings, and the burden of existence is now felt because it is recognised. What is the remedy? Surely there must be one for such an accumulation of human misery. It is simple. Remove for ever the power of the State Church and the agrarian legislation, and the transformation that would pervade every state of Russian life would at once be apparent. No remedies invented in the Chancelleries can check the growing misery and demoralisation unless these two essentials are first of all decided upon.

"Absolutism, whether in Church or State, does not abdicate power of its own free will. Such omnipotence, however, has within itself limits which cannot be transgressed without the danger of arriving at eventual impotence, and the calling up of economic and social chaos. That in Russia these limits have been reached and even exceeded M. Witte and the powers that hold dominion would appear to have recognised—perhaps too late."

The foregoing extract is indeed a terrible indictment against the Orthodox Catholic Church, as existing in Russia.

It proves beyond question that this branch of the Catholic Church —whatever it may have been in its primitive days—is now largely idolatrous and political in character. The description given of its internal workings and policy, evidently by one who knows, indicates a condition of worldly contamination and political propagandism that must be altogether destrucive of all spiriuality and high-toned Christian life.

There is, and there must be, something radically wrong with a community, however highly organised and professedly Christian, which uses its wealth and influence for political ambition and conquest, whilst it keeps its own people of the lower orders "in ignorance and moral degradation."

The Orthodox Catholic Church evidently does not exist for the elevation of the people, but for the political and Imperial expansion

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of the Empire. Its external missions are subsidised and employed in making converts, not for their moral and spiritual welfare, and to bring them to Christ, but to increase Russian domination.

This has long been suspected, but we have never seen it so plainly put forward as in the *Pall Mall* article.

This is practically illustrated by the writer where he says, "The bureaucratic camarilla had hardly fastened upon Manchuria when it was decided to found a Manchurian Bishopric with a seat at Peking, and a stronghold in the shape of a huge Orthodox monastery in the territory marked out for annexation."

What a satire upon the working of this Church is this sentence, "The attitude, therefore, of the peasant towards the Church is, like his religious life, purely external, one of customs, formulæ, and ceremonies."

It may be that the writer of the article is himself a sectarian, and hence his bitterness towards the Orthodox Church, but surely the recent events in Russia, and the slaughter of thousands of defenceless Jews, under circumstances of the utmost horror and barbarity, do not suggest to us that these so-called Christians are animated by the spirit of righteousness and love. Can much more be said for the Christians of Eastern Europe? Have we not read of massacres, and wanton bloodshedding, even in comparatively recent times, such as would disgrace the most degraded savages?

We do not wish to say that we must judge the whole of these people, professing Christianity in the East, by the excesses of the most degraded portions of these communities; but we do say that it is not such followers—as they claim to be—of our blessed Lord and His Apostles, who can be considered to have been the inheritors of "Israel's forfeited position." *Douglas A. Onslow.*

(To be continued.)

The Divine Architect and the Church.

(An Address given at Exeter Hall on December 7th, 1905.)

IN Exeter Hall last April and May I showed that the Kingdom of God in this dispensation is a divinely-appointed kingdom, which is to be found in the nation of Matt. xxi. 43. It has been proved up to the hilt over and over again that if the Bible be the Word of God, and, therefore, true, this kingdom and nation must be made up of the literal seed of Abraham through Isaac, and be reigned over by a monarch who is a lineal descendant of David. On the same lines when we ask what the Church is, the same conclusion is arrived at—

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that it refers primarily to a literal Israel in respect of their religious aspect, duties, privileges, and blessings. The word ekklēsia means "a people called out," and writers in both Old and New Testaments agree that the only people or nation chosen or called out by God is, primarily, the literal Israel.

How then can this Church, this literal Israel in its religious aspect, be identified? I am not going to touch upon the nation in respect of geographical position, of ethnology, of its political and polemical aspects, but solely in respect of its religious aspect. In other words, where is the Church?

What light does Jesus Christ throw upon it? Begin with the parable of the sower. There it is quite evident that in His kingdom there still exist several varieties of subjects: those from whom the wicked one catcheth away the seed; those who receive the word at first with joy, and then reject it; those who allow the cares of this world, etc., to choke it and become unfruitful; those who bear fruit.

Take the net. Good fishes and bad, and the net will gather in both classes till the end of the age, when the Lord will arrange for their separation. Take the tares and the wheat. Both are to grow together till the end of the age, and the Lord warns His hearers and their successors against any attempt to separate them. That must be left for Him to do.

How impracticable it is for men to try and judge their neighbours is shown in Matt. vii. 21-23 "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?'" Here are a number of people who evidently thought themselves among the saved, and how nicely they were mistaken is shown by the Lord's answer, "Depart from Me, ye that work iniquity."

So far we have parables dealing with individuals. Let us take some that deal with the nation. Begin with the grain of mustard seed. Notice its abnormal growth. Notice how the birds of the air, coming and lodging in the branches thereof, point to national spread and power.

Take the leaven hid in three measures of meal. Look at the Church throughout this dispensation as ordinarily interpreted. What has been hidden about it? But look at the Church from the standpoint of its being the literal Israel under another name, Joseph hidden for the development of God's plans, and we get a much more intelligible exposition of this parable. The nation, hidden as to identity, secretly and unseen carrying out its mission in the evangelisation of the world.

Take the vineyard and the husbandmen. "He will miserably destroy those wicked men, and will let out His vineyard unto other

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husbandmen, which shall render Him the fruits in their seasons." Here is their religious work, their spiritual fruit, and see how well qualified they are to be for their work. Our Lord goes on to identify Himself with those husbandmen, as a nation of such strength and magnitude that "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Matt. xxi. 33-45). Compare this with Micah v. 7-8, and see how exactly the New Testament confirms the Old. "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." Israel in its religious aspect and blessings. "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." Here is a picture of Israel as a nation of power and magnitude.

So far, we have a clear idea that the Church is the literal Israel in respect of its religious aspect with position and power to carry out the work assigned to it. The next point is to see that its growth and ultimate success are indefectible and ensured. "On this rock (this acceptance of Christ) will I build my Church, and the gates of Hades shall not prevail against it."

What do the Scriptures tell us as a guide towards picturing the main structure of this building? Let us begin with our Lord. What was His teaching and preaching? They may be summed up as the preaching of the kingdom of God and the fulfilment of the law and the prophets, which practically cover the whole of His mission. What was His creed? Acceptance of and belief in Him as the Christ, the Son of the living God. And then, "Hear, O Israel, the Lord our God is the Lord. Thou shalt love the Lord thy God with all thy heart. . . . Thou shalt love thy neighbour as thyself." What a simple creed, how eminently practical, how different from the later compositions by man.

What sacraments or ordinances did He institute? Baptism and the supper of our Lord.

What place does Christ occupy? That of Spiritual King. He on earth did not occupy an earthly throne, and His reign now is unmistakably a spiritual one. He is the administrator, and His work illustrated by many figures, *e.g.*, the head of the body, the root of the olive tree, the body of the vine. And who is the earthly ruler over His literal Israel here below? The lineal descendant of the House of David. "Solomon sat on the throne of the Lord," and so have, and so will all the lineal descendants of that House till the Lord comes again. There's not a word in the Bible about a Pope being the Vicar of Christ.

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Who is the spiritual builder? Surely all schools of interpretation will agree that it is the Holy Ghost. And who are His executive earthly instruments? First, the nucleus of Israelitish disciples. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Involution and evolution must always be equal. Involution the Israelitish disciples, evolution the nation of Israel, into which they were to expand, and with whom they were to combine.

Now, let us turn to what some of these apostles say. Begin with St. John in Rev. i., ii., and iii. Here we see Christ walking in the midst of the seven Churches, and what is the result? In no less than four of them has Satan wrought mischief, faith has been weakened, false doctrines have been taught, and the evil threaten to bring judgment on the good: "I will remove thy candlestick out of his place except thou repent." If at the very outset, when the Master Himself was walking among the Churches, there was no earthly infallibility, we can hardly expect any Church subsequently to be able to raise any valid claim to its possession.

St. Paul brings out the earthly executive very clearly in Eph. iv. 11-16, and again in 1 Cor. xii. 4-11 and 28. As time went on and some definite system of Church government and administration became necessary, it took the form of the establishment of three orders, Bishops, Presbyters, and Deacons, and we may expect to find these orders in the national Church of the literal Israel.

The New Testament records three important figures, whereby to illustrate the relationship between Christ and the members of His Church.

The vine and the branches. Here Christ is the body of the vine, and the disciples and their successors the branches. "Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it that it may bring forth more fruit" (John xv.). Here, where Christ is spoken of as the body of the vine, unfruitful branches are excised.

Now, take the olive tree of Rom. xi., for which we will accept Dr. Bullinger's exposition as being the literal Israel in respect of religious privileges. Christ is the root nourishing the tree and all ingrafted branches. Here again, branches are liable to be broken off or excised.

Lastly, take the third illustration, the body and the members (Eph. iv. and v., and 1 Cor. xii.). Here, Christ is the head, ruling and governing the body. On what grounds should this body be interpreted as a literal personal body of Christ from which no excision or amputation is possible? Here we are face to face with a great crux to the acceptance of a literal Israel, and it is worth analysing. What comes next the root of the olive tree? The tree, and that is the literal

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Israel in respect of religious privileges, and the tree spreads out into branches natural and ingrafted. What comes next the head? The trunk, and from the trunk branch out the legs and arms, feet and toes, hands and fingers. By parity of reasoning the trunk is the literal Israel, from which members grow and spread. Now, a finger or fingers, toe or toes, hand or hands, arm or arms, foot or feet, leg or legs may be amputated, and the body may still perform the functions of life. Again, the organs of the trunk, the heart, the liver, the stomach, the kidneys, etc., may get out of order and require treatment, but the trunk itself cannot be excised. So I urge that the literal Israel to whom the promises were made cannot be excised. I urge that this body of Christ is no more than a type or figure or illustration, than the vine or the olive tree. St. Paul seems to clearly establish this. Of the liberal body he travels outside of the sphere altogether when he brings into his explanation the ear and the eye as applicable to his hearers. The head is Christ!!!

"There is, therefore, now no condemnation to them which are in Christ Jesus, who walk, not after the flesh, but after the Spirit" (Rom. viii. 1). These are the people mostly defined as the Church, as the body of Christ. But what becomes of those in Christ Jesus which walk after the flesh? What becomes of those who are "fallen from grace"? What becomes of those "who draw back unto perdition"? What practicable difference is there, or can there be, between these and those who are "cast forth" out of the vine, or broken off the olive tree? The body of Christ is just another illustration, and one from which excision or amputation of individuals is quite possible and practicable.

Now, look at 1 Cor. iii. What does St. Paul call those who are jumbled up with teachers of false doctrines, rent by divisions, and who associate with those who commit sins not even named among the Gentiles? Ye are God's husbandry, ye are God's building. And the foundation of this building is Jesus Christ. And if on this foundation men build "wood, hay, and stubble," their work will be burned and they will suffer loss.

St. Paul clearly wishes that the Church might be and remain united, and therefore speaks of "One Lord, one faith, one baptism, one God and Father of all," and urges all "to keep the unity of the spirit in the bond of peace."

Ah! this brings us to another crux, the failure of corporate union, and in place of a Church of literal Israel as a nation and people, the institution of a Church made up of individuals. In what has corporate union failed? In doctrine, in teaching, in practices, in ritual, in opinions on baptism, and the Lord's Supper. It has failed in the definition of the Church, of which the part has been put for the whole.

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Let me make this clear. There are people who talk about a "rapture"; and who are to be taken away? They never say "the saved," they say "the Church." They put "the invisible Church," known only to God, for the whole Church, which contains good and bad.

Corporate union has failed besides in scores of points of exegesis of the Scriptures.

But I put forward for your consideration that this is all beside the mark. Has it failed in respect of the national growth promised to the literal Israel? Has it failed in respect of the rôle of the ethnic race as the chosen instruments of God for the spread of the Gospel in the world? Has the promise of God failed to Abraham (to whom the promise was made), that when the seed, Christ, should come, the seed of Abraham through Isaac should be a blessing to all nations of the earth (Gal. iii. 7-19)? Has this promise, confirmed by an oath, been shunted like an antiquated railway train on to a siding for 1,900 years and more, while fresh and up-to-date rolling stock of non-Hebrew Gentiles take up the working of the traffic?

The answer to these questions may perhaps be best obtained by tracing the growth of Christianity from the start, and seeing which Church in the present day responds most approximately to the marks of identity given in the Scriptures.

There are only three Churches who claim Apostolic origin. Those of Rome, Greece, and Great Britain. For our purpose it will be more convenient to deal with our own nation. When was Christianity introduced into Great Britain? Gildas, the British historian (530 A.D.), says that Christianity was introduced into Britain five years after the Crucifixion.

The British Ecclesia for November quotes from Fullwood and Baronius (a Roman Catholic) that the British Church was founded ten years before the Roman Church.

Eusebius, writing 320 A.D., says: "The apostles passed beyond the ocean to the isles called the Britannic Isles."

Origen, 240 A.D., says: "Britain holds the religion of Christ."

Dr. Lingard, a Romanist, in his "History and Antiquities of the Anglo-Saxon Church," says: "It was about the year 43 that the Roman power obtained a permanent footing in Britain, from which period there must have been a constant communication between the provincial government and the imperial court, and an annual influx of strangers into the land, increasing in proportion as the Romans extended their conquest. From some of these already proselytes to the new faith, it is probable that the Christian doctrines were silently disseminated among the natives."

Sabellius Enno says: "Christianity was privately professed elsewhere, but the first nation that proclaimed it as their religion and

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called itself Christian, after the name of Christ, was Britain."

Polydore Vergil, in the reign of Henry VII., and after him Cardinal Pole (A.D. 1555), both rigid Roman Catholics, affirmed in Parliament, the latter in his address to Philip and Mary, that "Britain was the first of all countries to receive the Christian faith."

Genebrard remarks: "The glory of Britain consisted not only in this, that she was the first country which in a national capacity publicly professed herself Christian, but she made this confession when the Roman Empire itself was Pagan, and a cruel personator of Christianity."

Now let us hear the testimony of four Church Councils.

This priority of antiquity was questioned on political grounds by the Ambassadors of France and Spain, at the Council of Pisa, A.D. 1417. The Council, however, affirmed it. The Ambassadors appealed to the Council of Constance, A.D. 1419, which confirmed the decision of Pisa. This was again confirmed by the Council of Sena, and then acquiesced in. This decision laid down that the Churches of France and Spain were bound to give way in the points of antiquity and precedency to the Church of Britain, which was founded by Joseph of Arimathea, "immediately after the passion of Christ."

The Rev. Mr. Morgan, in "St. Paul in Britain," makes out a strong case in support of that Apostle having visited these Isles. That contention would be settled once and for all if the authenticity of the document recently discovered, and known as "the lost last chapter of the Acts of the Apostles," could be established.

If, then, the Church was first established in Britain, how were its claims lost sight of, and the supremacy claimed by Rome. There is no mystery about this whatever. Canon Garratt supplies the explanation: "Early in the fourth century the outward Church, verging towards Apostacy, was begining to claim the title of Israel." The value of the promises made to the literal Israel were fully realised, but man would not rest content with allowing Jehovah to work out His own plans in His own way. "It was not for the disciples to know the times and the seasons which the Father had put in His own power." St. Paul was willing to wait for the "Manifestation of the sons of God." Not so his successors. As the Gospel began to spread abroad, and the identity of the literal Israel was lost sight of, man, a pliant tool in the hands of Satan, began to read with the literal Scripture a spiritual meaning, and the myth of a Gentile parenthesis arose and grew, and in the main rules the Christendom of to-day.

There are writers who delight in expatiating on Satan's first great lie, and his subsequent lies. And among these subsequent lies was this: "Man believes God is unchangeable. I will teach him that God changes His mind, and has given to non-Hebrew people what

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He promised to the literal seed of Abraham through Isaac. I will further teach him God has substituted a spiritual for a literal Israel." One of the most masterly delusions the father of lies has ever dramatised on the stage of this world is the myth of a Gentile parenthesis, for which there is no foundation in either Old Testament or New.

Let it be noted here the claims of the Roman Bishops grew gradually—and that deference at first was shown to them because Rome was the capital of the world. Priority was accorded them on POLITICAL *not* ECCLESIASTICAL grounds. The first to arrogate to himself supremacy over all countries and Churches, and over all things civil and ecclesiastical, was the famous Hildebrand (Gregory VII.), who was elected Pope in A.D. 1073.

By this time Rome, which according to St. Paul was a wild olive branch, grafted contrary to nature into the true olive tree of Israel, had set up claims to be herself the whole good olive tree, and the Pope, her head, had claimed to sit on the throne of the Lord on earth—a position promised only to the lineal descendants of the house of David, reigning over one or other of the literal houses of Israel.

G. W. Deane, Col.

(*To be continued.*)

Notes on the Epistle of Paul the Apostle to the Galatians.

PART I. SECTION III.—THE ONE SEED.

IT is proposed to discuss the grammatical question, which the Apostle raises in Part II., and in this section to endeavour to state what he implied.

The repeated promises made to Abraham which are recorded in the Book of Genesis, mention his seed, that is his descendants who were to spring from his son Isaac. These were to be multitudinous as the sand and as the stars, they were to possess the land that GOD had promised to him. They were to hold the gates of their enemies, and they were to be made a blessing to all the families of the earth.

The promise of this national and world-wide expansion, was made with Abraham and the Messiah, the one seed. The fulfilment is made, says the Apostle, to Abraham and Christ as well as through Christ. We have a glimpse here of the riches of the glory of His inheritance in the saints. The seed of Abraham was to inherit directly from Him to whom the promise was made, to inherit by gift from Him whose right it was, and into whom these Galatians had been baptised, and

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therefore not through the law, which had been superadded four hundred and thirty years later than the promise.

The "one seed" Isaac was a GOD-given type of the "one seed" the Messiah, particularly in that memorable scene upon Mount Moriah, when the promise was finally repeated: "By Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee . . . because thou hast obeyed My voice."

It is a strange perversion of the Apostle's meaning, that would make the Lord Jesus Christ's inheritance in the multitudinous seed, cause Abraham's descendants to be cast off, because the fulfilment to them of the promises came to them through their Messiah! As a practical matter of fact, it is only because of the redemption made by the "one seed" that the multitudinous seed were pardoned and recovenanted, and when recovenanted they were to multiply, to "lengthen thy cords and strengthen thy stakes," as Isaiah foretold.

The Apostle states (chap. iii. 13) that Christ redeemed those who were under the Circumcision covenant, from the curse of the law, in order that they might be in as favourable a position as those who were not under the law, whether Hebrews or Gentiles; and that therefore neither Hebrew-Gentile nor believing Jews were to return to, or be brought under its bondage.

As many as had been baptised into Christ, whether Hebrew-Jew or Hebrew-Greek, whether enslaved hitherto or free, whether men or women, were all one in Him, and inherited through Him, they were restored to the position of being Abraham's seed, and were heirs according to the Abrahamic promise.

SECTION IV.—SPIRITUAL SEED.

This is a phrase not found in Holy Scripture. It is of human invention, and it is very misleading. It is indefinite, for it is applied, not to those who are out of the body, but to those in the flesh who believe. We may ask in what sense are these spiritual seed as opposed to the believing literal seed?

The Messiah Himself was to spring from Abraham and through Abraham's descendant, David. He was, when on earth, literal. He was during the great forty days literal, "a Spirit hath not flesh and bones as ye see me have." He ascended with that resurrection body, and He is now, and ever will be Abraham's literal seed. Believing Hebrews are recognised as being Abraham's literal seed, but manifestly believing Gentiles are not, therefore they are dubbed spiritual, and lest they should be in a better position than the believing literal seed, these are dubbed spiritual also! They cannot be both literal and spiritual, and as there is no Scriptural authority for the latter

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term, we must reject it. The teaching is based chiefly upon chap. iii. 7: "They which are of faith, the same are the children of Abraham," it is an exegesis which has naturally arisen from ignorance of the fact that the Galatians were Hebrews. *Denis Hanan.*

Jerusalem.

(*A Sequel to "Babylon and Rome."*)

WE turn from anti-Christ to Christ! from the mystery of iniquity to the "Great Mystery of God." Now, and yet a little while, Jerusalem that now is, is in bondage with her children. But she is destined to arise in grandeur and in glory to be our future Mother-City, and The Metropolis of the Earth. We cannot conceive her perfection, nor picture her full beauty; yet we are told many of her features; her size, her Temple, her grandeur, her elevation above surrounding hills; and best of all, her righteousness and peace. To convey a true portrait would defy the grasp and power of Shakespeare to describe and the brush of Michael Angelo to paint. The Bible alone presents a true mirror, reflecting a glimmer of the glories of Jerusalem in her pride of place. Many years ago, at a meeting of the Architectural Society at Exeter, I heard from the lips of the eloquent first Lord Coleridge, this contrast: "Art cannot imitate Nature. Man cannot hang up stars for lamps, and clouds for curtains." The speech of a poet! No poet, however, can sing the praises of Jerusalem's beauty worthily; Coleridge, nor Shakespeare, nor "The Sweet Psalmist of Israel," King David himself, nor Isaiah, the greatest of God's prophets. The new Metropolis of the newly-created earth absolutely defies description. To excel all her former self she is no longer to remain Jerusalem, but to be named "*Jehovah—Shammah*," "The Lord is there," and she becomes the City of the Great King, and the joy of the whole earth. Moreover, God's further provision for the happiness of His chosen people may be noticed in the gift of a garden both for the King and for the people; and Isaiah's vision of 1,000 years concentrates the whole prophecy in Babylon and Assyria. Upon this foundation is based my preliminary article in Klasmata—that "All the world's a Sacrament." I can thus conclude my theme of praise by singing: "Blessed are the People whose God is Jehovah! Jehovah—" I AM—"the same yesterday, to-day, and for ever." And "Blessed are the People whose Saviour is Jehovah—Jesus—the same" I AM—"the Name which is above every name, the same, whether written Jehovah, Jahveh, or Jesus." Therefore let us praise Him in His name JAH: and rejoice before Him!

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It is essential to my theory that " Golden Jerusalem " and " Paradise " be taken *literally*, and not to be *phantomed away* by any spiritualising interpretation. To prove that the meaning is literal I might produce *all* the Old Testament Prophets; but out of the mouth of two witnesses (according to the rule) my truth shall be established; by Isaiah and Ezekiel. Isaiah is graphically literal all through his long Prophecy; and in the last twenty-six chapters he is wholly millennial. Delitz points out that long before he died, he *wrote* nothing; but lived entirely in the future, contemplating and pondering as if on a Dream without reaching its full import. He says: " Isaiah did not appear in public after the fifteenth year of Hezekiah—the future was from that time forth his true home; he surveyed the whole long period as a Universal Prophet, and outstripped all his successors down to the time of Daniel. *Far distant and sealed prophecies* he left to succeeding ages." " Just as the Apostle says of the New Testament Believer that he must separate himself from the world, and walk in Heaven, so did Isaiah henceforth live in thoughts of the Old Testament and its future alone." (Vol. I., page 297.)

Turning to Ezekiel, I find him appropriating all Isaiah's thoughts, and citing many of his words. That alone makes him a Second Witness to the truth. Yet I would recall to students his additional testimony (as I have told it in " Klasmata "), and counsel them to take their stand (without further burdening their brains) on the evidence of these Two Witnesses. Then, as to the *literalism* of it all, I would refer them to Ezekiel's " *perfect symbol* of Wheels within Wheels, and the Spirit of the Living God moving in the midst of the Wheels; to the earthquake which splits the Mount of Olives into two parts, tilting up the City and the Temple—till sweet waters overflowed, West and East, into the Mediterranean and Arabian Seas; to the swarms of fish; and (above all) to the minute specification in Ezekiel, which enabled the Nottingham architect, H. Sulley, to construct the Temple elaborately in every detail. I commend his Book to the study of students. They will need nothing further to convert them to believe in the literal rebuilding of Jerusalem. In like manner, *Paradise Regained* must resemble the Paradise of Adam and Eve exclusive of the Paradise of Abraham's Bosom. I cannot think they will need another line from yours truly, *Philip Carlyon.*

P.S.—So thought I then; but two months have since elapsed; and they remind me that events of 1906 occur in a New Era; and that England has declared herself to be an Allied Belligerent with Japan throughout her war with Russia. We are thus pledged to fight with her. The age of Mercy, Peace, and Love is not come yet.

December 15th, 1905. *P. C.*

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"Canada d'abord, Canada toujours, rien que Canada."

(French-Canadian Motto.)

Some Remarks evoked by the Article, "The Mystery of Race," contributed by W. A. J. Milner to October No. THE COVENANT PEOPLE.

MR. MILNER says, very aptly, that "the keynote of modern politics is Nationalism," *si evidentiam quaeris circumspice*, say I.

He also says that "Free Trade was expounded by a member of our race; and over the seas we can see another power, another mighty empire, as liberal and progressive as ourselves."

Mr. Milner here cannot mean in the direction of Free Trade, and I fear the whole statement must be called in question.

Certainly the possession of vast national resources is very trying to refining and perfecting of the national character.

The prime requisite of civilisation is honesty, common commercial honesty.

In that ingenious and able periodical, the *Literary Digest*, published by Funk and Wagnalls, of New York, there is presented a small map showing the different States of the Union shaded according to the degree of *dis*honesty to which each of them has attained; most of them are as black as "the ace of spades"; from deliberate repudiators of their promises, out of the whole forty-four odd, only three are in possession of their primal whiteness, Michigan, Montana, and Missouri. This map is the production of a French critic, but no modern monthly magazine in the States seems to be complete without an exposure of municipal rottenness, misappropriation, mastodonic waste of trust moneys, unblushing greed.

Bryce, the eminent English writer, has graphically described the unscrupulous devilishness of the "Bosses," who, with occasional repulses, rule most of the cities of the Union that are worth plundering. The Tweeds and Crokers, McLellans and senators (like Senator Lodge) "cease not out of the land."

Then, wherever it comes from, perhaps one might say from the foreign element (but this has been shown not to be the case), crimes of violence are fearfully common.

To say that during the course of the Boer War more homicides were committed in the United States than all the losses by death to the British Army seems incredible, but a reputable American journal shows that this was so.

However, perhaps it is not quite right to criticise so strongly a statement which was not an essential to Mr. Milner's line of argument, and which needs to be read in a more liberal spirit.

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Still, I think it is well to keep the facts in mind.

That America has produced extraordinary examples of integrity, ingenuity, and industry, none can question, and that she has had great difficulties to contend with is also true.

There is another America fast looming into prominence. As Premier Laurier said, what the nineteenth century was to the United States, the twentieth century is likely to be to Canada.

The food power is travelling north, and the agricultural element, on the whole the best element of a new country, is looking that way.

That an alliance may take place between the twin branches of Saxondom all Israel desires, but the form which the alliance is to take will largely be fashioned by attitude of Canada and the States. American farmers can appreciate the wheat lands of the West. American manufacturers cannot help doing the same thing, knowing that where the population moves they must follow. The French element in Canada has served as a check to overmuch extravagance, and on the whole, freedom has a healthier home north of the 49th degree of latitude than south of it. The *New York Times* says lately, "During the (N.Y.) money market flurry nothing was more striking than the receipt of two million dollars gold from Canada. The Dominion is engaged in moving its crops, but it is able to assist those who should be better able to assist Canada, yet require assistance themselves." (We may thank our Scotch adopted banking system.) The *Times* ends by saying experience keeps a hard school, but fools will learn in no other.

* * * * *

Well, to conclude, I have enjoyed the *spirit* of Mr. Milner's article and its clever thoughts. He is on the right track in promoting unity. Will he kindly excuse my endeavour to call attention to the Canadian factor in the case, and some of the possibilities of the future. Canada is destined to be the highway between Europe and Asia, although the Panama route may modify this somewhat.

Lastly, Canada has the confidence of the West Indies and of South America, which the United States does not now possess. This was lately clearly shown by the *Daily Mail* (London, Eng.).

Geo. M. Cox.

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The First Advent: A Confirmation of God's Covenant with Abraham and his seed."

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee all the families of the earth shall be blessed."—GEN. xii. 2, 3.

THE East is connected, in every educated mind, with many beautiful pictures of imagination, and with splendid and wonderful events. The gods of all religions are reported to have walked with and appeared to mortal beings in that part of the world. The East, with all its mystery, has always had a peculiar fascination upon our youthful minds. But, even now, although we have come into years of more developed reason and competent thought, our eyes cannot turn towards the East without a feeling that there in the ages gone by heaven and its inhabitants came nearer to men than in any other part of the earth. Yet, in the East, with all its visions of beauty and witchery of song, and all its vast territories, the Holy Land is the most interesting, for that small spot has been the theatre of the grandest events recorded in the annals of mankind.

To the Christian the mention of Palestine immediately recalls the sweet image of his Saviour, "the man of sorrows, and acquainted with grief"; he gazes on the bright star of Bethlehem, which led the Eastern sages to His feet; he follows Him in his wanderings through that land; listens to the saying of Him who "spake as never man spake"—by the Sea of Tiberius, on the Mount of Olives, or in the temple at Jerusalem; he contemplates the gloom of Gethsemane, and the cross of Calvary; his heart is delighted in seeing the Saviour defying death and breaking open the bars of the tomb; he ascends with delight the mountain of Ascension, and with wonder and amazement he sees his Lord and Master departing to the Heavens, whence He came from, and where He went again, according to His promise, to prepare a place for him—to be there one day with the Lord for ever.

But how many Christians in such a contemplation remember the Saviour's *kindred?* How many realise that the star of Bethlehem was the star of *hope* of His *people*, and that Jesus, the fulfiller of the Hebrew prophets "came first to His own, and His own received Him not"?

Now, to prove that the *first advent* was a confirmation of God's Covenant with Abraham and his seed, it will be necessary to show that such a Covenant has been made; and also for what purpose it was made, and how it was to be accomplished.

The Almighty, in choosing Abraham and his seed, did not con-

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template to select one race for salvation, and leave the rest to work out their own destruction, for our text tells us, "*In Thee shall all the families of the earth be blessed*"; and these words are confirmed in the New Testament by the Saviour Himself: "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). *Yet*, He selected Abraham and his seed as the means and the channel through whom this blesing was to flow to all mankind; and for this reason, as it were, for learning the great lessons for all mankind, for the hardships of training which they had to undergo in learning the great Truth that Jehovah is God and there is no other like Him, He made with them this special Covenant, which included national and birthright blessings to which no other nation has any right. For in *Deut. vii.* 6, we read: "For thou art an holy people unto the Lord thy God: the Lord thy God has chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Again, *Amos. iii.* 2: "You only have I known of all the families of the earth"; and also *Psalm cxlvii.* 19, 20: "He sheweth His word 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."

We mention this with a purpose, for we meet with people who try to make us believe that now there are no special blessings and privileges for any race, but that salvation in Christ Jesus is the only gift which God has for all men. Although we do not doubt this, for we sincerely believe that all other material and national blessings are in and through Christ Jesus, yet, for the Hebrew race, the seed of Abraham, the House of Israel and Judah, there are in and through Christ Jesus, special, peculiar, temporal, and national birthright blessings, to which no sincere student of Scripture can shut his eyes.

God's intention from all eternity was to reveal Himself to the world, and by that revelation to bless the children of men. *For this purpose He chose one man and his descendants, and He made them the channel of His Divine manifestation, and the perpetual witnesses of His mercy and justice.* In His dealings with him and them, in His promises, threats, punishments, and also rewards, Jehovah manifests all His characteristics.

This God-chosen man was Abraham, the father of all the faithful, and *the fountain-head of that great race which was destined to abide as long as the ages roll on*, and their dominions to spread wherever the sun does shine.

Salvation is not an after-thought occasioned by sin, but God's eternal purpose. The first discovery was made to the first man, to raise him from fear and despondency, but in so very dark and obscure

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a manner as could give him but little knowledge of the person of his deliverer.

To Abraham, who had left his father's country and obediently followed the call of the then unknown God, the Almighty was pleased to repeat His assurance with this further light, that from him should descend that promised seed in whom all the families of the earth should be blessed.

God reneweth His promise to Abraham in the following chapter, Gen. xiii.; ratifies the same by the solemn sacrifice between which He makes him to pass—when he also foretells him the captivity of his seed for 400 years (Gen. xv.); reneweth it again by adding to it and giving the signs of the Covenant, in chapter xvii.; and, finally, concludes the same by reiterating it once more and adding just one more blessing to it in chapter xxii. 17, 18.

We cannot here consider this Covenant in detail, but for the sake of clearness we have divided it into three great parts.

Firstly, that he and his seed should become a great nation or people (Hebrew גּוֹי גָּדוֹל), and that they should inherit the land of Canaan for an everlasting possession; and it (the seed) shall possess the gate of his enemies, *cf.* our text, Gen. xvii. 8, xxii. 17. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession"; again, Gen. xxii. 17, "And thy seed shall possess the gate of his enemies."

Secondly, the promise—"In thee (and thy seed) shall all the nations of the earth be blessed; *cf.* our text and Gen. xxii. 18. Now, in the *analysis* which you will find in your authorised Bibles, you read at the head of chapter xii. the following words: "God calleth Abraham, and blesseth him with the promise of Christ." This is an explanation in the light of further prophecy, and especially the New Testament fulfilment to which we shall refer before we have finished. The Lord Jesus himself tells us concerning Abraham: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John viii. 56).

Thirdly, that he should be the father of many (multitude) nations, and that nations shall come of him. "Behold, my covenant is with thee, and thou shalt be a father of many nations" (multitude of nations [Marg. A.V.]), Gen. xvii. 4. "אַב־הֲמוֹן גּוֹיִם"

However, most people appear to be satisfied in looking upon Abraham as the *progenitor of the Messiah;* and they consider the occupation of the Holy Land by his descendants under Joshua the satisfactory fulfilments of that great Covenant. Of course, Abraham is the Covenant father of all in Christ, for we read in Rom. iv. 11: "That he might

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be the father of all them that believe." Though we do not deny this, and gladly concede the spiritual fatherhood to Abraham, yet we insist that the Abrahamic Covenant is also a literal Covenant, and must be fulfilled to the literal seed of Abraham.

Yet, even more important are the *characteristic features* of this Covenant. In forgetting these men have declared that Covenant of no value, except to the spiritual seed of Abraham, who by faith have been joined to Christ. Therefore, it is most important to remember that this Covenant is :—

Firstly, an *unconditional Covenant*, as compared with the Covenant of Moses, which was conditional.

Secondly, that the land of Canaan was to be given to them for "*an everlasting possession.*" The fulfilment of this promise, in the occupation of the Holy Land by the Twelve Tribes, as some people fondly imagine, is proved thereby a fallacy; for it was not an everlasting possession. And never, not even in the most flourishing days of David and Solomon, was it occupied to the full extent of the promise, viz., from river to river, as we read: "Unto thy seed have I given this land, from *the river of Egypt* unto the great river, the river Euphrates" (Gen. xv. 18).

Thirdly, the possession of the *gate of their enemies* cannot in any possible way be interpreted as of spiritual value. This, then, is evidently a material blessing belonging to God's peculiar people.

Fourthly, "that Abraham should be the father of many nations."

Some people are very fond of *spiritualising* everything, and robbing the Hebrew race of its rightful possession. *But* the most remarkable thing of these spiritualisers is that they never attempt to spiritualise and to apply to the Church the *curses and punishments* of God's ancient people, but always only the blessings. They agree with what St. Paul says in *Rom. ii.* 9, viz., "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;" but they stop and hesitate, and deny the next verse of the same chapter where St. Paul says: "But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." The terms Jew or Israel in the promises of blessing are interpreted in a spiritual and most unfair way—to the Church; but the curses are literally applied to the Jew and Israelite. *If* the terms Jew and Israel cannot be interpreted literally, who is to tell us what they do mean? Was there no word for Church in God's vocabulary, or, writing with all reverence, did He try to deceive us by such difficult problems? Surely not, for these words cannot mean anything else except the literal Jews and Israelites. If we submit to such an interpretation of Scripture, what guarantee have we got that, when the Lord Jesus said, "I am the resurrection and the life," He actually

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meant *the resurrection of the body and life eternal?* Cannot someone deny this? Of course, according to such interpretation of God's word, anybody can tell us that it means only a resurrection of character or a transformation in our natural life. *S. J. Carlton.*

(To be continued.)

The British-Israel Association.

NEWS OF THE MONTH.

LONDON.—The Council of the British-Israel Association met on Thursday, November 2nd, 1905, in the drawing-room of Exeter Hall, when D. A. Onslow, Esq., J.P., was in the chair. The minutes of the previous Council meeting were read and confirmed, and the usual business was transacted.

The third lecture of the season was delivered in the parlour the same evening at 7 p.m. The lecturer was our well-known friend Col. G. W. Deane, C.B., and his lecture was entitled "The Divine Architect and the Church." We rejoiced to see a full hall, and certainly all who were present had a regular treat. Those of us who had heard the Colonel before expected nothing less. When a man has got a reputation one always expects him—rather unfairly—to come up to his best. We were not disappointed. It was a most excellent and instructive lecture, and it was delivered in a vivid and convincing style. All will be delighted to know that the MS. of the lecture is now in the printer's hands, and will appear verbatim in THE COVENANT PEOPLE. Several questions were asked and answered. A very hearty vote of thanks was proposed by Rev. A. E. Bull, seconded by Mr. Mackenzie, and carried unanimously and with prolonged acclamation. We are hoping to secure Col. Deane as one of the speakers for the annual meeting.

A very happy and prosperous New Year to you all, and to the British-Israel Identity Truth.

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1906

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The Journal of the British-Israel Association.

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

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("OXONIAN.")

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London:
R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

NO. 140, VOL. XII. **PRICE SIXPENCE.**
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A LECTURE will be given in the Parlour, Exeter Hall, Strand, W.C., on Thursday, Feb. 1, 1906, at 7 p.m., by D. A. ONSLOW, Esq., J.P., A.K.C., on "The Return of Judah-Israel alone from Babylon, and the Continued Separation of Judah from Israel." The chair will be taken by Rev. A. E. Bull, B.A.

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE

FEBRUARY, 1906.

Girdling the Earth.



PROPHECIES uttered long ago with reference to God's Chosen People Israel have been and are coming true in the history of Britain—that is why we think it not unreasonable to identify the two.

Twice over, for example (Gen. xxii. 17, xxiv. 60), the possession of the "gate" of their enemies was promised them.

Balaam anticipated the "seed" of Israel as being in "many waters."

Moses (Deut. xxxii. 9) speaks of "Jacob" as the "cord" or girdle of his inheritance.

The Daily Telegraph of November 30th last gives a very readable article, illustrated by a map, on the "Bases of the British Fleet—*A Strategic Chain* from West to East."

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From this we extract the following :—

" The great scheme, initiated ten years ago, and developed in later years, for providing the British Navy with a chain of bases stretching from the British Isles to the Far East on the one hand, and to the Southern Cross on the other, is nearing completion. It has been a colossal task, but the British people will not fail to perceive the virtues of the plan now that the Fleet has been redistributed to meet the present needs of the Empire, and they realise that the old scheme of naval bases, now almost finished, and the new scheme for the disposition of the squadrons dovetail into one another, and are, in fact, complementary. If the Administration of Earl Spencer in 1895 had not planned the provision of a national harbour at Dover, the construction of a breakwater at Portland, and the creation of docks at Gibraltar, we should have been compelled to begin these works to-day. They were desirable ten years ago ; they are now essential. The original proposals have been remodelled and expanded, but the germ of the policy may be traced to the first Naval Works Act of 1895. The series of colossal projects are now approaching completion."

A " girdle " of " gates "—such *was* the prophecy, and such *is* the fulfilment.

" As may be seen from the map, the chain of bases of the British Fleet, linking the West with the Far East and the Far South, is a very pretty one, as well as a very correct one strategically. One end of this chain is at Rosyth, and the next link is at Dover, 470 miles south, with Sheerness, the new base for destroyers, in between. These two places are seated at *the two exits* from the North Sea, and *lie across the track of any foe* desirous of getting either eastward or westward. From Rosyth, at the northern exit of the North Sea, across to the Naze, on the Skagerrack, is a matter of about 400 miles, or not more than a summer day's run of a 23-knot vessel ; while from Dover, which commands the other end of the North Sea, the water narrows down to a matter of twenty miles only, not more than gun-shot distance. . . . From Rosyth and Dover, the Admiralty, if given adequate force, could practically block the North Sea."

Moving further afield

" An entirely new dockyard has been created at Gibraltar, which has now become the base of the ' pivot ' force of the Navy—the Atlantic Fleet, commanded by Vice-Admiral Sir William H. May—which can swing round either into the English Channel and North Sea, or into the Mediterranean, as events may decide, while so long as it remains at ' the Rock ' it can prevent the junction of squadrons coming from the Mediterranean on the one hand, and the English Channel on the other. Gibraltar is separated from the African coast by a strip of water less than twelve miles broad—*an ideal passage way* for torpedo operations by a flotilla based on the new naval port. The old mole has been extended, and a detached one built at an outlay of £1,239,000, while largely at the cost of the ' colony ' the commercial mole has been lengthened at an expenditure of £669,000—thus providing a great torpedo proof harbour with an

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area of nearly 450 acres. A large tract of land has been reclaimed for the new dockyard, and three docks, the largest 850 ft. long, and the others 550 ft. and 450 ft. respectively, have been made at a total expenditure of £2,145,000. It is hoped to have the dockyard complete in all respects by next spring, and by that date the aggregate expenditure will have reached nearly four millions sterling. In return the British Navy will have been placed in possession of a base at *one of the most important strategic centres in the world.* Gibraltar will then be not only a fortress as in the past, but a dockyard as well.

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

We pass on to consider what has been done quite recently in the Far East.

"Between Malta and Hong Kong there are *only two points* of noteworthy interest *from a naval point of view*—Aden and Singapore. The former is a well-defended commercial harbour, and is used by the navy for coaling, but *Singapore is to the Far East what strategically Gibraltar is to the West.* It lies *right across the track* of practically all merchant ships passing from Europe to the Far East, and is *an ideal spot* for a torpedo station and for operations against commerce, which form a useful subsidiary phase of naval warfare. Singapore is well defended by land guns, and has a number of docks and good coaling facilities. The docks and wharves have recently passed under the control of a harbour board, who will administer them in the interests of a local community. *The Navy will be the gainer* by the transfer of this property from a company to the Colonial Government."

Reference having been made to recent work at Hong Kong, Wei-hai-wei, and Simonstown, the article concludes as follows:—

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

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The Divine Architect and the Church.

(An Address given at Exeter Hall on December 7th, 1905.)

PART II.

LET us pass on now to the time when, under Henry VIII., England broke away from the Church of Rome. It is a favourite contention of Romanists that but for the Pope refusing to grant a dispensation for one of Henry's divorces there would have been no Church of England at all apart from the supremacy of Rome. They also make a great point of the reasons which instigated the action of that king, and protest against the right of interference on the part of the monarch in matters of religion. It is not difficult to meet these objections.

Let us refer them for decision to the Old Testament records, and begin with David, the approved King of Israel, and occupying the throne of the Lord on earth over that people. "Thou hast also given me the shield of Thy salvation: and Thy gentleness hath made me great. . . Thou hast girded me with strength to battle: them that rose up against me hast Thou subdued under me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate Thee. They looked, but there was none to save, even unto the Lord, but He answered them not. Then did I beat them as small as the dust of the earth; I did stamp them as the mire of the street, and did spread them abroad. . . He is the tower of salvation for His king: and showeth mercy to His anointed, unto David, and to His soul for evermore" (2 Sam. xxii. 36-40; 43-51). Take Solomon, who sat on the throne of the Lord as king, instead of David, his father (1 Chron. xxix. 23). Read his action as king and priest in 1 Kings viii.: "Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel. . . And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord." The whole incident portrays the union of Church and State.

Take the action of King Hezekiah in 2 Kings xix.: "Hezekiah (as king and head of the nation) went up into the house of the Lord, and spread the letter before the Lord," and prayed for his nation before the Lord God of Israel. Or the direct and drastic measures taken by Josiah and Asa in the matter of the national religion. "Josiah the king stood by a pillar and made a covenant before the Lord, to walk after the Lord, and to keep His commandments, and His testimonies, and His statutes, with all their heart and all their soul, to perform the words of this covenant. And all the people stood

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to the covenant. And the king commanded Hilkiah, the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem," etc. (2 Kings xxiii. 3-10).

"When Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land," etc. (2 Chron. xv. 8-15).

The kings of Israel had every right of interference in the matter of national sins against the Lord God, and the fact of a monarch in modern days acting in the same way, so far from being against that nation being Israel, would weigh in favour of it. There were evil and unworthy kings of Israel, who disgraced the throne of the Lord they sat on, and were punished for it; but they may, none the less, have been used as instruments in the hands of Jehovah for the furtherance of His plans. As in the present dispensation, the worthiness or unworthiness of the officiating minister in no way affects the sacramental grace of baptism, or the Supper of the Lord, neither do the reasons which prompted Henry VIII. to break away from Rome detract from the value of that action. However unworthy he may have been in character or conduct, he was, nevertheless, the instrument of Jehovah. The Reformation begun by him became in due time a *fait accompli.*

But let us hurry down the stream of time to an undeniably worthy monarch—the reign of our late beloved Queen Victoria. Who could better have fulfilled the advice of the old men to King Rehoboam? "If thou wilt be a servant unto this people this day, and wilt serve them, and speak good words to them, then they will be thy servants for ever" (1 Kings xii. 7). Or her son, our present gracious Majesty King Edward VII. As peacemaker, as master of tact, as a King with whose life that of his people is so intimately wrapped up, he stands head and shoulders above the monarchs of the world. Both he and his Consort show their love for the nation in many and varied practical ways. The instance now most *en évidence* is the recent lead of her most gracious Majesty Queen Alexandra in inaugurating the Fund for the relief of the Unemployed, and heading it with £2,000.

Don't let us allow one blow to be struck at the union of State and Church.

Another favourite objection made by Romanists, and others who would like to dismember the Empire, is against Parliament having anything to say to the Church or the religion of the country. It is quite true the Church of England is "established by law," but this only implies that Parliament controls and directs its temporal affairs;

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the Monarch appoints its bishops, and the Government recognises it as the national religion.

When the autocracy of the olden days passed away, and was succeeded by a limited monarchy, the executive work being carried out by the Houses of the Lords and Commons, what more natural than that much that was done formerly in respect of religion by the King should fall to the lot of the legislative chambers? And are not the clergy fully and sufficiently represented and voiced by the Bishops in the House of Lords?

What about the priesthood of the people? This is a point too often either lost sight of altogether, or minimised to vanishing point. Exodus xix. 6 tells us that the Israel of old were "a kingdom of priests, a holy nation." St. Peter, writing to the "elect sojourners of the dispersion" (Israel again), called them "a royal priesthood, a holy nation." We laity might well and fairly claim that our bishops and pastors should investigate the status of the nation in respect of the claim made in the Prayer Book to their being Israel.

Let me now put before you a few of the signs which bear even more directly than the above on the identity of the British Empire with the literal Israel in respect of religion and religious privileges.

The observance of the Sabbath (Ex. xxxi. 17). This is "a sign between the Lord and the children of Israel for ever." It is but a few weeks ago that the columns of the *Daily Telegraph* were flooded with correspondence on the British Sunday, and not one word appeared advocating and upholding its observance from the standpoint of its institution. I, no doubt among others, addressed the editor on the subject, and without success. Meantime it can be advanced that its observance is national and upheld by law.

In the search of Israel in this dispensation it will surely be a connecting link if we find still in existence among them a reverence for the "covenant" of their God in the days of old—the Ten Commandments (Ex. xxxiv. 27-28). In Britain these are recited in their Public National Worship: they are taught to their children in bodies, schools, and colleges, and they are "written on the posts of their houses and their gates" (Deut. vi. 7-9; xi. 20).

And the link in the chain of the New Covenant is just as important. This New Covenant was promised to the House of Israel primarily (Jer. xxxi. 33-34, and Hebr. viii. 10-12). Note how for 300 years and more the British in their National Worship, Sabbath by Sabbath, have prayed, "Lord have mercy on us (Israel), and write *all* these Thy laws in our (Israel's) hearts, we beseech Thee"—a petition put up by no other nation, in any time or country, by any Church, reformed or unreformed, Protestant, Roman Catholic, or Jewish.

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The nation must be found "not reckoned up" in the world as "Israel," but bearing "another name." The nation must be the steady opponent of the "accursed slave trade" in all quarters of the world, and the British in this respect are at the top of the tree.

The nation must be full of good works and fruits of righteousness. It is not advanced for a moment we are perfect—far from it; but our hearts are pretty large, and we lend a helping hand to those in trouble and distress, from a protest against the Bulgarian atrocities to helping India in plague, cholera, and famine, in relief of distress among our home sufferers, and to sympathy with and aid for the persecuted Jews in Russia. The Government of our country is not corrupted with bribery, and the justice and straightforwardness of our judges and magistrates and juries are beyond cavil in any quarter of the world. The British nation in this respect will compare favourably with any other nation on the face of the globe.

No doubt the nation, as regards very many of the people, will fulfil the prophecy of Ezek. xxxvii. 23, and be addicted to all sorts of wickedness and abominations. The Law Reports and the revelations of the daily Press leave no margin for any difference of opinion here.

Further, the nation will be prone to idolatry, and tend to lapse into it (Hosea viii. 11). "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." This is fully illustrated in all branches of our Churches. With regard to the last Supper of our Lord, the Churches are honeycombed with every sort of error, from the Zwinglian heresy at one end to the transubstantiation of Rome at the other.

And as to idolatry, that of Mammon worship is permeating all classes and ranks of the people.

Again, sad as it is to admit, our national addiction to the vice of drunkenness is another link in the chain of our identity (Isaiah xxviii).

The nation will be found blind as to their origin. Not only will this be the case with the mass of the people, but be equally applicable to many who ought to know better. What does Isaiah say in Chron. xlii. 19? "Who is blind but my servant, or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?" I ask the serious consideration of this passage by all Doctors of Divinity, by all the learned heads of University and theological colleges, by all pastors and teachers. A man may be the Lord's servant, may pride himself on being a member of the invisible Church, of the inner circle of the Lord, may be as perfect as human nature will admit of, and—yet, in the judgment of Jehovah, may be *wilfully* blind and deaf! It is unhesitatingly urged that there are

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many such who, in the present day, are wilfully blind and deaf in the matter of God's promises to, and covenants with Abraham and David. It is a mere shirking of the issue to say these promises have been shelved, and will be fulfilled in the future, when Israel is restored to their "promised land." Hosea i. 10 distinctly says that "in the place (under the conditions) where it was said unto them, Ye are *not* my people, there (under those same conditions, while still unrestored to the promised land) it shall be said unto them, Ye are the sons of the living God." And St. Paul, Rom. ix. 25-26, and 1 St. Peter ii. 10, tell us this had been said to them, and the prophecy fulfilled.

Once more, is it a mere coincidence that the injunction in the prayer of Solomon (1 Kings viii. 44-48) that Israel should pray towards the land, the city, the house chosen of the Lord God, should be found still being carried out by our national Church, where the buildings are originated, and the congregations in their worship face the east? May not this be a much more reasonable explanation of the true eastward position than the laboured and varying expositions assigned to account for it?

Let us now turn to the claims to be Israel contained in the Prayer Book, and time will only allow of one or two samples being taken. Begin with the *Venite*. "We are the people of His pasture, and the sheep of His hand. . . When your fathers tempted me . . . forty years long was I grieved with this generation." Will the spiritualisers of Scripture urge these were spiritual people and sheep? Will they say these were our spiritual fathers in the wilderness?

Try the *Te Deum*, which is the composition of man: "We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood." The word redeem means to buy back something that had been in possession. Christ came to redeem Israel, and purchase the salvation of the world. This is clearly shown in Rev. v. 9: "Hast purchased us to God by Thy blood out of every kindred, and tongue, and people, and nation." There is not a word in Scripture to uphold any contention that Christ came to redeem a spiritual Israel; and if we are not the literal redeemed Israel, we have no right whatever to the claim made in the *Te Deum*.

Take the *Nunc Dimittis*: "To be a light for the unveiling of the nations (which is the correct translation), and to be the glory of Thy people Israel." I heard a missionary preacher a short time back point out that, according to Hebrew construction, these two clauses referred to the same thing—that the unveiling of the nations meant the glory of Israel as a result. Refer this verse back to verse 25 of Luke, chapter ii., and it will be seen at once that Simeon was

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waiting for the consolation of a literal Israel, and that the subsequent prediction could only apply to a literal Israel also.

The mere quotation must suffice. Turn to the prayer for the twentieth of June, the date of accession of the late Queen Victoria to the throne: "And that these blessings may be continued in after-ages, let there never be one wanting in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, AND PEACE UPON ISRAEL. So we that are Thy people, and sheep of Thy pasture," etc. If this be not a claim for our beloved Sovereign to be a descendant of the House of David and ruler over God's people literal Israel, then there is no meaning in words.

Finally, the nation of the literal Israel must be found as the great missionary nation—as God's chosen ethnic race, playing the principal part in the evangelisation of the world. It can hardly be disputed that Great Britain and America are the two principal peoples engaged in the spread of the Gospel.

I put it before you that in respect of religious privileges, duties, and labours, the identity between the British nation and the literal house of Ephraim, Israel has been established on a very reasonable basis, and that so strong is the resemblance that it amounts to proof. The picture I have drawn for you is still incomplete, unless I traverse an objection which is being constantly made to this and kindred lines of arguments.

It is a theory, pet or otherwise. Before disputing this, let us glance at the existing state of religion in this country. Are the shepherds doing all that is possible for the flocks in their charge? What is permeating so many departments of national life? Artificialism. Bless you, by far the greater majority of our children are being reared on artificial foods. The cattle are being fattened for the table on artificial foods. The land is mostly being dressed with artificial manures. And so on, and so on. And the parsons cap the lot with an artificial religion.

Their Church is doubly artificial, for they put a part for the whole, the invisible for the outward and visible; and a spiritual Israel for the literal kingdom of God of the literal Israel. They are artificial, again, even in their own definition, for they affirm the Church is made up of Jews and Gentiles, leaving out the whole of the Ten-Tribed House of Israel. Their religious life has a tendency to artificialism, for they exalt "the secret communion of the individual soul with Christ" at the expense of "that faith which worketh by love," of the practical life of love to God and neighbour (*cf.* also Micah vi. 8, and James i. 27, and ii. 17). Further, they fog the clear light of the Gospel with traditions of men, and the reading of meanings into the

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page of Scripture, of such variety and contradiction that hardly any two schools of students agree.

What is the result of all this on the religious life of the nation? Let the secular Press answer. In the correspondence in the *Daily Telegraph* on the issue, "Do We Believe?" it was openly stated that "much of the disbelief of the present day is caused by the misteaching of the clergy." And in that misteaching erroneous exposition of the comments made by Jehovah with Abraham and David is an important factor. Again, the *Daily Graphic* openly urged that what was wrong in the nation now is that "God has been, and is being, left out of practical life." This does not speak very highly for the "theory" of the spiritual Israel.

But I decline to accept the word theory as applicable to the fulfilment of God's promises to the literal Israel. Is it theory that since their gift the sun, moon, and stars have never ceased to bear their faithful witness? Is it theory that the day succeeds to night and night to day in unbroken succession? Is it theory that no man has yet claimed "to have measured the heaven above, or searched out the foundations of the earth beneath? Did Christ theorise when He said He came to fulfil the law and the prophets? Did St. Paul theorise when he said "Jesus Christ was a minister of the circumcision for the truth of God, to CONFIRM the promises made unto the fathers"? What fathers? Surely, the literal fathers of Israel.

Theory? Yes, it is a theory, indeed, that is taught by the Church of the day, that "Jesus Christ came to TRANSFER the promises made to the literal fathers of Israel to non-Hebrew people, and a shockingly bad and untenable theory it is! It is urged there can be no theory in respect of the fulfilment of Jehovah's promises to Abraham and David. If the literal seed of Abraham, through Isaac, reigned over by a monarch lineally descended from David are not in existence among the chief nations of the world to-day, then the Bible is not true and cannot be the Word of God. The *onus probandi* lies with those who dispute the contention of their identity with the British nation to show another nation which better fulfils the prophecies made.

I put the matter before you on practical, not theoretical, grounds. It is worthy of consideration how Earl Roberts and other military and naval men have recently urged the nation to rouse themselves, and deal practically with a solution of the problem of maintaining our naval and military supremacy---how Mr. Joseph Chamberlain has striven, and is striving, to waken the nation up to a sense of the necessity of reforming our Tariff lest our commercial supremacy fall.

It is not unreasonable to view these leaders as men raised up by Jehovah for the furtherance of His plans. And similarly it is

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urged that students of the Bible have been, and are being, raised up to rouse the nation from its deathly lethargy in the matter of religion, of Christianity. Bishop Ingham, C.M.S., says the Society wants the support of the people, so that the burden of missionary work, which now falls unduly on the few, should be borne by the nation as a whole. This is exactly what is wanted; and how can it be attained? Would it not work towards that end if all our Churches—the Anglicans, High and Low, and Broad, Ritualists, and Evangelicals; the Presbyterians, the Wesleyans, the Methodists, the Plymouthites, the Church Army, the Salvation Army—one and all would realise that the British nation are the literal Israel, the chosen people of God, if they would join hands in striving to raise the national standard of religious practical life, if they would sink all their differences in working out Christ's simple creed of love to God and neighbour, and keep the unity of the Spirit in the bond of peace? Would not this work towards the nation recognising their position and responsibilities as Israelites, and stimulate them to greater and more united exertions, to make the desert to rejoice and blossom as the rose, and to fill the world with fruit? Would it not help to spread the Gospel and widen its acceptance if, as a nation, we realised we were the people of whom Jehovah says, "I have created for My glory" (Isa. xliii.), a people who are to be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of God" (Isa. lxii.)?

As an issue of practical life let me put before you the historical parallel existing between the days of Elijah and those of to-day. Israel under Ahab had fallen away from Jehovah and lapsed into the worship of Baal. The power of these two opposing Deities was submitted to the ordeal of "Fire," and we know who triumphed, and how the cry went up from Israel, "The Lord, He is the God."

Our own secular writers tell us we are leaving God out of our national life. Mammon worship, before which that of Baal of old will pale into insignificance, is working deadly evil throughout the land. If this be the apostacy or falling away that St. Paul predicted, then trouble will soon loom on the horizon, and the day will come when another ordeal will be needed to uphold the rule of Jehovah. This time it will not be decided by "Fire," but by Divine help against the foe. Ezek. xxxix. 22 tells us that it will be after the repulse of Gog and all his multitude: "The house of Israel shall know that I am the Lord their God."

Meantime let us remember the words of Jeremiah: "The watchmen on the hills of Ephraim shall say, Arise ye and let us go up to Zion, unto the Lord our God." Let us carry the message of God's faithfulness to His people, "whether they will hear, or whether they will forbear."

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All schools of commentators agree that we are living in the closing days of this dispensation: that we must look for increased activity of the hosts of Satan: and that the test of man under grace will be brought to a close in days of tribulation and judgment, culminating in the battle of Armageddon.

SUMMARY.

To sum up. The answer to the question, What the Church is? I gave you before as being primarily the tree of redeemed Israel *plus* Gentile branches, unlimited in number.

I have now tried to place before you the answer to where the Church is. It is claimed that identity has been established on a reasonable basis, amounting to as clear a proof as can be demanded short of God's own final ordeal, between the house of Joseph or Ephraim—Israel and the British nation and King. To this may be added Manasseh, represented in the American Republic. To this may be added all converts of the house of Judah, more commonly known by the name Jews. Primarily this is where the Church is. And the evidence of the Jewish edition of the Year Book, 1902, is so strong, it is worth quoting: "The argument (on Anglo-Israelism) is unanswerable from the standpoint of literal prophecy."

But the Church does not end here. As the olive tree will take in any number of wild grafts, so must the Church spread over the world, and all "they which be of faith are blessed with faithful Abraham" (Gal. iii. 9): and any number of Gentiles, who accept Christ, will be "fellow-heirs (with Israel), and of the same body" (Eph. iii. 6). In a word, the Church spreads all over the world, wherever the Gospel is preached and accepted, the literal nation of Israel in respect of their religious principles being the good olive tree, and the principal instruments used in the evangelisation of the world.

The good and the bad, the saved and the lost, will all live together. It is true there does exist an inner circle of the good and saved, but they are known only to God. Man has nothing to do with trying to define "an invisible within the outward and visible Church," nothing to do with trying to root up the tares, or cast the bad fish out. His main principle should be to judge himself and spread abroad the Gospel of the kingdom of God.

The perfect man, and perfect complete building, will only be attained and manifested after our Lord's second advent, for which each individual should watch and pray in respect of him or herself; and also in respect of the nation, that the two houses of Judah and Israel may be speedily restored to the Promised Land, and the kingdom of Christ in all its brightness, fulness, and majesty may be set up to the glory of God the Father. Amen.

G. W. Deane, Col.

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What a Bishop thought of Anglo-Israel.

(Gleanings from Bishop Titcomb's Message to the Church.)

"IT is a remarkable fact that the Anglo-Saxon race is the only representative among the great nations of Christendom which, in any true and proper sense, *sanctifies the Lord's Day in the spirit of the Israelitish Sabbath.* Our laws preserve it inviolate from the desecration of paid labour, whether for pleasure or for covetousness, except in certain cases which are deemed justifiable by reason of public necessity. There are some, it is true, who are endeavouring to subvert this religious usage, and to bring down our habits into conformity with Continental customs. But, hitherto, these efforts have failed. And not the least striking fact in connection with this is, that they have failed because the working classes of Great Britain are themselves the great conservators of this natural characteristic. In this respect, therefore, we are isolated from our neighbours. We '*dwell alone, and are not reckoned among the nations.*'"

* * *

"Another remarkable fact in our religious life is its *freedom from objects of idolatrous veneration.* Roman Catholic countries abound with them. The Greek Church only substitutes the idolatry of pictures for that of images. Even Germany is full of crucifixes. In some of the Continental chaplaincies, among which I have lately laboured as Bishop, and where the English, for lack of a Church of their own, are driven to rent a Lutheran Church, I have had frequently to confirm my candidates in view of crucifixes, sometimes ten feet in height. Again, therefore, we are separated from our neighbours in Christendom; and are marked off as isolated, and '*not to be reckoned among them.*'"

* * *

"The *Church of England*, while she can trace her descent as a *National* Church in Britain from the earliest centuries of Christendom, has now, since her purification from mediæval idolatory, by the Reformation of the sixteenth century, become the *Mother* of *Daughter Churches*, which carry her life and doctrine throughout the whole world. She is reproduced in exact similitude of ritual, discipline, faith, and language over all the dependencies of this great British Empire. Exactly corresponding to the predicted regeneration of Ephraim, she has been '*sown among the nations*,' and is '*remembering God in far countries.*' In our Colonial possessions and widespread Missionary settlements, she is, like Israel, fulfilling the functions of Israel, by '*blossoming and budding and filling the world with fruit.*' To use the words of the Bishop of Ripon, at the late Church Congress, 'Her position is unique among the communities of the world. She is a National Church without being merely national. She has a coherent and intelligible history. She is a daughter of the past, with the spirit of a modern. She is a link in the continuous visible life of Christendom. She is not of yesterday; yet she is emphatically of to-day. She has points of contact with the most diverse of communions; and she is exercising her ministry among the most varied of civilizations.'"

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"Another remarkable feature of our country, which also separates us from all other nations, is the *consecration of so much of our private resources to works of benevolence and piety*, for this also we are confessedly unique in Christendom."

* * *

"After these remarks, we may appreciate the following, from the Right Rev. Dr. Lightfoot, Bishop of Durham, when speaking of the providential dealings of God toward the Church of this country. He says:—

"'God has marked us out for some special mission, for some signal destiny, a Church which He has so marvellously preserved. We have read this lesson in the past history of our Church. Is it not further enforced in her present position and opportunities?

"'Consider first the ramifications and alliances of our Church. The English Church inherits the opportunities of the English nation, of the English language. Never since the world began has there existed an empire so wide, so scattered, so manifold as ours. English colonies, English settlements, English dependencies, are everywhere. It seemed probable, at one time, that this ascendancy would have been wielded by other hands. When the new world was opened out, the dominion of the seas belonged to Spain. Imagine for a moment how different would have been the fate of the human race if this dominion had remained in such hands. The destruction of the Armada was a crisis of which every passing year enhances the magnitude. It has changed the whole course of religious history. Thenceforward, a reformed Christianity was destined to prevail in the newly-discovered regions of the world. The Churches of the Anglican Communion had spread over the whole face of the globe. The Pananglican Synods may not have produced many direct tangible results; but, as a token of the catholicity and expansion of the English Church, it would not be easy to over-rate their value. "Spare not, lengthen thy cords and strengthen thy stakes, for thou shalt go forth on the right hand and on the left; and thy seed shall inherit the Gentiles."'"

The First Advent: A Confirmation of God's Covenant with Abraham and his seed."

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee all the families of the earth shall be blessed."—GEN. xii. 2, 3.

(Continued from page 252.)

We do not exclude spiritual interpretation entirely. Certainly, you may apply any blessing of Scripture to the child of God. But, before applying such a promise in a spiritual way, we must not forget that it has a literal rendering in reference to the people to whom it was made. In other words, spiritualising is excluded if it is done at the

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expense of the literal rendering of any passage of Scripture. Let us see how Abraham himself understood the word of God—whether in a spiritual or literal way. In Gen. xxii. 2 we read that God said unto Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." If Abraham, to say the least, was not surprised at such a command, he would not have been human. Was not Isaac the son of the promise? How was this promise to be fulfilled if he was to kill him? Surely, Abraham might have argued, God does not intend me to take this in a literal sense, but only a spiritual. Whether he had such thoughts, we do not know, but his action, at any rate, shows that he took God's word to mean what it said, for in the next verse we read, Abraham, as if he could not quickly enough show his obedience to God's command, "rose up early in the morning," and went to the place God had told him of.

Let us imagine that on that sorrowful and heart-breaking journey —for if Abraham was human, it must have been such—a friend met him. Learning the purpose of his journey, he at once began to expostulate with him on the absurdity of his literal interpretation of God's command. Surely, my friend, he might have said, Jehovah does not mean that you should kill your own child! Why, my friend, you must look for the meaning of God's word in some spiritual interpretation. No, answered Abraham, I will not be moved from my obedience. God told me to sacrifice Isaac, and I am going to do it at all cost. And God allowed this literal carrying out of His commandment, right to the very building of the altar, the binding of Isaac, and even to the lifting up of Abraham's hand holding the knife for the deadly stroke. Now, in the face of such literal understanding of Scripture, how can the spiritualisers justify their position?

Again, the promise that "in thee shall all the nations of the earth be blessed" was most literally fulfilled, for the seed, the Christ, was not a spiritual idea, but flesh of our flesh, and bones of our bones, very man of very man. Moreover, the Covenant promise of Abraham was to descend to his posterity through a special seed.

Firstly, it descended through *Isaac*, not through *Ishmael;* for, as the Apostle St. Paul says in Gal. iv. 30, 31: "Nevertheless, what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bondwoman, but of the free."

Again, in the next generation, the promise also had a special seed; *Esau*, who had treated his birthright lightly, was rejected, and *Jacob* was accepted as the seed of promise. To both, Isaac and

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Jacob, God confirmed the promise of the Covenant, for in Gen. xxvi. 3 and 4, we read (here Jehovah is speaking to Isaac): "And I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." You will notice that the promise of Isaac is identical with that of Abraham his father.

Again, to *Jacob* the promise of the Covenant is also confirmed; as it is written in *Gen. xxviii.* 14: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and thy seed shall all the families of the earth be blessed." Notice, it is the identical promise of his grandfather Abraham, and his father Isaac. Again, in *Gen. xxxv.* 11, "God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." But when we come to the case of *Jacob's children*, we find that the Covenant was divided amongst his sons.

When Jacob was making his will on his death-bed, the number of his sons was not twelve, but fourteen; for we read in Gen. xlviii. 5 (Jacob speaking to Joseph): "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are mine;* as Reuben and Simeon, they shall be mine." *Yet after the occupation of Palestine* under Joshua, we find the Holy Land divided amongst twelve tribes only; for Levi had his inheritance scattered amongst his brethren, and Joseph was represented by his sons.

The old Patriarch, feeling that the hour drew nigh when his eventful life must close, and wishing, by virtue of that gift of prophecy, which had greater power the nearer he drew to the borders of the eternal world, to tell them that which shall befall them in the *latter days*, he desired that his sons might be gathered at his bedside. Obediently to his call, they gathered round, and then in a prophetic trance he predicted their several fortunes (*cf.* Gen. xlix.).

Reuben, his first-born, to whom by law belonged the headship of the family, and the double inheritance, had proved himself unworthy of his vocation. *Simeon and Levi*, brethren of one mother, they had been also brethren in cruelty and deceit, and they were to be divided in Jacob and scattered in Israel. These three sons were disqualified for the headship and birthright, and the birthright was given to Joseph, and through Joseph to his two sons, Ephraim and Manasseh; for we read in 1 Chron. v. 2: "*But the birthright was Joseph's.*" Again, in Jer. xxxi. 9, "Ephraim is my first-born." For in Gen. xlviii., Jacob, in accepting and blessing Joseph's sons, preferred

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Ephraim, the younger, *to Manasseh*, the first-born. When Joseph objected, Jacob would not alter the position of his hands, but said: "I know it, my son, I know it: he also shall become a people, and he also shall be great (Manasseh); but truly his younger brother shall be greater than he, and his seed shall become a multitude or fulness of nations" (v. 19). Ephraim and Manasseh received the birthright, and Ephraim the greater share of it.

But to *Judah the Patriarch assigned the headship, and the birthright of the Messiah*, the King of Israel. "For it is evident that our Lord sprang out of Judah" (Heb. vii. 14). Again, "For Judah prevailed above his brethren, and of him came the prince" (1 Chron. v. 2). Therefore, it was from Judah that the promised seed, Christ, should come; and in Him all the families of the earth should be blessed. Unless denying the very words of our Lord, no one can doubt but that salvation has come from Judah and the Jews. (Gen. xlix. 10.)

Here, then, we have the two great parts of Abraham's Covenant—"the seed in whom all the families of the earth should be blessed," and that he should be the father of a "multitude of nations"—given by Jacob to Judah, and the sons of Joseph respectively. And, henceforth, we find Judah and Ephraim the two representative tribes among their brethren, and it is written in Ps. cxiv. 2: "*Judah was his sanctuary, and Israel his dominion.*"

And when the disruption between Israel and Judah was brought about, in the time of Rehoboam and Jeroboam, the two leading and representative tribes of the southern and northern kingdom, were Judah and Ephraim respectively.

We have no space to follow the fortunes of the sons of Jacob, or the kingdoms of Judah and Israel, and our object is to show that the Lord Jesus by His first coming confirmed the promise to Abraham in the "latter days." He came to fulfill the promise, "in thee and thy seed all the nations of the earth shall be blessed," for He was that seed. He came to *seek and to save* that which was lost. In Him was light, and *the light was the life of men.* And now, him that cometh unto Me, I will in no wise cast out. God has literally fulfilled in Christ Jesus one part of Abraham's Covenant, and from this we argue that He also has kept His promise with regard to the other parts, viz., "the multitude of nations," and the everlasting possession of the Holy Land; for Christ has confirmed the promises made unto the fathers.

Alas, however, Judah or the Jews in their blindness received Him not. He came to His own, and they have rejected Him. Therefore, the *Kingdom of God* was taken from them and given to a nation bringing forth the fruits thereof. Yet, although Jehovah had to

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punish them so severely for their sins, they are not cast away entirely; for they are to abide as long as the ages last. The Lord Himself, who wept over Jerusalem and its false prophets, said, "that He will not come again until they say: '*Blessed is he that cometh in the name of the Lord.*'" He who is our Saviour shall in like manner come again the second time. But if we wish to hasten His coming, we must preach the Gospel as a witness unto all nations, and also to the Jews, that they might be persuaded to welcome Him.

It is our privilege to give back to them what they have given to us. *They have given us the Saviour, the Light of the world, and now* they themselves are not saved, and sit in darkness and the shadow of death. We are *their debtors*, we cannot do better than pay back our debt by pointing them to the Saviour, so that the time may soon come when they will look upon Him whom their fathers have pierced. They are still *beloved for their father's sake*, and God has not cast them away.

And the House of Israel also was to abide for ever, as it is written in *Jer. xxxi.* 35: "Thus saith the Lord which giveth the sun for light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name. If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever."

The time will come when, according to Ezekiel's prophecy in chapter xxxvii. 19, Jehovah will unite them together and bring them into their own land, fulfilling to them the final part of Abraham's Covenant. As it is written, "Behold, *I* will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand."

"And I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all."

"And they shall dwell in the land that I have given unto Jacob My servant, . . . and My servant David shall be their prince for ever."

The failure of the promise made to the fathers would involve the failure of the promises made to Christians at large. The time is coming when "*all Israel* shall be saved." At that time the great deliverer shall "come out of Zion—and turn away ungodliness from Jacob." *It will be the morning of the millennial glory, when He who is King of kings and Lord of lords shall put His final seal on the people whom He loves with an everlasting love*, and reign in Zion and

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in Jerusalem, and before His ancients gloriously. Let us hasten the time by teaching Judah his Saviour, and watching expectingly for Christ's coming. To this we say, Amen, even so, come, Lord Jesus!

S. J. Carlton.

The Bride the Lamb's Wife.

THE CHURCH OR ISRAEL?

(Continued from page 235, Vol. XII.)

BEFORE going on to the consideration of the next of the three great Christian religious communities we have already named—one of which, the Eastern or Greek Church, has been dealt with—let us remind our readers what it is we are in search of. It is, that "spiritual brotherhood, gathered from all nations and formed during this dispensation," which, we have been told, "is to occupy Israel's forfeited position *in relation to testimony* for God upon the earth in common with Israel when restored." We must also remember that we are told that Peter indicates this to be "*a spiritual brotherhood*" in his first general epistle, chapter ii. 7-9. It is to him, therefore, we must in great measure look for the description of this brotherhood; and if it exists in the world and has been in existence during this dispensation, and therefore yet existing—as Israel is still in the "forfeited position" according to the upholders of this view—it must be essentially Gentile in its nature, as it cannot on their showing be Israelite.

It is further claimed for this "spiritual brotherhood" that it is THE CHURCH. Again, it is claimed that THE CHURCH is THE BRIDE. Now, the extraordinary part of this whole question is, that it never seems to occur to the upholders of these various views and claims to consider what THE BRIDEGROOM has to say in the matter. To us it appears that this is really the most important feature in the whole question. We shall show that there are numerous claimants to be this CHURCH, and therefore according to them THE BRIDE; but after all the question must be decided by what THE BRIDEGROOM has told us, and this we shall come to in time. We will next consider the claims of the Western portion of that ancient Church called THE ROMAN CATHOLIC CHURCH. This is the title given to that large section of the Christian Community who acknowledge the pope, or bishop of Rome, as head of their Church. This title also signifies—according to the Encyclopædia Britannica—"that the Roman Catholic Church is 'Roman in its centre and Catholic in its circumference'" (vol. xix., 9th edition, p. 628). In other words, it claims

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as Church universal domination. The Pope of Rome, as supreme pontiff, claims to trace his succession from St. Peter, as explained in the E.B. under the heading POPEDOM (vol. xix., same edition). "Both the ecclesiastical and the temporal authority (p. 487) formerly exercised and still claimed by the popes of Rome profess to be of divine appointment, appealing in the first place to the language of the New Testament, and in the next to the tradition of the church (of Rome), handed down, as it is asserted, in unbroken continuity from apostolic times to the present age. According to the theory thus put forth, Peter the apostle was indicated by Christ Himself as superior to the rest of the twelve in faith and spiritual discernment, and as the one of the number whom it was His design to invest with special pre-eminence. In like manner, the church itself, which Peter was afterwards to found and to preside over, was predestined to a like superiority among other churches; while his personal superiority was to be vested in perpetuity in his successors. In conformity with this (alleged) divine design Peter, accompanied (so it is said) by Paul, went to Rome after Christ's death, and founded there a church over which he presided as its bishop for twenty-five years,—from the first year of the reign of Claudius, 41 A.D., to 67 A.D.,—eventually suffering martyrdom in the same year and on the same day as St. Paul, in the persecution under Nero. And, if we accept the records preserved in the Roman Church, we shall believe that St. Peter's successors, so long as Christianity was the object of state persecution, continued heroically to encounter the same glorious fate, the distinction of martyrdom being assigned in the Roman calendar to all but two of the bishops of Rome from Linus to Eusebius." This claim to supreme jurisdiction over all other Christian churches has been severely contested by other Christian communities, who denied the grounds upon which it was based, and disputed the alleged facts put forward in support of such claim to pre-eminence. On this point the article in the E.B. from which we are quoting, thus continues: "In dealing with a subject in which the evidence is frequently ambiguous and conflicting, and sometimes of more than doubtful genuineness, and with a period of much obscurity, no amount of research will often serve to point to more than a conjectural conclusion. But, inasmuch as it is on the basis of the assumption involved in the above theory that the claims of the Church of Rome mainly rest, it will be desirable to state, as concisely as possible, the main facts and arguments on which those who deny these assumptions ground their contrary opinion.

The question whether or no St. Peter was designed for the pre-eminence among the apostles resolves itself, it is evident, into one of New Testament criticism; but from the time of Origen, who visited

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Rome early in the 3rd century, when the theory first began to be put forward, there has always been a certain section in the church who have distinctly repudiated the affirmative assumption. 'For if,' says Origen, 'you hold that the whole church was built by God on Peter alone, what will you say concerning John, the son of thunder, and each of the other apostles?' (Migne, *Protologia Græca*, xiii. 397.) Next as regards the evidence for St. Peter's presence in Rome and lengthened labours there, as the head of a Christian congregation, it is maintained by the great majority of Protestant scholars that *there is no proof that he was ever in Rome at all;* [the italics are ours] that the Babylon referred to in his first epistle (ch. v. 13) is really the distant city of the East; and that, even if his presence in Rome be admitted, his arrival there must have been long subsequent to that of his brother apostle, and his labours altogether subordinate in importance,—conclusions supported by the complete silence observed in the Acts of the Apostles respecting both him and his work in the capital of the empire. On the other hand, it is urged that, as no known tradition assigns the martyrdom of Peter to any other place than Rome, every allusion to that event is implicitly an argument for his visit to the capital, and, generally speaking, it may be said that the most recent and authoritative research seems to point to the conclusion that he both visited Rome and taught there, but that his labours were carried on in a spirit of rivalry, not to say antagonism, to those of Paul, being bestowed exclusively on a Judaizing church, while those of his fellow-apostle were devoted to the Gentile community. Of the important feature which harmonises perfectly with these conclusions—namely, that the Church of Rome, attaching itself directly to the church at Jerusalem, became the depository of a Jewish Christian rather than of a Pauline tradition—there can be no doubt whatever." It is difficult to understand how, in view of the foregoing testimony, the legend of Peter's establishment of the Roman Church has ever obtained credence.

"That the mediæval conception of the papal office was one of gradual and slow development appears accordingly to be beyond all reasonable doubt, *and this feature belongs in common to the whole hierarchical system.* We find, for example, that the conception of the episcopal order and its functions grew with the increasing power and wealth of the church. (This is surely just as true of the Anglican community as it is of the Church of Rome, and of the Eastern Church.) In like manner, if we compare the theory of the equality of bishops one with another, enunciated by Cyprian, with the prerogatives of a metropolitan, as laid down at the council of Antioch (341), and subsequently further magnified, we are conscious of the introduction of what is tantamount to a new theory. And, finally, we become aware

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of yet another heirarchical order, as we may see rising up the partriarchates of Rome, Alexandria, Antioch, Jerusalem, and Constantinople, each invested by the church with an assigned order of precedence. Something, however, was yet wanting which should crown the gradations thus successfully created, and complete the analogy to the Roman political organisations—*the institution of the monarchical dignity.* (How wonderfully do we find the adversary imitating the Divine order!) It was for this supreme honour that Rome and Constantinople contended, at a time when, from various causes and circumstances, the other patriarchates had sunk into an inferiority too marked to admit of rivalry. In this contest the patriarch of Constantinople rested his claim on what may be termed the traditional political foundation—the honour due to the patriarch of the chief seat of the empire (Constantinople being at that time the chief seat of the empire); this plea, although already sanctioned by the church, was met on the part of Rome by a counter appeal to the supreme reverence due to what was not merely an 'apostolica sedes,' but a see founded by two apostles, of whom one was the chief of the apostolic order. In this remarkable abandonment of the ancient plea for pre-eminence and the limitation of the argument to that derivable from the claim to be an apostolic see, much of the difficulty and obscurity that belong to the earlier history of the papacy had probably its origin. And it seems but too probable that the endeavour to disguise this change, and to represent the claims advanced by Innocent I., by Leo I., by Gregory the Great, and by Hadrian II., *as already virtually asserted and admitted in the fourth century and in yet earlier times*, has given rise to endless wrestings of isolated passages in writers of good authority, *to deliberate falsification of genuine documents, and to what are allowed on all hands to be direct and palpable forgeries*" [these last italics are ours] (p. 495).

"When we consider that in the course of the fifth century papal Rome, partly from the ambition of her pontiffs, partly from the concurring influence of external circumstances, had acquired a position of authority in relation to Christendom at large which afforded the prospect of yet more complete and general pre-eminence, and that towards the assertion of such pre-eminence her claim to rank as the greatest and most honoured of the 'apostolica sedes' seemed to offer effective aid, the appearance of legends and spurious documents tending to support such a claim can excite no surprise in the minds of those familiar with the literature of the period."

A struggle long continued between the imperial and papal authority as to which should gain the upper hand, "the emperor claiming to confirm the papal elections, while the pope claimed to confer the imperial crown on the emperor."

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It was during the pontificate of Nicholas I. (858-867) that, by the use of the false decretals—which are said to have first been brought to light about the year 850—that the supremacy of the pope was established, after a long and arduous fight. "It must, however, be admitted," the article continues, "that this advantage was gained only by the use of forged documents—the pseudo-Isidorean decretals." These, it was pretended, had been compiled by Isidore of Seville, an eminent writer and ecclesiastic of the seventh century. When doubt was raised as to their genuineness, the pope (Nicholas) did not hesitate to declare that "the originals had been lying from time immemorial in the Roman archives." By such means were the arrogant claims of Rome supported and upheld.

We give these few extracts to show the nature and character of this great church, which claims to be the original and only true foundation upon which Christianity has any right to exist. Not only does it arrogate to itself pre-eminence of position and supremacy of ecclesiastical authority, but it declares itself to be the only true authority, denouncing all others as heretical, and their orders invalid. That these claims are spurious we hope later on to show from the Scriptures themselves, but it will be necessary to give further quotations from the article in the Encyclopædia Britannica to prove the terribly corrupt nature of this organisation at various periods of its long history and fungus-like growth. It was during the second and third centuries that the Church of Rome began to put forth these claims to pre-eminence and superiority to the other churches of Christendom.

To such degradation did the popedom at one time reach, that we are told by the Encyclopædia Britannica, that "Theophylact, the son of Count Alberic, a lad of scarcely twelve years of age," was elected to the office. The title of Benedict IX. was given to him (1033-1045). He, however, "soon threw off even the external decencies of his office, and his pontificate was disgraced by every conceivable excess. As he grew to manhood, his rule, in conjunction with that of his brother, who was appointed the patrician or prefect of the city, resembled that of two captains of banditti. The scandal attaching to his administration culminated when it was known that, in order to win the hand of a lady for whom he had conceived a passion, he had sold the pontifical office itself to another member of the Tusculan house, John, the arch-presbyter, who took the name of Gregory VI.(1045-1046). His brief pontificate was chiefly occupied with endeavours to protect the pilgrims to Rome on their way to the capital from the lawless freebooters (who plundered them of their costly votive offerings as well as of their personal property), and with attempts to recover by main force the alienated possessions of the

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Roman Church. Prior, however, to his purchase of the pontifical office, the citizens of Rome, weary of the tyranny and extortions of Benedict, had assembled of their own accord and elected another pope, John, bishop of Sabina, who took the name of Silvester III. (rival pope, 1044-1046). In the meantime, Benedict had been brought back to Rome by his powerful kinsmen, and now reclaimed the sacred office. For a brief period, therefore, there were to be seen three rival popes, each denouncing the others' pretensions and combating them by armed force. But even in Rome the sense of decency and shame had not become altogether extinguished, and at length a party in the Roman Church deputed Peter, their archdeacon, to carry a petition to the emperor, Henry III., soliciting his intervention. . . . The claims of the three rival popes were each in turn examined and pronounced invalid, and a German, Suidger (or Suger), bishop of Bamberg, was elected to the office as Clement II. (1046-7)."

But there are other scandals which blurr the characters of this wonderful Church's infallible rulers, and one of these is thus spoken of by Milman, as related in the same article from which we are quoting. It refers to Paschal II., who was pope from 1099 to 1118. It says: "During the earlier years of his pontificate he is unfavourably distinguished by the manner in which he sanctioned, if he did not instigate, the cruel and unnatural revolt of the young prince Henry (afterwards the emperor Henry V.) against his father. The later years of Paschal's rule seem mainly a record of the nemesis which overtook a policy dictated by the most heartless and selfish ambition. 'Paschal,' says Milman, 'is almost the only later pope who was reduced to the degrading necessity of being disclaimed by the clergy, *of being forced to retract his own impeccable decrees, of being taunted in his own day with heresy, and abandoned as a feeble traitor to the rights of the church by the dexterous and unscrupulous apologists of almost every act of the papal see*'" [the italics are ours]. We will give the record of one more such scandal, and then turn to other portions of the subject we have under consideration.

On the death of Gregory XI. in 1378, great dissatisfaction was exhibited by the people of Rome "at the withdrawal of the curia from the capital," as it had materially affected the prosperity of the city. In order to remedy, if possible, this condition of things, the cardinals elected an Italian, who took the title of Urban VI. "The election was singularly unfortunate. The new pontiff, intoxicated by his sudden and unexpected fortune, assumed such arrogance of demeanour, and showed himself so altogether wanting in moderation and self-control, that the cardinals put forth the plea that they had discharged their function as electors under intimidation, and declared

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the election invalid." They then chose another, one of their own number, whose title was Clement VII. (1378-94). "For a period of thirty-eight years, Christian Europe was scandalized by the contentions of two rival popes, the one holding his court at Rome, the other at Geneva, each hurling anathemas, excommunication, and the foulest accusations at the other, and compared by Wyclif to 'two dogs snarling over a bone'—a simile which in itself affords significant proof of the manner in which the popedom had fallen in the estimation of Christendom."

To follow up the history of this succession of the occupiers of Peter's chair is quite unnecessary, but we have felt that it did require a demonstration of the hollowness of these claims and the exposure of the rottenness of the whole system by producing evidence in the form of authoritative extracts, from the best authority available to us, to show the real nature of this Universal Church as exhibited in the history of its chief rulers. If this is the Church to which our Lord gave the Kingdom of God when taken from the Jews, the fruits it has produced are of a very unsavoury nature, and utterly fail to resemble in any way those which our Lord depicted in His teaching to His disciples.

THE INQUISITION. The name given to that organisation which was established in Spain in the fifteenth century by the authority of the Popes of Rome, and under the auspices of the Roman Catholic Church, for the detection and suppression of heresy. The "Holy Office," as it was styled, was, however, "only the development of a system which, in the hands of the preaching orders, had existed from the beginning of the thirteenth century; and this in turn did but enforce anew the old view that the Church is bound to correct all immorality or mischief. . . . The Inquisition was an outcome of that desire for safety in the truth which distinguishes Christianity from most other forms of faith." Nevertheless, it became in the hands of the Roman Church a terrible political weapon, and means of extortion and confiscation of its victim's property and wealth.

Its reorganisation in Spain in 1480 resulted from a papal bull issued by Sixtus IV. in 1478 (during the reign of Ferdinand and Isabella). It was not long in getting to work, for it is related that in the year 1481 they had burnt alive 298 victims in Seville alone! Anyone at all conversant with the history of the Roman Church from that period onwards will know what awful horrors were committed in the name of Christ.

The Encyclopædia Britannica, on this subject, says: "The hand of the Holy Office was outstretched against all; no lofty dignity in church or state, no eminence in art or science, no purity of life, could

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defend from its attacks . . . With equal vigour in combination with the Jesuits, the Inquisition made war on books and learning, religious or secular alike. . . . 'In the love of Christ and His maid mother,' says Queen Isabella, 'I have caused great misery, and have depopulated towns and districts, provinces and kingdoms.'" And this horrible work can be claimed as being done for the love of Christ and of the Virgin Mary!

"Down to 1809," to quote from the same source again, "Llorente gives as the figures for Spain alone: burnt alive, 31,912; in effigy (because they could not secure the people themselves), 17,659; and imprisoned, etc., as penitents (who in many instances endured sufferings little short of death itself), 291,450; a total of 341,021."

Napoleon put a stop to all this wickedness in Spain in 1808, and in Rome in 1809; but when his control was withdrawn in these countries it revived, "until the occupation of Rome in 1870 drove the papacy and the Inquisition into the vatican" (E.B., vol. xiii., pp. 91-94). It is a somewhat strange and weird coincidence that the article on The Inquisition in the E.B. is immediately followed by the one on Insanity.

THE JESUITS, or "The Company of Jesus," is a congregation of ecclesiastics living in accordance with a definite rule. It is one of those many communities "which have grown up in the bosom of Latin Christianity." It is however one of the later growths, and certainly one of the most mysterious and mischievous of them all. It will scarcely be disputed that the troubles which have been wrought by the aid of this marvellous organisation, working in concert with the Holy Inquisition, have produced an amount of misery and suffering which would require pages to describe, and the whole of which can never be told. It is both political and ecclesiastical in its operations, as well as secret in its working. To say that it has anything to do with our Lord Jesus Christ, beyond taking His name in vain, would be to profane the truth. Its terrible record is sufficient to destroy any claim to its being in any other way connected with Him.

Though it has again and again been discarded and disowned by the Roman Catholic Church, this great community has nevertheless found it a most convenient ally when occasion required the use of its mysterious and secret organisation.

(To be continued.)

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The Mystery of Race.

"Whatever might be the importance of American independence in the history of England, it was of unequalled moment in the history of the world. If it crippled for a while the supremacy of the English nation, it founded the supremacy of the English race. . . . But distinct as these two currents (of the history of the English people) are, every year proves more clearly that, in spirit, the English people is one. The distance that parted England from America lessens every day. The ties that unite them grow every day stronger. The social and political differences that threatened a hundred years ago to form an impassable barrier between them grow every day less. Against this silent and inevitable drift of things, the spirit of narrow isolation on either side the Atlantic struggles in vain. It is possible that the two branches of the English people will remain for ever separate political existences; but the spirit, the influence, will remain one. And in thus remaining one, before half a century is over, it will change the face of the world. As two hundred millions of Englishmen fill the valley of the Mississippi, as fifty millions of Englishmen assert their lordship over Australasia, this vast power will tell through Britain on the old world of Europe, whose nations will have sunk into insignificance before it. One issue is inevitable. In the centuries that lie before us, the primacy of the world will remain with the English people. English institutions, English speech, English thought, will become the main features of the political, the social, and the intellectual life of mankind."

THIS prophecy, approaching in eloquence the magnificent outbursts of the old Hebrew prophets, was written by Green in his English history exactly twenty-five years ago. A few months back I wrote an article advocating an alliance between the two great branches of the Anglo-Saxon race. This article drew some very liberal criticism from Mr. Cox, who, speaking as a Canadian, and possessing the advantage always possessed by the man on the spot, put it forward that this alliance, if ever concluded, would only be brought about with the help of Canada. Now it is a curious fact that to some is given the dreaming of dreams, to others the planning of plans; but to few is it given both to dream and to plan. Mr. Cox has supplied the practical part of the suggestion, without which any plan for the reunion of the two branches of the English race would have been useless. Nor is it improbable that Canada will be the means by which this alliance is to be brought about; but Canada apart, there exists in England to-day a feeling sufficiently strong to raise hopes in the minds of the students of prophecy that yet another of those marvellous visions of the old Hebrew prophets will shortly be fulfilled.

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Since writing my previous article, I have spent some time abroad, living together with all sorts and conditions of men—Spaniards, Italians, Swiss, Germans, and Americans—and I saw many things which have only assured me that what Scripture prophesies, and our greatest historian foretells, is bound sooner or later to come to pass. I found that of all those different nationalities, the American alone had those ideas of honour and fair-play which are such peculiar characteristics of the English race, in common with myself; and of those 70 students it was the American alone whom I could call a friend. Verily, blood is thicker than water. We had many talks together. I made the discovery that the moral standard in America was as high as in my own country, and my friend assured me that the standard of morality in Germany was not nearly so high as in the States, and, consequently, not so high as in England. Now my friend was by birth a German; but, having spent sixteen years of his life in the United States, he had become an American citizen; his ideas were thoroughly American. He had, however, occupied the post of secretary to the American Consulate at Strasburg, and there had met many Germans of high social standing, side by side with some of the best blood of America. So his opinion should carry with it no little weight.

Now I have seen the flippancy of the French, the shrewd, not always honest common sense of the German, and the subtlety of the Italian; I have travelled in Austria, in Switzerland, in Holland, and in Belgium, but I have never been impressed too favourably by what I saw of the inhabitants of any of these countries. But the very sight of an American in a strange land is a cheering sight, and to talk English after one has been speaking nothing but German and French for weeks on end, is a pleasure which only those who have known it can appreciate. I have talked with Americans who spoke with a twang, and I liked them. I have talked, too, with Americans who spoke with no twang, and I liked them better.

Mr. Cox draws attention to the fact that public life in America is not as it should be. But of what country cannot this be said? The Americans are not blind to these cancers in their midst. Already the slums, which were such a disgrace to the city of New York, have been banished, although it must be observed that this was not done without great opposition from a corrupt officialdom. The fact remains that this reform was effected. May we not hope for a better state of things to come?

There is one other point, upon which I received enlightenment from my American friend. The Japanese are to-day the allies of Great Britain. The Japanese enjoy great popularity in England; but in the States, too, great interest is shown in everything Japanese;

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Japanese methods are admired, and a high opinion has been formed of the Japanese national character. Now England and America have a common enemy. That enemy is Germany, and when the war, which sooner or later must decide the supremacy of the world, breaks out, is it not probable that England, Japan, and America will be found fighting side by side against their common foe, for Japan is likely to prove no mean rival to the greatest Power in Europe.

* * *

"The American system (social system)," says Emerson, "is more democratic, more humane; yet the American people do not yield better or more able men, or more inventions or books or benefits than the English."

And "England is the best of actual nations."

It was Emerson's opinion that of all races England was the greatest. It was Green's prophecy that of the two branches of the Anglo-Saxon race the younger member would be the greatest.

Together, would not the two be invincible?

W. A. J. Milner.

Robert Fulton.

AN INSTRUMENT FOR THE ADVANCEMENT OF HIS KINGDOM.

GOD uses many and diverse instruments for the promotion of His Kingdom. And one of the advantages of the study of Anglo-Israelism is that it places this matter in a conspicuous light.

Statesmen like Wilberforce, poets like Milton or Tennyson, soldiers like Cromwell or the Prince of Orange, scientists like Faraday and Davy, preachers like Whitefield and Latimer, inventors like Watt and Wedgwood. Who can draw the line? Who can number the Bezaleels and Hirams, the cunning workmen of this mighty economy —the Kingdom of God?

It is God from whom "all holy desires, all good counsels, and all just works do proceed."

And in reading the life of any one of God's workmen we cannot help seeing that no independent exploit has been done by any one of them; the act which moves the world to wonder has been contributed to by numberless contemporaries and predecessors, as the river fed from a thousand creeks and runlets and rivulets at last rises and overcomes the obstruction which hitherto had restrained it.

My thoughts have been led in this direction by reading the life (or a sketch of it) of Robert Fulton, who is usually thought of as being the originator of inland steam navigation in American waters, and in referring to his performance I should like to call the reader's attention briefly to the manner of man that he was; the ideals and the principles by which he was animated; also to the channels, or some of them, by

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which he was watered and fed up to the accomplishment of his aims ; and, finally, to the consequences the developments of the nascent and unformed ideas which at times enlisted his energies, some to the point of achievement, but many to a point which later wits were to materialise and to make practicable and successful.

The wise man averred that there was nothing new under the sun, and nothing, perhaps, tends more to bring us to that conclusion than even a hurried observation of the minds of earth's thinkers.

The great act with which a man's name is associated is very apt to dwarf his other attempts, to relegate to obscurity many of the phases of his many-sided character.

But it is well worth while to observe some of the workings of a mind from which some achievement monopolising attention at last has emanated.

Beware of biographers; biassed they generally are. Carefully separate hard facts from too appreciative comment; and if good matter remains behind, excuse biographical partialities, for man must find or make for himself a hero.

Fulton as a boy had shown the inventive bent, the constructive talent. When the good citizens of Lancaster, Pennsylvania, were forbidden to illuminate on Independence Day by reason of the scarcity of candles, did not Robert, aged thirteen, invent a sky rocket? Was he not a gunsmith, a maker of air-guns, and did he not save the labour of " poling " his flat-bottomed fishing-boat by making paddle-wheels therefor?

But what I want to call attention to are the fundamental motives which fired his busy mind, and these we can learn from some of his speeches or writings.

He was a kingdom builder, for he says, " What stronger bonds of union can be invented than those which enable each individual to transport the produce of his industry twelve hundred miles for sixty cents the hundredweight? " " England and Scotland," he says, " once enemies, are bound together by habit, by turnpike roads, by canals, and by reciprocal interests."

Before the days of railways, he ardently desired the construction of canals " winding around each hill and binding the country together in bonds of social intercourse." In a letter to President Madison in 1810, speaking of canals " bending around every hill," he says, " They would bind a hundred millions of people in one inseparable compact body—one homogeneous brotherhood—alike in habits, in language, and in interest. Will you not search into the most hidden recesses of science to direct the genius and resources of this country to useful improvements? "

Hence he was a pronounced and ardent Free Trader ; and his greatest inventions in the military and naval arts were intended to promote the cause of Free Trade by driving from the ocean the fleets of all nations seeking to control the high seas for their own exclusive purposes.

No wonder that he inspired Napoleon by his energy and sagacity, though not by his lofty aim.

For when Napoleon heard of the success of Fulton's submarine boat (which success, by the way, caused England no small anxiety in

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the momentous year 1801), he said: "I have just read the project of Citizen Fulton, engineer, which you have sent me, much too late, since it is one that may change the fate of the world. . . . I desire that you immediately confide its examination to a Commission of the Institute." Not very long after, Fulton wrote to agents of the British Ministry: "Were you to grant me £20,000 a year, I would sacrifice all to the safety and independence of my country."

And, again, Fulton concludes a letter to Lord Grenville in the following words: "It never has been my intention to hide these inventions from the world on any consideration. On the contrary, it has ever been my intention to make them public as soon as may be consistent with strict justice to all with whom I am concerned. For myself, I have ever considered the interest of America, free commerce, the interest of mankind, the magnitude of the object in view, and the national reputation connected with it, superior to all calculations of a pecuniary nature."

Fulton could not be termed, in any true sense, the *inventor* of the steamboat, yet under his banner it first entered the portals of success, and this in no accidental or haphazard way, but as the result of life-long experimenting and unflinching fidelity to a preconceived aim.

His brain, perhaps, was not of the calibre of James Watt's, to whom we owe the crowning improvements of the steam engine as we know it to-day; but before the time of Watt, the possibility of the application of the motive power of steam to the impulsion of vessels had been by many inventors believed to be unquestionable, and a number of attempts so to apply it had been made.

Even in the thirteenth century Roger Bacon wrote: "Instruments may be made by which the largest ships, with only one man guiding them, will be carried with greater velocity than if they were full of sailors."

In 1707, Papin, on the River Fulda, at Cassel, used a pumping engine to raise water which turned a water-wheel, which, in turn, drove a paddle-wheel. This boat might have been the precursor of steam navigation had not his outraged fellow-boatmen, averring instigation of the Evil One, demolished his boat and hopes, and drove him to find an asylum in England.

In 1736 Jonathan Hulls patented a steamboat.

In 1752 Bernouïllï suggested the use of a *screw-propeller*.

L'Abbé Gauthier thought of paddle-wheels.

In 1763 William Henry (of Pennsylvania) put a paddle-wheeled boat on the river near Lancaster, Penn., which, owing to an accident, sank.

John Fitch, a friend of William Henry's, seems evidently to have made the first successful experiment in the propelling of boats by steam. Rumsey, in the presence of George Washington, by employing a great pump aft, did succeed in driving forward a craft at the speed of four and one-half miles per hour. And the State of Kentucky maintained Rumsey to be the inventor of the steamboat, and struck a medal in commemoration thereof.

We all know of the successful experiment of Patrick Miller, of Dalseventon, who, in 1786, built a paddle-boat, and in 1788 a 25-feet

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boat of the catamaran type, which was veritably able to move forward at the rate of five miles an hour.

In 1770, in France (according to Figuier), the Comte d'Auxiron, the Chevalier Mounin, the Marquis de Jouffroy were plotting and planning steamboats with chains, duck-foot paddles, and other apparatus ; and at Lyons, in 1780, in a boat 150 feet long, with wheels fourteen feet in diameter, Jouffroy nearly put steam navigation in France's grasp, but, like Papin, impoverished and discouraged, he retired from the field of invention.

It was Fulton, who won the race "by a nose," who took the project out of the class of "nine-day wonders" and put it in the class of commercial successes. I say "won it by a nose," for Nicholas Roosevelt and Colonel John Stevens, his fellow-countrymen, were right upon his heels and pressed him at the goal. Yet it was Fulton's victory, and owing to *his* efforts that passengers were first actually transported from New Jersey City up the noble Hudson to Albany in thirty-six hours at a charge, for each passenger, of seven dollars for transportation, provisions, good berths and accommodations ; and up the river went the *Clermont*, with ninety passengers, at the rate of six miles an hour, against a strong head-wind, on September 2nd, 1807.

To Fulton it was granted to bring this invention, of first importance to civilisation, to this very perceptible degree of success. To many of his ideas, fulfilment to this degree was not granted. But other heads and hands, in no one case, perhaps, securing so large a share of public notice, have carried many others of his aims to victory.

It was as an ardent promoter of the efficiency of canals that he first benefited mankind. England was the first scene of these most effective labours.

In 1796 he proposed the use of cast-iron aqueducts, the use of huge castings now so universally employed, saving the time, thought, and expense needed for huge stone constructions ; ensuring water-tight construction in the case of aqueducts.

Ships, railways, armour-plating, torpedoes, and submarines, the effects of which are astonishing the world in our own day, were originated, and in most instances carried to a marked degree of perfection by Fulton.

Men of intellect, like Lord Stanhope, like Bonaparte, saw what would be the effect of his inventions, how existing navies would be discarded as so much lumber; and what they vaguely apprehended we have clearly seen come to pass.

Fulton in his military operations had the interest of humanity at heart : he hoped to make war so deadly that it must be abandoned. He hardly realised man's attachment to the sanguinary idol.

It is evident that God will bring good out of evil—make the wrath of man to praise Him.

Fulton had a great soul, and though as was quaintly sung by the armies of the Republic concerning the man who shook and stung America into repentance, "his body lies a-mouldering in the grave," yet "his soul goes marching on."

Fulton's brain was the nucleus through which the thoughts of his

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day ripened to some perfection, the germ from which great things have developed.

Neither the Divine instruments nor purposes fail.

And we may be assured that there will be no failure until the great capstone itself comes forth with shouting.

Geo. M. Cox.

London, Ontario.

The British-Israel Association.

PROPOSED CONFERENCE, TO BE HELD IN LONDON.

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

DEAR SIR,—You have doubtless observed statements in THE COVENANT PEOPLE and the *Banner of Israel*, to the effect that the question of a Conference, in connection with the identity of the British race with the House of Israel, has been engaging the attention of the Council of this Association. It has been decided to make a definite effort to hold such a Conference in Exeter Hall, London, on Thursday, May 3rd, 1906. I am therefore directed to inquire of you whether your Association is willing to take part in such proposed Conference, by sending, say, two or more delegates or representatives.

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

The questions to be discussed at the Conference have not yet been settled, but the main object will be to consider the best means of spreading the knowledge of this great truth, as also the most suitable and effective manner of securing the united action and efforts of the various Associations of the kingdom and colonies by some form of federation, which shall not in any way hamper or diminish the proper autonomy of any one Association. The idea of the British-Israel Association is not so much the desire of federating for financial reasons, but to unite all the Associations by some form of affiliation, in order to obtain the moral and sympathetic support of all believers in this great "latter day" truth, that the British race throughout the world are the people of the House of Israel.

The Council will feel obliged by a reply at your earliest convenience, as many arrangements have to be made, and any sugges-

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tions you may be good enough to offer will be appreciated and carefully considered by them.

On behalf of the Council,

DOUGLAS A. ONSLOW, *President.*
S. J. CARLTON, *General Secretary.*

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

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

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

NEWS OF THE MONTH.

LONDON.—The Council of the British-Israel Association met on Thursday, December 4th, 1906, in the drawing-room of Exeter Hall, when D. A. Onslow, Esq., J.P., was in the chair. The minutes of the previous Council meeting were read and confirmed, and the usual business was transacted.

The fourth lecture of the season wass delivered in the parlour at 7 p.m. The lecturer was Mr. F. C. Marchant, who holds the fort of British-Israelism on Brighton beach. Mr. Marchant not only holds the fort, but he often comes out of it and delivers a heavy and successful onslaught on the enemy. The subject of his lecture on Thursday in itself was interesting. It was entitled "Did Israel reject Christ, and was a Parenthetical Gentile Dispensation Introduced?" The lecturer was in his best fighting attitude, and he did not spare the enemy. The lecturer handled his subject ably and convincingly, and with that flavour of sarcasm and humour which at times is very refreshing. Needless to say the lecture proved that Israel did not reject Christ, and that a Parenthetical Christian dispensation was not introduced. We can only give a few extracts from the lecture. A few fallacies of the Christian Church: (1) Israel rejected Christ, and a Parenthetical Gentile dispensation was introduced. (2) Prophecy was suspended. (3) Jews

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having rejected Christ, God Almighty made a special revelation to St. Paul, called "the mystery of God." (4) At the end of Israel's rejection we get an Antichrist of seven years' duration. (5) The early Church was grafted on the Hebrew root, and now the supposed Gentile branches have turned into roots. Mr. Marchant answered these mistaken notions satisfactorily, and showed that—(i.) the Parenthesis could not have commenced in the first century, as St. Paul says that the twelve tribes are serving God instantly. (ii.) There can be no secret rapture. It is impossible to conceive such a notion. (iii.) There can be no more sacrifice for sin, as Christ made a perfect atonement. (iv.) The "mystery" was no copyright of St. Paul, but was revealed to the prophets of old. God is in these our days fulfilling this mystery. It is not a Parenthetical Gentile dispensation, but the House of Israel recovenanted and found a nation and company of nations. Several questions were asked and answered, and then a hearty vote of thanks for his able and interesting lecture was proposed by Dr. Heywood Smith, seconded by Pastor R. Copp, and carried unanimously and with acclamation.

* * *

SOME leading representatives of the British-Israel Community having combined to offer Mr. Richard Folkard a small memento of his long association with British-Israel literature, in the shape of a revolving book-case, with suitable inscription, Mr. Folkard writes to us as follows :—"Will you express to those British-Israel friends who have joined in giving me this great Christmas pleasure my very sincere thanks, together with a promise that I shall frequently, I hope, seek by my pen to keep up their acquaintance through the columns of THE COVENANT PEOPLE." Our readers will always be glad to see papers from Mr. Folkard's pen.

* * *

PROPOSED CONFERENCE.

We desire to draw the attention of our friends to the special notice in the columns of this number *re* the United Conference. To make it a success, the assistance and whole-hearted co-operation of every member of the B.I.A. and all believers throughout the kingdom is required. We have all one object in view, viz., the spread of the knowledge of our Great Truth. Such a Conference, if carried out in the proper spirit, cannot but tend towards a union of action and the realisation of our ambition. We trust that all believers and friends of our cause will give their hearty and generous support.

Notes and Queries.

EARLY IRISH MISSIONARIES IN POLAND AND PRUSSIA.

THE *Revue Celtique* for October, 1905, contains the following short notice of a book by M. *A. Parczewski*, published in Posen under the title *Poczatki chrystjanismu w Polsce i Misya Irlandska*, Les commencements de Christianisme en Pologne et la mission irlandaise (Extrait de l'annuaire de la Société des Sciences de Posen) :

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"Dans ce travail M. Parczewski s'efforce de rechercher quelles ont été les églises étrangères qui ont contribué à évangéliser la Pologne aux x^e, xi^e et xii^e siècles. Les principaux centres religieux qui agissaient sur elle étaient Ratisbonne, Fulda, Cologne et Liège. Or, les religieux irlandais avaient dans ces villes de nombreuses colonies.

"Au xi^e siècle, un Irlandais, *Jean*, fut évêque de Mecklembourg. Dans le diocèse de Zeit-Naumburg, M. Parczewski signale un évêque *Cadalus*,* dont le nom lui paraît celtique. Il rattache également à l'Irlande le missionaire *Astricus-Anastasius* qui, au x^e siècle visita la Pologne, un moine *Aicus* qui, en 1009, périt en évangélisant les Prussiens, un *Anchoras* qui fut abbé de Tyniec en 1059-1070, un *Cadrich* que l'on trouve à Cracovie en 1110, deux moines des monastères de Lubin, *Coan et Machan*. A date de la seconde moitié du xii^e siècle les noms à physionomie irlandaise disparaissent en Pologne. L. LEGER."

In the same number of this Review the editor, M. H. d'Arbois de Jubainville, has a Note on "A Greek Fragment transcribed in Latin letters by an Irishman in the Eighth or Ninth Century," found by him recently under *MS.* 444 *de Laon*. The fragment contains verses 9-12 of chapter iv. of St. John's Gospel, and shows, as the editor says, that "in Ireland at that date there was at least one example of the Greek text of the Gospel of St. John, perhaps of the entire New Testament."

(Communicated by James Simpson.)

THE CHURCH OF THE FUTURE.

To the Editor of THE COVENANT PEOPLE.

DEAR SIR,—Do you know anyone who could give a satisfactory explanation that Israel, *i.e.*, the Twelve Tribes, under the Restoration, will, as described by Ezekiel, set up a sacrificial ritual? I am led to ask for this information after reading a very lucid and able article in Vol. I. of the *Messenger*, in which the geographical position of the Twelve Tribes (the Levites and Priests included) is explained, and, by means of a map, topographically illustrated. One could very well understand, if the Jews only were in question, that such a ritual would be set up; but that their brethren, who are Christians, according to the *Messenger*, should join in this ritual, and offer oxen and goats for a sin offering, thus setting aside the sacrifice and sufferings of Christ, is, to say the least, difficult to understand. Of this and other phases of the ritual there is no explanation in the *Messenger*. The writer referred to casually observes that it differs fundamentally from the Mosaic ritual, but does not say how. I am informed that Lightfoot, in writing on this subject, observes that the area devoted to the new Jerusalem is more than all the land set apart for the Tribes. This surely is an error, due to a misapprehension of the Ezekielian measures. *Enquirer.*

[We shall be glad of brief replies to this enquiry. For our own part, we believe that the Twelve Tribes will establish the Ezekielian "Church of the Future" under Christ.—ED.]

* Irish, *Cathal?*—J. S.

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1906.

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The Journal of the British-Israel Association.

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE

MARCH, 1906.

The Coming British-Israel Conference.



ON Thursday, May 3rd, 1906, a Conference will (D.V.) be held in Exeter Hall, London, in which we hope many of our writers and workers will participate. We cordially hope that the undertaking will be a great success, and that much good will result from the exchange of ideas on our great theme. Events are hurrying on, and the time cannot be far distant when we who now are advocates of this great latter-day discovery will be called upon by thousands of wondering minds for light upon the way. It is high time to consolidate our ranks and gather up all the information upon the subject at the present time available.

Nearly twenty years ago such conferences were held in some of our great centres of population. To show how full of interesting material the papers read at those conferences were, we devote a good deal of space this month to reproducing the report printed in the *Messenger* for April, 1888, of a portion of the proceedings at the first of them. It was headed:

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"FRIENDS IN COUNCIL.

"It was a happy thought that inspired the British-Israel Conference held recently at Wolverhampton. In the first place, it was the occasion of many happy meetings between men who had known each other through their writings for years, had followed each other's arguments, but had not until then met face to face. In the second place, it was a combined effort on the part of several agencies: the Editors of *The Two Witnesses*, *Israel's Hope and Destiny*, and *The Messenger* took part in the proceedings, and a letter of good wishes was read from the Editor of *The Banner of Israel;* and surely "Union is Strength"—an idea is spread in proportion as its advocates co-operate. In the third place, it afforded a striking instance of unanimity of conclusion arrived at by different minds. No less than twelve men of culture and education, humble-minded yet persevering in the use of their several talents, read or spoke upon the subject—some dealing with the Scriptural argument, some with the Historical, some with the Political, yet all arriving at the same conclusion—the Hebrew origin of the British or Anglo-Saxon people. By the mouth of several witnesses is a thing established. We feel sure our readers will be pleased to have before them our full account of the proceedings. The reports of the several papers and addresses have been revised for our use by the authors themselves.

"BRITISH-ISRAEL CONFERENCE: INAUGURAL SERMON.

St. Jude's, Wolverhampton, Monday, February 20th.

"Blessed be the Lord, the God of Israel,
For He hath visited and wrought redemption for His people."—LUKE i. 68.

Our great Christian festivals, Easter, Pentecost, and Christmas, correspond with the great Jewish feasts, and the blessings which were covenanted for by God with Abraham are being fulfilled to-day. God has sworn it, and His word is undoubtedly being kept.

Four points may be enforced:—

1. That Christianity, in its original design and in its actual outcome, was intended to be a spiritual and national revival of the House of Israel.

2. That the changes which the Christian dispensation was intended to effect in the condition of the House of Israel have been or are being wrought.

3. The particular race in which those changes historically have taken, or are taking, place, is the British nation.

4. That this should be kept in mind when the doxology, "Blessed be the Lord, the God of Israel, for He hath visited and wrought redemption for His people," is being sung.

The Scriptures prove that the promises made to Abraham by God

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were intended to be literally fulfilled, and are being fulfilled. These promises not only included spiritual blessings but national blessings, not only eternal but temporal welfare.

We believe that the British race is descended from the Lost Tribes of Israel, and Christ said that He had come to seek the lost sheep of the House of Israel. These lost sheep were scattered in all lands, and so is the British race to-day.

Abraham's seed was to be as the sand—as the dust of the earth—and as the stars of heaven. That prophecy can only be applied to the British race, which to-day is winning its way all the world over.

Again, the promise, "Thy seed shall possess the gate of his enemies, is true of the Anglo-Saxon people alone; and Palestine—"The Holy Land"—is virtually coming into possession of the British race to-day.

In the expression, "Declare it in the isles afar off, say He that scattered Israel will gather him," the isles are the British Isles, and it can be historically proved that Christianity was preached in Great Britain before the destruction of Jerusalem by the Romans, and it is probable St. Paul himself visited these islands before the fall of Jerusalem.

The decisive victory of Arminius over the Romans in A.D. 9, was a great culminating point, and could have been nothing less than a Divine interposition. But for that conquest, which for ever drove the Romans beyond the Rhine, our ancestors—the ancestors of the great English race—would have been exterminated on the banks of the Elbe. This is the view taken by such eminent historians as Freeman and Arnold: but for that decisive conquest the imperial race now ruling the world would have been cut off. To-day we see that Britons, Normans, Saxons, and Danes are coming together to form one great nation and people, which should rule the world and possess the gate of its enemies.

R. Douglas.

"BRITISH-ISRAEL CONFERENCE. FIRST DAY.

The Exchange, Wolverhampton. Tuesday, February 21st.

SPEAKERS.

1. Rev. R. Douglas, M.A., Vicar of Kidsgrove, Stoke-on-Trent.
2. Rev. S. C. Adam, M.A., Vicar of St. Jude's, Wolverhampton.
3. Surgeon-General J. M. Grant, M.D., Cheltenham.
4. Rev. F. Aston, Vicar of Bushbury, Wolverhampton.
5. Commander L. G. A. Roberts, R.N., Bristol.
6. Rev. C. W. Hickson, M.A., Vicar of St. Bartholomew's, Bristol.
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8. D. A. Onslow, Esq., J.P., London.
9. Dr. Alder Smith, M.R.C.S., London.
10. Rev. R. Douglas, M.A.

FIRST PRINCIPLES OF PROPHETIC INTERPRETATION.

"It must strike the most superficial reader that the entire scheme of Bible Revelation is thoroughly *historical*. It deals with men and things. It is not designed merely to regulate the life of the individual. It aims at nothing less than to determine the destiny of nations.

Bible Theology rests on the facts of Divine Revelation, as, in its turn, Christian Morality rests on Bible Dogma.

But what is the chronological antecedent of Bible History itself? Why have all these extraordinary events and interpositions, which have changed the face of the world, taken place? That *the Scriptures of the Prophets might be fulfilled!* Thus Prophecy, History, Theology, Practical Religion, are inseparably bound together; and the greatest of these, in this connexion, as the primal unfolding of the Divine will, is prophecy.

1. It is a store of *evidence* for the truth of God's being, and government of the world.

2. It is the "*lamp*," illuminating the dark and mysterious passages of life and history, giving us information and guidance.

3. It is a *spring of comfort*. It shows how, and that "in a little while," the goal of eternal glory is to be reached by the Church militant.

Notwithstanding this, the vast bulk of professing Christians treat the study of prophecy with indifference.

Doubtless failure to grasp the first principles of the prophetic Revelation lies at the root of this inattention. I proceed therefore to briefly indicate these, with particular reference to our great subject.

I. *The Main subject, the "First-born" Nation, the ordained channel of teaching, salvation, and blessing to the World, must be distinctly apprehended and constantly kept in view.* We must thus get hold of the right end of the story. The very first words of Jehovah to Abram after He called him westward were, "I will make of thee *a Great Nation.*" Four times over, *while yet uncircumcised*, did God appear to him and renew His promise. So, to Jacob later, "a nation and a company of nations shall be of thee." Israel himself conveyed the promise of many nations to *Ephraim*. Here, then, is the Heir of the World.

II. *The Epoch of Fulfilment of the Promises commences with the Christian Dispensation.* The promise "was confirmed before of God *in Christ*," 430 years before the Law. The promises to Israel are

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assigned to "the last days," which by the positive assertion of New Testament writers are the Christian dispensation.

III. *Prophecies relating to the histories of nations must be interpreted uniformly, in a plain literal sense.* The position of those who spiritualise away Israel's national prophecies is inconsistent. They insist on the literal accomplishment of prophecies respecting the Arabs, or the Edomites, or the Jews. But why apply this literal canon to these subordinate nations, and deny it of the great nation paramount —the heir of the world?

IV. *Prophecy must be studied in a prayerful, teachable spirit;* with diligence and attention, as for hid treasure; *and under the guidance and direction of the Holy Ghost.* Some degree of obscurity in announcing future events is requisite; in order that the freedom of men, as moral agents in fulfilling them, may not be interfered with.

V. The *Fulfilment* of Prophecy *determines its meaning.* As the end of the Christian age approaches, the agreement of past Christian history with ancient prophecy, though not previously observed, must become apparent. In the extraordinary phenomena which have marked the history of the Christianised Anglo-Saxon race in this nineteenth century, we see the historical determination to us of the distinctive and exclusive promises of the Abrahamic Covenant in Christ to Ephraim Israel.

VI. "Prophecy may have a growing fulfilment through many ages; but the height or fulness of it may be reserved for a given age or instant."—*Lord Bacon.*

VII. Prophecy is intended not only to confirm the individual, but to *prepare the Nation* for Christ. One manifest Divine identification with the House of Israel in these days by the fulfilment of prophecy, constitutes an equally Divine republication of the Gospel to us as a nation, a trumpet call to national Repentance, a revival of the Mission of Elijah—"prepare ye the way of the Lord, make His paths strait."

R. Douglas.

"Our friends who drew up the syllabus of the subjects for this Conference must be congratulated on their logical and lucid arrangement. The First Principles of Prophetic Interpretation occupy the foremost place, naturally and necessarily. The first principles constitute the foundation, on which the superstructure of a system is based. It behoves us, therefore, *in limine*, to show that our principles, as Anglo-Israelites, are sound, solid, and Scriptural, and in accordance with the mind of the Spirit by whose inspiration holy men of old wrote the Divine prophecies.

We insist upon the literal fulfilment of the prophecies according to

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the grammatical sense, plain meaning, and ordinary use of the terms in which a prophecy is couched.

All we ask is, that Bible students will take prophecy as it is, as to peoples and places, and understand it to mean literally what it says; as if, in fact, we were reading the annals of history.

Unquestionably Israel and Judah have been, by far, too much overlooked, and yet the Old Testament is, in a special sense, *theirs*. Pious people have so accustomed themselves to spiritualise the promises, and when spiritualised to take them, so to speak, for their own, that it is like calling upon them to abandon a treasure in which they delight, to ask them to interpret the Old Testament with a *primary* reference to the seed of Abraham.

We are fortified in the correctness of our first principles by the very analogy furnished by the prophecies already fulfilled and unquestionably fulfilled *literally;* such as the prophecies concerning Judah, Jerusalem, Nineveh, Babylon, and Egypt.

But in the mouth of two or three witnesses shall every right principle be established. Nearly half a century ago a course of sermons on *Israel Restored* was preached in London by twelve of the most eminent evangelical clergymen in the Church of England—*e.g.*, the Rev. Edward Bickersteth, father of the present Bishop of Exeter; the late Prebendary Dulton, of Wolverhampton; and the late Rev. T. R. Birks, Professor of Moral Philosophy at Cambridge. Of course, at that time they did not dream of Anglo-Israelism; but finding how completely Israel and Judah had been ignored in the traditional ecclesiastical method of interpretation, they asserted the very same first principles which we are putting before you to-day.

The sure mercies of God, in faithfully fulfilling His promises to His chosen people, are set forth in a way that ought never to have admitted of a doubt, as in the following places :—

" Thus saith the Lord, If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David My servant " (Jer. xxxiii. 25, 26).

" Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old " (Micah vii. 10).

F. C. Adam.

THE OLD TESTAMENT COVENANTS.

" The Bible is a continuous record. Its promises and warnings carry a national instead of a too exclusively individual application. In Noah's promise for his two sons supremacy amongst the nations was promised to Shem, not to Japheth; God, not Japheth, was to dwell

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in the tents of Shem. Had the promise been made to Noah for Japheth, the promises made to Abraham involve the supposition that God was unfaithful. God being unchangeable, He must be dwelling in the tents of Shem now. Great Britain alone answers to the description of Israel given by Moses in his question, "What nation is there so great, who hath God so nigh unto them, or that hath statutes and judgments so righteous?"

The covenant made with Abraham was made and ratified hundreds of years before Israel existed as a nation, and was therefore altogether independent of any obedience of theirs. All the confusion about Israel, and the blindness to the very plain prophecies regarding Israel, arise from not distinguishing between this covenant and that which God made, not with Abraham, but with his posterity by the hand of Moses 430 years afterwards; and upon their observance of which depended their continued occupation of Canaan. Their breach of this covenant did not in any degree affect their inheritance of the blessings promised to Abraham, which Jacob told their fathers were to be fulfilled to them in the latter days, or Christian dispensation, and which St. Paul positively declares were fulfilled to the House of Israel in the Resurrection of Jesus, although still in abeyance to the House of Judah which has refused to accept Christ.

The next covenant was that with David. God established the throne of Israel in David and his sons for ever; therefore, a scion of the house of David must be reigning over Israel now. The Bible gives no warrant for the generally received idea that Christ assumed the sovereignty at His coming, or for such expressions as "spiritual kingdom" and "mediatorial throne." The kingdom of Israel will be as real, tangible, and material under the reign of Christ, as it now is under that of His vice-roy Queen Victoria.

J. M. Grant.

"The Continuity of God's purpose is shown by the fact that there are but two Covenants, the Old and the New: the one made with Adam, that of works; and the other made in Christ, that of grace. This "New Covenant made with God in Christ" was *established* with Noah, in the line of Shem: Gen. vi. 18; ix. 26, 27. So, if God be true and unchangeable, He must be found to-day dwelling in the tents of Shem, not in a general but a special manner, for He is the *Lord God of Shem.* Again God said, "As for Me, My Covenant is with thee" (Gen. xvii. 4)—that was with Abraham, a descendant of Shem; it was to be an everlasting covenant. He further said to Abraham, "Sarah, thy wife shall bear a son, and I will establish My Covenant with him." And again, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven." The

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Covenant was renewed to Jacob, and from Jacob it descended to Joseph, and from Joseph to his youngest son, Ephraim—not to Manasseh. That it descended to Ephraim is plain from the way in which Jacob placed his hands on the head of the younger son, and in doing so "guided his hands wittingly," notwithstanding Joseph's objection. When Joseph sought to have the blessing given to Manasseh, his aged father said, "Not so, my son," and thus the blessing of the birthright descended to Ephraim. When blessing his own sons Jacob gave the sceptre to Judah, but while Judah had rule given to him, power and greatness were bestowed on Joseph (Gen. xlix.; 1 Chron. v. 2). Hence the rivalry which existed between the Tribe of Judah and the Tribe of Ephraim. With the birthright descended to Ephraim the blessings which were its attributes. Those blessing were: Multiplicity (Gen. xxii. 17; xxviii. 14). Dominion—they should possess the gate of their enemies. Empire (Gen. xxviii. 14). Breaking forth to the east, west, north, and south. Wealth (Deut. xv. 6). Sovereignty (Deut. xxviii. 12, 13).

The Covenant is being fulfilled in this dispensation. It was not dependent upon the fulfilment of the Mosaic (see Deut. v. 2; Gal. iii. 17, 18). It was not fulfilled in the days of Hezekiah (see Micah's prayer, ch. vii. 20). It was tied absolutely to the Christian dispensation (Rom. iv. 13; Heb. ix. 15, 16). To this St. Peter's words (Acts iii. 25) and St. Paul's (Acts xiii. 26-33) agree. To Israel were committed the oracles of God, the adoption, the glory, the Covenants, the giving of the law, the service of God, and the promises. When the Jews rejected Christ and put themselves out of the covenant, by the oath of Jehovah those promises must go to some of that seed, and could never pass to others not of the seed of Israel. The words of Christ (Matt. xv. 24; x. 6, 23) corroborate this. He said of the Jews, "The Kingdom of God shall be taken from you and shall be given unto *a nation* bringing forth the fruits thereof" (Matt. xxi. 43). These promises have indeed been literally fulfilled in Christ's Church and in our own Nation, for no other nation is there to whom God is so nigh, and who possess statutes and judgments so righteous, or with whom God's dealings are so wonderfully manifested.

F. Aston.

THE CONNECTION BETWEEN DRUIDICAL AND HEBREW WORSHIP.

"The Ancient Britons were Christians, and gave abundant proof of their sincerity to the Gospel. Although pushed to the west by the Saxons, they retained their religion, and for fifty years after the settlement of the Saxons in Britain, the Britons withstood the presumptive arrogance of the monks, and declared they would never submit to the supremacy of the Pope of Rome.

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Our ancestors were preserved, by the grace of God, from worshipping idols. It was the custom of the Druids, when they had experienced any signal favour, to erect a stone in remembrance of the blessing, and the ground upon which that stone stood was supposed to be hallowed. In the British Islands pillars of this kind are very frequent; corresponding to those erected by Abraham, Isaac, and Jacob, who poured oil on the top of them and called them God's houses. One of the Druidical creeds contains the following article concerning places of worship: "That it is unlawful to build temples to God, or to worship Him within walls or roofs." Compare this with Isaiah lxvi. and 2 Sam. vii. 6, 7. That the Hebrews and the Jews worshipped the same God there can be no doubt. The ancient name of Stonehenge is a Hebrew one. Abury and Stonehenge must have comprised in their pristine glory the most magnificent temples the world has ever seen. The Druid high-priest's dress and sacrifices were those of his Hebrew counterpart. On the great day of Atonement both were clothed in white, with a girdle; on the breast the famous "iodha moran," or breastplate of judgment; on the tiara the incommunicable name of IAO. The Druids worshipped in oak groves, under the majestic tree sacred to the God of Abraham, Joshua, and of Israel. Their principal feasts were identical with the Hebrew. The 10th of March, the 6th of November, each find their exact counterpart in Exod. xii. 2, 3, and 1 Kings xii. 33. On reading over the bards we find, in other dress, the story of the finding of Moses, the breaking of the stones of the Covenant, the swallowing up of the company of Korah, Dathan, and Abiram, the fast of forty days—all agreeing most markedly with the Bible narratives.

It is in ancient Grecian history that we must expect to find the links connecting these people. Here, in Homer and Hesiod, Hecatæus and Hellanicus, will be found ample proof of similarity of rites and ceremonies, and even of the affinity of the two peoples. The same may be said of ancient Etruria, colonised first by fugitives from Greece and Troy. They worshipped the same God, in the same manner, and held similar traditions, all of which are purely Israelitish.

L. G. A. Roberts.

ISRAEL IN CIRCUMCISION AND IN UNCIRCUMCISION; OR, AS JEW AND GENTILE.

"The word "*Gentile*" has no existence in either the Hebrew or Greek languages. The Hebrew word so rendered, viz., *gôy*, גוי, occurs 531 times in the Old Testament, and in the A. V. is rendered 11 times "people," 30 times "Gentile," 137 times "heathen," and 362 times "nation." It would be far better if in every instance the word "nation" or "nations" were used, which is the proper

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translation of the word, the other words being rather interpretations than translations. The same remarks apply to the word used in the New Testament, which is in the A. V. rendered twice "people," 5 times "heathen," 64 times "nation," and 93 times "Gentiles." *Ethnos* simply means a "nation," and should be so rendered in all its 164 occurrences in the New Testament. With few exceptions, the term *gôy* is never used of the people of Israel in the land of Palestine. They are uniformly called the *am* of God, God's *people*. Hosea predicted that, when the ten-tribed kingdom of Ephraim was carried away, they should cease to be God's *am;* it should be said to them *lo-ammi*, "ye are not my people." Judah having been carried captive returned after seventy years, as foretold by Jeremiah; but the ten tribes of Israel, becoming affiliated with Assyrians and Chaldeans, and other eastern nations, became Gentiles or "nations," a term descriptive of all the peoples of the world, exclusive of that particular section, the Tribe of Judah—the Jews—or those who practised circumcision. The descendants of Judah continue to be known as Jehovah's *am* or people, while the lost tribes became part of the *gôyim* or nations. Since then, the two sections have never been united. Their future re-union is as clearly foretold in Scripture as anything can be. The Jews are one nation. The lost tribes are another. The terms "Judah" and "Jews" are never in Scripture used as generic terms to describe the whole Hebrew race. The Jews of to-day are the descendants of the House of Judah, so that there must be elsewhere another great branch of that race.

C. W. Hickson.

"Frivolous objections are often raised to our theory; amongst others with reference to this very rite of Circumcision. Surely, it is urged, there would be a trace of it, if the British race were Israel; faiths may be obscured or forgotten, but customs are long enduring. In this case, however, there are obvious reasons why no remnant of such a custom would remain. Israel could by no means have been hidden had so marked a custom remained. Further, the object of the rite was to be a mark of adoption and a seal of promise. Being of the Old Covenant it was not without shedding of blood, and so pointed to the necessity of atonement. It necessarily ceased when He came who was the Deliverer. The new sign is Baptism.

The original covenant promise to Abraham was anticipative of complete fulfilment. So we see Abraham recognising a priesthood not of Levi—the typical High Priest of the redeemed church. The covenant preceded circumcision by fifteen years, and pointed to completion in uncircumcision. Israel fell while under circumcision, and no restoration is intimated until the last days.

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Remember the fixedness of the Covenant, attested by an oath, and by Him who is not man that He should repent. The being a blessing to the nations was the chief promise. Temporal blessings alone would be no blessing. Power and dominion without regeneration would be a curse. So blessing was promised in uncircumcision, and in connection by typical representation with the finished work of Christ. Thus it would not tend to blessing to call back Lost Israel to a state incomplete and under a sign which, in Christ's dispensation, became a mark of bondage and incompleteness.

The testimony of Scripture as drawn from the photographs of prophecy reveals Israel, therefore, called back in Christ, and necessarily under the mark or seal of the new Covenant—Baptism. From Isaiah to Malachi the prophets testify this as the great fact; and Israel restored was to be the fulfilment of the covenant of grace made to Abraham.

It is then for a people of the latter days, fulfilling all the covenant promises to Abraham, great and powerful, a holy nation, a royal priesthood, a world-regenerating power, Christian, with the seal of Baptism, that we must look. When this is found, there will be Israel. Is there not such a people, and only one such, bearing all these marks, and bringing forth these fruits? Yes, and that people is the British race. That race is Israel. Q.E.D.

E. J. Wemyss Whittaker.

CHRISTIANITY A CONFIRMATION OF THE ABRAHAMIC COVENANT.

1. *What constitutes the Abrahamic Covenant?*
2. *How can Christianity be shown to be a confirmation of that Covenant?*

"The Abrahamic Covenant was absolute, unconditional, and everlasting, as well as ever-continuing to the seed of Abraham, Isaac, Jacob, and his twelve sons, and inalienable from their descendants. The idea of a Gentile parenthetical dispensation is utterly unscriptural and impossible, as Hebrews vi. 17, 18, proves. The Covenant comprises four main or principal features, viz.: 1. The promise to Abraham that his after-seed should become "a great nation," "a great and mighty nation," "many nations"; confirmed to Jacob as "a nation, a company of nations," and "a multitude of nations." 2. The multitudinousness of his after-seed: as "the stars of the heavens," "the sand of the sea," and "the dust of the earth." 3. That "in Abraham (that is, in his multitudinous seed) and in his seed (Christ) all the families of the earth should be blessed." 4. The gift of the Land of Canaan to Abraham, and his after-seed, for "an everlasting possession."

2. For Christianity to be a confirmation of the Covenant made on

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oath with Abraham, it must be shown to be in course of fulfilment in its main features. Can Christians, apart from belief in Anglo-Israel teaching, show any such fulfilment of the promises made to Abraham, Isaac, Jacob, and his descendants? I unhesitatingly answer that such is not possible. All that Christians can point to in support of the truth of Christianity is, that Jesus Christ was indeed the Messiah promised to Israel to come of Abraham's seed, and that He fulfilled all the prophecies made of Him in the Old Testament. But this only satisfied No. 3 of the main features of the Covenant alluded to above. What, however, of the remaining portion of that Covenant? It cannot be supposed that God only accomplished a portion of that Covenant at the coming of Christ, leaving all the rest unfulfilled for 1800 years, especially as Christ came "to confirm the promises made to the fathers." The usually-accepted views give the infidel and sceptic ground for contending successfully against Christianity; whereas Anglo-Israelism, by showing the rapid fulfilment in the British nation and people of the promises made to "the fathers," completely confound the sceptic, and establish the faithfulness of God to His promises and His oath sworn to Abraham.

D. A. Onslow.

THE "A. B. C." OF THE PROOFS THAT THE HOUSE OF ISRAEL IS NOW A VAST NUMBER, FULFILLING ISAIAH LIV.

"The Abrahamic covenant of multiplicity of seed was to the *literal* seed, being carried down to Joseph's House. The meaning of the Hebrew word "Gôyim," translated nations, is *Gentile* nations; and the Gentilisation of the House of Israel is the key to the prophecies. The birthright blessings were promised to Joseph's House, and confirmed to them two hundred years after the Assyrian captivity by the prophecy of Zechariah. They were to happen to them in "the latter days"—the latter days being the present Christian dispensation. The House of Israel did not return in the days of Ezra. The Two Houses must remain distinct till the final reunion of the two sticks. The covenant birthright blessings were not enjoyed by Joseph's House *before* the Assyrian captivity. They *must* be, *before* the Millennium, for many reasons:—viz., they refer to "the latter days"; war is implied in the blessings, and war ceases at the Millennium; the prophets distinctly state that the multiplication is before the return (Hosea i. 10; Jer. xxx. 1); the promise of becoming "the fulness of the Gentiles" must happen before the return to Palestine; the birthright blessings would not have been given specially to Joseph's House, if they were to be enjoyed by all the Twelve Tribes when one nation in Palestine.

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All prophetic students agree that hundreds of years are not left in this dispensation for the future fulfilment of prophecies which undoubtedly refer to the House of Israel before their return to Palestine; and, therefore, they must be *now* "as the sand of the sea" for number.

The *desolate* or *divorced* wife in Isaiah liv. refers to the House of Israel. The two wives must be the two Houses of Israel and Judah. The married wife is Judah, and the desolate or divorced must be Israel. His wife of youth is told she shall forget the shame of her youth, and shall spread abroad on the right and the left, and not remember the reproach of her widowhood any longer. Such language cannot refer to pure Gentiles, but only to the divorced House of Israel, and thus Hosea ii. was fulfilled by Israel calling the Lord "Ishi," "my husband," in the "wilderness," *i.e.*, the land of their captivity. St. Peter said of the "sojourners of the dispersion," or the House of Israel, "Ye are an elect race," "which in time past were no people, but *now* are the people of God." Thus Joseph's House, when recognised, will be found as the *head nation*, "the chief of the nations." Christ, who came to confirm the Abrahamic covenant, said "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"—viz., to Ephraim-Israel.

Look around, and you will easily see this great nation and company of nations fulfilling the prophecies—even "as the sand of the sea, which cannot be measured or numbered."

Alder Smith.

The Position of the Jews in the Interval between the Advents.

"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountains of the house as the high places of the forest."—MICAH iii. 12.

"And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee."—DEUT. xxviii. 37.

WHAT a sad picture! Yet how graphically and true to the very letter it describes the condition of land and people from the day of the destruction of their city and the desolation of their country. Led captives into all nations, they have become a sign to all nations, and "an astonishment, a proverb, and a by-word"; separate in language, in manners, in religion, in appearance, from all those with whom they are connected in their daily transactions of life; and they are strangers and foreigners in the country to which they belong. Zion has been ploughed, Jerusalem has become heaps, and Zion's children have been scattered amongst all the nations of the world.

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Extremely painful it is to dwell on Judah's present sad condition, and to contemplate the deplorable fact of the spiritual darkness and the temporal misery of their existence. For one cannot but recall the past with its greatness and glory unsurpassed—the glorious days of David, Solomon, the Maccabees. The recent war in South Africa had a successful issue for this country, for England's sons have shed their blood for liberty, peace, and prosperity, which future generations will enjoy. But Jewish blood also was shed in such a grand and unselfish cause. It was in the days of Judas Maccabeus, when that Jewish hero, with a handful of his co-religionists, attacked, drove back, and scattered the vast armies of Antiochus Epiphanes, cleansed the temple, saved the nation, and preserved for us those Scriptures which are the bread of our lives. Therefore, Jewish blood was shed for the preservation of the word of God; and after God's providence, our gratitude is due to those Jewish heroes who laid down their lives in defence of truth and justice. When one thus contrasts the past with the present, and with a bleeding heart beholds "a nation scattered and peeled, . . . a nation meted out and trodden down, whose land the rivers have spoiled" (Isaiah xviii. 2), one feels the bitter shame and sorrow of our brethren of the House of Judah, and from the pent-up heart the cry wrings forth: "How long, O Lord? how long?"

The history of the Jews, after the final destruction of Jerusalem, is an almost unbroken tale of misery; and the faint and temporal gleams of light resting upon the fortunes of the fallen race only add to the predominant gloom of the picture. Their political existence as a separate kingdom was annihilated, Judea was the portion of strangers, the capital was destroyed, the royal race nearly extinct, the temple utterly demolished, and the priesthood buried beneath its ruins. The sole connecting link in the subsequent history of the Jews is their imperishable love to the religion of their fathers. The historian, in writing the history of the Jews, has to collect his facts from every country of the globe; he has to find the people in Asia, Africa, Europe, and now also in Australia and America, for they have been scattered amongst all nations, according to our text. Yet, wherever they are found, they still exist as a separate and distinct race, refusing to mingle their blood with any other; they dwell in families and communities of their own. They have long ceased to be a distinct nation, and have been scattered through all lands like the foam upon the waters. Yet no greater miracle can be conceived than their preservation through so many hundred years of misery. They have been hated and persecuted, yet they have sustained and widely extended themselves. Kings have exerted the severity of their edicts, and the weapons of the executioner could not be made sharp enough for their

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ruin. The multitude, by murders and wholesale massacres, have committed still greater outrages. Princes and people, Pagans and Mohametans, Christians disagreeing in almost everything else, have unsuccessfully combined in the attempt to exterminate them. Yet in defiance of all persecution and misery, and of abiding and almost omnipresent ignominy, while kingdoms and monarchies have fallen, and left but the shadow of their name, they still exist. They have no temple, no altar, no sacrifice. A curse and a blight seems to rest upon their land; the mosque and the minaret gleam above the ruined dwellings of Jerusalem; their stronghold present only shattered walls; the harp of Judah has ceased its melody in the land of the oppressor:

> "On Jordan's banks the Arab camels stray,
> On Zion's hill the false one's votaries play,
> The Baal-adorer bows on Sinai's steep."

The Holy Land has been desolated and profaned by successive invasions of barbarians and idolaters; Jerusalem has been occupied by almost all nations, but the Jews have been forbidden to sit down and weep over its vanished glories.

The suffering of the Jews begun during the destruction of Jerusalem. The suffering of the Jews was so great that even their conqueror Titus protested against being considered the cause of all this misery. When Titus beheld the dead bodies, and the ground reeking with gore, he lifted up his hands to heaven and groaned, calling God to witness that this was not his work. A shocking incident which happened during the siege of Jerusalem illustrates the horrors of those days. A woman named Mary, of a distinguished family in Perea, maddened with wrong and exhausted by famine, took the infant who was vainly endeavouring to derive nourishment from her dried-up bosom, roasted it, ate one half, and concealed the rest. The hungry mob rushed in, attracted by the smell of food, and commanded her to give up the food. The woman, with appalling indifference, replied "that she had saved a very fine portion of it for them." When she handed to them the remaining portion of the murdered child, the plunderers stood aghast in their horror, and could not utter a word, but retired pale and trembling.

The accession of Adrian was attended by unfavourable prospects for the Jews, and his harsh measures against them produced the last great rebellion of the Jews, in 129 A.D. The leader of this new rebellion was Barcochab. It was announced to the miserable Jews, in the depth of their wretchedness, that the Messiah had appeared in their leader; and his name, "the Son of the Star," proclaimed the fulfilment of Balaam's prophecy. And Barcochab was supported in his claims for the Messiahship by the profoundly learned "Rabbi Akiba," who rejoiced in the dignity of being his standard-bearer.

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However, Barcochab and his army were conquered; he was killed, and during that war there fell with him 580,000 men by the sword alone, exclusive of those who perished by famine, disease, and fire. Neither did Rabbi Akiba escape punishment. He was conducted to be examined before Turnus Rufus; he recollected, amidst the questions proposed to him by the Roman, that it was the hour of prayer; regardless of everything, he calmly knelt down and offered up his devotions in the customary manner. He was barbarously flayed alive and slain.

New and more severe laws were imposed upon the Jews by Constantius. They had to pay heavy taxes, and they were forbidden to have intercourse with the Christians. Glorious bands of monks were travelling through the country, destroying heathen temples, burning down Jewish synagogues, and forcing the unbeliever to come under the banner of their God. Christians, forgetting the Spirit of Christ, and the persecutions which they had to undergo by the hands of heathen and Jews, were now paying them back in the same coin.

The rise of the Mahommedan power brought more suffering for the Jews. In the desert of Arabia Mahomet proclaimed his doctrine: "There is but one God, and Mahomet is His prophet." The valleys of Arabia had rung with the battle cry of his followers: "The Koran or death." In the first part of the Mahommedan creed the Jews could join—"There is but one God"—but they could not do so in the second part—"Mahomet is His prophet"—for they could not put any faith in a Messiah sprung from Hagar the bondwoman.

In Europe, while the powerful and mighty envied the Jew for his wealth, and sought to despoil him of it, the superstitious abhorred him on account of his religion. In many parts of Europe the possession of land was denied to him, and he was shut out from offices of trust and honour. Society was at war with the Jew; some sudden demand of tribute, or some lawless plunderer would sweep away the accumulation of years of pain and toil. The Jew found his revenge in slow and perpetual reprisals and retaliations, and reimbursed himself for his losses from the violent by his exactions from the needy. We do not justify the Jew for his exactions, but we desire to point out the violence which he had suffered as the cause. Shakespeare's genius has only placed the fact vividly before us. The Christian would spit upon and spurn the Jew, who, in his turn, if ever he got an opportunity, would cut his pound of flesh from his bondman's heart. We do not justify the Jew in his harsh demand, but remember that it was the Christian's cruelty and unkindness which was the seed to produce that desire for vengeance and retaliation on his enemies, and that misanthropy bordering almost on despair.

We have no space to write of the persecutions in Germany, Bohemia, Hungary, France, and Spain; the terrible murders at

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Treves, under the command of Peter the Hermit and Walter the Penniless (good reason why he should have persecuted the Jews, for he was penniless and they had money). Neither can we do more than mention that forerunner of the terrible storm which gathered like a bird of evil omen, the harbinger of the tempest, in that devil in human form, that wretched monk "Rudolph," who preached in the cities of Germany the duty of taking vengeance on the Jews as being the enemies of God. Throughout the cities of the Rhine echoed the terrible cry of "Hep," a contraction of the Latin, *Hierosolyma est perdita*—Jerusalem is lost, which was the signal for the slaughter of thousands of innocent Jews, whose ancestors, led by wicked priests, were reported to have killed the God of the Christians.

How was the work of conversion carried on? One illustration will have to suffice. A certain Cardinal, in the sixteenth century, wishing to convert the Jewish community in Rome, arrested the chief Rabbi, and tried to persuade him to accept the Christian religion. He argued that if he could persuade the chief Rabbi to adopt the Christian faith, he would have gained, at the same time, the whole of the Jewish population. However, the Rabbi would not listen to his proposals, and refused to become a Christian. Consequently the poor man was tormented with every conceivable bodily torture, but it was all without the desired result, for the Jew kept firm to his own faith. Finally, the Cardinal decided that he would torture the Jew mentally, and thus he hoped to force him into obedience to his commands. For this end he ordered the jailer to leave the door of the cell, in which the Jew was kept, unlocked, as if by accident. The man did so. The Jew noticed at once that the door was left open, but he scarcely could trust his own senses, for hope sprung up in his heart. Hope, once more to be able to see and embrace his aged mother, who had not ceased to shed tears for him as a sacrifice in her prayer from the day on which he was arrested. Hope, once again to see his dear wife and his little children. For although he was only a Jew—as some people would say—he had the same warm heart of love to his dear ones beating in his bosom, he had the same warm blood circulating in his veins. But he took courage and tried the door, and to his great joy found it really was open. He went along the corridor, feeling his way along in the darkness, and when he came to the second door, he discovered that the key was left in the lock; and now there was between him and liberty only the door in the outer gate of the prison. With beating heart and trembling hand he pushed this last door open. He stepped out, as he thought, into freedom, but was at once confronted by the diabolic face of the Cardinal. The Cardinal was not alone, but was attended by his jailers, for the Jewish Rabbi might have bought his liberty dearly—even at the cost of his own life. And with a more

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than diabolic satisfaction on his countenance, the Cardinal addressed the Rabbi: "Didst thou think to escape out of my hands in this easy manner, thou brother of Judas?" and turning to the jailers he ordered them to take him back to the cell. Here the Cardinal took hold of the crucifix, which hung down on his bosom, in his left hand and held it in front of the Jew's face, while in his right hand was glittering the polished steel of a dagger. "Kiss this crucifix, Jew, or else this dagger will pierce thy heart." "I will not!" was the deliberate reply, and the Cardinal's dagger pierced the Jew's heart. This is the way the Gospel of love, the Gospel of Christ, was preached by those who professed to be His followers.

England was not free from the persecution of the Jews. Sir Walter Scott, in his historical romance of "Ivanhoe," has described with strict truth the persecutions to which the Jews were subjected in England. There is a well-known story of King John, that he confined a rich Jew in one of the Royal castles, and that he caused daily one of his teeth to be torn out, until, when the jaw of the unhappy Israelite was half-disfurnished, and the king got the man's money, he gave him his liberty. The Jews regained an establishment in England in the time of Cromwell, and whatever may be said against Cromwell, the Jew owes him a debt of gratitude. Thank God, that the days of Jewish persecution in England are a matter of the past, and the Jew, like any other loyal citizen, enjoys the liberty and fraternity of the country, and has the Gospel of the love of God preached to him.

And what about the finer, yet more cruel, persecutions of our own days? The barbarous treatment of the Jew in Russia, the way he is driven about hither and thither, without a place of rest, no country on earth to call his own, begrudged the very air which he breathes. All these things are evidences that he is still under the curse of our text, which was the consequence of his disobedience to God. The Mayor of Vienna, one of the most civilised countries of the world, and a country which took part in the recent peace conference, said that "to kill a Jew was not murder." A disgrace on twentieth century civilisation! And this is said by a so-called Christian, and in the name of religion. But false religion has ever been the greatest curse and the cruellest foe of all humanity.

A natural question which will be asked is how, under these circumstances, have they kept as a distinct race? No better answer can be found than that which was given by the chaplain of Frederick the Great to the request of the king to be furnished with an evidence for the existence of God, and that in a very few words. The chaplain immediately answered, "Your Majesty, the Jews." God has preserved them, God Almighty has kept them, for He has yet a glorious future in store for them.

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Why has the Jewish nation thus to suffer? Because they have rejected Him who came to His own, because they refused to accept Jesus Christ as their Messiah. There is the legend of the wandering Jew, which so graphically illustrates the condition of the people, and the cause of their suffering in their dispersion.

As the Saviour was led towards Golgotha, bearing His cross upon which He was to suffer, He passed the door of a certain Jew, whom He asked for a drink of water and for the permission to rest on his door-step. The Jew, however, would give neither. Jesus turned to him with a sad countenance, and said: "I am going to My rest, but thou shalt never find rest till I come again." The legend reports that this Jew has never died, and that he has been seen every century in some part of the world. It is only a legend, but what an illustration of the cause of all the suffering of the Jewish people! All that which the Son of God had foretold, as He stood mournfully contemplating the proud city, came to pass. Those who had shed the righteous blood of the prophets consummated their wickedness by crucifying the Lord of Glory. Only too true have they realised the words of our Lord: "Your house shall be left unto you desolate."

The condition of the Jews is truly pitiful; not only materially, but more so spiritually. The spiritual darkness is very great, for the veil of Moses is upon their eyes. The Jew has no peace, no satisfaction in the knowledge that his sins are forgiven. If you ask him, even on the eve of the day on which he was fasting and praying, if he knows that his sins are forgiven, he will only answer that he hopes so, for Jehovah is merciful.

But have we as Christians any right to persecute the Jew, or to hate him because to his own bitter cost and sorrow he put to death and rejected the Lord of life? Certainly not. Although the race has got its vices, as every other nation, yet it has got its virtues, which very favourably compare with other nations. The Jew is a moral man, a loving father, a faithful husband, a grateful son, and a true brother. He is a man greatly given to charity and good works, and he has got a sympathetic and feeling heart for the suffering of men and beasts. Yet with all his virtues, he is without Christ and without hope for time and eternity. Thank God, Jehovah's punishment of His people was not unto destruction, but unto redemption. They are still His people, for He has not cast them away. And He has even punished their persecutors and tormentors. His words of blessing concerning them were also accomplished to the very letter. He said: "Pray for the peace of Jerusalem, for they shall prosper that bless thee;" and, again, as He said to Abraham: "I will bless them that bless thee and curse them that curse thee."

And instead to add to their suffering, we ought rather to enter

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into the spirit of the Saviour, who, when hanging on the cross, the crown of thorns on His noble brow, the blood oozing down His holy face, prayed for them, saying: "Father, forgive them, for they do not know what they do." He, who died there upon that cruel cross, and shed His precious blood for our sins, was our Saviour Jesus Christ; He was, according to His humanity, a Jew, and then He prayed for His own kith and kin. We cannot do better than follow His example by trying to alleviate the hard temporal lot of His kinsmen, and by giving back to them that Gospel and that Saviour which they have given to us.

It is said that two Rabbins were standing and contemplating the ruins of Jerusalem and the temple, and suddenly they burst out in joyous laughter. Being asked by the bystanders to explain their evidently unseemly behaviour, they answered: "We laugh, for our hearts rejoice, for in this destruction and ruin we see the evidence of better days. If Jehovah has kept the very letter of the curses which we have brought upon ourselves, He shall also keep His promise when Israel again has returned to Him. Zion has been ploughed, and Jerusalem has become heaps, yet He will again establish and make Jerusalem a praise in the earth."

And in the same way, and with a truly patriotic spirit, the prophet Micah, whose heart must have been sore for having to prophecy destruction and ruin to his country and his people, comforts himself and his own with the hope of Jehovah's mercy, and exclaims: "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (vii. 8). And again, "He will turn again, He will have compassion upon us; He will subdue our iniquities" (vii. 19). It is an everlasting nation, and therefore, the Lord Jesus says, "This generation shall not pass away." For "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" (Isaiah xi. 12).

Upon the history of that fallen race is suspended the grandest of all moral phenomena, and the restoration of the sons of Jacob will usher in the regeneration of the globe. Jerusalem shall not for ever sit desolate, trodden down by the Gentiles, and mourning her banished children.

Jacob's sons shall flow into Jerusalem from every district of the globe, and the waste and desolate places shall become "too narrow by reason of the inhabitants," who shall again rejoicingly pitch their tents in the plains watered by the Jordan. And then shall they recognise in "the Man of Sorrows" their promised Messiah; and together with them all nations, tribes, and tongues shall proclaim with one voice that blessed is "the King of kings and Lord of lords"; then

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shall the Lord's house be established on the top of the mountains, and Jerusalem be "the glory of the whole earth."

We earnestly pray that the heart of every member of the House of Israel may go out in sympathy and kindness towards our poor, persecuted, and homeless brethren of the House of Judah.

It is our chief duty and privilege to send messengers to teach them that Jehovah is a covenant-keeping God, and that as He has turned away His wrath from the House of Israel, so likewise will He show His favour again towards the House of Judah, if they but accept and believe in the Lord Jesus Christ. Remember, Judah will not recognise Israel recovenanted and in the possession of their birthright blessings without at first accepting Jesus Christ as their Messiah. They must believe that "Jesus Christ came to confirm the promises made unto the fathers." But "how then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

S. J. Carlton.

The Bride the Lamb's Wife.

THE CHURCH OR ISRAEL?

(*Continued from page 278, Vol. XII.*)

IN view of the several extracts we have already given, relating to the Roman Catholic Church, the Popedom, the Inquisition, and the Society of Jesus—all of which are intimately connected and associated, since they were originated—is it possible to conceive that this worldly political organisation can be considered "a spiritual brotherhood"? Anything more worldly in all its workings, more carnal in its operations, or more essentially unspiritual—in the right meaning of the word spiritual—it would be difficult to imagine. When we read the true *Spiritually* inspired predictions of the prophets, as they forecast the future of Israel, after the first coming of Israel's Messiah—not those which concern the Jewish portion of Israel, who rejected Him—do we find anything that suggests such an utterly Gentile product of the Holy Spirit's working, to take Israel's place? Do we see in the extracts, that we have so far given from its long history, any such "testimony for God," as the prophets foretell for Israel when redeemed?

We may search the Scriptures from end to end, and there is no

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forecast of any Gentile brotherhood to be discovered, which shall supplant Israel in God's affection, "in relation to testimony" for Him, either in this or any coming dispensation. And yet "the Lord God doeth nothing, but He revealeth His secrets to His servants the prophets" (Amos iii. 7). Where are we to find the revelation of any such momentous change in the writings of His servants the prophets? The prophets know of no such change.

Again we say, and it cannot be said too often, let our readers carefully study those prophets, and see if they can find a suggestion anywhere that a Gentile brotherhood—spiritual or material—shall take rejected Israel's place!

Let us take a few extracts from "The Formulary of Faith," which is expected to be recited by persons when they become members of the Roman Catholic Church, "and which is sworn to upon taking any degree, or being appointed to a professorship" (in connection with that Church), and which is the creed of Pius IVth.

"I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church. I also admit the Holy Scriptures, according to *that sense which our Holy Mother Church has held and does hold*, to which it belongs to judge the true sense and interpretation of the Scriptures; neither will I take and interpret them otherwise than according to the unanimous consent of the fathers" (the said fathers being by no means unanimous in their interpretations).

After reciting the seven sacraments, and the ceremonies used in the solemn administration of them, the admission of the doctrine of transubstantiation, that there is a purgatory, and that "the souls therein detained are helped by the suffrages of the faithful," it proceeds: "Likewise that the saints reigning together with Christ *are to be honoured and invocated*, and *that they offer prayers to God for us*, and *that their relics are to be held in veneration.* I most firmly assert *that the images of Christ, of the mother of God*, ever virgin, and *also of other saints, ought to be had and retained, and that due honour and veneration are to be given to them.* I also affirm *that the power of indulgences was left by Christ in the Church*, and *that the use of them is most wholesome to Christian people.*" After acknowledging the Holy Catholic Apostolic Roman Church "to be the mother and mistress of all Churches," the formulary concludes with the declaration that the reciter *condemns*, *rejects*, and *anathematises* "all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematised." (Extracted from the Popular Encyclopædia; heading, "Roman Catholic Church.") The italics in the extract are ours.

In addition to the doctrines contained in this creed of Pius IVth,

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other articles have at a later period been added, the more notable of which are The Immaculate Conception of the Virgin Mary, and The Infallibility of the Pope. This latter doctrine, we understand, has a retroactive action, and therefore rectifies the characters, we presume, of some of those Holy Fathers, whose histories we have briefly touched upon. One is apt to wonder whether, when there were two actual sitting Popes—and once even three—they were all infallible! Or, if not, which of the two or three was the real Simon pure, through whom the Apostolic succession was transmitted?

Paul, in his first epistle to Timothy, exhorts that "supplications, prayers, intercessions, and giving of thanks be made for all men, . . . for this is good and acceptable in the sight of God our Saviour." Does he tell Timothy that the saints reigning with Christ are to be honoured and invocated, and that they offer prayers to God for us? We do not read so in the epistle, but this we do read: "For there is one God, and *one Mediator* between God and men, the Man *Christ Jesus*, who gave Himself a ransom for all." There is no other mediator spoken of by Paul or Peter; and Paul tells Timothy that he was ordained "a preacher and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity." Here is the testimony from the epistle to the Hebrews: "But this Man (Jesus Christ), because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him (and by no other), seeing He (not others) ever liveth to make *intercession* for them" (vii. 24, 25). The testimony of Pius IVth, who claimed to be in direct succession from Peter, gives a very different view, as the formulary we have quoted from distinctly shows.

Let us see what Peter himself has to say upon this very important point.

Peter having cured the impotent man of his lameness at the gate of the Temple, did it by saying: "In the name of Jesus Christ of Nazareth, rise up and walk." This remarkable event caused a great uproar, resulting in Peter and John being locked up till the next day, when, being brought before "the rulers, elders, and scribes," Peter, filled with the Holy Spirit, told them that it was by the name of Jesus Christ he had made the man whole; "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Not a word about saints! The above is the testimony of Peter and Paul, and it does not accord with the testimony contained in the creed of Pius IV.

We search the New Testament writings in vain to discover any single text that will justify the invocation of saints, or that they are now reigning with Christ. Neither have we been able to discover

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that "the power of indulgences" was anywhere "left by Christ in the Church"; and certainly—unless history lies most grievously—the *abuse* of them has proved anything but "wholesome to Christian people"!

Where does the New Testament teach that the saints—whoever these worthies may be—are to be "honoured and invocated," or that "they offer prayers to God" for those on earth?

The images of Christ, the Virgin, and the saints are to be retained, honoured, and veneration given to them! What are the images made of, but senseless materials! And due honour and veneration are to be given to these manufactured idols! Nevertheless, this is part of the creed of that great Church, which arrogantly claims to be *the mother and mistress of all the churches*, and *condemns*, *rejects*, and *anathematises* all who will not bow the neck to her idols!

The answer of Christ to Satan was: "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." We may be told that, invocating imaginary saints in heaven, honouring and venerating the lifeless images of Christ, the Virgin, and these *aforesaid*, and "other saints"—wherever they may be—is not worshipping them. But the Command is, "Thou shalt not bow down to them," and yet one has only to enter the sanctuaries of the Roman Catholic Church to see this done every day!

THEIR RELICS TO BE HELD IN VENERATION.—Who, when travelling on the Continent and having visited the Cathedrals and Churches of the Roman Church, has not seen, or been shown, the so-called miracle-working images of the Virgin with Christ as an infant, and sometimes of their saints, some of which are often carried through the streets, to induce rain, to avert impending calamities, or for other purposes? Who has not been shown—for which they generally made you pay—their sacred relics: the reputed garments of Christ, the many so-called original crosses of Christ, the nails with which it is claimed He was nailed to the cross, the holy coat of Treves, the blood of St. Jannarius which periodically liquifies, the hundreds of bones of the reputed saints, a hair of the Virgin Mary, with thousands of similar sacred (?) articles, produced for the edification of those who believe in and reverence such things? And all this is not only tolerated, but required to be held in reverence and treated as sacred; though it should be obvious, to all thinking and educated persons, that the most of these alleged relics are—and can only be—gross frauds! One of the images of the Virgin—we believe it is owned by a church in Italy—is black! Such is the grossness of their superstition.

Hear what Isaiah has to say upon this subject, and it is certainly of vaster import than the creed of any Pope.

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"To whom will ye liken me, and make me equal, and compare me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his troubles. Remember this, and show yourselves men: bring it again to mind, O ye transgressors" (Isaiah xlvi. 5-8). Again, in a previous chapter: "They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together" (Isaiah xliv. 9-11).

Now let us consult Jeremiah: "Hear ye the word which the Lord speaketh unto you, O House of Israel. Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them, for they cannot do evil, neither also is it in them to do good" (Jer. x. 1-5).

Is not the foregoing an absolutely accurate description of the images of the Virgin, of the saints and the Bambinos of the Roman Catholic Church? They are made and fashioned by workmen—goldsmiths and silversmiths. They are carried about, for unless they are they cannot move. They can do neither good nor evil, and yet this Church says they are to be "had and retained, and that due honour and veneration are to be given to them"!

Will the Lord Jesus Christ, in view of what His prophets have been inspired to write—as given above—be likely to acknowledge *that* Church as His Bride? We entertain no doubt whatever upon the matter.

We shall probably be told that the Roman Catholic Church does a great work in the world, by the spread of Christianity, and that it has missions everywhere. The propaganda of the Roman Church, as its history during the last fifteen hundred years will show, has been political rather than religious in character. While claiming to promulgate the Faith it has enslaved the nations, and implanted,

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wherever it has spread its toils, the religious and mental slavery of its votaries.

Verily, if the Popes are the direct successors of the Apostle Peter, they have, by their traditions, made the Word of God of none effect. Their faith is certainly not that of the Apostle, from whom they claim succession. "For their rock is not as our Rock," even they themselves being judges.

The Holy Scriptures are to be interpreted "in that sense which the Holy Mother Church has held and does hold," and all individual responsibility of every member of that Church has thus to be surrendered, which certainly does not accord with the teaching of the Scriptures.

We suppose that "the testimony for God upon the earth," which Peter's "spiritual brotherhood" must bear, should be somewhat in accordance with his own testimony while on earth, especially from this great Church, which claims him as its founder, and its heads as his direct Divinely appointed successors.

Let us briefly consult that testimony, to be found in his epistles: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous," or, as rendered in the Revised Version, "Compassionate, loving as brethren, tender-hearted, humble-minded" (1 Peter iii. 8).

How does this compare with the awful doings of the Inquisition? Did the actors in that dreadful community show *compassion* to their thousands of victims? Were they *tender-hearted* towards them? Were they *pitiful?* What of the fearful persecutions of the Waldenses and the Albigenses? The horrible and cruel massacre of St. Bartholomew? And why were these poor creatures burned, tortured, slaughtered without compassion or mercy? Was it because they denied God and Christ? Read the histories of these fearful iniquities, and we find that it was because they would not acknowledge the Pope, the saints, and all the rest of the corrupt dealings of this Church; and so—rather than deny the true Faith—suffered martyrdom for it. These martyrs were true and humble followers of Christ, but not according to the creed of Pius IV. Hence they were deemed to be heretics, because they believed in Christ alone!

Does it not occur to the reader that, where Peter writes, "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow His steps," the application is more correct when made to the sufferers—that they followed Christ's example—rather than to their persecutors?

Consequently, we cannot admit this Church to be the substitute for God's Israel, which is said to have forfeited its position during this dispensation.

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THE ANGLICAN CHURCH (embracing all the Protestant creeds).—We now come to the last of three great Christian communities, referred to at p. 228, vol. xii.

THE CHURCH OF ENGLAND.—Under this heading we find the following in the Popular Encyclopædia, vol. v., p. 175, *et seq.*: "The established religion in England is Episcopacy. The Sovereign is the supreme head; by this authority he convenes and prorogues the convocation of the clergy. . . . The doctrines of the Church of England are contained in the thirty-nine articles; the form of worship is directed by a liturgy. The first steps to the establishment of the English Church were slow. In 1531 the convocation of the clergy addressed a petition to King Henry VIII., as the chief protector and only and supreme Lord of the English Church. Not very long after, the Parliament abolished appeals to the see of Rome, dispensations, licences, bulls of institution for bishoprics and archbishoprics, the payment of Peter's-pence, and the annates. In 1534 the convocation of the clergy and the two universities declared that the bishop of Rome had no more jurisdiction in England than any other foreign bishop. In the same year the Papal authority was set aside by Act of Parliament, and by another Act of Parliament, passed in 1535, Henry assumed the title of supreme head of the Church of England. But these Acts, although they severed the connection between the English Church and the holy see, did not alter the religious faith of the Church. . . . . The articles of faith of the new Church were declared to consist in the Scriptures and the three creeds—the Apostolic, the Nicene, and the Athanasian; the real presence, the use of images, the invocation of saints, etc., were still maintained. Under Edward (VI.) the Duke of Somerset, the protector of the realm during the minority of the King, caused a more thorough reform of the doctrines and ceremonies of the Church to be made. . . . In 1551 a new confession of faith was embodied in forty-two articles, denying the infallibility of councils, keeping only two Sacraments—Baptism and the Lord's Supper—and rejecting the real presence, the invocation of saints, prayer for the dead, purgatory, and the celibacy of the clergy. At the same time a new liturgy was composed, in which English was substituted for Latin."

In Elizabeth's reign the Church of England was finally instituted in its present form, and in 1563 the forty-two articles were reduced to the existing thirty-nine, by the convocation of the clergy. During the reign of Elizabeth the Puritans (the name given to the members of the English clergy, who considered that some of the rites and ceremonies which had been retained in the reformed Church were objectionable) met with no toleration, and in 1559, before the close of the first year of her reign, two Acts were passed with the object of

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subjecting the Church and the people, in religious matters, to the authority of the Crown. These were the Act of Supremacy and the Act of Uniformity. Other Acts of Parliament were passed in subsequent reigns, with which, however, we have no concern, nor refer to them further than to show that if the Church of England cannot be said to have been actually established by Act of Parliament, its liturgy, its ceremonies, and the Prayer Book have been so established. It has acquired, and still retains, the title of the Established Church. Moreover, for some time past it has been threatened with disestablishment. Had it not, therefore, the recognition of the State, we do not see why it should be necessary to get an Act of Parliament to disestablish it.

Since the days of Queen Elizabeth many different sects of Nonconformists—the name given to the clergy who were ejected from their livings by the Act of Uniformity of 1662—have arisen, who have acquired the modern name of Dissenters. Though the Dissenters differ from the Church in certain important points of doctrine, they agree with the Church in taking the Scriptures alone as their sole authority for their faiths and rule of life.

The most important of these Communities are the Methodists, the Independents, including the Baptists, in England. The Free Church and the United Presbyterian Church in Scotland.

THE CHURCH OF SCOTLAND.—Without going back to the early days of Christianity, which is not pertinent to our present purpose, the same authority from which we have just been quoting tells us: "The Scottish Mediæval Church, when it had reached its full development, differed in no important respect from that of England, the ritual and organisation being practically the same, and the chief monastic orders of the rest of Christendom being also represented in Scotland." It is not necessary to follow up the history of the Church in Scotland; we are, however, told that "In 1662 the government of the Church by bishops was restored by the Royal prerogative, and in the same year was ratified by Parliament. . . . The change seems to have been relished by the higher classes generally, and tolerated by the great bulk of the nation, except in the south-western counties." There is, therefore, a Church of Scotland, for the same authority says: "The Church of Scotland has now 1,370 parishes, etc." (Popular Encyclopædia, pp. 405, 406, vol. xii.).

FREE CHURCH OF SCOTLAND.—The Free Church of Scotland was organised as a separate body from the Established Church in May, 1843. The General Assembly of the National Church was convoked to be held in Edinburgh on the 18th day of May in that year. "The Free Church adopted no new article of faith—organised no new ecclesiastical constitution—inaugurated no new ritual of worship—originated no new principle of doctrine or discipline. She carried with

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her out of the Establishment her old ecclesiastical laws, the Confession of Faith and Catechisms, the form of Church Government, and the ritual of worship which had been received and observed in the National Church. These were all retained in their integrity, not by any specific enactment to that effect, but simply in virtue of the position which the Free Church had been driven to assume, in order to the due discharge of her ecclesiastical functions without the control of the civil power. She abandoned nothing but the endowments of the State, and that not because her ministers and members had changed their views *of the alliance which ought to subsist between the Church and the State* [the italics are ours], but solely because they believed the government of the country, through the voice of Parliament and the decrees of its civil tribunals, had altered the essential conditions under which the Established Church had hitherto acted. . . . To other evangelical churches she holds out the right hand of fellowship, and may yet become a centre of union for the Presbyterian churches of Scotland" (Ibid, vol. vi., pp. 23, 24).

PRESBYTERIANS.—"The Presbyterians believe that the authority of their ministers to preach the Gospel, to administer the sacraments of Baptism and the Lord's Supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the Presbytery; and they oppose the Independent scheme of the common rights of Christians by the same arguments which are used for that purpose by the Episcopalians." Presbyterianism was first recognised as the national religion in Scotland in 1592. However, for nearly a century there was a continual struggle between Episcopacy and Presbyterianism, until at last, in 1690, Presbyterianism "was finally established in Scotland; and by the Treaty of Union in 1707 it was agreed on the part of England and Scotland that that form of Church government shall be the only form of ecclesiastical government in Scotland" (Ibid, vol. xi., pp. 267, 268).

Besides the Established Church, there are three other important religious bodies whose constitution is strictly Presbyterian. "These are respectively the Free, the United Presbyterian, and the Reformed Presbyterian Churches."

THE IRISH CHURCH.—At the Reformation a Protestant Church was by law established in Ireland; but as it was only the Church of a small minority of the people, it was disestablished by Act of Parliament in 1869, the Act taking effect from 1st January, 1871. The Anglican Episcopal Church of Ireland is no longer a State Church, though up to the time of its disestablishment, "it constituted an integral portion of one Church, known as the Church of England and Ireland, and established by law in the two countries" (Enc. Brit., art. Ireland, vol. xiii., ninth edition, p. 241). The Church, as reconstituted, is now

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called the Church of Ireland. By this Act no change was effected in its religious character, as its doctrines and formularies continue as before its disestablishment. There are also branches of the Presbyterian and Methodist Churches in Ireland.

The Roman Catholic Churches of Great Britain and Ireland are necessarily included in the Church of Rome, with which we have already dealt.

It will be seen from the foregoing quotations that both the Encyclopædia Britannica and the Popular Encyclopædia refer to the Churches of England and Scotland "as established by law."

It will be quite unnecessary to trouble ourselves about the Protestant Churches of the Continent; what we shall say about the views held by our own Protestant denominations—of all kinds—will apply equally to the foreign Churches.

There is, however, one point upon which we desire to lay particular emphasis—the Church of England is essentially the National Church. In its liturgy and prayers it embraces every member of the nation. They are all referred to and included as the people for whom its prayers and supplications are offered to the Most High. Every man, woman, and child in the kingdom, acknowledging and believing in the Christian faith (we are inclined to think it even goes further), has a right to its ministrations, and is entitled to the benefit of its spiritual comfort. It is, and always has been, even in its most corrupt days, while under the domination of the Popes—from the time of its inception in the earliest days of the nation's conversion to Christ—the National Church!

If members of its communion dissented from its teaching, and quarrelled with its formularies, and started on their own account, they left the National Church, the Church did not cast them out! It is important that this should be remembered, in view of what has yet to follow, as it will have a considerable bearing upon our arguments later on. This also, to a great extent, if not altogether, applies to the Church of Scotland.

Unfortunately, we have divisions in this great Church of England, which mar its unity and weaken its powers for good over the nation. We do not intend to enter into the merits or demerits of its formularies or doctrines, or of the views held by the two great parties in the Church. Nor shall we compare them with those held and practised by the various Dissenting Communities.

It may be taken that they are nearly all, more or less, agreed in doctrine, except amongst the extreme partisans, but differ chiefly in regard to Church government—this relates more particularly to the differences between the Church and the Dissenting bodies—and as to connection between Church and State. *Douglas A. Onslow.*

(*To be continued.*)

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Anglo-Israel Distribution Fund.

(Annual Report, from January, 1905, to January, 1906.)

BY the good hand of our God has the work of the Anglo-Israel Distribution Fund been brought to the close of another year; to Him be all the praise with true thanksgiving. To those who have supported the Fund, providing the material aid without which a halt must have been called, and to all our Sowers throughout the Empire and beyond, the Distributors of the Fund are most deeply grateful, and they rejoice greatly to be able to report—Progress.

The Fund has touched a higher figure than in the previous year, the number of Sowers has increased, but we have lost some who have been "called home," whose good services we miss; but the numbers have been more than made up as indicated by others joining our ranks. Much more literature has been distributed, so the Postage Account has swelled most beautifully, out of proportion, apparently, to the Purchases Account. This is a thing of special moment, as it indicates, in fact, the large amount of various Gifts of Literature which have been received.

Amongst the specially valuable gifts of new literature, the Bath Broadsheets have been a conspicuous figure; the writer himself, Mr. Louis E. de Ridder, has been most generous, and other friends have sent them by hundreds and hundreds, so we have constantly had these Sheets of good instruction to our hands, and widely they have been disseminated. Publications *not new* have also been sent us, and helped in spreading the Good News, for which we thank our friends.

With one exception gifts of new literature have been acknowledged in the Monthly Reports sent to the *Banner of Israel*, but now the year has closed we have the pleasure, as in former Annual Reports, to offer our best thanks to Messrs. R. Banks and Son for one dozen copies of the *Banner* contributed by them week by week throughout the year.

Our warmest thanks are due to the Editor of the *Banner of Israel* for space devoted to the Monthly Reports of the Fund. Hearty thanks we also offer to the Editor of THE COVENANT PEOPLE, but again with regret, for no more space in it could be taken up by our Fund in the year past than was covered by the last Annual Report, this simply for want of time to write for that journal also, though very kindly and courteously the request has been made that it should be done.

The Fund became known to our public in years past through the *Banner of Israel*, when THE COVENANT PEOPLE did not exist for us to fly to, naturally its friends have looked to the *Banner* for an account

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of our doings; thankful should we be were it possible to work through THE COVENANT PEOPLE to the same extent, but it will be recognised that as correspondence increases there is less and less time left to the Secretary for compiling reports and presenting quotations from the many good letters that come; if someone with true sympathy and a little experience, and with heart and soul in the work could rise close at hand and as Assistant Hon. Sec. join us, what results might we not see! Each passing year shows still more clearly than the former how interest in the wonderful present-day Revelation of Israel increases, widens and deepens, but still we want and need *to do far more* while the general public remains unenlightened, so we most earnestly hope that our good friends, the contributors to the A.-I.D. Fund, will steadily take their way in front of us every month with open purses, and that the Distributors and Sowers will ever hasten to follow, disposing of the precious seed with wisdom, diligence, and zeal.

Thus may we help the people more and more quickly to become aware of their high origin, and to learn their Christian duty and special responsibilities to the God of their fathers, and to those He puts in their care, that He may be signally glorified.

The list of places sent to during the year is printed below, as well as the usual Accounts furnished.

LITERATURE PURCHASED.

Banner of Israel, weekly edition - -	15,712
,, monthly edition - -	288
THE COVENANT PEOPLE - - -	2,976
Books - - - - - - -	134
Pamphlets - - - - - -	814
Booklets - - - - - -	84
Bath Broadsheets - - - - -	11,000
Leaflets - - - - - -	7,650
Anglo-Israel Tracts - - - -	1,200
British-Israel Charts - - - -	507
British-Israel Postcards - - -	2,216
Almanacs and Calendars - - -	1,545

SOWING THE SEED.

The Banner of Israel, alone, book-post packets - - - - - - -	8,672
THE COVENANT PEOPLE, alone - -	452
Literature, various (with or without journals in addition) parcels - -	2,848

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PLACES SENT TO DURING 1905.

ENGLAND: Acton, Aldershot, Attleborough, Barnsley, Barrow-in-Furness, Barugh Green, Basingstoke, Bedford, Bigbury, Birkdale, Birkenhead, Birmingham, Birstal, Blackburn, Bournemouth, Bootle, Bradford, Bridlington, Bridport, Brighton, Bristol, Bromley, Bromsgrove, Bure-St.-Mary, Burton-on-Trent, Cambridge, Carlisle, Cheetham, Chelmsford, Chester, Chesterfield, Chetnole, Chippenham, Clapham, Consley Wood, Cottenham, Cowplain, Crawley Down, Crayford, Crewe, Crewton, Derby, Devonport, Doncaster, Dorchester, Dunster, Durham, Eastbourne, East Chorlton, East Dereham, Fakenham, Fleckney, Gillingham, Gloucester, Halifax, Hammersmith, Harpurhey, Harrogate, Hastings, Haverthwaite, Heaton Chapel, Hempton, Hey, Hockley, Hull, Ivy Hatch, Kingsbridge, Leeds, Lee, Leicester, Leigh-on-Sea, London and Districts, Liverpool, Longsight, Ludlow, Maidstone, Manchester, March, Moreton-in-Marsh, Newark, Newhaven, Newport, Newport-Pagnell, Normanton, Northampton, North Benfleet, Norwood, Nottingham, Old Charlton, Oxford, Parkston, Pendeen, Penge, Poole, Plymouth, Ramsgate, Reigate, Rodwell, Rotherfield, Salisbury, Seacombe, Seaford, Sheffield, Shirley, Southampton, Southminster, Southport, Southsea, Sparkbrook, Spital, St. Albans, St. Ives, St. Just, St. Leonards-on-Sea, Stanford-le-Hope, Staple, Stockport, Stratford-St.-Mary, Streatham, Sunderland, Sutton-in-Ashfield, Sutton-on-Hull, Tempsford, Tunbridge Wells, Ulverston, Upton Manor, Watford, Wallington, Wellingborough, West Bergholt, Westgate-on-Sea, West Kirby, Whittingham, Whitstable, Willesden, Wimbledon, Winchester, Woolwich, York. ISLE OF MAN: Ramsey.

WALES: Aberystwith, Bangor, Cardiff, Maesteg, Pembroke, Trapp.

SCOTLAND: Ballater, Dumfries, Edinburgh, Glasgow, Hamilton, Helensburgh, Kilmalcolm, Kirkcaldy, Moffat, Selkirk, Stirling.

IRELAND: Ballingskelligs, Belfast, Dublin, Fintona, Limerick, Luccan, Newmarket, Skibbereen, Waterford.

FRANCE: Dunkerque. BELGIUM: Antwerp. AUSTRIA: Post Schottwein, Trieste. HUNGARY: Fiume. ALGIERS: Malta, Floriana, Valletta. CRETE: Canea. EGYPT: Khartoum. PALESTINE: Jaffa, Jerusalem. BRITISH CENTRAL AFRICA: Kota Kota. CENTRAL AFRICA: Maine Camp. SOUTH AFRICA: Beaumont, Cambridge, Cape Town, Douglas, Durban, East London, Ermelo, Grahamstown, Hanover Road, Hopefield, Johannesburg, Kimberley, Klerksdorp, Krugersdorp, Mehlomnyama, Middleburg, Oo Keep, Port Alfred, Port Elizabeth, Port Nolloth, Rolfontein, Rosmead, Standerton,

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Umzinto, Vryburg, Whittlesea, Wynburg. BRITISH EAST AFRICA: Hoima (Uganda), Nairobi. CONGO FREE STATE: Wathen. MADEIRA: Funchal. INDIA: Allahabad, Bangalore, Bombay, Mussoorie, Umballa, Whitefield. BURMAH: Maymyo, Rangoon, Tharrawaddy. CEYLON: Colombo. CHINA: Pekin, Tientsin, Wei-Hai-Wei. JAPAN: Ushigomi, Yokohama. PERSIA: Ispahan, Shiraz. AUSTRALASIA (NEW SOUTH WALES): Berrigan, Coolamon, Dubbo, Ermington, Haberfield, Manley, Rylston, Wagga Wagga, Whitton. VICTORIA: Arnold's Bridge, Broughton, Fairfield Park, Melbourne, Moonee Ponds, Kurraca, Richmond, South Yarra, Stuart Mill. SOUTH AUSTRALIA: Adelaide, Bridgewater Gawler. QUEENSLAND: Brisbane, Cloncurry, Cooktown, Croydon, Georgetown. WESTERN AUSTRALIA: Perth, Maylands. TASMANIA: Hobart, Launceston, Moonah, Wellborough, Wynyard, Zeehan. NEW ZEALAND: Athenree, Auckland, Cambridge, Caversham, Dalkeith, Dunedin, Hanmer, Invercargill, Kaikorai, Kumara, Maheno, Mataura, Milton, Napier, Newstead, North East Valley, Oamaru, Omata, Ophir, Orepuki, Pahiatua, Patutahi, Pembroke, Picton, Puerua, Ravensbourne, Roslyn, Roxburgh, Thames, Waiapu, Waiaretta, Waihi, Waitate, Wellington, West Taieri. SOUTH AMERICA (ARGENTINE REPUBLIC): Terra del Fuego. CENTRAL AMERICA: Spanish Honduras, Puerto Cortes. HAWAIIAN ISLANDS: Honolulu, Kauai. WEST INDIES (BRITISH GUIANA): Georgetown. BARBADOES: Bellville. BERMUDA: Tobago, Ireland Island. UNITED STATES: Aiken, Anaconda, Anacostia, Atchison, Augusta, Beltsville, Boston, Boulder, Chicago, Cripple Creek, Denver, Detroit, El Paso, Forestville, Fredericksburg, Hastings, Kentucky, Leslie, Naples, Oregon, Philadelphia, Port Huron, Princeton, Puyallup, San Francisco, St. Louis, Stoneham, St. Paul, Toledo, Washington, Whatcom Co. CANADA: Alberta, Augusta, Ben Miller, Birtle Brandon, Burlington, Carcross, Carnduff, Cartwright, Condie, Duck Lake, East Wellington, Edmonton, Esquimalt, Greenwich, Golden, Hamilton, Falkenburg, Killarney, Kinistino, Ladysmith, Lloydminster, Mather, Markdale, Olds, Pleasant Valley, Powasson, Prince Albert, Regina, Saskatoon, Strathroy, Sundridge, Theodora, Toronto, Vermillion, Wapella, Westfield, Whitehorse, Yarmouth. NEW BRUNSWICK: St. Martin's, St. John, Richibucto, Rothsay. PRINCE EDWARD ISLAND: Kensington. NOVA SCOTIA: Amherst, Granville Ferry, Halifax, Lunenburg, Sydney. NEWFOUNDLAND: Carbonear, Lewis Port, St. John's.

Missions to Deep-Sea Fishermen, Missions to Seamen, Thames Church Mission.

The *Banner* is sent also each week to nine Free Libraries at home, and to the Y.M.C.A. abroad in Kimberley and Johannesburg (S.

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Africa), Honolulu (Hawaiian Islands), and to the Reading-Room, Whitehorse (Yukon Territory, Canada).

The number of Sowers on our books at the close of 1905 was 392.

E. M. RUSH, *Hon. Secretary.*

STATEMENT OF ACCOUNTS FROM JANUARY TO DECEMBER, 1905.

	£	s.	d.		£	s.	d.
Balance in hand	68	17	11	Books, Pamphlets, etc.	24	2	2
Receipts	215	12	11	*The Banner of Israel*	51	8	0
				The Covenant People and other Publications of the British-Israel Association	24	12	8
				Postage and Carriage of Literature	56	10	0
				Honorarium to Packing Clerk	47	0	0
				Purse Calendars	3	11	11
				Pictorial Post Cards	8	0	6
				Draft Stamps	0	4	8
				Balance in hand	69	0	11
	£284	10	10		£284	10	10

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

Examined and found correct, 20th January, 1906.—PERCY M. PAGE.

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

The British-Israel Association.

NEWS OF THE MONTH.

LONDON.—The Council of the British-Israel Association met on Thursday, February 1st, 1906, in the drawing-room of Exeter Hall, when D. A. Onslow, Esq., J.P., was in the chair. The minutes of the previous Council meeting were read and confirmed, and the usual business was transacted.

The fifth lecture of the season was delivered in the parlour at 7 p.m. on the same evening. The title of the lecture was, "The Return of Judah—Israel alone from Babylon, and the Continued Separation of Judah from Israel." The lecturer of the evening was our President, Mr. Onslow. Mr. Onslow is so well known and appreciated as a

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writer and lecturer that nothing can be said which would add to his reputation and worth. He gave us good and solid food, and strengthened the foundations of our faith. We refrain from anticipating by quoting from the lecture, as we are very pleased to inform our readers that Mr. Onslow's paper will be printed in THE COVENANT PEOPLE, and will eventually be issued in pamphlet form. It will make an excellent pamphlet for enquirers. Mr. Onslow's lecture was Scriptural and convincing.

Several questions were asked and answered satisfactorily by the lecturer. Mr. Weller proposed and Mr. Mackenzie seconded a hearty vote of thanks to the lecturer for his excellent and able paper. This was carried unanimously and with prolonged acclamation. The meeting also thanked the Rev. A. E. Bull, B.A., Vicar of Hounslow, for his able and genial chairmanship.

* * *

CONFERENCE.—Tickets for the lunch on the day of the Conference at Exeter Hall may now be had, price 2s. 6d. each. Write to the General Secretary, 6, Fletching Road, Clapton, N.E., enclosing cheque or postal order—NOT STAMPS—for the amount. The tickets may also be procured at the next monthly meeting, on March 1st, at Exeter Hall.

* * *

ERRATA.—On page 286, February number, in "News of the Month," line 7—"F. C." Marchant for H. A. In "News of the Month," line 2—December instead of "January."

IN TYPE, but unavoidably held over, are the following: "Impending Events in Palestine—A Straw showing which way the wind blows," "Scriptural Probabilities," "Mr. Balfour's Pedigree—an Interesting Discovery," and a communication on the Gog and Magog of O.T. and N.T.

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1906

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The Council meets every month at Exeter Hall, London.

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The Journal of the British-Israel Association.

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

SUB-EDITOR:—REV. S. J. CARLTON, M.A. (CAMB.), F.R.G.S.,
General Secretary.

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London:
R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

No. 142, VOL. XII. **PRICE SIXPENCE.**

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COMMUNICATIONS FOR THE EDITOR

May be addressed to him by name, either to Helston Vicarage, Cornwall (not as "Oxonian"), or care of Messrs. HAZELL, WATSON & VINEY, Ld., 4-8, Kirby Street, Hatton Garden, E.C.; NOT to the Publishers.

No Subscriptions, or Orders for the Journal, should be sent to the Editor.

Communications by writers in Canada or the United States may be sent to Miss H. M. BAINBRIDGE, The Pines, Lakewood, New Jersey.

No article received later than the 10th of the month can be guaranteed admission into the ensuing issue. All communications must be accompanied by the writer's *name*, not necessarily for publication. Newspaper cuttings, ready worked up for the Notes and Queries column, will be gratefully received. Friends are invited, in addition to articles and notes intended for publication, to at once communicate to the Editor any fresh discovery bearing on our subject. Cuttings sent in batches, not properly digested, have as a rule to wait a considerable time before they can be considered.

THE BRITISH-ISRAEL ASSOCIATION.

NOTICE TO ALL SUBSCRIBERS.

ALL COMMUNICATIONS AND SUBSCRIPTIONS should be forwarded to the General Secretary, Rev. S. J. CARLTON, whose NEW ADDRESS is No. 6. Fletching Road, Clapton, London, N.E.

The following Subscriptions have been acknowledged with many thanks as having been received since February 19th, 1906:—

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We shall be grateful if those of our friends who have not yet sent their subscriptions will do so as soon as possible.

LECTURES.

A LECTURE will be given in the Parlour, Exeter Hall, Strand, W.C., on Thursday, April 5, 1906, at 7 p.m., by W. WELLER, Esq., on "British-Israel Evidences Tried by Sceptics' Tests." The chair will be taken by D. A. Onslow, Esq., J.P., A.K.C.

The following have expressed their willingness to Lecture on behalf of the Association, and anyone desiring to have Lectures should communicate at once with one or other of the Lecturers:—

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE

APRIL, 1906.

Notabilia.



THE most distinguished privilege given to Israel, as well as the highest of the duties committed to her, is the spread of the Gospel of Christ over the entire earth. The Saviour, when He appointed His disciples and despatched them to carry out His purposes in the world, laid His divine command upon them, that they should preach the Gospel and instruct all nations in His doctrines. To the disciples were given His commands in these words: "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." This, then, was the special work reserved particularly for God's own people—the sacred task committed to the chosen race of Israel; and so, henceforth, if we want to find Israel of the latter days, we must perforce look for a nation that is actively engaged in the dispensation

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of the Gospel, and fulfilling the Master's orders to make its truths known throughout the world. Happily, we have not far to seek this trusted nation. Here, in these islands of the sea, is to be found the Israel of the latter days, and in their midst, the offspring of British-Israel, the British and Foreign Bible Society, whose noble mission it is to send forth the Holy Scriptures to the uttermost ends of the earth. Well did the Bishop of Manchester say, "You may take the Bible to any part of the world you please, and it will prove the voice of God and the message of God to the nations. . . . The Bible so sent by human agency is the message of God to the world."* So, during the past month, we have been glad to see that this great Society, so truly representative of British-Israel, has been celebrating its birthday by an annual meeting of juvenile collectors in the Guildhall of the metropolis. As befitted the occasion, the Lord Mayor, who was accompanied by the Lady Mayoress and the Sheriffs, attended in state and presided over the gathering. The Lord Mayor, on behalf of the Corporation, welcomed the collectors, and gave some interesting details of the work of the Society. He said the Society maintained depôts for the sale and distribution of the Scriptures in nearly 100 of the chief cities of the world. It issued on an average one copy every five seconds. At the present time 1000 linguists, missionaries, and native scholars were engaged in translating and revising the Bible in many different languages. The Society had made the Bible the cheapest book in the world. It had sold 8,000,000 of English penny Testaments at a loss of over £25,000. The twopenny Chinese Testament cost over 4*d.* to print, and was the cheapest book in China. Copies in all the great Indian languages, costing 1*d.* each to print, were sold throughout India at a farthing per copy. The great missionary societies received the Bibles they required from the Society at half price, and so the Word of God was spread abroad throughout the world. Every boy sent to Canada by philanthropic agencies received a free copy of the Scriptures. At the close of his address the Lord Mayor called on a young lady friend of the Society to cut a huge birthday cake, which occupied a prominent place on the platform. It weighed 102 lbs., 1 lb. for every year of the Society's existence. So ended the 102nd birthday of the British and Foreign Bible Society, whose guiding principles are to "teach all nations," in the belief that no nation, no community, no society, can hold together in stability, progress, and power, which does not in every rank and branch of it accept the Bible as its lamp and its guide.

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No one has done more to cement the alliance between the Israel of the West and the Israel of the East than Viscount Hayashi, the

* *Covenant People*, Vol. xii., p. 189.

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distinguished Ambassador of our allies in the Far East, and a goodly gathering assembled at the Mansion House to bid him farewell, prior to his departure for a sojourn in his native land. The keynote of his speech, when replying to the toast of his health, was the inestimable blessing of peace. In expressing his happiness at the conclusion of the Anglo-Japanese Alliance, Viscount Hayashi expatiated on its transcendent value as an instrument of peace. "It is," he said, "an historic fact that groups of nations, bound together by ties of alliance for mutual defence, have proved to be the mainstay of peace in Europe for the last quarter of a century. Why should not the same thing occur in the Far East? Under the protection of this treaty may it be granted to us to enjoy the blessings of long peace, not only in that part of the world, but in every part of the world." Now peace, we know, is one of those incomparable blessings promised to God's chosen people: "I will extend peace to her as a river; as one whom his mother comforteth, so will I comfort you, and I will heal him, and Ephraim shall speak peace unto the heathen." The union of hearts between the two island nations was alluded to by the Lord Mayor, who illustrated it by adverting to the fact that the Japanese Ambassador had been recently admitted to the high Masonic office of Past Grand Warden of England; and in proposing the health of the Emperor of Japan, his lordship pointed out that he was not only the 121st direct descendant of a Royal line, but a monarch who had, during his thirty-nine years' reign, shown the greatest wisdom, and succeeded in moulding his Empire into one of the greatest Powers of the world. We wonder if the Lord Mayor was aware of the fact that just as in this happy country Israel once found a safe refuge, so in Japan a remnant of the lost tribes in remote times sought and obtained a shelter. Yet there are not wanting strong proofs, which have more than once been alluded to in THE COVENANT PEOPLE, and regarding which the *Jewish World* not long ago remarked: "It was perhaps inevitable that the lost ten tribes of Israel should be sought in the Japanese, for the museums of Japan contain a number of engravings of old pictures, purporting to represent a landing of the Jews in the days of long ago. There is said to be a picture showing a procession in which soldiers and priests take part, the latter wearing hats of Biblical pattern, and in which the Holy Ark is easily to be discerned. There is also a drawing that depicts Solomon in the act of receiving gifts from the Queen of Sheba, as well as models of his palace and the Temple. Strangest of all, the founder of Japan's dynasty of 126 Emperors in 730 B.C.E. bore the same name, 'Osea,' as the last King of Israel (Hoshea), who was his contemporary."

* *
*

Some time ago that ardent believer of the identity of Britain with

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Ephraim, the Rev. Robert Douglas, wrote: "The astonishing increase of population in an old country, the marvellous expansion of an ancient race, constitutes nothing less than a grand providential miracle, and a Divine revelation, not, indeed, in word, but in living facts to the age. In the presence of perfect chaos now reigning in the religious as well as political world, we boldly assert its claim to be the rule and pole star of national policy, commanding us fearlessly to follow our General in heaven to the final overthrow of anti-Christian powers, the taking possession of the waste places of the earth, and the universal establishment of Israelite civilisation and uplifting of all the nations." Our present Prime Minister (hitherto conspicuous as a Little-Englander) would do well to take this to heart, and to remember likewise that according to a recent Imperial Census, one-fifth of the globe is now under the sway—direct or indirect—of British-Israel. The *Daily Telegraph*, in reviewing a recently-published Blue Book containing a "Census of the British Empire," tells us that this huge task was undertaken at the suggestion of Mr. Chamberlain, when he was at the Colonial Office, and from every quarter of the Empire—"from the vast Dominion of Canada, and the unthinkable immensity of the Indian Empire, with its 147 distinct vernacular languages, as from the Falkland Islands, with their 2,253 inhabitants—statistics have been received and studied," and in the result we have the wonderfully suggestive volume of upwards of 300 folio pages, with a map of the world, liberally tinted in red to indicate the portions where the Union Jack was flying in 1901. Touching on the rapid expansion of British-Israel's domain, the writer says: "Probably few persons are aware of the extraordinarily rapid increase of Empire which took place in the closing years of last century, and, indeed, the figures are so colossal that it is not easy, even now that they are available, to assess them at their real significance as an index to the growth of the realms which owe allegiance to the one throne and embrace one-fifth of the land surface of the globe. This story of British expansion is thus summarised:—At the time of the census of 1861 the Empire comprised, in round numbers, eight and a half millions of square miles; in the next two decennia no important territorial additions took place, but between 1881 and 1891 the extensions in the East Indies and in our Indian Dependency, and the great annexations of territory in West, South, East, and Central Africa, added about two millions of square miles; since 1891 further expansions have occurred, principally in Africa and in Asia, raising the grand total, as nearly as can be ascertained, to 11,908,378 square miles; thus, in the short space of forty years, the aggregate area of our Colonies, Dependencies, and Protectorates has increased by about forty per cent., and now amounts to more than one-fifth of the land surface of the globe. Of this huge

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territory, somewhat more than four millions of square miles are situated in North, Central, and South America; three millions in Australasia; two and a half millions in Africa; and nearly two millions in the Indian Empire and other parts of Asia; while the portion that lies in Europe constitutes a very inconsiderable fraction of the whole, amounting to only 125,095 square miles, of which 121,089 constitute the area of the United Kingdom."

As regards the increase of British-Israel's population, we are told that during the same time the population has leapt up by tens of millions. Whereas, in 1861, inclusive of the Indian feudatory states, it amounted to about 259 millions, it progressed, in round numbers, in subsequent periods, as follows :—

Year.	Population.
1871	283,000,000
1881	310,000,000
1891	381,000,000
1901	400,000,000

And this enormous population of four hundred millions was distributed among the dominions of British-Israel as follows :—In Asia there were more than 300 millions, in Africa about forty-three millions, in North America seven and a half millions, in Australasia more than five millions, in our Mediterranean possessions nearly half a million, and in the islands in the British seas 150,000, while the remaining forty-one and a half millions were enumerated within the limits of the United Kingdom.

Truly have the prophet Zechariah's words come to pass: "Ephraim shall be like a mighty man. I have redeemed them; they shall remember Me in far countries, shall live with their children, and turn again: place shall not be found for them; they shall walk up and down in His name, saith the Lord."

* * *

British-Israel, true to its predestination, has long been foremost of all the nations in Christian missionary enterprise. Every year bands of devoted missionaries leave British shores intent on spreading abroad the knowledge of the Christian faith; but the recent terrible events in Nan-chang, China, resulting in the sacrifice of several Christian lives, both Protestant and Roman Catholic, have led to the revival of complaints that these devoted missionaries sometimes, in their zeal, meddle unwarrantably in local or other politics, and thus stir up unnecessary strife. On this point the Bishop of Durham has written a most sensible letter to the *Times*, in which he says: "Your able correspondent at Shanghai writes, 'It is impossible to deny that the intervention of the missionaries in local politics and their protection of native converts constitute one of the chief causes of the anti-foreign.

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attitude of the Chinese officials.' Those of us who have intimate personal relations with experienced missionaries (my brothers, Bishop and Archdeacon Moule, have worked in China forty-eight and forty years respectively; the Bishop has lived since 1864 in the heart of the great inland city of Hangchow) know too well that this statement is true, but with the important reserve that it is true, exclusively, or practically so, not of 'the missionaries' in general, but of Roman Catholic missionaries. Again and again have I read, in private letters from Hangchow, of the very serious and critical difficulties raised for Church of England missionaries, for example, through the undue interference of their Roman neighbours in cases in the native Courts. Protestant missionaries, I am bold to say, carefully and on principle abstain from such interference."

* *
*

Readers of THE COVENANT PEOPLE will be interested in learning that Dr. Browne, Bishop of Bristol, recently delivered an erudite lecture, under the auspices of the Anglo-Irish Church Society, at the Church House, Westminster, the subject being "The Early Connection between the Churches of Britain and Ireland." One point of peculiar interest Dr. Browne brought out, by tracing the Coronation ceremony used when King Edward VII. was crowned back to St. Columba, the Irish saint who settled in Iona, and who crowned the first Scoto-Irish King, reigning independently of the High King of Ireland. The Coronation ceremony used on that occasion was the origin of the one still employed, while King Edward is the descendant of the King crowned by St. Columba.

R. Folkard.

Impending Events in Palestine.

A STRAW SHOWING WHICH WAY THE WIND BLOWS.

IN *The Daily Telegraph* of February 17th the following item was printed at the head of the first column, immediately following on the leading articles, the most prominent place in the paper :—

"TURKEY AND EGYPT.

"FRONTIER ENCROACHMENT.

"A SERIOUS DISPUTE.

"Reuter's Agency learns that the situation brought about by the persistence of the Turkish troops in remaining in occupation of Tabah, on the Turko-Egyptian frontier of the Sinai Peninsula, has assumed a serious aspect. The Sultan's forces have not only been establishing

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posts in territory admittedly Egyptian, but have also been threatening the officers of the Egyptian gunboat lying in a neighbouring bay in the Gulf of Akaba.

"All local efforts to remedy this state of things have proved ineffective, the Turks refusing to withdraw.

"The British Government has now made diplomatic representations at Constantinople, and a British officer attached to the Egyptian army has been despatched from Cairo to the scene of action, to which his Majesty's cruiser *Diana* has at the same time been ordered to repair."

Sooner or later British-Israelites have been expecting to see a British occupation of Palestine. Palestine itself, indeed, is only a small portion of the Land of Promise, which, stretching as it does from the Nile to the Euphrates, is already for half its area under British colonisation or control. But the very central "Holy Land" must be ours some day, if our view of the prophecies and the future be correct. The "Turko-Egyptian" frontier runs no great distance from Jerusalem. All the desert of the Wanderings (including Kadesh Barnea, which is assigned in Ezekiel's forecast of the redivision of the Land amongst the Tribes as the southern boundary) is on the Egyptian, *i.e.* the already British, side of that frontier. On the Palestine side the Turk is still in control. Now it appears that he has overstepped his limit and planted military posts on *our* side of the line. *We* have remonstrated. If our remonstrances prove ineffectual, *we* shall pass over to *his* side, and presently Jerusalem shall be ours. Such a consummation may be delayed, but it *may come* any day!

Oxonian.

The Bride the Lamb's Wife.

THE CHURCH OR ISRAEL?

(*Continued from page* 318, *Vol. XII.*)

HAVING completed our review of the three great communities, or religious organisations known as Christian Churches—all of which claim to be the visible Church in the world—and found that they do not realise that conception of *The Church*, which is supposed to have replaced Israel in God's affection, let us now turn to the consideration of the alleged invisible body, and see what we can make of that by studying the views of those who have written upon this great question. Remember this Church is said to be Gentile! Having very clearly demonstrated from the sacred writings that Israel and Judah have not been reunited since their separation at the accession of Rehoboam to the throne of David, and that the modern Jews alone

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represent the people of the house of Judah, it follows that, as the other people of the house of Israel are not recognised—though they certainly exist somewhere—they must be *hidden* from the world's ken! This being so, it is obvious that this hiding of the house of Israel has been intentional, and forms part of the great purpose God had in separating His people into two kingdoms. That the Lord had some great purpose in view is evident, for Shemaiah was sent to Rehoboam to prevent him making the attempt to coerce the tribes who were in rebellion under Jeroboam, "FOR THIS THING IS FROM ME."

Had it been a mere political revolt, or the outcome of the people's general dissatisfaction with the burdens laid upon them under the rule of the reigning house of David, this division of the people into two kingdoms would hardly have been the subject of a prophecy; nor can we think that God would have sent His prophet to King Rehoboam, to command him to return and desist from his effort, as the revolt was His foreordained purpose!

Modern commentators do not seem to have understood the deep significance of this message: "This thing is from Me." Nor have they understood, or appreciated, the equally deep significance of the divorce, and promised re-betrothal, of the house of Israel. It is the failure to rightly apprehend these most important facts, in the history of the people, that has produced such confusion of ideas in relation to their different destinies. Further, they are deliberately ignored, even when pointed out to them.

Another most important point has been lost sight of by the commentators, when following the trail of the Church; and that is, the definite and unmistakable statement of our Lord: "I am not sent BUT unto the lost sheep of the house of Israel" (Matt. xv. 24). That He did not mean the house of Judah, or the Jews, can scarcely be questioned, for when commissioning His twelve apostles to go forth and "preach, saying the kingdom of heaven is at hand," He commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go *rather* to the lost sheep of the house of Israel" (Matt. x. 5-7). Why *rather* to the lost sheep of the house of Israel if the Gentiles were to take Israel's position? Can we suppose that our Lord did not distinguish between Judah and Israel? And could He have meant that His mission connected with that kingdom, which He commanded His disciples to preach as being "at hand," could have been to the people of Judah, when just before His betrayal He told them it should be taken from them, and given to *a nation?*

Let us be consistent and reason as men with understanding, and argue with common sense behind us! As we have said, if Christ's mission, being to the house of Israel upon His own testimony, meant

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that it was to the Jews of the house of Judah, then it failed most completely, for they rejected Him, and brought about His crucifixion! Was His mission intended to be a failure or a success? We can scarcely suppose that our modern theologians—blind as they seem to be when dealing with this question of the house of Israel—will say that Christ's mission was intended to fail! At any rate, whatever they may think, or say, the prophets of Israel most certainly indicated its success—so far as the house of Israel is concerned—while they as plainly declare it would not succeed with the house of Judah.

This we have done our best to illustrate by references to the predictions of the great prophets of Israel and Judah; to wit,—Isaiah, Jeremiah, Hosea, Ezekiel, etc. They show plainly enough—to those who have eyes to see—that the house of Israel would be redeemed, re-betrothed, planted in a place of their own, repent of their evil ways and accept the New Covenant. They, on the other hand, as plainly show—to those who have eyes to see—that the house of Judah, the Jews of our Lord's time—whatever certain teachers may attempt to urge to the contrary—would reject the Lord, despise His teaching, denounce Him as an impostor, and betray Him to death. The one people were to be gathered, as the result of their Messiah's appearance on earth, while the other people were to be scattered as the consequence of His sufferings and death. We believe that we have been able to maintain this position by the arguments we have so far brought forward in support of our views. But we have not yet done with this part of our subject, and shall revert to it, after trying our reasoning faculties upon the invisible Church idea, as supported by its modern advocates.

THE CHURCH.

Let us first consider the word Church etymologically. The Imperial Lexicon gives the following meanings to the word :—"The collective body of Christians, or of those who profess to believe in Christ. In this sense, the Church is sometimes called the *catholic* or *universal Church*. The disciples of Christ assembled for worship in a particular place, as in a private house. A house set apart for the worship of God, among Christians. A particular number of Christians, united under one form of ecclesiastical government, in one creed and using the same ceremonies. The followers of Christ in a particular city or province. *The worshippers of Jehovah, or the true God, before the advent of Christ*," etc. Note the last definition put in italics. The foregoing is a sufficiently varied assortment of the meanings attached to this word "Church," though it by no means exhausts them. It is, however, quite sufficient for our purpose in considering its real meaning as used by our Lord, on the only two occasions when He spoke of *His Church*.

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The Lexicon quoted does not give us the etymology, or derivation of the word, which we think it is necessary we should know if we are rightly to understand its true signification, as used by our Lord, and His apostles in their epistles. The word Church in English comes from *κυριακὴ οἰκία*, *the Lord's house*, through the Goths, the first of the northern barbarians who became Christians, from the Greeks of Constantinople. But it is desirable to explain more accurately its meaning, as taking the place of the original Greek and Hebrew words in our English translation. We therefore take the following from a paper written by our friend, the Editor of THE COVENANT PEOPLE, and read at the annual gathering of the British-Israel Association, in Exeter Hall, May 3rd, 1900. The paper was entitled "Ecclesia Dei," and the full text is to be found in THE COVENANT PEOPLE, vol. vii., page 33, *et seq.*

"The Greek word translated 'Church' in the Authorised Version is **Ekklêsia**, and means 'Assembly.' It means precisely the same as the Hebrew word, translated 'Congregation' and 'Assembly,' rendered in the Greek Version of the Old Testament sometimes by **Ekklêsia**, and sometimes by **Synagôgê**, which means literally a **'Gathering-together' or 'Meeting.'** The latter term had come to be the regular name for the meeting-places or 'Synagogues' of the Jews. To have used it for the Assemblies of Christians would, therefore, have caused great confusion. Hence the term **Ekklesia** was reserved for the Church in New Covenant times."

In a letter recently received from "Oxonian" (the Editor of C. P.), he writes: "Of course, both in the Hebrew *Kahal* and its Greek equivalent, Ekklesia (the letters *Kl* in each represent the same root, identical with our *call*, and sounded so, or *cal*, shorter) we cannot escape the idea of *representativeness*. The whole body politic embraces old and young, men, women, and children. The representative worshippers are the Kahal or Ekklesia—those *called* or *called out* for this purpose."

Let us bear in mind these two original Scripture words, *Kahal* (Hebrew) and Ekklesia (Greek), and their true significations, as given us by Oxonian—a competent Hebrew and Greek scholar. We are quite satisfied that no one will challenge his definition of them.

We will next examine some of the views held by different writers on this idea of the Church, as the substitute for Israel rejected during this dispensation; a view that we hope yet more clearly to demonstrate as being the creation of their own fancies, but most certainly not founded upon the teachings of the Lord Himself, His prophets of old, or the apostles and disciples who wrote after His ascension.

From a work entitled "The Lord's Coming, Israel, and the Church," by T. B. Baines, published by A. S. Rouse, 15, Paternoster

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Square, E.C., 1900 (seventh edition), we take the following extracts, which give an idea of the Church, during this dispensation, as understood by writers who hold these and similar views.

The book is divided into three parts, the second of which is supposed to deal with Israel (that is, with the Jews, for the writer altogether ignores the distinction between the two houses of Israel and Judah, and their absolutely distinct and divergent destinies during the period of their separation), from the time of their election as God's people until "Israel's failure and rejection"—as the author puts it—and the times of the Gentiles, lasting till Christ's return.

With these remarkable views we will not trouble our readers beyond saying that he winds up his treatment of Israel (the Jews) in the following words:—"The Jews, instead of receiving Christ as their anointed King, crucified Him between two thieves. The effect of this rejection was twofold. The blood they shed was designed, according to the determinate counsel and foreknowledge of God, to be the means by which He could righteously reconcile all things to Himself, by which He could blot out sin, and thus lay the foundation of all true blessing to both Jew and Gentile. But the immediate effect of the crime, so far as the Jews were concerned (and therefore according to this writer, so far as the whole people of Israel, with the exception he makes further on, were concerned), was that their house was left to them desolate until they should say, 'Blessed is He that cometh in the name of the Lord'; and that the kingdom, instead of taking the manifested, prophetic shape in which the Jews should be the head of the nations, assumed, until the time of Israel's repentance (here he clearly assumes Israel to be the Jews, in direct opposition to the teaching of the prophets, as has been already shown), a mysterious hidden form connected with Christ in heaven, and in which the Gentiles were the special objects of God's favour." Thus we see from this writer's teaching that the Israel, whom God says He loves "with an everlasting love," and whom in consequence "with loving kindness," He has drawn, according to him, has been displaced in God's favour, the Gentiles—who, in this writer's estimation, are not of Israel—being made the *special objects* of God's favour. What a travesty of the truth! What a condemnation of all that Moses said of the people! What a satire upon the teaching of the prophets and the Psalms! What a contradiction even of the teaching of Peter and Paul! What an amount of nonsense we must have been guilty of writing, in the previous portions of this serial, if this teaching is accurate!

But can it be true? Why is Israel ignored, and Judah only—whom we all admit have brought the curse upon themselves *to the uttermost*—mentioned?

Let us continue to show how the writer in question brings in the

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Church, to take rejected Israel's place, and the consequent confusion of ideas he involves himself in. "The first summons, then, after Christ's resurrection, was addressed to the Jews, calling on them to repent, and thus to receive the kingdom in manifested glory. On their refusal, the kingdom definitely assumed the mysterious form, the natural branches being broken out of the olive tree, and the 'wild olive tree,' or Gentiles being graffed in." We will try to understand this teaching, or, at any rate, bring common sense reasoning to bear upon it, and see the result.

We should much like to know where the writer gets from the Scriptures that the Jews were—should they have repented—"to receive the kingdom (the kingdom of heaven of the Lord's teaching, of course) in manifested glory." What does he mean? But as the Jews refused the Gospel, and the offer of salvation made to them by the preaching of the apostles, "the kingdom (this same kingdom of heaven) definitely assumed the mysterious form." What was the non-mysterious form it had before the refusal of the Jews to hearken to the Gospel message? One of the greatest difficulties all the commentators have is to define what the kingdom of God really is! If it had had a non-mysterious, or definable, form before the Jews refused the preaching of the Gospel, we should be able to get a proper definition of it, so that we might know what it really was before it became *mysterious*. It would, however, appear that the consequence of its assuming "the mysterious form," is that "the natural branches" are "broken out of the olive trees, and the 'wild olive tree,' or Gentiles," are "graffed in." Now, we are not told (1) what the *natural branches* are, (2) what the *olive tree* is, or (3) into what the "wild olive tree," or Gentiles, are grafted! As this has reference to Paul's allegory of Romans xi., we may supply the defects shown by the writer. The natural, broken-off branches could only be Jews, from the inference to be drawn from the writer's own showing. As the only tree the Jews could possibly be said to be broken off must have been an Israelite stem, some considerable portion of the stem must have remained for the wild olive to be grafted on. Paul knew pretty well what he was writing about, for he tells us that this grafting of wild branches on to a good tree was "contrary to Nature" (Rom. xi. 24); that is to say, contrary to the natural practice. No gardener would graft a wild stem on to a good tree, but in this case the Gentiles, being accounted as wild branches, are grafted on to a good tree. Again, these wild olive branches cannot be grafted on to nothing, and as the apostle contrasts the wild with the natural branches, and the natural branches belong to the good olive tree, it follows that the wild olive branches are graffed in among (them) the good olive branches remaining on the tree, and *with them* they *partake*

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of the root and fatness of the olive tree. This must be Israelite, because the wild branches are Gentile! This supplies a very necessary explanation which is wanting in Mr. Baines's account, and as we shall see, it alters the whole character and tendency of his teaching.

We must continue with the quotation to show the absurdity of the conclusions arrived at by this writer, which quotation, after all, is but a sample of what is written by all who advocate the Gentile Church doctrine.

"'Blindness in part happened to Israel,' which will continue 'until the fulness of the Gentiles be come in.' There was, indeed, 'a remnant according to the election of grace,' even out of partially blinded Israel; *but the nation, as a whole, was cut off, while the Gentiles took for a time the place of pre-eminence in God's thoughts.*"

Now let us do a little more criticising of this wonderful teaching, and judge it on its own merits; in other words, we will act upon the injunction given in Proverbs xxvi. 5: "Lest he be wise in his own conceit."

The writer, perforce, has to admit that there was, "indeed, 'a remnant according to the election of grace,' even out of partially blinded Israel"; but it is perfectly evident that he does not understand that this election has reference to other Israelites, besides the portion of the Jews who, not being blinded—or hardened in unbelief—accepted the salvation offered them, and acknowledged Christ as their Messiah.

Verse 17 of Romans xi. says: "And if some of the branches be broken off." Does this suggest "that the nation as a whole was cut off"? which is Mr. Baines's teaching. Remember that the nation of Israel, "as a whole," in his opinion, was the nation of the twelve tribes, for he nowhere writes of Israel as other than represented by the Jews alone; and it has been sufficiently clearly demonstrated that the Jews were the house of Judah ONLY. They did not, and could not, represent the people of the house of Israel. We are quite willing to assent to Mr. Baines's statement that the nation of the Jews, or house of Judah, as a whole, was cut off, as there is no question between us on this point; but when he endeavours to make out that "the remnant according to the election of grace" referred only to that comparatively small number of the Jews, of the house of Judah, who accepted Christ, we at once join issue with him and denounce his teaching as utterly false.

We will put ourselves straight upon this point at once. "The remnant according to the election of grace" is taken from Rom. xi. verse 5. The apostle has asked the question, "Hath God cast away His people?" and answered it at once by saying, "God forbid!"

This emphatic protest by the apostle should of itself cause men to

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consider whether they are right in saying "that the nation as a whole was cut off," meaning the whole of God's people, except a small remnant, because that is precisely what Mr. Baines means, and all who follow his line of reasoning!

Paul goes on to tell the Romans (converted Israelites, as we have elsewhere shown, and, as we believe, proved), "God hath not cast away His people which He foreknew." This is a most important addition to his testimony, "God forbid"! And what does he refer to in support of his contention on this point? He goes at once to Elijah's complaint against Israel, which he made to God at Horeb, when he had fled from Jezreel after destroying the prophets of Baal at the brook Kishon. Elijah's lament had reference to the people of the house of Israel only; and he said, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left," etc. (1 Kings xix. 10). Then it is that the Lord tells Elijah, "I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal," etc. (verse 18). Now be it distinctly understood that this has reference to the people of the house of Israel, and has nothing to say to the people of the house of Judah.

In confirmation of this, let us show what Paul elsewhere, in the same epistle, says upon this very same subject. In chapter ix., where the apostle is dealing exclusively with the children of Sarah and Rebecca (verses 9-15), and God's method of showing mercy and compassion upon whom He will, he says: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. . . Hath not the potter power over the clay, of the same lump to make one vessel to honour, and another unto dishonour? What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath 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?" (18-24). We will make this clear before continuing the quotation, because it is a vital point in our present argument.

We have said above that the apostle in this chapter is dealing exclusively with the children of Sarah and Rebecca, *i.e.*, with the people of Israel of both houses! He shows that the great Potter has power—the right if it pleases Him, for who shall gainsay His right?—to make *out of the same lump*, that is, out of the whole twelve tribes, two separate vessels! Consequently each of these is an Israelite vessel. Of one portion of the lump of clay He made "one vessel to honour," and of the other portion of the same lump, a vessel "unto

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dishonour." It is manifest that this latter vessel was the vessel "of wrath fitted to destruction." Could this vessel by any possible method of reasoning be shown to be any other than those hardened Jews, of whom Paul says "that blindness (margin, *hardness*) in part is happened to"? We do not think even Mr. Baines would question this conclusion, for it is amply confirmed in 1 Thessalonians ii. 14-16.

Then what of the other vessel, "which he had afore prepared unto glory"? Being, as we have shown, necessarily Israelite, and not being the Jews, it could only be the house of Israel. But mark! It had been "afore prepared"! What is this but fore-ordained, or foreknown? Paul told the Romans that the people—"His people"—that God had not cast away, were those "which He foreknew"! Hence it follows as an inevitable consequence that these people whom God had not cast away were the people of the house of Israel. But speaking, or rather writing, of those who, "led by the Spirit of God," are "the sons of God," he says, in chapter viii. 29, 30: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, *them He also glorified.*" Here we have traced step by step, by the apostle himself, the people who are "the vessel afore prepared unto glory"; and they can be no other than the house of Israel!

"Even us, whom He hath called, not of the Jews only, but also of the Gentiles?" And he immediately quotes from Hosea ii. 23. "As He saith also in Osee (Hosea), I will call them My people, which were not My people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not My people, there shall they be called the children of the living God." Now, we challenge all the present living commentators to demonstrate (1) that these passages from Hosea have any reference to the house of Judah; (2) that they have any reference whatever to non-Israelite Gentiles! And we are willing to extend the challenge to all the Higher Critics. Who, then, are these "called" ones that are not of the Jews? The only possible answer is again the house of Israel! How could Christ be "the firstborn among many brethren" if these "called" people had been non-Israelite Gentiles? Christ's brethren were, and could only be, Israelites.

The Gentiles, who had no racial descent from Israel, were never called, in the sense that the children of Israel were called; otherwise, what does Isaiah mean where we read, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for

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I *called him alone*, and blessed him, and increased him," etc. (Isa. li. 1, 2). Again, if we are wrong in our contention, why did God tell Abraham "In Isaac shall thy seed be *called*"? And yet again, "You only have I known of all the families of the earth" (Amos iii. 2). The Gentiles, who are not of Israel by descent, are offered salvation, through faith in Christ, and become thereby *partakers* of the inheritance with Israel, not *substitutes* for Israel; they participate with Israel by being grafted on to the Israelite tree, or, in other words, incorporated with Israel by faith, but being only alien branches, as Paul distinctly shows; the tree supports them, and not they the tree. How, therefore, can it be said, either that they have taken "Israel's forfeited position," or, as Mr. Baines says, "the place of pre-eminence in God's thoughts"? It is against this very claim that Paul warns them: "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." It is Israel, pre-eminent always with God, that bears the Gentiles, and *most certainly not* the Gentiles who bear Israel, or take Israel's position!

If redeemed, pardoned, and recovenanted Israel be not the good olive tree, off which the natural, unbelieving Jewish branches have been temporarily broken, and into which, and among the branches of which, the believing Gentile—non-Israelite—wild olive has been grafted, will Mr. Baines, and such as he, tell us what the good olive tree really is? We shall await their answer with much interest.

Now let us finish with Mr. Baines, and the quotation from his book, which we had not completed.

"The political displacement of the Jews brought in 'the times of the Gentiles.' The moral or religious displacement of the Jews makes way for 'the coming in of the Gentiles.'" With this we have no fault to find, provided always it is understood that it refers to the unbelieving portion of the house of Judah—the Jews—alone, and is strictly limited to them.

He continues: "It was only when this took place that Israel really became 'Lo-Ammi,' not My people, though they had long ceased to be the centre of God's government on earth. During the coming in of the Gentiles God's purposes of earthly blessing are suspended. The stream of prophetic time ceases to run. It stagnated, so to speak, after the sixty-ninth week (Dan. ix. 25,26), when Messiah was cut off, 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."

That a diligent student of the Bible, and one who is evidently fairly familiar with its contents, as this writer seems to be, should write a paragraph containing such a mass of erroneous teaching appears almost incredible.

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Consider the first statement in it, that it was not until the displacement of the Jews that "Israel really became Lo-Ammi"! Now, bearing in mind the writer's views, that the Israel—the Jews—he is writing about represent all Jacob's descendants, he contends, or says, that not until the Jews were nationally destroyed did the "Lo-Ammi" *fiat* take place.

Again and again have we pointed out in this serial—and we defy disproof—that it was the house of Israel only against whom the threat of "Lo-Ammi" was made (see Hos. i. 8, and ii. 6-23). Next, to this same house alone was the promise made of their reinstatement "as sons of the living God" (Hos. i. 9; ii. 23). For the Jews have *never* been put away from being God's people, but have always remained throughout the Scriptures, and been known and recognised by the world, as God's people!

They certainly ceased to be the centre of God's government, but did not Christ tell the Jews that "His kingdom should be taken from them, and given to a nation"? How, then, can the writer say with justice that "God's purposes of earthly blessing are suspended," seeing that *the nation* to which His kingdom was transferred when taken from the Jews should bring forth the fruits of that kingdom?

Who is right, Mr. Baines or Peter? The Jews did not become "Lo-Ammi" until they were politically and morally displaced, and they are to continue in that condition until they shall say, "Blessed is He that cometh in the name of the Lord." Thus saith Mr. Baines! "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia (Israelites of the dispersion), Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath *called you* out of darkness into His marvellous light: which in time past were not a people (Lo-Ammi), but are *now* the people of God (Ammi): which had not obtained mercy, but *now* have obtained mercy." Thus saith Peter (1 i. 1, 2; 9, 10).

Which do you prefer to accept as the more reliable teacher, Baines or Peter? We leave our readers to make their choice.

Does what we have just quoted from Peter's epistle—and which has already been amply dealt with by us before—suggest that "God's purposes of earthly blessing are suspended"; that the stream of prophetic time has ceased to run; that, in fact, it has become stagnant, and will remain so until, after the Gentiles have had their day, God will cause it to flow again?

In the above ramble of the secular writer we have what is generally accepted as "the parenthetical dispensation." That period of time—

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the Church period, as it is frequently called—which is known as the Christian dispensation, the "times of the Gentiles," the Church interval, the "latter days" of Scripture, etc. It is this long period, during which, according to them, Israel is relegated to the curses, and the Church to blessings, though Paul, in Romans ix. 4, says "the promises," which cover the blessings, *pertain*, or belong, to Israelites. Peter evidently thought so, too, when writing to the *Diaspora!*

It has before been shown that these scattered strangers, to whom Peter wrote his epistles, were certainly not Gentiles, but the *Diaspora* of Israel. They may have included Jews, but the epistles certainly were addressed to dispersed members of the house of Israel. There was no dispersion of the non-Israelite Gentiles.

"Meanwhile," continues Mr. Baines, "the Gentiles brought into the vacant place of privilege and responsibility to God, under Christianity, have failed as signally as the Jews did under the law. The greater part have never accepted Christ, even in name; Christendom, the portion of the world which has nominally owned Jesus as Lord, has become a leavened mass, corrupt to its very core. The small handful of true believers in its midst have themselves ceased to present any corporate testimony, are rent into a hundred (he might have trebled the number) sects, have given up the 'blessed hope' of the Lord's return for His saints, and, as a consequence, are often hardly distinguishable from the world around them in their objects, their pursuits, and the character of their walk. But though the Lord 'is longsuffering to usward, not willing that any should perish,' He 'is not slack concerning His promise,' and in a little while 'the trumpet shall sound, and the dead (believers) shall be raised incorruptible, and we (the living believers) shall all be changed.' This is the undated, ever-present hope for the Church. When this 'coming of the Lord' for His saints has happened, Christendom, the remaining branches graffed into the Olive tree, having failed to continue in the goodness of God, will be cut off. The fulness of the Gentiles having come in, the corrupt mass of false professors left behind will be dealt with by God in righteous judgment. Judicial blindness will overtake them, 'because they received not the love of the truth, that they might be saved; and for this cause, God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness' (2 Thess. ii. 10-12)."

We must ask our readers to pardon us for inflicting upon them these long quotations, but we deem them necessary because they are excellent types of the style of arguments put forward to support the Gentile Church theory; and, further, they demonstrate the confusion of ideas that inevitably results when the Jews alone are taken to

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represent the whole people of Israel, while the house of Israel, who are not, and never were, Jews, are altogether ignored.

A brief analysis of the above quotation will illustrate our meaning. Consider thoughtfully, good readers, what Mr. Baines tells us. The Gentiles, who, according to him, have taken Israel's "vacant place of privilege," and have become "the special objects of God's favour," under Christianity, "have failed as signally as the Jews"! The whole of Christendom "has become a leavened mass, corrupt to its very core"! Even "the small handful of true believers," that are rent into a hundred *conflicting sects*, have given up the "blessed hope" of the Lord's return for His saints. A parlous state of things indeed. This Gentile Church, which has taken poor rejected Israel's "forfeited position," turns out to be no better than Israel herself! And yet "whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Do not let us forget this, readers of THE COVENANT PEOPLE. This is Paul's testimony, written eighteen hundred years ago and more. Can these Gentiles be the people to take the place of Israel "predestinated" by the foreknowledge of the Lord of hosts, the God of Israel, to be conformed to the image of Christ? Think this question over carefully, and let your common sense have fair play.

We suppose that "the small handful of true (query Gentile) believers," together with the "remnant of Israel," if any of them still exist—though, according to Mr. Baines' pessimistic views, they do not seem to have much lingering faith—are this Gentile Church that we are seeking for? If they cannot find anything better than this to satisfy us, what a miserable fiasco the whole Gentile parenthesis has proved! For Mr. Baines tells us—and here we and he are for once in absolute accord—"the remaining branches graffed into the olive tree, having failed to continue in the goodness of God, WILL BE CUT OFF." Good! Then if they are cut off, *the olive tree remains;* and if it remains, *it has always been there;* and the Gentiles having gone, it must be *something else than Gentile;* and it is not Jewish, because up to this point of time the Jewish natural branches have remained broken off, though it is promised to them that they shall be re-grafted when the unbelieving Gentiles have been excised, for "they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive tree, which is wild by nature, and wert graffed contrary to nature into a good olive tree, how much more shall these, which be the natural (Jewish) branches, be graffed into their own olive tree?" (Rom. xi. 23, 24).

What, again, is the inevitable logical result of this process of elimination? It is, that the good olive tree is the house of Israel! And let anyone try and prove the contrary.

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Let us now finish with Mr. Baines's ideas on this particular aspect of the Church question. He says, "When the Church has been taken, and the Gentiles, the olive (he should have said *wild olive*) branches graffed in contrary to nature, have been cut off, the natural branches will be 'graffed in, for God is able to graff them in again.' The Church interval being over, time once more begins to run, and the unfulfilled week of Daniel's prophecy is told out to its completion. In this week commence the judgments which precede the 'day of the Lord,' or the establishment of Messiah's kingdom."

What appears to us as the most extraordinary feature of this remarkable conclusion arrived at by the writer, and all who hold similar views as to the "Church interval," or "parenthetical dispensation," is, that they do not give us the slightest inkling as to what happens to the good olive tree! What becomes of it? What was, or, rather, is, the use of it during this parenthetical dispensation? Is the Church distinct from the good olive tree, or does it form part of the fruit-bearing branches of that tree? If it is distinct from the olive tree, and the functions that good tree performs towards its branches in the way of nourishing them, what has it got to do with the tree at all? Again, if it is distinct from this good olive tree, what is it? And where are we to find out what it is from Paul's writings?

If, however, *the Church* is a part of that good olive tree and with the remaining natural branches—which have not been broken off—partakes with them "of the root and fatness of the olive tree," then it seems to us that, as the writer tells us, the Gentile branches have been excised because they continued not in the faith; we have no alternative but to conclude that this Church *must* be Israelite of the house of Israel, not being Jews or non-Israelite Gentiles! What else can it be? *Douglas A. Onslow.*

(To be continued.)

The Prince of Judah *

The remarkable book bearing the above title introduces the reader to a period of Jewish history which, hitherto, has been a matter of mystery to the ordinary Bible student. The books of Esther, Nehemiah, and Ezra deal with this period. Previous to the appearance of the "Prince of Judah," the beautiful connection between these three books had never been shown, but "Lumen," by a long and well sustained argument, clearly demonstrates their wonderful

* "The Prince of Judah, or the Days of Nehemiah Re-dated." By "Lumen." 2s. 6d. net. (Elliot Stock.)

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relationship. That relationship may be briefly set forth in the following manner: The Book of Esther tells the romantic story of Esther's marriage to the Persian King; *the point* of the book is that a Jewish lady becomes a Persian Queen and befriends her fellow countrymen.

The Book of Nehemiah presents to us the history of a Jewish nobleman, holding high office in the Persian Court. This Nobleman (Nehemiah, the cupbearer) wins the sympathy of the King, and gains permission to rebuild the walls of Jerusalem; but he is careful to make that request *when the Queen, too, happens to be present.* "Lumen," in his fascinating book, makes out a strong case for believing *that Queen to have been Esther*!

The Book of Ezra then deals with the religious side of the return from the Babylonian captivity, and tells the tale of that great religious reformer's work. The masterly way in which the usually accepted interpretation of those three books is dealt with cannot be set forth in a short review, but a few illustrations may suffice to arouse the reader's interest.

With a boldness that is startling, "Lumen" points out that if the Commentators are right, then the Prophets are wrong! but if the Prophets are right, then the Commentators are wrong. Let us prove this:

If, as the Commentators say, Nehemiah went to Jerusalem in 445 B.C., *that he built the walls of the city, but there were no houses* built then (Neh. vii. 1-4), then the Prophet Haggai's statement, in 520 B.C., that *the houses were actually built,* must be untrue.

But if Nehemiah's days have hitherto been wrongly dated, and if he first visited Jerusalem in the year 564 B.C., and again a second time in 534 B.C., and yet again a third time in 529 B.C., then the statements of Nehemiah and Haggai no longer contradict each other, and the "Word of God" is harmonised! but the Commentators, alas! must reconsider their conclusions!

To grasp the forcible arguments by which "Lumen" works out his theory the book must be read.

Nothing, again, can be more telling than the able manner in which "Lumen" meets the difficulties that arise in connection with the names of kings and references to their years. To appreciate this, too, the book must be carefully studied; but the fairness and force of his arguments cannot fail to appeal to earnest-minded Bible-lovers.

Last, but not least, we may invite attention to the delightful chapter on the parentage and edict of Cyrus. "Lumen's" contention that he was the son of Esther is most convincingly worked out.

This is but an imperfect review of the interesting pages of "The Prince of Judah," but it will suffice to give a glimpse into its contents. This book, however, should have much indirect influence in the

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furtherance of the great truths which THE COVENANT PEOPLE and *The Banner of Israel* do so much to propagate. The writer of this review knows how slow the clergy are to touch this great subject, and he also knows how hopelessly ignorant they are of the arguments upon which the British Israelites base their contention. The clergy pin their faith to the old Commentaries—any work that tends to shake their simple faith in the infallibility of those Commentaries is a step in the right direction, and must lead them to study their Bible with a greater readiness to believe in its literal interpretation; and once this be done, then the great wall of prejudice between the clergy and the careful study of British-Israel truth will have had a wholesome breach made in it. With God's blessing this may lead our thoughtful clergy to take up the study of our great subject in a spirit that will quickly bear fruit, and give our great Empire reason to be proud of her teachers.

Glassmount Standing-Stones.

THESE two adjacent memorial monoliths, rudely blocked or quarried out of a hard quartzose conglomerate, stand in a field on the farm of Glassmount, parish of Kinghorn (Fife), nine miles due north from Edinburgh Castle, and some 500 feet above sea-level. The situation commands an uninterrupted view, E. by N., of the Isle of May in the mouth of the Firth, and also of the coast of East Lothian.

On June 30th, 1904, I made the following observations at the place :—

At 3.45 (in bright sunshine) a line joining the centre of the two stones seemed to coincide perfectly with the shadow cast by a vertical staff; the direction of such line being (by compass) ENE. ½ E. (true ENE. ¼ N. ?).

The distance between the inner or adjacent sides, along this line		= 19′ 2½″
Thickness of WEST STONE, *between general planes*, at 3′ above Base,	N. edge	= 2′ 6″
(But thickness of N. edge		= 2′ 1″)
Thickness of WEST STONE, *between general planes*, at 3′ above Base,	S. edge	= 2′ 1″
Breadth of ,, ,, ,, ,, ,, ,,	E. side	= 4′ 3″
,, ,, ,, ,, ,, ,, ,,	W. ,,	= 4′ 6″
,, ,, ,, ,, ,, at Base	E. ,,	= 2′ 2″
,, ,, ,, ,, ,, ,,	W. ,,	= 4′ 6″
(Above 3′ level the breadth diminishes.)		
Height, greatest	E. side	= 6′ 0″
,, ,, ...	W. ,,	= 6′ 3″

Broad sides of Stone face N.E. and S.W. It is *not* therefore parallel to the East Stone.

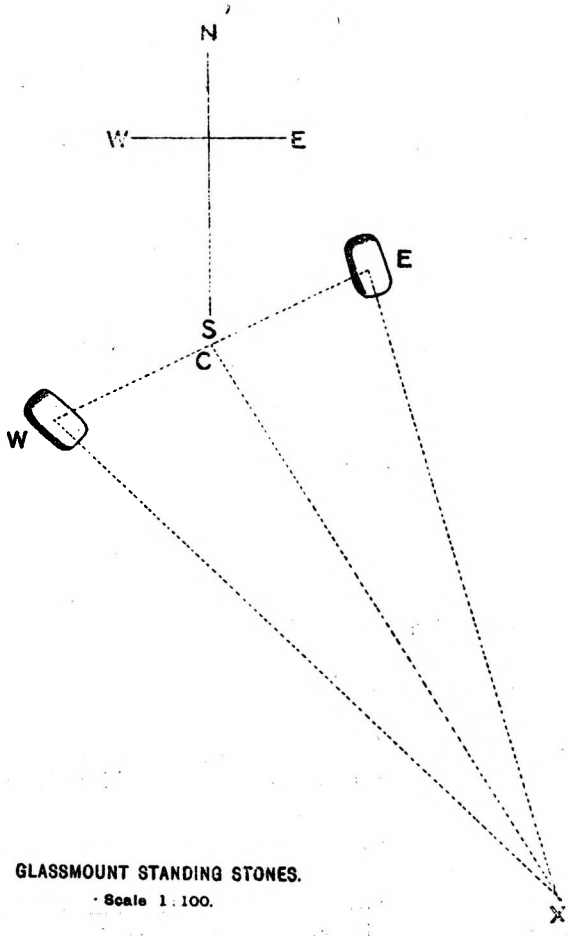
Thickness of EAST STONE, *between general planes*, at 3′ up	N. edge	= 2′ 0″
,, ,, ,, ,, ,, ...	S. ,,	= 2′ 2″
,, ,, ,, ,, at Base	N. ,,	= 2′ 6″
,, ,, ,, ,, ,, ...	S. ,,	= 1′ to 2′
But at N. edge ,, ...		= 2′ 1″

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Breadth of EAST STONE, *between general planes*, at 3′ up ...	...	E. side =	3′ 11″
,, ,, ,, ,, ,, ...	...	W. ,, =	4′ 5″
,, ,, ,, ,, at Base ...	...	E. ,, =	4′ 5″
,, ,, ,, ,, ,, ...	...	W. ,, =	4′ 1″
(Above 3′ level the breadth diminishes.)			
Height, greatest	...	E. side =	6′ 0″
,, ,, ...	...	W. ,, =	6′ 2″

Broad sides of Stone face E. ½ N. and W. ½ S.
This East Stone leans N. 12° to 15° from vertical.

By very rough estimate, the horizontal major axes of the two



GLASSMOUNT STANDING STONES.
Scale 1 : 100.

stones when produced southwards, would meet about $16+x$ yards from West Stone.

Referring to the diagram above, it will be noticed :—

First.—That the real distance between these Stones is :

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Least Distance		19′ $2\frac{1}{2}$″
Plus half thickness of each (say 2′ 1″ + 2′ 0″ ÷ 2)	... =	2′ $1\frac{1}{2}$″
	about =	21′ 4″

Secondly.—That Thickness, Breadth, and Height of the *two* Stones are alike.

Thirdly.—That, taking Thickness as a unit, all the measurements conform as follows:

Thickness	= 1 unit
Breadth	= 2 units
Height	= 3 units
Distance apart	= 10 units
? Distance at which axes focus	= 20 units

And the unit in question, being practically 25 British inches, or a trifle more, is:

1. The Geometrical Cubit, or ten-millionth of the earth's semi-axis of rotation;
2. The Sacred Cubit, given by inspiration to Israel, and before to Noah;
3. The Cubit of the Great (or First Jeezeh) Pyramid's inspired design.

Query 1.—Since Britain is manifestly fulfilling the destiny of Israel [not *Judah*, who were only *two* Tribes, and are now only *one*, but Ephraim, or the House of Joseph, including of old *ten*, and now *eleven* Tribes, and at all times constituting in the sight of God the *Nation of Israel* and the Heirs of the Abrahamic (National) promises]; and since this fulfilment is not only recognisable in modern times, but is to be traced all through our history, whether as a united nation, or in a state of separation into scattered fragments; need we be surprised that some of our primeval memorials should testify to the knowledge and use of standards of measure used by Israel long before their captivities and wanderings began, while they were yet a united nation of Twelve Tribes called to a common hope and destiny?

Query 2.—Is anything buried at the point X, where the axes of the Stones focus?

N.B.—The East Stone is of a different formation from the other; Mr. Cole, of the S. Society of Antiquaries, considers it to be whinstone.

The triangle WEX is perhaps isosceles; if so, 10+20+20 would give perimeter=50 cubits. The line CX (or perhaps WX) produced *may* pass through Inch Keith, and in the direction of that island's length. The position of X is very roughly approximated.

Edinburgh. *James Simpson.*

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Scriptural Probabilities.

(*Gleanings from Bishop Titcomb's "Post Bag."*)

I.—Britain Known to the Prophets, and Connected with the Israelitish Exile.

WE have passed from the region of Scientific Difficulties, and are turning to the question of Scripture Probabilities. The very first thing I did was to call upon Jones, and ask for an interview. We commenced by opening our Bibles, for, as Scripture Probabilities was to be the theme, it is obvious that we had no other standard of reference; unless you include Commentaries under the same title.

Knowing my critical tendencies, he began by observing that, when he quoted from the Old Testament, I need not make any difficulty about the time at which any of the books were written, "For," said he, "if the Pentateuch had not been fully compiled even till the days of Jeremiah, as the Rationalistic critics contend, yet it will equally suit my purpose to quote it. And if the prophecies of Isaiah or Ezekiel had not been published till after the return from Babylon—false as I contend the opinion to be—it will not matter. In either case, the passages I shall adduce will serve to show that Britain was known and marked out by the prophets as early as the sixth or fifth century before Christ." I felt rather hurt at the remark; for I had no wish to be put down as one of the Rationalistic school of critics; nor did I care to dispute the old and orthodox date of the publication of any of the Hebrew writings. "Still," replied Jones, "it may be all the better that I should commence by standing on that platform; because if we take the most adverse situation we can, and yet prove our point, *a fortiori*, it will be proved from the old, orthodox platform." I, of course, assented to this proposition; and accordingly proceeded to ask him on what Scripture texts he based his opinion that Britain was clearly referred to in Scripture.

"Before I do so," he replied, "we must first have a conversation about the ethnography of the ancient world in relation to *tin*. I take for granted, in the first place, that you will not dispute a fact, which is on all hands admitted (viz.), that the Phœnicians visited these islands for the purpose of getting tin from its former inhabitants several centuries before the Christian era. Whether it was imported into Egypt at a much earlier period from Malacca, as some have contended, I leave an open question, though I may remark, in passing, that the best modern critics doubt it (see Sir G. C. Lewis, *Survey of the Astronomy of the Ancients*, p. 457). At any rate, the voyage to Britain was not beyond the power of Phœnician ships. For the circumnavigation, even of Africa, by a Phœnician vessel, B.C. 610, is not only credited by A. Von Humboldt, Heeren, Grote and Rawlinson, but is "generally received as an historical fact." So says Sir G. C. Lewis—no mean authority. He adds, "The voyages of the Phœnicians to Cornwall for tin, and to the southern coast of the Baltic for amber, pass as almost equally certain" (p. 448). It is true that tin was indigenous to a certain spot in Spain; yet the quantity was so insignificant that it never could have supplied the world with the vast

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amount of metal of which we read in ancient days. To prove how prodigiously plentiful it was I may refer to a passage (*e.g.*), in Ecclesiasticus, 47, 18, in which the writer apostrophises Solomon, saying, "Thou didst gather gold as *tin*." "We are, therefore, driven to conclude that it was from the tin districts of Britain, rather than from the limited supply of Spain, that the Phœnicians obtained the great bulk of this commodity" (see article, *Tin;* Smith's Dictionary of the Bible). Not only, however, was this the case. The tin trade between Tarshish and Phœnicia was evidently known to the *prophets of Israel* also. That is my present point. Ezekiel said to Tyre, "Tarshish was thy merchant, by reason of the multitude of all kinds of riches; with silver, iron, *tin*, and lead, they traded in thy fairs" (ch. xxvii. 12). Is it not probable, then, that Britain was known in the times of the prophets of Israel?"

"It is not altogether so clear as you think," I replied; "for although tin may have been brought from Britain by the merchants of Tarshish, yet ancient history (if I recollect rightly) informs us that the place of the treasure was kept for a long time secret, so that it is by no means certain the inhabitants of Israel knew from whence it came."

"That may be possible," returned Jones; "but, for my part, I think it extremely unlikely. At all events, if they did not know Britain, or the coast of Cornwall, or the Cassiterides by name, it is far from probable they should have been ignorant of the general fact that the Phœnicians traded with some distant *island* beyond the Mediterranean, situated in the extremity of Europe. I will show you that presently from other passages; as soon as you are sufficiently satisfied to allow me to proceed. I am in no hurry, however, if you desire to make any other remarks."

"Pray, go on," I said; "and I promise you my best attention." He then turned to Isaiah xxiii. 1, 2, when we read aloud together the following words: "The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste (*i.e.*, Tyre), so that there is no house, no entering in: from the land of Chittim it is revealed to them." Here stopping short, he said, "Is not this a notification to the merchants of Tarshish that Tyre was to be destroyed, and that their merchandise with it must cease? In the following verse, however, he addresses another place which was to partake of the same ruined traffic, and which is not described as a city, but as an *island*." "Be still, *ye inhabitants of the isle;* thou whom the merchants of Zidon, that pass over the sea, have replenished." Again, in the 6th verse, "Pass ye over to Tarshish; howl, *ye inhabitants of the isle*." Now, once granting that the inhabitants of Britain sent tin by the Phœnicians to the markets of Tarshish, and that this was imported to Tyre and Zidon (which no one, I believe, denies), what can be more reasonable, or consistent with historical criticism, than to understand Britain as the island here spoken of? I am well aware that Tyre itself may possibly be meant, because the port of Tyre was on an island in front of the Tyrian coast. But this coincidence of the ruin of the trade of Tarshish and of the Tin Island of Britain, is so singular that, like many other prophecies, I see no reason why it should not have a double fulfilment."

"Upon my word, Jones," I replied, "you are a clever fellow. I

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never saw this before; and I cannot resist your logic. I shall take this to bed with me, and think it well over in solitude; for it really does appear, after all, that this Western Island of Britain may have very probably been alluded to."

"Yet that will not do by itself," returned Jones. "What if I can show you that Scripture predicts it, as the purpose of God, to convert and bring home Israel out of captivity from the *West?* And that He also speaks of their being converted in the '*Isles.*'"

"If you can do that," I replied, "you will, indeed, stagger my old convictions; and, perhaps, end by making me a convert to your views. Yet you must not be too sanguine; for I shall be sure to raise every difficulty in my power."

"Well," said Jones, "I will produce you two passages, which appear to me to be conclusive. The first is from Hosea xi. 9-11, in which the prophet is avowedly speaking of God's final mercy to apostate Ephraim. 'I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city. *They shall walk after the Lord:* He shall roar like a lion: when He shall roar, *then the children shall tremble from the* WEST. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and *I will place them in their houses, saith the Lord.*'" Pausing for a moment, and looking at me full in the face, Jones said: "Arthur, do not trifle with this business; remember that you are here listening to the message and the mind of God toward the Ten Tribes, whom He had distinctly repudiated and uncovenanted in the first chapter of this prophecy. Is it not like life from the dead, then, to see Him now returning toward these Tribes with promises of mercy?" Observe. He says, "*They shall walk after the Lord.*" Is not this a promise of their conversion? Again, "*They shall tremble from the* WEST." The Hebrew word here used for "tremble" is found in Deut. xxviii. 26; Jer. vii. 33; where it is applied to birds frightened away from dead bodies. Hence this passage seems to mean, "They shall fly away *from the west* like alarmed birds by the force of exciting circumstances." "Now, remember that Media, their original land of captivity, was in the *north;* so that between that period and the time of their restoration, they *must certainly have gone to the west.* Is not this remarkable? If you will not allow it to be an actual *proof* of the Anglo-Israel Theory, you surely must allow that it lends to it an aspect of *probability.*"

I remained silent; for I was too much struck with astonishment to speak. Seeing the impression he had made, Jones then went forward to his other passage. This was Isaiah xxiv. 13-15, which I will now write you out verbatim. "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the Name of the Lord God of Israel *in the Isles of the sea;*" or, as it might be rendered, "*in the Isles of the west,*" for *sea* is sometimes used for the *west* (Comp. Gen. xii. 8, in the Hebrew). Now who is here spoken of? That the "earth" desolated in the previous

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part of the chapter is Palestine, the fifth verse makes manifest; for it is described as having "transgressed the laws, changed the ordinance, broken the everlasting covenant." Hence it is after the utter desolation of Palestine (the land of the "transgressed covenant"), that another branch of the same people is declared to be glorifying God "*in the Isles of the sea.*" When the "vintage" is over in the one place, there is a "gleaning of grapes" in the other.

Now what portion of the Hebrew people could be thus singing glory to the Lord "*in the uttermost parts of the earth*" (see verse 16), in this unexpected way, if it were not the *Israelitish* section; seeing that the *Jewish* section, or the Two Tribes, are not even yet converted? And, if so, where can this Israelitish section be found but in the *west;* from whence they are to be restored? And what Isles of the West so probable as Great Britain?

The Early British Church.

A SERMON preached at Chicago shortly before Christmas contains the following:—

"'When in 596 St. Augustine was sent to *convert* the British Isles to Christianity.' Now this, under the light of modern historical research, cannot be the true fact. If the sentence had been, 'When in 596 A.D. St. Augustine was sent to introduce the more gorgeous ritual of the Church of Rome upon the primitive British Church,' I agree. An early historian of the Romish Church, from one of the manuscripts of the Vatican quotes as follows: 'In 35 A.D. Lazarus, Mary Magdalene, with Martha, and with her handmaid Marcella and Maximin, a disciple, were, after the stoning of Stephen, taken by the Jews and exposed in a vessel without sail or oar, and launched in the open sea. This vessel drifted into Marseilles, and they were all saved.' Baronius, the historian, adds: 'From there they passed into Britain to Avalon (Glastonbury), where Joseph of Arimathæa, who had likewise been obliged to fly—the Jews incensed against him —met Lazarus and his company. They, preaching the Gospel, built the church at Glastonbury, and there died.' Another historian, Publius, states: 'The church at Avalon in Britain no other hands but those of the disciples of Our Lord themselves built'; so that even before there was a church meeting in Rome, the glad tidings of the Gospel were being preached in the British Isles (the Isles of the West, of the prophet Isaiah); and about the time of St. Augustine's coming over four hundred Christian scholars were murdered at Bangor, in Wales. For at least four hundred years before Gregory the British Church sent representative Bishops to the general councils of the Christian Church.

"It may be asked 'why' it should be in Britain that the early planting of the Christian Church should be. As a tenacious believer in the infallibility of the Hebrew scriptures, I consider it so to be the pre-arranged plan of God, often declared and foreshadowed

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through the prophets from Jacob until the birth of Christ. Jacob's blessing of Judah (Genesis xlix. 10), 'The sceptre shall not depart from Judah (the Jews) nor a lawgiver from between his feet, until Shiloh ("He whose right it is") come, and unto him shall the gathering of the people be—binding his foal unto the vine and his ass's colt unto the choice vine.' Dan's blessing closes with 'I have waited for Thy salvation, O Lord.' Joseph was to be 'A fruitful bough (vine) by a well whose branches run over the wall. From thence is the Shepherd, the Stone of Israel.' Until the birth of our Lord nineteen centuries ago, Judah (the Jews) that then were united with the tribe of Benjamin—of which latter tribe most of Our Lord's disciples belonged—were the custodians of the laws and ordinances given by Moses to the twelve tribes of Israel after the exodus. Over seven hundred years before Christ (2 Kings xv. 29), in the days of Pekah, King of Israel, came Tilgath-pileser, King of Assyria, and carried away four of the southern and eastern tribes, and from Gilead and Galilee all the land of Naphtali. Later, during Hezekiah the King of Judah's time, some of these escaped from their Assyrian captivity and returned, and these in the Bible are called, "The remnant of Israel" (2 Chron. xxx. 6). This remnant was not included in the great Assyrian captivity, some years after, by Shalmaneser, King of Assyria, who took the northern tribes under King Hoshea, when the bulk of the ten tribe house of Israel—the kingdom (1 Kings ii. 31)—were lost. Some of their descendants were living in Jerusalem at the time of Our Saviour's circumcision—two, Simon (as supposed) and Anna (for certain), had so descended, and the adoration of those only of the ten tribe house of Israel on that occasion, was very significant that God, as the Shiloh (He whose right it is) had come, and was about to fulfil His promise made by His prophet Isaiah (ch. lx. 1) to the house of Israel, 'Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee—surely the isles (of the west) shall wait for me—unto the name of the Lord thy God and unto the Holy One of Israel—because He hath glorified thee.' Then was the time that the House of Israel was to be called by a new name. They had for long ceased to be known as the House of Israel, and had been as wanderers called by various names by the peoples amongst whom they sojourned. They had lost their identity as the house of Israel. Now by the Shiloh they were to be gathered by His new covenant of mercy for the establishing of God's kingdom in the world. They had been disowned by God, 'had become wanderers amongst the nations.' Now 'in the place where it had been said, Ye are not my people, there it shall be said of them, Ye are the sons of the living God' (Amos i. 10, 11). Be it remembered that the house of Judah never lost their name (Jews), whilst their identity had been constant. 'The show of their countenance doth witness against them' (Isa. iii. 9).

"All through the Bible we see that whenever the Almighty desires He commissions someone to perform the mission. Our Lord declared His mission to be (Matt. xv. 24) 'I am not sent but unto the lost sheep of the house of Israel.' In like way we read the Almighty commissioned the prophet Jeremiah (1 Ch. 10), 'I have this day set thee over the nations, and over the kingdoms (Israel and Judah) to

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root up, to pull down and to destroy and to throw down, *to build and to plant.*' In chapters 39 to 44 is given the prophet's account of the overthrow of the other house of Judah, showing that in defiance to God's instruction to Jeremiah, Johanan took the captive King Zedekiah's daughter and all that Nebuzar-adan the captain had left, unto Tahpanhes in Egypt, and this is the last of them we read in sacred history. Under Jeremiah both kingdoms (Israel and Judah) had been rooted out, pulled and thrown down and destroyed. There yet remained his commission ' to build and to plant.' This was the day that Judah would bind ' his foal unto the vine, and his ass's colt unto the choice vine,' and the days of Dan's ' Salvation for which he had waited ' were coming. Amongst the old chronicles of Erin is to be found the story, in the Psalter of Tara (Annals of the four Masters) of Ollam Folla, and from these annals we learn that this Ollam Folla was a sage and a legislator, eminent for learning, wisdom, and excellent institutions. His historic fame has been recognised by the placing of a medallion of him with Moses and other lawgivers in the Four Courts in Dublin. He was not a king; he arrived in Ireland with an ' Egyptian ' princess. Doubtless these were the prophet Jeremiah with Princess Tephi. Long prior to their arrival, Ireland and the west coast of Britain had been peopled by the Hebrew race. We have mostly looked upon the children of Israel as an agricultural people, forgetting that as early as the Judges, Deborah chides Dan and Asher for remaining on the sea coasts, the fact that the tribes of Dan, Ephraim and Asher had long sea frontages, and the peoples of such tribes were likely to be attracted by a seafaring life or the spirit of emigration; certainly some had, the North of Ireland was settled with the ' Tuatha da Danaan,' literally ' the tribe of Dan.' In Britain, from the very large number of Hebrew names amongst the old name places in the west and south, some of the tribes of Ephraim and Simeon must have had settlements. The Welsh language has a very striking resemblance to the Hebrew and Sanscrit. The Irish annals affirm that Ollam Folla took over to Ireland Princess Tephi, who married the King Eochaid Heremonn, from which union our late Queen and present King have come. The Lost House of Israel were at the appointed place (2 Sam. vii. 10) in the isles of the west. Our Lord came to seek and to save the Lost Sheep of the House of Israel, and in the isles of the west (Britain) they were, or on the road thereto as Danes, Jutes or Angli. In the dispensation of Providence, King Caradoc or Caractus was taken prisoner, and was exiled at Rome for seven years. His daughter, Claudia (Gladys), during this time of Caradoc's exile, married Rufus Pudens Pudentinius (by some supposed to have been half brother of St. Paul, Rom. xvi. 13, 14; 2 Tim. iv. 21). And this is the ' why ' the Gospel of Christ was so early preached in Britain."

R. Kimber Johns.

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In Memoriam.

A valiant worker in the cause of God's eternal truth that Israel should never cease to exist as the first and greatest nation on earth, and also a good soldier of the Cross of Jesus Christ, has gone from us in the person of SARAH SHARP, who died the first week in January at the ripe age of eighty-six years, having celebrated her last birthday in October by a little reunion of friends. To the last she wielded her pen in the cause of Truth, and was known to many through her writings in the *English Churchman*, and her books. Her small purse was ever ready to help on the cause and assist the poor. May Israel's God raise up some more of her like, who, alas! are too few among us.

The British-Israel Association.

NEWS OF THE MONTH.

LONDON.—The Council of the British-Israel Association met on Thursday, March 1st, 1906, in the drawing-room of Exeter Hall, when D. A. Onslow, Esq., J.P., was in the chair. The minutes of the previous Council meeting were read and confirmed, and the usual business was transacted.

The sixth lecture of the season was delivered in the parlour at 7 p.m. on the same evening. It was a very interesting evening, for two reasons. Firstly, because of the excellent lecture we had, and secondly, because the lecture was given by a lady. Why this latter fact should be an exception amongst British-Israelites we do not quite know. We rather think there is plenty of latent talent amongst our ladies, and we trust they will follow the good example of our last lecturer. The title of the lecture was "Israel," and the lecturer was Miss Augusta Cook. We listened to a very interesting and convincing address. Miss Cook took her text and formed a word of each letter. Thus we got the six words: "Isaac, Saints, Rebellious, Aliens, Elect, and Latter days," which were all ably applied to the House of Israel. A very hearty vote of thanks was proposed by Major Fielding, seconded by Mr. Bergmann, supported by Dr. Heywood Smith, and others, and carried unanimously and with prolonged acclamation.

* * *

STOKE NEWINGTON.—Another drawing-room meeting was held at 152, Stoke Newington Road, by kind invitation of Mrs. Clements, and proved altogether a great success. The lecture, entitled "Great Britain's Birthright," was delivered by the General Secretary, the Rev. S. J. Carlton. The drawing-room was filled with an attentive and interested audience. The lecturer had the satisfaction of hearing that since his first lecture several friends have become converts and enquirers of British-Israel Truth. Many questions were asked, and the lecturer was accorded a very hearty and kind vote of thanks. Mr. and Mrs. Clements and their son and daughter deserve

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the sincere thanks of the Council of the British-Israel Association for the excellent work they are doing in the cause of our Great Truth.

* * *

CONFERENCE.—Tickets for lunch on the day of the Conference may now be had, price 2s. 6d. each. Write to the General Secretary, 6, Fletching Road, Clapton, N.E., enclosing cheque or postal order —not stamps—for the amount. The tickets may also be procured at the next monthly meeting, on April 5th, at Exeter Hall.

NOTICE.

Conference of delegates and others from the various British-Israel and Anglo-Israel Associations, to be held at Exeter Hall, London, on May 3rd and 4th, 1906.

THE Committee of the British-Israel Association have the pleasure to submit the following Agenda of the subjects to be considered and discussed at this Conference, which embody, as far as practicable, the suggestions they have up to the present received :—

AGENDA.

(1) With a view to ensuring more united action amongst the various Associations already in existence for the propagation of British-Israel Truth, or that may hereafter be formed, it is submitted for the consideration of the delegates assembled, "That all such Associations should be united in some form, with a view to giving cohesion to the Cause."

(2) For the better organisation of the existing machinery, for the spread and inculcation of this Truth, it has been suggested that the British Isles should be apportioned out into a limited number of districts, in each of which there should be a District Council for the better organisation and management of such of the local Associations as may desire, or be willing, to unite for giving strength and cohesion to the Cause. These District Councils would select their own places of meeting.

(3) It is further submitted for consideration whether, for the purpose of ensuring synthetical action by all Associations, there should be a General Council formed of representatives from each District Council, and from the British-Israel Association; and that this General Council should hold its meetings at different centres once annually, or oftener if deemed necessary. The officers and staff of the British-Israel Association acting also on behalf of the General Council. This General Council would thus meet once a year, at least, for the purpose of consultation and exchange of views. The General Council would exercise no control over the District Councils or local Associations.

(4) Should the foregoing proposals be approved in principle, it is suggested that a Committee be formed from the same, when elected, to draw up the necessary details of organisation.

(5) By the above means all the Associations who may agree to work through their District Councils would practically become united

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in action, and affiliated with one another, and with the British-Israel Association. This union of the Associations could not fail to have great effect in the dissemination of British-Israel Truth, and prove to the world that what have hitherto been separate, and more or less disjointed, actions on the part of local Associations, had become a combined and united institution!

These proposals would in no way interfere with the independent action of each Association, the Councils or Committees of which would in all resepcts act upon their own initiative as heretofore.

It is suggested that an Annual Report, embodying in a condensed form the work of all the Associations in the United Kingdom and Ireland, as well as of those in the Colonies and the United States of America that may be willing to join this great combination, should be issued annually by the British-Israel Association, together with their own Report. For this purpose the several Associations would be requested to supply the necessary information.

It is hoped that these arrangements, if carried out, would in course of time, as the scheme developed, eventuate in the establishment of a central office in London, which would be a house of call for all British-Israelites throughout the Anglo-Saxon world, who may from time to time find themselves in the Empire's great metropolis!

The Committee will be glad to receive any further suggestions.

On behalf of the Council,

S. J. CARLTON, *General Secretary.*

London, March 22nd, 1906.

Notes and Queries.

THE BEAST NOT GOG.

To the Editor of THE COVENANT PEOPLE.

SIR,—I have observed very frequently, in the pages of THE COVENANT PEOPLE, an assumption that in the coming conflict between the power of Anti-Christ and that of the Kingdom of Christ (that of *Israel*, as I hold, I believe, equally with you) that Anti-Christ and the power that he represents is to be identified with the Gog of Ezekiel, a power which I myself fully believe is, in *its* turn, to be identified with Russia and her confederate hordes.

But this theory of the identification of the various powers represented in Isaiah by "the Assyrian," and in Daniel by "the Beast," and the "Little Horn," the "King of the North," and the "Wilful King," of chapters vii., viii., ix., xi., as also in Rev. xi., xiii., xvii., xviii., with the Gog of Ezekiel xxxviii., xxxix., cannot be maintained for a moment if the following considerations are to be allowed their due weight:—

(1) The strivings of the world-powers and their issue, as described in Daniel, are limited in the extent of their operation, having for their arena only the sphere dominated, in part or in whole, by the successive powers represented in Nebuchadnezzar's image—the Great Sea, or

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Mediterranean; that is, the countries bordering thereon. The "Little Horn" springs out of the FOURTH of them, the fully-developed, Two-Legged, and Ten-Toed, Clay-Iron, Romanum Imperium. Whereas—

(2) The prophet Ezekiel, while, indeed, taking account of this latter power, looks, if I may so say, further ahead, and in his later chapters (xxxviii., xxxix.) concentrates attention upon the last phase of world-power hostility to the Kingdom of Christ and of God, and that phase is the POST-MILLENNIAL, the former being PRE-MILLENNIAL.

For, if we refer to the Book of Revelation, we find that it distinctly points to the actings of Gog as being at the CLOSE of the Millennium, and it is only in that connection that Gog is mentioned (just as in Ezekiel he is mentioned only very late on in his predictions), according as it is written, "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea," etc., etc. (Rev. xx. 7).

The actings of "the Beast," "the Anti-Christ," "the King of the North," "the Wilful King" of Daniel, "the Assyrian" of Isaiah, and "the Beast" and "False Prophet or Two-Horned Lamb" of the Book of Revelation are limited to the "Great Sea," or Mediterranean, territories, the antient sphere of the Romanum Imperium, whereas the last great rebellion headed by Gog is only limited by "the four quarters of the earth."

The former is Mediterranean, the latter is world-wide in its extent. —Yours obediently,

MEYRICK J. SUTTON, *Vicar of Grantchester.*

[We welcome the writer of the above as a new clerical contributor. It is generally understood that the "Gog and Magog" of the end of the Millennium are taken from Ezekiel's prophecy in a transferred sense. The Gog of Ezekiel stands for a movement *now* maturing. The names are aptly used to describe a far future world-wide confederacy against the Saints.—ED.]

THE CHURCH OF THE FUTURE—EZEKIEL'S MILLENNIAL SACRIFICES.

To the Editor of THE COVENANT PEOPLE.

DEAR SIR,—Under the above heading, an "Enquirer" asks for opinions on the sacrificial ritual which was to be set up in the restored Temple, as seen by the prophet Ezekiel. The first Temple was destroyed by Nebuchadnezzar 588 B.C.; Ezekiel saw his vision about 574 B.C.; the second temple was rebuilt and ritual restored by 515 B.C. Is it not wise to see in that Temple the perfect fulfilment of Ezekiel's vision, and remembering, too, the glorious promises which God made concerning that Temple through his prophet Haggai—"that God would fill that house with glory. . . that the glory of that latter house should be greater than of the former, and in that place God would give peace"—all of which was perfectly fulfilled by the dedication, service, and ministry of the Lord Jesus Christ there. We get a glimpse of the beauty and regularity of the ritual conducted

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there just before the time of Our Lord from St. Luke's account of Zacharias, the priest, at his course of Temple service. We cannot think our Saviour would have uttered those words from His cross, "It is finished," neither would the Temple vail have been rent in twain if there was to be any more need of the blood of bulls and of goats. The whole of the New Testament teaching, especially of the Epistle to the Hebrews, quite contradicts such a thought. The earthly building of that second Temple was destroyed, but the foundation of the spiritual Temple, in which our Lord Jesus Christ as a man was the foundation stone, was laid there, and many thousands built upon it, even in the precincts of that Temple; and it was from there the healing waters of Ezek. xlvii. 12 went forth, at first in small volume, but ever increasing, until they became a very great river, giving life and healing to all around. This same river we read of in Rev. xxii. 1, 2, which gives life to Israel, and is making Israel the healer of the nations by their fruits.

As brief replies are asked for I must not write more.—I am, dear sir, yours faithfully, *M. J.*

March 9th, 1906.

To the Editor of THE COVENANT PEOPLE.

DEAR MR. EDITOR,—You invite brief replies to the question of "Enquirer," under the heading of "The Church of the Future." May I submit the following as an explanation of the fact that Ezekiel represents sacrifices as an essential part of the Millennial temple worship? The explanation of what Ezekiel *does* state may be found, I think, in what he is silent about. He says nothing about the great sacrifice of *atonement*, such as is described in Leviticus xvi., and was enjoined to be repeated every year. And why? Because it is recognised that the Great Offering has been once for all made upon the Cross of Calvary. And it is this which gives its value to the offerings which *are* enjoined. These offerings are Sacramental. They are, as of old, Self-dedicatory (such as the burnt-offering), Eucharistic (such as the meat offering and the peace offering), and Expiatory (as the sin offering and the trespass offering); but, unlike these sacrifices under the Mosaic dispensation, they are *retrospective*, and derive all their value from the Finished Work of Christ, and not *prospective* as of old—"shadows of good things to come." So far as they are expiatory, they are so merely as expressions of acknowledgment (1) of debt incurred through sin and error, and (2) of faith in the remedy which the atonement of Christ for sin supplies. Thus understood, the sacrifices of the Millennial Dispensation are as good for Gentile as for Jew.—Yours faithfully,

Meyrick J. Sutton,
Vicar of Grantchester.

BRIGHTON BEACH WORK.

To the Editor of THE COVENANT PEOPLE.

DEAR SIR,—Without furnishing all details for your limited space, I shall be obliged if you will kindly inform your readers that I gave 103 addresses, indoor and open air, in 1905. Rev. Leonard Hills

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gave me good support at about twenty meetings, and Miss Augusta Cook has proclaimed the Truth in Brighton and Newhaven. We have sown an enormous lot of literature, old and new. Our labours have taken in the following places: Brighton, London, Newhaven, Bognor, Littlehampton, Copthorne, Sharpthorne, West Hoathly. £29 4s. 1d. was subscribed to the work by generous friends, and £30 8s. 2d. spent on literature, advertising, travelling, postage, etc. As soon as the weather settles I shall begin open-air work, and shall be glad of all literature, old and new, and the necessary funds. There is great need of active work, and I am anxious to do my part whilst I have time and strength. In 1904 my old and valued friend Mrs. Wilson Melville, the daughter of John Wilson, passed away, and on January 17th there passed to her rest another of my valued friends, with whom I had spent many hours in Bible study, and whose love of the Truth was very great, Miss Sarah Sharp, who wrote "My Jewels," and edited Major Nicol's "Light and Colour," and wrote much for *Messenger* and COVENANT PEOPLE. She was a woman of good intellect and a kind heart, and although of great age, her mental vigour remained until the last. May it please God to send others to take the place of those who have been called away. As you are inserting an obituary notice, I will say no more.—I remain, yours faithfully,

H. A. Marchant.

171, *Waldegrave.*

MR. BALFOUR'S PEDIGREE.

INTERESTING DISCOVERY.

THE *Sussex Daily News* announces that an interesting discovery relating to Mr. Balfour has just been made by the Rev. Walter Crick, Vicar of Oving, near Chichester. It appears that he had in his study an old despatch box which had not been opened for a great many years, probably for at least half a century, the key having been lost long before it came into Mr. Crick's possession. At length, however, to satisfy the curiosity of his little daughter, Mr. Crick decided to force the lock, and then found that the box contained the pedigree of Mr. James Maitland Balfour, of Whittingehame, the father of the late Prime Minister. The pedigree, which traces Mr. Balfour's descent through his grandmother, a daughter of the Earl of Lauderdale, to King Robert III. of Scotland, was drawn up and sealed in the Edinburgh College of Arms in the year 1840; and the authorities for the various steps in the genealogy are carefully cited in the margin. It seems that the document belonged to Mr. Crick's father, the late Rev. Thomas Crick, B.D., who was Public Orator in the University of Cambridge, and probably in that capacity presented Mr. J. M. Balfour for his degree; it being customary at that time for peers and persons descended from the blood Royal to proceed to the degree of Master of Arts upon proof of their descent. Mr. *Punch*, therefore, appears to have further grounds for his pet title of "Prince Arthur," bestowed upon the late Prime Minister, than he is perhaps aware of.

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1906.

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The Journal of the British-Israel Association.

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London:
R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

No. 143, VOL. XII. **PRICE SIXPENCE.**

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The ANNUAL MEETINGS and the CONFERENCE will be held on Thursday, May 3, and Friday, May 4, 1906, at Exeter Hall (see special advertisement).

The following have expressed their willingness to Lecture on behalf of the Association, and anyone desiring to have Lectures should communicate at once with one or other of the Lecturers:—

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE

MAY, 1906.

Union is Strength.



SHOULD it be possible in any way to unite for common action the various Associations and Councils which have been formed in different parts of the Empire for the purpose of furthering the study of "British-Israel" truth, a great step onward will have been taken. To consider the possibility of some such step is the motive of the Conference to which delegates have been invited for May 3rd and 4th at Exeter Hall.

Union is Strength. It would give a great impetus to the spread of our belief if all interested in it could be banded together in one great Association, by all the local societies being affiliated to one General Council, with a central office and Secretary, and someone always on the spot to give information, arrange the organisation of lectures, and generally keep in touch with our supporters all over the Empire. This centre of our organisation would naturally be in the Metropolis of the Empire; here visitors could rendezvous and get

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information, books of reference could be kept, and a representative British-Israel library be gathered.

One difficulty in the way of joint action has been, naturally, *financial*. The members of the several local Associations subscribe to those Associations for the necessary expenses of the local work; but they do not on that account withdraw their subscriptions from Home and Foreign Missions and other philanthropic objects, and consequently cannot, as a rule, increase their contributions to British-Israel work, to enable their local society to pay a large affiliation fee to any central organisation. It is here probably that the crux lies. Let the fee for affiliation be a strictly moderate one, and many associations will fall into line.

Then, naturally, affiliating associations will be represented in some way on the central organisation, on the old and well-understood British principle of "No taxation without representation."

The grouping of local societies under District Councils as British-Israelites have done in Scotland and the North of England, could easily be extended, and the whole country, and, indeed, the Empire, mapped in accordance with this idea. Scotland, North of England, the Midlands, Wales, the Eastern Counties, and the South of England would form obvious groups. Ireland is already well organised under the British-Israel Association of Ireland, in close affiliation with the British-Israel Association.

The Conference now about to meet has grown out of the independent suggestion of friends in different parts; it has been convened by the Imperial Council, elected by the British-Israel Association. There is no idea of dictation on the part of this body to the others, but all who attend are invited to express their views for the common good. In connection with the Conference papers will be read on a variety of interesting topics in connection with our great subject. Friend will meet friend, and in spirit, at any rate, we shall all be henceforth bound more closely together.

Oxonian.

Notabilia.

THE fact that Israel is destined to be the chief of the nations is one of the mainsprings of the conviction that in the British Isles is to be found the Israel of the latter days—the people to whom the Divine promise was made: "The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, . . . to make thee high above all nations" (Deut. xxvi. 18, 19). This is undoubtedly the position held by Great Britain at the present time—a status which the *Times* once declared appertained to

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this country, as "the greatest and noblest Empire that Providence has permitted to exist on the face of the habitable globe." Now it is evident that, to maintain this unique position, the country must energetically foster and abet all efforts made to promote mutual association and civilising intercourse between different nations and distant peoples, in order that all may reach at last a haven of peaceful progress, free from disturbing misunderstanding and angry strife. The Bishop of Ripon once truly wrote: "The more numerous the threads which bind mankind together, the firmer will be the bonds." So, regarding it as one of these threads, British-Israelites will, we feel sure, lend their countenance and support to the scheme of universal penny postage, so untiringly urged for many years by Mr. Henniker Heaton, and which has lately been brought up for consideration at the Quinquennial Congress of the Postal Union at Rome, where the delegate from New Zealand advocated its adoption, and was supported by his colleagues from Australia and Egypt. It may not, perhaps, be a very great deal that universal penny postage can do towards promoting the amity of nations and the peace of the world, but these are aims pre-eminently characteristic of the task imposed upon Israel of the latter days, and so British-Israelites will be glad to see the Government of this country supporting a project which, whether it effects much or little, will certainly tend towards the good fellowship of the nations of the earth. It may be that it will benefit the British Empire most of all, and, if so, that is a cogent reason why this country, as "chief among the nations," should take the lead in the matter. But, in a proportionate degree, it will undoubtedly benefit every other country and civilised community just as much. In any case, it could do no harm, except perhaps that it might lead to a slight, though probably temporary, pecuniary loss. In the event, however, of the authorities deciding that universal penny postage is not at present attainable, the *Times* suggests the establishment of a "restricted union"—like the existing union between those children of British-Israel, the United States and Canada—within which penny postage should prevail. "Such a union between this country and the United States would probably be found to be feasible at once; it would comprehend the whole of Anglo-Saxondom, and it would apparently cost this country no more than £25,000 a year. There is good reason to think, moreover, that, if such a union were established, it would very speedily, if not at once, be joined by France and Japan and several of the minor European States." We do not, as we write, know the result of this Postal Union Congress, but we hope that our present democratic Government instructed the British representative to support the project for a system of universal penny postage, and will thus show that the nation is determined in all questions of large

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social and international polity to make its influence paramount, and so demonstrate that British-Israel is still mindful of the sacred promise: "The Lord thy God will set thee on high above all nations of the earth" (Deut. xxviii. 1).

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After a tour lasting many months the Prince and Princess of Wales brought their arduous journey through British-Israel's vast dependency in the East to a happy conclusion, having seen enough, as his Royal Highness observed in one of his numerous addresses, "to make India a living reality to us." Wherever the Heir to the British Throne went he manifested his desire to do honour to those proud Eastern princes who have, during the last few years, displayed their constant loyalty to their paramount chief, the great Emperor of India. One of the most striking episodes of the Royal Tour was the Prince's ride into the famous Khyber Pass, as far as Lundi Kotal, where the Khyber Rifles, who formed his escort, are recruited from the turbulent native tribes, and where the ten headmen, who brought their tributary offerings to British-Israel's Royal representative, control a fighting force of some 25,000 men. For the first time, moreover, the Heir to the Throne of British-Israel has visited the great Province of Burma, and has journeyed to Quetta, the headquarters of British rule and influence in Beluchistan, now recognised as one of the chief strategical positions in the military defence of India. British-Israel's policy of scrupulously respecting the sovereignty of the great Indian princes, and of interfering as little as possible in their dominions, so long as they govern justly, has borne excellent fruit. They are encouraged to be potent and living factors in the administration of India, and they are eager to make common cause with the supreme Government in India's defence. The visit of the Prince of Wales to their capitals, his review of their troops, and his participation in their sports, will be of immense value in strengthening the ties which bind them in loyal fealty to their Emperor. British-Israelites were glad that the Prince and Princess of Wales appropriately concluded their Indian Tour with a visit to the historic land of Egypt, where the organising genius of Lord Cromer has done such marvels in exhibiting to the world the beneficence of the rule of Israel in Egypt. But for India there would be no British Resident in Cairo; but for Indian experience it is hardly conceivable that Englishmen would have been able so soon to set Egypt on her feet again. For, as the *Telegraph* jusly points out, in that down-trodden country the Government, under British supervision, have rescued the Egyptian fellah from the local usurer, "reduced his taxes, and raised the tide and overflow of the Nile, on which the welfare of Egypt has always depended. To the south, the great provinces of the Soudan have been reclaimed from the most atrocious

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savagery, and a railway now runs from the Red Sea across the waste of sand to the new capital which has risen on the ruins of Gordon's Khartoum. The work is not yet finished. Indeed, it has but just begun. Hardly more than the foundations, in the opinion of those who have faith in Egypt's future, have been laid, and vast schemes of irrigation will take many years and many millions before they can be carried into effect. But the triumph already achieved is a splendid monument of what capable Englishmen can do in the way of governing men, if they are not hampered by interfering politicians at home." To the minds of British-Israelites will recur Isaiah's prophecy: "In an acceptable time I have heard thee, and in a day of salvation I have helped thee; and I will preserve thee and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages."

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One of the late Edward Hine's Forty-seven Identifications of the British Nation with the Lost House of Israel was, that Israel must be a Sabbath-keeping people. He contended that it is impossible to find Israel of the latter days unless you find her a Sabbath-keeping nation, *i.e.*, a people who keep the Sabbath legally and nationally, as one of the cherished institutions of the country, which should be safeguarded as a most precious possession. Of late, unfortunately, a considerable falling-off in the people's observance of the Christian Sabbath has been apparent in the land which, above all others, should set an example to Christian nations; and so it came about that the "Lambeth Advisory Committee on Sunday Observance" was appointed to enquire into the matter. The Committee's report has lately been presented to the Archbishop of Canterbury, and has been published by the desire of his Grace. British-Israelites will be specially interested in this publication. It calls for some corporate and representative expression of the opinions held with practical unanimity, and with profound conviction, by all the great Christian communities of this country. The subject has been dealt with, quite as much from its "social," "physical," and "industrial" aspects, as from the more usual but narrower standpoint of purely "religious" considerations; and the movement is already assured of hearty approval and sympathy from those who may be regarded as the leading exponents and representatives of our national Christianity. It is proposed that a national conference be held at the Caxton Hall, London, on May 9th, at which the Archbishop of Canterbury has consented to preside, when the proposals suggested in the report for simultaneous corporate action will be further explained and considered. The report points out:

"In spite of much religious indifference, there have not been wanting symptoms, in many directions, during the past eighteen

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months or two years, of a real spiritual awakening among many sections of our fellow-countrymen, and the religious movements in Wales and elsewhere are indications of a general revival of interest throughout the country in those great spiritual realities, to the truth of which the Christian 'Sunday' so eloquently witnesses. The remarkable correspondence in the *Daily Telegraph* on the subject of religious belief—prolonged for a period of many months—may be cited as one of many such indications of spiritual unrest and religious aspiration. And for our present purpose it may suffice to refer to the scarcely less significant articles and correspondence, in the same great popular newspaper, on 'The British Sunday'—arising out of a discussion on Sunday recreation, etc., at the Oxford Diocesan Conference, and which occupied many columns of the *Telegraph* for several weeks during the autumn of 1905, as affording one conspicuous illustration of a fact which can hardly have escaped the notice of any attentive observer."

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Whilst the Church of British-Israel has been celebrating its great festival of Easter, our brethren of Judah have been commemorating their Feast of the Passover. Said the *Jewish Chronicle*, in anticipation of this solemn rite:—"The old, old story of Israel's departure from Egypt will be recited in Jewish homes amid time-honoured associations which are so dear to the Jewish heart. Assuredly Passover is the oldest historical ceremonial in existence. It defies the ages. Many elements have contributed to its indestructibility. The picturesque ceremonial of the Seder is one, and another is the domestic character of the festival. But the secret of its vitality is largely identical with that of Judaism itself. The 'perpetual ordinance' of the Passover was to be handed down from father to son. 'And thou shalt tell thy son in that day, this is because of what the Lord did for me when I came out of Egypt.' Every Jewish parent felt it to be his duty to relate the tradition of the Exodus to his child, who thus became the central figure of the celebration. The happy impressions of childhood remained with the grown-up man and woman, to be reproduced in the children who came after them, and to perpetuate themselves in endless generations of Israelites." *R. Folkard.*

The Bride the Lamb's Wife.

THE CHURCH OR ISRAEL?

(*Continued from page* 344, *Vol. XII.*)

THE PARENTHETICAL DISPENSATION.

IF ever judicial blindness has been inflicted on any persons, it has most assuredly been upon the authors and supporters of this monstrous "Parenthetical Dispensation" invention. Where does

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any such delusive doctrine find any place in the teachings of either the prophets, the Lord Himself, or His Apostles? Because men have allowed their mental vision to be clouded and their understandings of the plain, clear, and emphatic statements of the Scriptures to be obscured by the blurring influence of their so-called spiritualising interpretations—for which the Scriptures themselves do not give them an atom of justification—and have thereby led themselves into a quagmire of confused teaching, which has caused them to lose sight of the continuous purposes of God in His dealings with Israel, some ingenious interpreter—seeing the hole they were all tumbling into—suggested Parenthetical Dispensation! Happy thought! That must be it! There must be an interlude in the Great Drama! Israel is removed from the stage temporarily, and the rest of the world—the heathen—are having their turn, which, however, is to end disastrously!

Now this is sufficiently remarkable in itself, but, strange to say, this same writer, and others with him, make out that the parenthesis—in another form—commenced about six hundred years before the rejection of Jesus Christ by the Jews. In chapter iii. of the second part of Mr. Baines's book, where he treats of "God's dealings with Israel and the world," in which he tells us that "the Old Testament promises are earthly in their character," he says, "God's scheme of earthly government, then, as far as it was yet unfolded, was to exalt one nation as the administrator of His righteous judgments" (pp. 121, 122). Incidentally we may say that this scheme has never been changed, nor His plan varied, as we yet hope to prove.

This writer tells us that "Israel entered on the land (of Canaan) charged to execute God's righteous judgment on the Canaanites, to keep His law, and to hold the first place among the nations. The people were, in these matters, God's instrument for the righteous government of the earth. . . . If their enemies were to flee before them, and they were to be the head and not the tail, it was because they were the instruments of God to maintain His authority on the earth. No intelligent Christian can look at this trust committed to Israel without seeing how completely contrasted it is with the position in which the believer is now placed. Is this, as has been argued, because the world has been educated to a higher point? Let us ask one question—Has God been educated? Has He discovered that things once thought to be right, are really wrong, and therefore abandoned them? The very suggestion is shocking. (Herein we agree absolutely with the writer.) Whence, then, the difference? To an open eye it is plain at once. The Israelite was the minister of God's righteous government on earth; the Christian is the exponent of God's grace on earth. God's people are called to be the living

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manifestation of the principle on which God is acting. He is now acting in forbearance and long-suffering also. In His dealings with the nations through Israel, He was acting in righteousness and judgment, and His people were bound to carry out righteousness and judgment as His instruments."

To all the above we say that the writer's arguments and conclusions are based on altogether false premisses. We do not gather from Old Testament teaching that when Israel entered the land under the Covenant made at Horeb, it was "as the administrator of God's righteous judgments"; or that "they were the instruments of God to maintain His authority on the earth."

They entered the land conditionally as to their obedience to the law given at Sinai, which has nothing whatever to do with their duties as administrators of God's righteous judgments to the nations. Was not God acting in "forbearance and long-suffering" with Israel of old, as much as "He is now acting in forbearance and long-suffering" with His people? Has God changed His people? This writer—and others holding his and similar views—distinctly implies that He has! According to them, God has not only changed His plan, but He has also changed His people, and taken the Gentiles into the place of pre-eminence in lieu of Israel! No wonder confusion has resulted in the writings of all the commentators and spiritualising interpreters of God's word. They take no heed of the warning given them by the last of the old prophets, Malachi: "I am the Lord; I change not; therefore ye sons of Jacob are not consumed." And mark, this statement by the prophet is made in direct connection with our Lord's first appearance on earth, as "the Lord, whom ye seek, shall suddenly come to His temple, *even the messenger of the Covenant*, whom ye delight in." If it was intended that there was to be such a stupendous change in the order of God's plan—as we shall presently see these writers suggest—and the introduction of a parenthesis of upwards of 1800 years, during which there is to be stagnation in connection with God's purposes relating to Israel, why was this warning given that God does not change? Surely, if there was to be such a great change, as these interpreters declare has been made, some intimation would have been given of it by the prophets, instead of a strongly pronounced declaration that the Lord does NOT change! These writers have admitted, as we have shown in a previous part of this serial, that *The Church* has nowhere been foretold by the prophets. There is no mention whatever made of this Gentile Church in any one of the writings of the Old Testament! And yet, "the Lord God doeth nothing but He revealeth His secrets to His servants the prophets"! How is it that He has departed so completely from His regular practice in this particular case, of this wonderful Parenthesis, and this

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wonderful Church, and never given the slightest hint to His servants the prophets of this immense *stagnant hiatus* in His dealings with Israel? Why has the clock of Israel been allowed to run down, when we are distinctly told that God has separated Israel "from among all the people of the earth, to be" His "inheritance" (1 Kings viii. 53)? Again, "The Lord hath avouched thee (Israel) this day to be His *peculiar* people, as He hath promised thee, to make thee *high above all nations* which He has made in praise, and in name, and in honour, and that thou mayest be an *holy people* unto the Lord thy God" (Deut. xxvi. 18, 19)? Now, if the people whom Peter addressed as "a chosen generation, a royal priesthood, an holy nation, a peculiar people," are not the same to whom the two previous quotations we have given from 1 Kings and Deuteronomy refer, then *most certainly* the Lord has changed, and there is no getting away from this inevitable conclusion; but having more faith in the Lord's word than these other writers we are criticising seem to possess, we unhesitatingly declare that—as the Lord can neither change, nor lie—they ARE and MUST BE the same people—the sons of Jacob, whom the Lord has not consumed.

But let us continue to show how the "Parenthesis," according to Mr. Baines, commenced even six hundred years before the birth of Christ. Following up the last quotation we have given from his book (p. 123), the writer continues: Israel's "failure brought out another portion of God's plan. As Israel was to be God's instrument for maintaining righteousness among the nations, there must be one able to maintain righteousness in Israel. Kingly authority, therefore, was established, and perpetual dominion was promised to the seed of David. But here again, the promise, put into the hands of the first man, only proved his inability to receive the blessing or to execute the purposes of God, and it is not until the Second Man, the true Seed of David, appears that this promise will have its fulfilment. God's purposes of earthly government, then, are that the nations of the earth shall be ruled by a righteous earthly people under a righteous earthly sovereign. All this, entrusted to the first man, failed of accomplishment, the seed of David after the flesh, the seed of Abraham after the flesh, man after the flesh in every form, having proved his unfitness to enter into or carry out the thoughts of God. The Israelites 'did not destroy the nations concerning whom Jehovah commanded them; but were mingled among the heathen and learnt their works; and they served their idols, which were a snare unto them' (Ps. cvi. 34-36). The descendants of David did not carry on God's righteous government in Israel. The kingdom was divided, and became the prey, instead of the head, of the surrounding nations. Instead of maintaining God's glory in the earth, through

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them His name was blasphemed among the Gentiles. Everything went to ruin and confusion, and after a history marvellously illustrating the enmity of man towards God, and the long-suffering of God towards man, they were at length cast out. Israel was carried into captivity by the Assyrians, and Judah by the Babylonians. *The sceptre of earthly government, abused and abased by the kings of Judah, was transferred to Nebuchadnezzar, and has ever since remained in the hands of the Gentile powers.*" (The italics, which please particularly note, are ours.)

If our readers will turn back to p. 128 of Vol. XI. of THE COVENANT PEOPLE, they will see there our reference to, and treatment of, the promise made by the Almighty to David, through Nathan the prophet. We then said—and we now most emphatically repeat it—that, "Unless, in the exposition of Scripture, words are altogether to lose or change their meaning, the plain, obvious sense of this promise is that the Lord ensures to David (1) a continual direct lineal descent from generation to generation for EVER; (2) the permanent establishment of the kingdom of Israel (David's kingdom), to last continuously through the ages, from David's time onwards for EVER; (3) the existence of David's throne, occupied continuously from generation to generation by one of David's directly descended children, grandchildren, etc., without intermission, for EVER. There is to be no gap, interval, or failure; the only condition being that if any of these lineally descended successors of David, occupying his throne, should 'commit iniquity,' God will punish them for that iniquity; but His mercy shall not be taken away from David's seed by their removal entirely, as was done in the case of Saul."

Now here is a very distinct and pronounced issue between our interpretation and understanding of this great promise made to David and that put upon it by Mr. Baines, and all others who advocate the parenthetical period. We are either hopelessly in error, or they are. Putting aside, for the sake of argument only, all question as to how the promise has been fulfilled, if we are right in the interpretation we put upon it, and considering the wording of the promise alone—as found in 2 Sam. vii., and confirmed in Psalm lxxxix.—which is the more reasonable, common-sense understanding of the promise, ours, or that of Mr. Baines and all who take his view? Which honours God's faithfulness and divine prescience most, theirs or ours?

Mr. Baines's statement that "the sceptre of earthly government, abused and abased by the kings of Judah, was transferred to Nebuchadnezzar," implies plainly that the sceptre, when removed from Judah, left Israel altogether. Supposing that this had been so —which we absolutely dispute and deny—then we will ask Mr. Baines, and all who think with him, and prefer the "spiritual seed" of

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Abraham to the natural lineal seed whom God alone has chosen, to answer the following questions, which they all *carefully*, *studiously*, and *persistently ignore.*

Why was it that Jeremiah, of whom we read, "Before I formed thee in the belly, and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations," when he was denouncing the kings of Judah for their wickedness, and was foretelling the destruction of Jerusalem, and the overthrow of the polity of Judah by Nebuchadnezzar, and the seventy years' captivity of the house of Judah, gave utterance to the following most remarkable pronouncements of the Divine will and purpose?

(1) "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night. . . . If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxi. 35, 36).

(2) "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel" (Jer. xxxiii. 17). When this promise was put on record by the prophet, no son or successor of David had sat on the throne of the house of Israel, except Solomon, and at his death the house of Israel was separated from the house of David.

(3) "If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer. xxxiii. 25, 26).

Now observe, all these passages are directly connected with the "ordinances" of the sun, moon, and stars; and so also is the confirmation of the promise made to David in Psalm lxxxix. verses 2, 28, 29, 33-37.

Will Mr. Baines tell us that any of these passages suggest any idea of a parenthesis, or removal of the sceptre from Judah to Nebuchadnezzar, and from him to continue on through the ages with Gentile monarchs? How can they reconcile the fact of the continuance of the witnessing "ordinances" with their alleged failure of these promises?

According to Mr. Baines, and all the rest of these interpreters, the parenthesis commenced—so far as Israel is concerned—by the overthrow of David's throne, when Nebuchadnezzar deposed Zedekiah; and—so far as Judah is concerned—when Titus destroyed Jerusalem. With what results? First, *that the seed of Israel* have altogether *ceased from being a nation before God;* second, that David

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has not now, and for ages past has not had, "a man to sit upon the throne of the house of Israel"; and lastly, that God *has cast away all the seed of Jacob*, and *David His servant*, so that *He has not taken any of his* (David's) *seed to be rulers over His people Israel!*

We should much like to know what sort of value these men put upon the sun, moon, and stars, and the ordinances of heaven, as witnesses for the truth and certainty of God's promises, when they reject the whole of them, and calmly tell us that the sceptre taken from Judah by Nebuchadnezzar "has ever since remained in the hands of the Gentile powers"! And this sort of stuff passes for *the faith!*

Unless they ignore those promises, which we have extracted from Jeremiah, their Gentile parenthesis myth is not worth a moment's consideration. To bolster up their arguments about the Gentile pre-eminence with God, since the Jews rejected Christ, they cast all the marvellous promises made to the fathers—which Paul distinctly tells us Christ came to confirm—to the winds. They are altogether inconvenient to *parentheses*, so they are relegated to the millennium! And in the meantime, instead of God carrying out His original purposes, as carefully explained to His servants the prophets, and by them detailed for our instruction, in that "more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place," God has another plan at work, of which He has never given His servants the prophets the slightest inkling—the parenthesis, and the Gentile Church, with David's sceptre transferred to Gentile powers!

Again, there is one other question we will ask in connection with this subject of the Gentile parenthesis, and to which we think it will puzzle this school of interpreters to give a sensible answer.

What is the kingdom that Daniel told Nebuchadnezzar "the God of heaven" should set up, in the days of the kings—or kingdoms—that Daniel had enumerated to him, viz., himself, as "this head of gold"; the other "kingdom inferior" to him, which should arise after Nebuchadnezzar; "the third kingdom of brass;" and "the fourth kingdom—as strong as iron"? This 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"? Did the God of heaven set it up in the days of Nebuchadnezzar, of the Medo-Persian Empire, in the days of the Græco-Macedonian Empire, and of the Roman Empire? If God did not do, as the Holy Spirit inspired Daniel to tell the king He would do, when he and his companions desired "mercies of the God of heaven concerning this secret" of Nebuchadnezzar's dream, then He either failed to carry out His decreed purpose—or He changed His

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plan! Which of these alternatives do the advocates of the Gentile parenthesis prefer?

Again, if—and we use this little word not as though doubting that the Lord has done what He said He would do—the Lord during the period of the existence of those four kingdoms did "set up a kingdom which shall never be destroyed," and "which shall not be left to other people," who are the people forming that kingdom, where is the kingdom now, and what has become of it? We suppose the "parenthesis" has interfered with this kingdom, as with all else!

We said just now that the "parenthesis" upholders "relegated to the millennium" the promises made to the fathers, notwithstanding the *fact* that Christ came to confirm them, and in spite of the teaching in Hebrews ix., which we have before ventured to explain.

At p. 125, chapter iii., second part, of Mr. Baines's book we read: "God's plan of earthly administration, then, though revealed, has not been carried out. The people which was to be its instrument has been divided; *part of it has been lost among the nations* on account of its idolatry, and part of it dispersed, though not lost, on account of its rejection of the Messiah. The righteous ruler has been brought forth, but refused and crucified. But has God's purpose failed?" To this question we give a most emphatic denial. God's purpose has not only not failed, but is being carried out—*Not* by the Gentiles being taken "into pre-eminence in God's favour," in lieu of rejected Israel—*Not* by the substitution of a Gentile rule for the discarded sceptre of David—*Not* by the introduction of a Gentile parenthesis, during which we are told God is gathering a Gentile Church to take the place of His rejected Israel—*Not* by any of these substituted and unforetold expedients—But by the *gathering* and *restoration* to their rightful position in the Covenant, made with Abraham on Mount Moriah, of that portion of God's people which Mr. Baines himself tells us "*has been lost among the nations* on account of its idolatry." The prophets have foretold an entirely different destiny for this part of God's people "*which has been lost among the nations*," and which we have used our best endeavours to prove, with what success our readers must judge. If—as Mr. Baines admits—they have been lost among the nations, they must either have perished, which is an absurd alternative, or "they must be *hidden* from the world's ken," as we wrote on p. 332. It is this hiding of Israel—not Judah, who have always remained recognisable—that has puzzled the commentators, wrought confusion in the explanation of the Scriptures, has suggested the parenthetical dispensation, and the Gentile Church taken into God's favour to replace rejected Israel!

Let us give one more instance of the absurdity of relegating to the millennium the prophecies of which the commentators have been

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unable, or unwilling, to see the fulfilment during the Christian dispensation.

We referred just now to the kingdom that the God of heaven told Nebuchadnezzar—through Daniel—He would set up, in the days of the kings—or kingdoms—enumerated by him. The period of these kingdoms extended from Nebuchadnezzar himself (603 B.C.; see margin) to the time of the destruction of the Roman Empire, the fourth kingdom; say, 450 A.D.—altogether, about 1,050 years. During the whole of this long period God told the king He would be setting up "a kingdom, which shall never be destroyed," etc. Not only was it never to be destroyed, but it is "to last for ever."

These, and other incontrovertible points in connection with the setting up of this kingdom, were, some years ago, brought out by the writer of this serial, to demonstrate the necessity of its continued existence on earth from Nebuchadnezzar's days to our own.

Will it be believed that about one hundred members of the Prophecy Investigation Society, calmly, and without a word of remonstrance—save in a half-hearted sort of way from one person alone—listened to one of its members who declared that this kingdom *would not* be set up until the millennium, although the Holy Spirit—speaking through Daniel—informed Nebuchadnezzar that "the God of heaven would set up" a kingdom, in his days and in the days of the kingdoms which should consecutively follow him! It is such rampant nonsense as this, when called exposition of Scripture and investigation of the prophecies, that produces sceptics, and makes "the word of God of none effect."

If an advocate, in a court of justice, when endeavouring to uphold a case, were to say that a deed which declared that certain things were to be done only on Monday, Tuesday, Wednesday, and Thursday, were to try and make out that the days meant were Friday, Saturday, and Sunday, and not the days specifically mentioned in the deed, the judge would very soon silence him. But what in a court of law would be looked upon by the judge, and all sane people present, as an indication of imbecility passes muster, and is approved, when the advocate is a cleric handling the Scriptures before upholders of Gentile parentheses and substituted Israels!

Now, what is the main support of this parenthesis notion? Let us take Mr. Baines's version, as we are dealing with his views upon the subject. In his chapter on "Times and Seasons," p. 214, he deals with Daniel's prophecy of the seventy weeks, and he gives us this dictum: "In a word, the measures of time given do not apply to the present, or Church, period." Why? Because, explaining Daniel's prophecy (ix. 24), he says: "After seventy weeks, or periods of seven years, Jerusalem, having 'received of Jehovah's hand double for all

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her sins,' was to be restored, and become henceforth 'the city of righteousness.' Here, therefore, the Scripture *does* fix the period of Israel's restoration. The prophecy just quoted will explain this apparent contradiction (that no measure is given for calculating the time from Christ's death to Israel's restoration). After seventy cycles of seven years Israel's restoration was to take place. It is clear, therefore, that the seventieth week has not yet closed. The prophecy, however, continues: 'From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks; . . . and after the threescore and two weeks shall Messiah be cut off, and have nothing' (Dan. ix. 25, 26; *see margin*). Sixty-nine weeks had elapsed, therefore, before Christ's death. But if sixty-nine weeks had closed then, and the seventieth week has not closed yet, what conclusion can we draw? Simply this, that as these weeks relate only to the Jews, the time during which God's dealings with the Jews are suspended is not counted. Now, owing to their rejection of Christ, the Jews are at present set entirely aside, and God is engaged in bringing in 'the fulness of the Gentiles.' The clock of prophetic time has, therefore, stopped with the cutting off of Messiah, and will not beat out its last week until, the fulness of the Gentiles having come in, God resumes His dealings with Israel. The Church period, our time, lies outside prophetic history. Dates may be fixed before and after; but now 'the times and seasons' are in God's hands, the Church being bidden to look, not for the epoch of earthly blessing, but for the return of the Lord to take up His saints." Such is the exposition given by the writer of the book we are criticising! Suppose we compare it carefully with the Scripture itself.

It is quite clear, from the passage quoted above, that the Jews and Israel are interchangeable terms. Mr. Baines here uses the term Jews as indicating the whole people of Israel.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the

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midst of the week he shall cause the sacrifice to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. ix. 24-27).

We have given the prophecy in full, in order that any reader, not having a Bible at hand, may judge whether Mr. Baines is justified in saying that, "After seventy cycles of seven years Israel's restoration was to take place." There is not a word in the prophecy that justifies any such conclusion, nor is it even—in any way—implied. Where does it say in this prophecy that, "After seventy weeks, or periods of seven years, Jerusalem, having received of Jehovah's hands 'double for all her sins,'" was to be restored, and "become henceforth the 'city of righteousness'"?

The only reference to any restoration of Jerusalem mentioned in this prophecy—connected with the seventy weeks—is the restoration commanded "to restore and build Jerusalem," after its destruction by Nebuchadnezzar; but not a single word as to any rebuilding of the city after its destruction by Titus.

The interpreters of this prophecy of the seventy weeks of Daniel, being absolutely at a loss to see how the seventieth week has been fulfilled, and appreciating the fact that Messiah was cut off after the sixty-ninth, have resorted to the expedient of suggesting an interval, of altogether uncertain duration, between the sixty-ninth and the seventieth week. On what principle of exegesis this proceeding is justified, no one can say. They have utterly failed to see how the whole prophecy is, or has been, accomplished, so the seventieth week is detached from the seventy, and pushed on to an indefinite future for its fulfilment.

On this baseless foundation the theory of a "parenthetical dispensation" is built, and we are gravely told that "the clock of prophetic time has stopped"; but they are quite unable to tell us when it is to be wound up and started again! Why should "the Church period," of which not a word is mentioned in the Bible—most certainly *not* in the Old Testament, as these interpreters themselves admit—lie "outside prophetic history"? There should be some rational explanation forthcoming to justify such a statement. But we find none!

Doubtless we shall be told that "a prince" is to come, "in the dim and distant future," when this "seventieth week" commences to run its course, and the prophetical clock has been set going again, who is to confirm "a covenant with 'the many,' or mass of the Jewish people, for a week. But that prince is the prince of the people that destroyed Jerusalem; he is, therefore, the head of the Roman Empire, which thus appears once more upon the scene in these closing days

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of the times of the Gentiles." This is Mr. Baines's idea, given at p. 216.

Now, it appears to us that the very nature of the prophecy requires that verse 27 of Dan. ix. is an absolute continuation of verse 26. The "he" that "shall confirm" the covenant, of verse 27, is the identical person whose "people of the prince that shall come" to destroy the city and sanctuary, of verse 26. There is nothing whatever to suggest that there is to be an interval of many hundreds of years between the time referred to in verse 26 and that referred to in verse 27. Nor is there a suggestion, as we have said before, that verse 27 refers to the period of Jerusalem's restoration as the city of righteousness.

It is upon such false premisses and flimsy fancies that the "parenthetical dispensation" has been built, and the Gentile Church period introduced. All this wild interpretation has arisen from the failure of the theologians to see, and understand, the destiny which the prophets of Israel—under the guidance of the Holy Spirit—have assigned to "*that part of Israel*" which Mr. Baines admits is not Judah, and "*has been lost among the nations*" on account of its idolatry. They all fail to see that "*this part*" of Israel has been redeemed, readmitted into Covenant relationship with her Maker, and so has again obtained the position of Wife!

One of the sages, writing nineteen years ago this very month, said, "The Gentile Church is the piece of new cloth inserted to fill up the gap made by the excision of the Jews." What think you of this, friends?

Now Paul, in Romans xi., very distinctly cautions the Gentile grafts that unless they "continue in *His* goodness," they shall be cut off, and Mr. Baines shows that those Gentiles who are faithless will be excised from the Olive tree.

Our Lord told His disciples, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." This seems to be very much what will happen when the Gentile Church is removed to re-admit the Jews to their own Olive tree.

Douglas A. Onslow.

(*To be continued.*)

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"The Everlasting Nation."

"I will not return to destroy Ephraim: for I am God, not man."—HOSEA xi. 9.

IN contemplating God's dealings with His people, Israel and Judah, one stands amazed at two things, and scarcely knows which to wonder at most. On every page of Israel's history, the kindness and forbearance of Jehovah to His people whom He has betrothed unto Himself are manifest; and in the midst of their backsliding He ever remembers the Covenant which He had made with their fathers. Yet, notwithstanding all His goodness, the people sinned against Him more and more, and grieved His Spirit. Israel's iniquity, and the forbearance of God, stand like the two mountain summits of the history of the chosen, yet wayward, people.

These words are like a mother's cry for her wayward child. "How shall I give thee up, Ephraim?" There was every reason why He should give him up. Did He not do His uttermost for him? He bore him out of Egypt as on eagle's wings. "When Israel was a child, then I loved him and called my son out of Egypt." Jehovah taught him to walk, taking him by his arm. "I taught Ephraim also to go, taking them by their arms." He loved him, and made his yoke easy. "I drew them with cords of a man, with bonds of love: and I was to them as they that take off the yoke on their jaws." The Lord fed him and clothed him in the wilderness, and brought him into a land of plenty. "I laid meat unto them." Yet he rebelled and turned to Baalim and burned incense to graven images. "They sacrificed unto Baalim and burned incense to graven images."

We could not have been surprised if Jehovah had turned away from them and left them to their own devices. Just like a mother with her wayward child, the Lord determines to bear with him, and not to cast him off. "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim."

The characteristic of Jehovah, which is so prominently brought out by Hosea in his book, is not merely long-suffering and forbearance with a rebellious and ungrateful nation, but rather the yearning love of a parent to his wayward child. On one occasion, "Zion said, the Lord hath forsaken me, and my Lord hath forgotten me." What was the reply? "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee" (Is. xlix. 15). Ephraim is not a stranger, but God's own child; and with a pathos so human, and yet so divine, the Holy One has to say, "Mine heart is turned within me, my repentings are kindled together."

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Therefore, it is evident that all nations are not alike in the sight of God, and that Jehovah has chosen the seed of Abraham, Isaac, and Jacob to become a special nation for His everlasting possession. Let us see what Scripture has to say on the subject.

(1) Israel was specially chosen in Abraham. "And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing" (Gen. xii. 2).

(2) This promise was confirmed to Isaac and Jacob. "I will perform the oath which I sware unto Abraham thy father" (Gen. xxvi. 3). "And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv. 11).

(3) Moses tells the people to remember in the day of tribulation that the Lord is a merciful God, who will not forget the Covenant of their fathers. He argues that they must be a special people to Him, for has ever a nation received such treatment? "Did ever people hear the voice of God speaking out of the midst of the fire, as thou has heard, and live? or hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" (Deut. iv. 33, 34).

(4) The purpose God had in choosing them. "And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shall speak unto the children of Israel."

(5) On another occasion, in the wilderness journey, the people had so greatly offended Jehovah that He called them "a stiffnecked people," and intended to consume them. It was at this dangerous moment, when Moses, pleading for his brethren with an unselfishness and patriotism unequalled by any man before or since, puts the force of his argument in the fact that these Israelites were His nation. "Consider that this nation is Thy people" (Exod. xxxiii. 13).

(6) But there is actually no other nation that may be compared to Israel. "*And what one nation on the earth is like unto thy people*, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and so do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?" (2 Sam. vii. 23).

(7) Jehovah's relationship with Israel is unique. "He showeth His words unto Jacob, His statutes and His judgments unto Israel. *He hath not dealt so with any other nation:* and as for His judgments, they have not known them" (Psalm cxlvii. 19, 20).

(8) Israel is Jehovah's everlasting nation. "For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever:

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and Thou, Lord, art become their God" (2 Sam. vii. 24). "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel shall cease from being a nation before Me for ever" (Jer. xxxi. 35, 36).

Now, we shall be able somewhat to understand why Jehovah cannot give up Ephraim, why He cannot pour out the fierceness of His anger upon Israel. Israel may play the prodigal, spending his substance in riotous living, yet his Divine Father's loving heart is yearning for his return, and He is waiting with open arms to receive him back again. *S. J. Carlton.*

(*To be continued.*)

"Cui bono"?

THE *pis aller* of him who finds himself unable to refute our arguments, yet shrinks from accepting our conclusions. It is a difficult question to answer. That the volume of beneficence we see in British-Israel truth should be imperceptible to another is staggering for the moment. Besides, there is no short, pithy way of summing the answer; it invites a treatise. Perhaps the most cogent answer that can be squeezed into a nut-shell is—"Because it vindicates the Scriptures."

I am not proposing now to travel the well-worn road afresh, but I am exercised by the misgiving that, perhaps, we, convinced British-Israelites, do not allow full weight to our own answers to this question. Noticing what up-hill work it is for the active propagandist, I am fain to ask, Do we really put this into the forefront of our Christian endeavour? I fancy we do not. Our lecturers apologise for it, and say "it does not touch salvation, having nothing to do with that matter." This is a very good way of checking evil suspicion of our subject, when time for explanation is limited, and is, of course, superficially true. But is it essentially true? I think not. Postulate a man who is brought to assimilate our teaching, having a mind previously unbiassed by religious dogma; to what would his ponderings lead him? "The prophecies have been fulfilled; therefore, the prophets, being mere men, must have been inspired by some superhuman power." What power? Clearly the God who reveals Himself in this same book. Israel was cut off for sin. But I am of Israel, therefore I am cut off for sin. Yet Israel is to be redeemed.

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How? All the book points to the agency of Christ, and since He has been appointed by God, He has the power. But I am of Israel, so His mission is to redeem me. What are the conditions? To believe in Him. That I cannot avoid doing, because the fulfilment of prophecy has proved to me the truth of the word of God. But this man has now grasped the essentials for salvation. (*a*) Knowledge of his own status; (*b*) knowledge of Christ's power; (*c*) knowledge of Christ's mission; (*d*) the necessity of faith in Christ. Those are the essentials you would hear from any Salvation Army rostrum in the land. This man has not been converted by others working through his emotions, but by the working of his own reason.

Since British-Israel truth can equally bring about such a result, why should it be deemed an inferior work to that of emotional teaching? It is not inferior. There is a tendency to use the incident of Thomas by way of reproach, and perhaps to look down upon him. Childlike faith no doubt commends itself to Christ, yet after a mild reproach our Lord gave the fullest and most gracious satisfaction to the mind and senses of Thomas. Do you suppose that afterwards any of the Apostles had a more robust faith in the Resurrection body than he? And is not he *also* to occupy one of the twelve thrones of the judges of the tribes of Israel?

There is a practical mind and an emotional mind. Why should the redemptive work, addressed to the one, be considered of a less worthy class than that addressed to the other? British-Israel teaching is precisely what the "doubting Thomas" needs; I might almost say it is the only teaching which has power to save his soul alive.

The gospel gives us as much right to claim assurance ("that ye may *know* that ye have eternal life") as it does to claim salvation. Emotional teaching oft leaves a man, though converted, yet with uneasy misgivings, and unable to give a reason for the faith that is in him. *Our* teaching clears away all doubt, and leaves one able to "speak in the gate" with the best theologian who ever buttoned gaiters.

The work of Christ is a "finished" work, and if we accept Him it is a finished work in us. Then, why try to tinker it? Nothing can be added to what is finished. What need of Lenten fasts? Christ, indeed, fasted forty days; but He bore the sins of the world. We do not even bear our own, for we have cast them upon Him. Does God really care whether we dress in black or white, or eat more or less butter? Again, by another class of teacher, we are invited to the "deepening of spiritual life." Deepening! That postulates shallowing. Shallow enough, perhaps, to be left dry by a receding tide? Eternal life begins here and now ("*hath* everlasting life, . . . *is* passed from death unto life"), and cannot cease, even for an instant,

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else would it not be *eternal.* It would appear, on the contrary, that eternal life is an ocean without "soundings"!

Surely no British-Israelite is worried by a very popular *bête noir* —election—"make your calling and election sure"? *We* understand and know that this was spoken to members of the chosen race (Hebrews), exhorting them to become "heirs of the promises" once more, by accepting Christ. That transaction duly completed, why worry? There should be no *heavenly fidgets* in our ranks. We have enlisted under the great Captain, and our way is plain and clear before us—to do the work He has appointed to us. In the preaching of "this gospel of the kingdom" there is a material side also. He has honoured us by the revelation of this "complement," which *completes* the whole. It is a very special call to us to a certain work.

Concentrate! Let us have no idle fear that our status with God is insecure unless we do something else as well. Concentrate! It is better for us to do the one thing we have been appointed to, well, than a great many things, we have not been appointed to, badly. Concentrate! We hear the tapping of many little British-Israel banners the world over, but it is a big forging we have to deal with; we need a Nasmith steam-hammer, and we can have if we will but—concentrate! There are thousands to teach the emotional part, there are but tens to teach "this gospel of the Kingdom" *in its entirety;* therefore, concentrate!

Give willingly, as the people of our race have done before at God's call; co-operate, organise, attune our trumpets to one pitch!

It is the day of small things yet, but time is with us—and God!

"*Cabar-Feidh.*"

The Sea the "Gate."

WE have received the following correspondence, presenting the promise of the "Gate" in a new light:—

The Treasury, Brisbane, Queensland,
8th February, 1906.

DOUGLAS A. ONSLOW, ESQ.,
Werter Road, Putney, S.W.

DEAR SIR,—I have to thank you for the pleasure I had in reading your very interesting article in the British-Israel Almanack for the current year, entitled "I will set his hand in the Sea"; and while expressing my thanks, will ask permission to have a talk with you on

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the subject matter, or, rather, that part dealing with the question of the "Gate," believing that comparing views amongst ourselves strengthens our arguments in upholding the Great Truth. With regard to the meaning of the term, "Gate of his enemies," a number of believers with myself think that the *Sea* (pure and simple) to be the "Gate" for various reasons, the smallest of which is that it does not interfere with the singular number of the word gate. We hold command of the sea, without which our coaling stations and strategical points would be of little value. Being masters of the sea, we can have any points of vantage we like, but having these points would not give us the command of the sea.

Our greatest enemies are Germany and Russia, and yet how do we hold their gate unless it be the sea? whilst the French naval fortresses on the Channel command England as Dover does France.

If you take the German possessions, you will find they hold commanding positions with regard to Australia, China, and Africa, whilst French colonies, etc., are in positions which could threaten every possession Great Britain has—to wit, New Caledonia (a strong fortress) is right on our Queensland coast; India has several French towns; America, Asia, Africa are honeycombed with the properties of the Tricolor.

Of all our past, present, and future enemies, we think the sea is the "Gate," and while Great Britain holds the command thereof she controls the movements of the other nations, and it is on sufferance they hold their maritime possessions, or, in fact, carry on any external trade.

Gibraltar, Malta, Cyprus are splendid strongholds, until we lose our naval supremacy, and then it is good-bye to them all, and a good many more.

I will be glad if you will go into this detail from our point of view, and give me the benefit of your views, as I would not care to be on the wrong track when a little more light will show me I am astray. Before I finish I would draw your attention to the heading of the article to which I allude—"I will set his hand in the Sea."—Very sincerely yours,

(Signed) *H. Bliss.*

P.S.—I have just been advised that Mr. Chas. Gregory, a staunch believer and lecturer, leaves Brisbane on 13th March in the *Orontes* for London on a trip. He is an old Dorsetshire man, and now returns under a letter of introduction from our Y.M.C.A. to the Exeter Hall authorities, who, I believe, meet him at Tilbury Docks on his arrival; any kindness shown him will be greatly appreciated by us all.

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[COPY.]

34, *Werter Road, Putney, London, S.W.,*
March 27th, 1906.

H. BLISS, ESQ.,
The Treasury, Brisbane, Queensland.

DEAR SIR,—On the 19th inst. I had the pleasure of receiving your very kind letter, dated 8th February, and I am very glad to know that you found my little article, which appeared in the Anglo-Israel Almanack for this year, entitled "I will set his hand in the Sea," of interest to you. I am still more pleased that it has brought your kind letter, for the suggestion you therein make—that you and your friends consider "the Sea (pure and simple) to be the 'Gate,' for various reasons." The reasons you give for this view of the promise are very forcible, and to me quite new. Your argument in support of this view is both sound and logical, and, moreover, emphasises the meaning of the text, "I will set his hand in the Sea." It greatly enlarges the conception of the promise, and its intense significance. It only proves how wonderfully condensed the word of God is, and what depth of meaning is to be discovered in each phrase of the prophets, when rightly understood, and carefully studied, thought out, and compared with other cognate passages. It is by this patient, thoughtful comparing Scripture with Scripture, and employing our God-given common sense in the study of what "is written for our instruction," that we gradually, often, and slowly, but eventually certainly arrive at its true meaning. This subject is becoming daily of more interest to our Empire. The very position we occupy in the world—having our headquarters in islands—must bring home to all thoughtful people how vastly important is our command of the oceans to us and our Colonial fellow-subjects.

On the 23rd inst., only four days ago, I gave a long lecture on this same subject, entitled "The Origin of Britain's Sea Power," and in the course of delivering the lecture, which I had prepared weeks ago, and had already previously delivered elsewhere, under the title of "The Dominion of the Sea," I could not help feeling the true force of the views expressed in your letter on this very subject. It is, as you say, the dominion of the sea—the command of the great gate—which enables us to hold the lesser gates. Without the former, the latter would be but of comparatively small value to us, as any other holder of the greater gate would shut us out from the lesser gates. You may take it, therefore, from me that I not only endorse your view and that of your friends who hold the same with you, but I shall certainly use your arguments in future, giving you the credit for the discovery of what is obviously the true meaning of the Promise!

It is wonderful how true it is that "line upon line, line upon line,

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here a little and there a little," we get at a knowledge of the Truth. We have to depend upon each other for help, and for the gradual development of the true sense of the Scriptures. This will never be done, and so far as the meaning of the prophecies is concerned, never has been done, by allegorising and—as the "goody-goody" folks are pleased to call it—spiritualising the prophecies. Hard common sense is needed to understand what the prophets teach, and those who work upon these lines are those who have succeeded in elucidating them. Fancy a learned lawyer, or solicitor, trying to understand a complicated Deed of Trust by taking every word as meaning something altogether different to its usual meaning, and applying the terms and conditions of the Deed to other people than those distinctly enumerated and named in that Deed! But this is precisely what our learned (?) divines do, when expounding the prophecies. They alter the common-sense meaning of the phraseology and language, and apply it—in such a mutilated condition—to other people than those to whom the prophet himself addresses his prophecy! And what have been the results of such teaching? Dire confusion amongst the commentators, and mystification amongst the readers of such commentaries, culminating in unbelief, and rabid nonsense in the writings of sceptics.

That there may be no mistake as to the origin of this new view of the great promise to Abraham on Mount Moriah, and reiteration to Rebecca when leaving her father's house to marry Isaac, I have taken the liberty—for which I ask your forgiveness—of sending your letter to the Editor of THE COVENANT PEOPLE, where your arguments will be recorded, and our readers will know to whom the credit, for this interpretation of the promise, is due. My reason for doing this is that I find people do not hesitate long after some particular view has been advocated to quietly attempt to father it themselves. And this is a thing I object to! I have, more than once, had it practised on myself.

The postscript to your letter was also a pleasure. I promise you to watch for Mr. Gregory, and do what little I can for him. If he arrives in time for our Conference, on May 3rd and 4th, which he should do, and remains in London, I will do my best to see him, and ask him to represent the Colony at such Conference. We shall be glad of such a link between the old stem and the younger branch in Queensland. I am very anxious that we should establish a direct connection between the Colonial Associations and the British-Israel Association, of which the members were kind enough to make me President two years ago.

We ought to be all banded together and work in union, and not as isolated units. The Conference—which was my suggestion last year—has the attainment of this object, if possible. I fear we shall have

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more difficulty with our home Associations than with the Colonials. Nevertheless, I mean to try. If you have an Association at Brisbane, I hope you will affiliate with us, in name and morally, if in no more substantial a sense. I want to show the sceptical world that we are united in this Cause. That it is a great Cause, and that the supporters of it are not a parcel of fools running a craze, but the upholders, in the very best sense, of the truth of God's word, and the Empire of Great Britain, as Christ's kingdom on earth! Truly a noble Cause to the wise at heart, but foolishness to those who are only "wise in their own conceit." But we shall prevail!

I sincerely trust that these letters may not be the last that will pass between us. I want to see more communications pass between the Mother Country and the Colonies on this great subject. We want your ideas and criticisms to help us in our work, as well as to encourage us in our task. It is a great satisfaction to workers at home to know that their efforts are appreciated at the ends of our earth —the great and mighty nation promised to Abraham, which, however, has not yet done growing.

Please commend me and our Council to all our fellow-believers in your neighbourhood, and wishing you all success, and thanking you for your kind communication, Believe me, yours very truly,

(Signed) *Douglas A. Onslow.*

Impending Events.

MORE than once since February 17th has the daily press given prominence to that "frontier incident" referred to in our last month's issue as having transpired between Turkey and Egypt. Until we know that this is not the actual occurrence which will place Britain in occupation of the Holy Land, the incident is of the utmost interest. It, or something like it, will result in that long-expected consummation. On April 23rd the *Daily Telegraph* again gave first place to the latest news on the subject, in the following half-column :—

GARRISON IN EGYPT.

CAUSE OF THE INCREASE.

A HINT TO TURKEY.

(FROM OUR OWN CORRESPONDENT.)

Cairo, Sunday Night.

The increase of the British garrison is generally, and I believe rightly, taken as a direct reply to the representations which Ghazi Mukhtar Pasha, on behalf of Turkey, has placed before the Egyptian

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Government in regard to the Sinaitic Peninsula, the details of which I cabled you on April 12th.

* * *

The demands put forward by Mukhtar Pasha on behalf of the Sublime Porte were described by our Correspondent at Cairo in his telegram of April 12th, alluded to in the above passage, as follows :—

"The Turkish Government demand the right to take and occupy any place or post it desires in the Sinaitic Peninsula, without consulting Egypt, and give, in support of their demand, and as precedents, the occupation of Akabah, Moueles, Dabba, and El Wagh.

"The Porte further claims that the northern limit of the Sinaitic Peninsula shall be a line from Akabah to Suez, and it intends to construct a railway between these points, and along the Suez Canal's western bank to El Ariche."

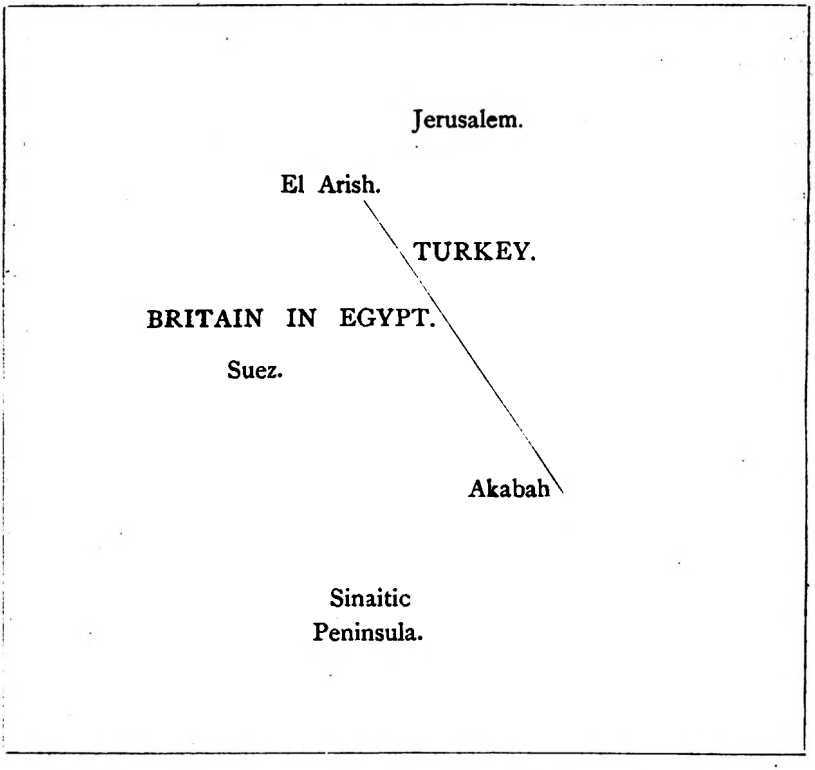
* * *

Reuter's correspondent at Cairo sends a translation of an article which appeared on April 11th in the *Lewa*, the Panislamic organ, of which Mustapha Kamel Pasha, the self-called "Egyptian Patriot," is the editor. It is evidently inspired, as Kamel Pasha is in constant communication with Mukhtar Pasha, to whom the Porte has confided the task of negotiating directly with the Khedive on the Akabah-Tabuk dispute between Egypt and Turkey. The article, which is entitled "From Suez to Akabah," is as follows :—

"The English threaten the Ottoman Empire if it persists in the occupation of Tabah, and they give the Egyptians and Mussulmans to understand that their will is to be carried out in any event. But can they promise that they are not afraid of seeing Turkey come to an agreement with Egypt to construct a railway between Suez and Akabah—a line the advantages of which are beyond doubt? The line will make the pilgrimage an easy matter to the Egyptians, but does it receive the approbation of the English, who are frightened of seeing the Turks at the gates of Egypt? All the States of Europe have connected their respective networks of railways, and Egypt, which forms a part of the Ottoman Empire, ought to do the same in the interests of trade and for the purpose of facilitating the pilgrimage. It is one of the first duties of the Egyptian Government. But we do not doubt that the scheme will be the object of vigorous protests on the part of the English, and those protests prove the alarm which the presence of the Turks at the gates of Egypt causes them, and that the step taken by the Turks at Akabah represents a political movement of the highest importance. The Mussulmans are, therefore, bound to be extremely grateful to their Empire for it. If we are mistaken, and if the English take little account of the Turks they can contradict our statement and need not oppose the Egyptian Government in the construction of the railway from Suez to Akabah, and which will be the complement of the Hedjaz railway. Or are they obliged to reject this scheme on account of the disadvantages which it would cause to the Khedival Mail Company? If their refusal is based on political reasons, it can only arise from their fear of the Turks, and if it is from sympathy with the English company, it shows that the English are always ready to sacrifice the interests of the Egyptians to any English interest, no matter how small."

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The British garrison in Egypt, to be increased, at present consists of three infantry battalions (2nd Royal Inniskilling Fusiliers, 1st King's Royal Rifles, and 1st Royal Dublin Fusiliers), and a detachment of the 2nd Royal Berkshire, a company each of the Royal Garrison Artillery, Army Service Corps, and Ordnance Corps, and detachments of the Royal Army Medical and Veterinary Corps. The only mounted troops are the mounted infantry formed from the battalions mentioned, and a detachment of military police. Formerly the British force also included a regiment of cavalry and a battery of Field Artillery.



The relative position of the places named can be seen from the above.

* * *

Meanwhile, on the other side of Asia, incidents are transpiring bearing upon the fulfilment of Russia's prophetic destiny. Wherever the Mongolian people (Scriptural Magog) is to be found, there will Russian rule eventually be established. The same with Togarmah the Turkman, whether he be in Turkey, Turcomania, or Turkestan. So it was with interest, and with one eye on the prophecies, that we read the following in the *Telegraph* of April 16th :—

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FAR EASTERN PROBLEMS.

Russia and Turkestan.

(FROM OUR SPECIAL CORRESPONDENT.)

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Tokio, Sunday, April 15th (11.30 a.m.).

The announcement that the Russians are projecting a scheme for a railway between Tashkent and Tomsk is creating much comment here, and it is considered that it affords a real indication of Russian aggression in that direction. China and Japan are thoroughly alive to the situation. The Prince of Turkestan has arrived in Tokio. He states that his object is his own education and the organisation of his military forces. He declares that his country is the direct object of Russia. With a population of 300,000, it does not possess a single soldier. Unless prompt and effective measures are taken, he states that there is no doubt that Mongolia will pass into Russian possession.

Great disappointment is felt by the Prince that these questions were not discussed at Portsmouth, where he had expected some arrangement with regard to those territories would be made. They are nothing but a Russian intriguing ground.

In the meanwhile many reports received in Japan show that the evacuation by the Russian army of Manchuria is not being carried out in earnest.

* * *

Every day the intelligent British-Israelite will find in the newspapers significant "straws showing which way the wind is blowing."

An Imperial Festival.

LAST year the birthday of our late most gracious Queen was, for the first time, celebrated within the British Isles as "Empire Day." May 24th will soon be with us again, and this year will see the celebration observed throughout the Empire. It will be, in the words of the Earl of Meath, a "song of praise and of thanksgiving to the Almighty for His goodness to our race, and a prayer for strength and wisdom to enable us to fulfil our destinies aright"—circling the earth.

Israel must needs be filled with thankfulness for God's great goodness, and with prayer that we may, as a nation, do our duty in the future. That her prayer and song should circle the earth is quite in accordance with prophetic forecast, and is fulfilled in the Christian Empire of Great Britain, which girdles the world.

Amongst the objects set before our people by the promoters of the "Empire Day" movement, one of the foremost is "the inculcation on the minds of all British subjects of the honourable obligation which

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rests upon them of preparing themselves, each in his or her own sphere, for the due fulfilment of the duties and responsibilities attached to the high privilege of being subjects of *the mightiest Empire the world has ever known.*"

It was foretold to the Hebrew patriarchs that their posterity should be a means of blessing to the world. Lord Meath evidently regards the consolidation of our world-wide race as conducing to this end. From his last year's Exeter Hall address we take the following :—

"Britons wish to live in peace and amity with the whole world, but they are of opinion that the best step which they can take towards the *realisation of a world's peace* is so to consolidate and strengthen their Empire that no Power or Powers, however great, shall ever dare to attack or to treat with contumely these 400 millions of people, who should be bound together, not by force, but by the ties of mutual affection and of allegiance to a common Sovereign.

"If a true union of hearts could be established between the subjects of the King, who constitute one-fifth of the population of the globe, it would not be long before such a mighty Power would make *its influence for good* or for evil irresistibly felt throughout the other four-fifths of the earth's inhabitants.

"Britons believe that, on the whole, *the influence of the Anglo-Saxon race has been a beneficent one*, and has tended in the past towards the *advancement of civilisation and of righteousness.*"

Conscious of our national shortcomings, but convinced of our God-given destiny, let us seek "to instil that sensible loyalty to King and Country, that sense of duty to the State and to the Community, that love for our fellow-creatures, which shall enable the subjects of King Edward VII., in whatever part of the globe they may reside, to think not only imperially, but nobly and intelligently, and which shall render them worthy of the vast privileges and responsibilities to which, in the providence of God, they have been called."

"Our word is peace, our rights are equal laws,
Our arms of love we spread from sea to sea,
Our life is progress toward the broader cause,
Our hope, through justice, to give liberty."

One item in the suggested programme for Empire Day is the use of Kipling's Recessional, "Lest We Forget."

* * *

In connection with Empire Day we should like to recommend for the study of our young people the Rev. Leonard Hills' "Letters to the Lads of the Empire," from which, by way of review, we extract the following :—

"I want to try and interest you in your own land and its story—the great Empire that we belong to and love. Suppose a lad about your own age came to stay at your house—a lad from the depths of the great continent of Africa, and he wanted you to tell him in a few

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words a few things about the greatness and position of your beloved country, what would you tell him? I guess it would be something like this in its broad outline, and then you would from time to time fill in the details. You would begin by saying that our nation is the greatest and grandest the world has ever seen, called Great Britain, an island kingdom in the north-west of the continent of Europe, but not consisting simply of the two islands of England-Scotland and Ireland, but possessing vast tracts of land in every part of the world. You would speak of the great continent of Australia, of India, South Africa, Canada, etc. If you had a 'Howard Vincent' map of the world, with the British possessions coloured red, you would point out to him the great naval stations like Gibraltar, Malta, Cyprus, Aden, Bermudas, New Zealand, Mauritius, Newfoundland, Jamaica. You would fairly amaze the stranger with the wonderful girdle of British colonies, ports, etc., that completely circle the world. You would tell him 'Britannia rules the waves,' and possibly sing him a verse or two of it. Roughly calculated, the Island Queen (England), with its 850 home islands, rules over 700 dependent islands, but if the total were fully reckoned up it would reach 2,000 islands."

"You would tell of the flag of freedom, the Union Jack of Old England, how no slave can breathe where that banner holds sway, how the flags of all other nations salute it when meeting it on the high seas. You would speak of our tremendous wealth and power, and tell your visitor that England was the Bank of the whole world. Then if you were a thoughtful fellow you would speak of the liberty of conscience, the freedom of the press, the reverence we have as a nation for God's Word, God's Day, and God's Book. This would lead you to think of the missionary work and of our nation carrying the Gospel to all other nations."

"Why is it that Great Britain holds the foremost place in the world above all other nations; why all this peace, power and prosperity? You could easily tell anyone who asked about the greatness of Britain, but I want you to be able to tell them the reason and cause of our greatness, and why God has so exalted us in spite of our many grievous national sins—such as drunkenness, pride, and forgetfulness of God. There is only one reason, which you can prove for yourselves by half an hour over the Bible, and that is that we, the British people, are none other than God's own people Israel."

"The Bible always distinguishes between the House of Judah and the House of Israel, and whenever the Bible speaks of the Jews it refers to the House of Judah, *never* to the Ten-Tribed House of Israel. Hence, though the Jews are our brethren because they belong to Israel and are Israelites, yet WE ARE NOT JEWS, because, though we are Israelites of the Ten Tribes, we are not of the Tribe of Judah, and the Jews belong to the tribe of Judah only. The reason why people have made such muddles of the Bible prophecies and promises in the past is because they have not been very careful to always notice to whom God is speaking. To make this still more plain let us write it like this. All fox-terriers are dogs, but all dogs are not fox-terriers; all Scotsmen are Britons, but all Britons are not Scotch; all Surrey lads are English, but all English are not Surrey lads. Therefore, though all Jews are Israelites, all Israelites are not Jews."

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"Exod. xxxi. 16, 17: 'The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a SIGN between Me and the children of Israel for *ever*'' (see also Ezek. xx. 20, and Lev. xxvi. 2). If you talk to anyone who has travelled much, and observed as he travelled, he will tell you that in spite of many of the nations calling themselves religious and God-fearing, there are only three peoples who are true *national* observers of the Lord's day, and each of these three peoples are Sabbath-keeping by *law*. Can you guess them?

"1. England and her great Colonial Empire.

"2. The United States of America, and

"3. The Jews."

"Our Empire is about one-quarter of the whole of the earth's land surface, we possess the gates of the world in every sea, we hold the coast lines of the great continents, and our flag flies over 2,000 islands of the sea; one-fourth of the population of the world is ruled over by our King, and we are acknowledged, even by those who hate us most, to be the greatest, grandest, and most powerful nation the world has ever seen. The Bible is not only circulated by literally millions in the English language, but in addition to this we print it in over 400 different languages and dialects, and wherever our flag flies are to be found missionaries of the Gospel of the New Covenant of God in Jesus Christ. There are more preachers and teachers of religion per cent. in Great Britain than in any other nation, no matter how religious or Protestant they may be. We are the only race that can truthfully say that we are a 'company of nations,' one of the marks that was to be peculiar to Israel (see Gen. xxxv. 11, xvii. 5, 6, 16, xxviii. 3, xlviii. 4). We are filling rapidly the 'waste' and desolate places of the earth; no other race multiplies its population or colonises as we do. The wealth of the world belongs to **us.** Nearly all the great mining places that are worth anything at all are ours. Think of our own priceless possession of the coal and iron fields in our own land here in England and in our Colonies. Also the gold, silver, diamond and ruby mines. The precious things of the lasting hills and the chief things of the ancient mountains, promised as Joseph's special blessing, are the special and peculiar possession and blessing of Great Britain. Not only do we hold the wealth, but we possess, in a wonderful degree, the 'power to *get* wealth.' This, too, is a mark of Israel, and of Israel alone. If you just turn up Deut. xv. 6, xxviii. 12, you will find that one of the promised blessings to Israel obedient was that she should lend unto many nations, but not borrow. This is true of Great Britain, but true of no other nation. We have lent immense loans to nearly all the great nations of the world. Put the navies and shipping of all other nations together, and you will find that our ships equal all the rest put together in number, value, tonnage, etc. We 'rule the waves,' as Britannia, the Covenant People, is to do, and we are the great carriers of the whole world's merchandise (Psa. cvii. 23). We are the only people who give the stranger and 'alien' the same law as ourselves; and it is a well-known fact that the 'foreigner' has nowhere in the whole wide world such privileges as he has in our beloved land of England. Nor must it be forgotten that only as recently as in 1834 this country paid £20,000,000 to break off the chains

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of the slaves and make them all free men. Look at Lev. xix. 33, 34; Exod. xii. 49, and you will find that this is exactly what Israel was to do—break the chains and let the oppressed go free.

"1. It is a fact that God made an *unconditional* covenant with Abraham, confirmed by an oath, and called sun, moon, and stars, day and night, as perpetual witnesses (Jer. xxxi. 35-37).

"2. It is a fact the British race, and they only, are in possession of those covenant blessings.

"3. It is a fact that Israel was to be a multitudinous people (Gen. xxii. 17), 'like the stars of the heavens, and as the sand which is upon the seashore for multitude' (see also Numb. xxiii. 10; Deut. xxxiii. 17; Hosea i. 10). It is a fact that we, the British, 'increase as fishes do increase' (Gen. xlviii. 16, marg.).

"4. It is a fact that Israel was to possess the Gate of her enemies (Gen. xxiii. 17, xxiv. 60). It is a fact that we do. As, for instance, Gibraltar, Malta, Cyprus, Perim, Aden, Socotra, Calcutta, Madras, Bombay, Hong Kong, Sydney, New Zealand, Newfoundland, St. Helena, Cape Town, etc., etc.

"5. It is a fact that Israel was to dwell in safety alone. Lev. xx. 24-26: 'I have SEPARATED you from other people . . . I the Lord have SEVERED you that you should be MINE.' It is a fact that Great Britain, the great covenant people, dwell safely alone in the Isles of the West, not reckoned among the nations.

"6. It is a fact that the promise to Israel obedient in Lev. xxvi. 1-13 is literally fulfilled to the very letter to Great Britain and to none other.

"7. It is a fact that the prophecies are seen to have been literally fulfilled concerning Judah, or the Jews; and God, being a God of Truth, has literally fulfilled His promise to the whole of Abraham's seed, Israel as well as Judah.

"We might go on and multiply evidences, but these seven facts are sufficient to offer to anyone who comes and tries to laugh you out of your faith. Let me tell you of this little incident that happened in East Grinstead only a week or two ago. A gentleman, who has the reputation of being a great Bible student and an authority on matters of Scripture, accosted a working-man believer in our Israelitish faith and told him that we could not be Israel, as all the teaching of ancient history was against it. Now, this learned gentleman must have been referring to very ancient history indeed, for if he had read the discoveries for the past twenty years he would have learnt long ago that the very opposite is true, *i.e.*, that the further one searches into history the more weighty are the evidences revealed that prove that our early British ancestors came from the very locality where the Ten-tribed House of Israel were lost, and that hardly a month passes but what some fresh light is thrown on the pages of history which help to establish our claim to be the descendants of lost Israel. The working-man, who did not know much about history, said: 'Well, sir, I don't profess to establish my belief on ancient history, but upon the oath which God sware unto Abraham.'"

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The British-Israel Association

NEWS OF THE MONTH.

LONDON.—The Council of the British-Israel Association met on Thursday, April 5th, 1906, in the drawing-room of Exeter Hall, Strand, when D. A. Onslow, Esq., J.P., was in the chair. The minutes of the previous meeting were read and confirmed, and the usual business was transacted.

The seventh lecture of the season was delivered in the parlour the same evening at 7 o'clock. Our old friend and veteran of our cause, W. Weller, Esq., was the lecturer, and his lecture was entitled "British-Israel Evidences Tried by Sceptics' Tests." We had a most enjoyable and interesting time. Mr. Weller gave us an excellent and able lecture, and there was logic and solid reasoning in everything he said. No sceptic can prove that Great Britain has designedly and consciously managed to get into her possession the very birthright blessings which were promised to the House of Israel. Every honest man must acknowledge the finger of God in the history of this great nation. Space will not permit to give an outline of the lecture, but we hope Mr. Weller's paper will be printed in THE COVENANT PEOPLE. Many questions were asked and answered, and a most animated discussion followed. A very hearty vote of thanks was proposed by Mr. Mackenzie, seconded by the Secretary, supported by the Rev. A. E. Bull, and carried unanimously and with acclamation.

* * *

MR. T. W. PLANT AND THE LOST TRIBES OF ISRAEL.

Mr. T. W. Plant, of Doncaster, is one of those who has made a careful study of the migrations of the lost ten tribes of Israel, and their wanderings from the Caspian into the British Isles, which formed the subject of a lecture which he delivered to the Presbyterian Literary Society, in the New Central Hall, Printing Office Street, on Thursday week. The lecturer dealt with his subject in a masterly manner, his remarks being rendered more lucid by the use of a large map, kindly placed at his disposal by the Secretary of the British-Israel Association. At the commencement of his remarks, the lecturer said that in order to grasp the subject they must realise the absolute truth of all inspired passages in the Bible. As it was a question of the right interpretation of passages, and not one of doctrine, all shades of religious opinion could meet on one common ground. The features by which the seed of Abraham, other than the Jews, were distinguished were consecutively dealt with, and attention was drawn to the strong resemblance which they bore to the characteristics of the Anglo-Saxon race. A hearty vote of thanks to the lecturer concluded the proceedings, about fifty members and friends being present.—*Doncaster Chronicle* and *Doncaster Gazette*.

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Notes and Queries.

To the Editor of THE COVENANT PEOPLE.

SIR,—The importance of missionary British-Israel lectures for the Colonies and dependencies has been so fully recognised in the past that there is no need to urge it afresh. Through the zeal and influence of Mr. Robert A. Whytlaw, President of the Glasgow British-Israel Association, a substantial sum was raised to send out the late Col. Senier, and again the Rev. Idrisyn Jones. In fact, for the second tour of the latter gentleman more was contributed than was actually spent, I understand.

Mr. F. Wilford Jones, of the British Association, has been lecturing at his own charges in South Africa, and has besides been the means of starting one or two associations there.

He is going out again, and asks the British-Israel Association to provide him with a really good lantern for lecturing purposes. The Association, whilst recognising the importance of helping such work, cannot, at the present time, in view of its liabilities for the coming Conference, its publications, and so forth, do in this matter what it would wish to do.

Therefore, I am appealing to British-Israelites to assist by contributing to a small fund for the purchase of a lantern for Mr. Jones to use in South Africa.

Mr. Wilford Jones has lectured for our Bournemouth Association, and I was then able to see that he has carefully marshalled his facts, and has a sound and forcible way of putting them.

I know him, besides, as an irrepressible propagandist—just the sort of man needed.

Now for this work I sympathise two guineas; how much do you sympathise?

The Rev. S. J. Carlton, M.A., General Secretary to the British-Israel Association, of 6, Fletching Road, Clapton, London, N.E., will be pleased to receive contributions and acknowledge them.

LANDSEER MACKENZIE,
Vice-President, British-Israel Association of Bournemouth.

BRITISH ANTIQUITIES.

To the Editor of THE COVENANT PEOPLE.

DEAR SIR,—I have copied the enclosed out of Sames' "Antiquities of Britain," and think that they may be of interest to readers of THE COVENANT PEOPLE.

(P. 212) "About the sixth year of this king's reign (Arviragus), Joseph of Arimathaea, sent by Philip the Apostle, preached, as is generally supposed, the Gospel of Christ in this island, having a place assigned him about Glastonbury by this king, whom afterwards he converted to the Christian faith, if Harding writes true:

> Joseph converted this king Arviragus by his preaching to know the law divine,
> And baptised him as written hath Nennius the Chronicler in Britain, full fine.

It is agreed that about this time the Christian faith was propagated in this island, but whether by Joseph of Arimathaea, who, as

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the first Protestant bishop saith hath a seat allotted him in the very ends of Arviragus his dominions, or Simon Zelotes, or St. Paul, or some others, is uncertain. But it is plain, out of Tertullian, that the British nation, to which the Romans had no access, had owned subjection unto Christ, which was in this age. But the most received opinion of the inhabitants, and which carries the greatest antiquity, is that Joseph of Arimathaea, the same who embalmed our Saviour's body, was sent unto Britain by St. Philip, where he preached the Gospel, and founded a church in a place called Inis Withern in the British tongue, now Glastonbury, which place was granted to him by this King Arviragus."

A. E. Williams.

Bournemouth, April 4th.

To the Editor of THE COVENANT PEOPLE.

DEAR SIR,—As I am thoroughly convinced of the veracity of the "Identity," and lately have become keener than ever before, I should like to have any literature bearing upon the subject (old copies of THE COVENANT PEOPLE, etc.) for judicious distribution.

I have exhausted a stock I bought and collected some time ago, and I thought that by writing to you I might be put into touch with ardent fellow-believers who would like to use my agency for this great matter.

With best wishes for your encouragement in this good news,

Yours truly,

John W. Derrick.

33, *Almorah Road, Victoria Park, Bristol,*
11th April, 1906.

PALESTINE IN GLASGOW.

AN interesting Palestine Exhibition was held in St. Andrew's Halls, Glasgow, during the ten days following March 28th last, on which day it was opened by the Lord Provost. Every phase of life in the East was represented. The large hall was transformed into a Jerusalem market-place, with its huge city gates, walls, and battlements. On the right might be seen a gigantic diorama of Jerusalem from Olivet, showing the city as it is to-day. Around the hall were stalls with articles for sale from Jerusalem, Bethlehem, Hebron, Damascus, and Lebanon. There was a splendid representation of a peasant's cottage, a village home from Bethany, typical of the kind of home in which Mary and Martha lived. There was also shown a unique collection of agricultural implements, weapons, musical instruments, furniture, and ornaments from the Holy Land. All the exhibits and models were lent by the London Society for Promoting Christianity Amongst the Jews, the Irish Society for Promoting Christianity Amongst the Jews, and the Rev. Mr. Schor from his private collection. One of the most enjoyable features of the Exhibition was the presentation each day in the Berkeley Hall of a series of realistic scenes of Eastern life by the Rev. Samuel Schor, a native of Jerusalem, and the originator of the Palestine Exhibitions, assisted by some fifty ladies and gentlemen, who appeared in Eastern dress, and sang the songs of the East.

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1906

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The Journal of the British-Israel Association.

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

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EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

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London:
R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

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No Subscriptions, or Orders for the Journal, should be sent to the Editor.

Communications by writers in Canada or the United States may be sent to Miss H. M. BAINBRIDGE, The Pines, Lakewood, New Jersey.

No article received later than the 10th of the month can be guaranteed admission into the ensuing issue. All communications must be accompanied by the writer's *name*, not necessarily for publication. Newspaper cuttings, ready worked up for the Notes and Queries column, will be gratefully received. Friends are invited, in addition to articles and notes intended for publication, to at once communicate to the Editor any fresh discovery bearing on our subject. Cuttings sent in batches, not properly digested, have as a rule to wait a considerable time before they can be considered.

THE BRITISH-ISRAEL ASSOCIATION.

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We shall be grateful if those of our friends who have not yet sent their subscriptions will do so as soon as possible.

LECTURES.

A LECTURE will be given in the Parlour, Exeter Hall, Strand, W.C., on Thursday, June 7th, 1906, at 7 p.m., by Rev. S. J. CARLTON, M.A., F.R.G.S., on "The Future of the British Empire." The chair will be taken by D. A. Onslow, Esq., J.P., A.K.C.

The following have expressed their willingness to Lecture on behalf of the Association, and anyone desiring to have Lectures should communicate at once with one or other of the Lecturers:—

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"YE ARE MY WITNESSES"—אתם עדי—Isa. xliii. 10.

SPECIAL CONFERENCE NUMBER.

THE COVENANT PEOPLE

JUNE, 1906.

The May Conference Meetings.



THE accounts of the meetings of the delegates from the various parts of the United Kingdom and Ireland, who so kindly accepted the invitation extended to them by the Council of the British-Israel Association, together with the members of the Association, have fully justified the good intentions of the Council which suggested this gathering. That the time had come when such a gathering of believers from all parts of the country should assemble, was evident from the tone of the speeches made by the different delegates present. Mr. Idrisyn Jones very pertinently remarked that he felt, "that even if we *do nothing* at this Conference, it is still good to be here"; and as he further said, "We are the better for seeing each other's faces." Just so! And it is for this reason that all the great societies hold their annual meetings. They see each other, and feel more directly the value of the work they are individually, as well as collectively, engaged upon, and the work is

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thus stimulated and advanced. But fortunately it cannot be said that *nothing* was done at the late meetings of the members of the Association and the assembled delegates. All was not achieved that many desired, but much was accomplished. The affiliation of all the different Associations in the United Kingdom with the London Association—which so many have long desired—has not yet been brought about. As Mr. Idrisyn Jones said, "The times are not ripe for this arrangement; but I should like the London Association to be looked up to as 'the Imperial' Association, *i.e.*, a place of call for all of us, with central offices in London, with someone always there." It may yet be a long time before any such consummation can be attained—if ever, but much misunderstanding has been removed, and prejudices which existed have been got rid of. The idea that the British-Israel Association was exclusive, and that only members of the Church of England could sit on its Council—which was held by some of the delegates from the North—was banished. That it desired to be supreme, and to dominate all the Associations that might affiliate with it, was also shown to be without foundation, and should be evident to all who will trouble themselves to study the relations which exist between the London Association and the British-Israel Association of Dublin, and its branches. The idea of the British-Israel Association's Council is for nothing more than the connection which exists between them and the Dublin and other affiliated Associations. However, we see in the speeches of some of the delegates an approach towards the Council's ideal, and as time goes on we feel assured that a closer union of all the Associations, and of the believers in the truth they advocate, is certain to be brought about. But a definite move has been made in the direction of union, if not actually of unity. Our good friend Mr. Idrisyn Jones, in the *Banner of Israel* of May 23rd, says: "Our union is now an accomplished fact." Mr. Jones is sanguine, and we hope that he may be correct; but it is pleasing to find that he considers the Conference to have been a success, "in point of the number attending; the representative character of its delegates; the cordial feelings it evoked; and the result of its deliberations." This is valuable testimony, and one of the most pleasing results of the Conference meetings, in our judgment, was the satisfaction expressed by the representatives at the conclusion arrived at. Our readers will see the resolution which was unanimously passed, and which elicited from the Rev. Leonard Hills the remark, "We now have unanimity." It is evident, however, that though unanimity was happily attained as the result of the deliberations, the resolution has to be given effect. The necessity for union has been admitted; it now remains to carry out the admission made by forming the National Council, in accordance with the agreed terms. The

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way has been smoothed for the attainment of this object, and we hope to see some practical result follow upon the concrete resolution so happily agreed upon. The larger schemes foreshadowed and recommended by Mr. Jones must for the present be left in abeyance. It behoves our friends, therefore, to take action as soon as possible, and not let the time pass away without forming this National Council. To do this, it is evident the delegates must first get the sanction of those they represented, which being obtained, the formation of the National Council should at once be proceeded with. A commencement, under very happy auspices, has been made to unite our forces, and link together the Associations throughout our land. It must be followed up with vigour, and practical effect given to consolidate the scattered forces of our great movement. It may take longer than we think, but the more work we put into this cause, the sooner the results will be achieved.

We hope, and believe, that all the delegates were satisfied that they had not wasted their time and energies by coming to the Conference, and attending our public meetings. We hope they carried back with them a good report of that Association, which Mr. Jones said he would like to know "as a place of call for all." This it is quite evident the National Council can never be, though it will unite us as a great working body, operating in a national cause; but a centre is surely needed, and we feel sure this want will yet be appreciated by even our good friends from the North.

The Exeter Hall Conference and Annual Meetings.

The Luncheon.

SOON after 12 o'clock on Thursday, May 3rd, the first day of our Conference, our friends began to arrive, and by 12.45 p.m. the parlour was quite full. It was a representative gathering.

At 1 p.m., 78 British-Israelites from all over the kingdom sat down to a good luncheon, presided over by our President, Mr. D. A. Onslow. We were delighted to have with us our veteran friend, the Rev. Philip Carlyon, M.A., who reached his 95th year last Christmas. Mr. Carlyon, with a stentorian voice, for which he would be envied by many a young curate, pronounced the Grace, and returned thanks.

After the luncheon, the President, in a short speech, gave a hearty welcome to the representatives of the different Associations and all the friends present.

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THE CONFERENCE.

The chair was taken punctually at 2.30 p.m. by the President, Mr. Onslow, who was supported, amongst others, by Colonel Onslow, R. A. Whytlaw, Esq., Rev. Ph. Carlyon, Colonel Deane, C.B., the Rev. H. Macturk, General Roberts, Major Fielding, F. C. Danvers, Esq., Rev. L. Hills, Dr. Heywood Smith, W. Weller, Esq., and the General Secretary.

The Rev. H. MACTURK read Psalm cxxxiii., "Behold how good and how pleasant it is for brethren to dwell together in unity!" and opened the meeting with prayer. Thereupon the CHAIRMAN, in his address, once more extended a very sincere welcome to the delegates in the name of the Council of the British-Israel Association.

The delegates present were:—Mr. R. A. Whytlaw, Mr. T. D. Reid, and Alexander Kain, from Glasgow; Mrs. F. Thompson, from Dumfries; Major J. Fielding, from Dublin; the following were the representatives of the North of England Council: Rev. L. Hills, Mr. Daniel Parker, Mr. Thomas W. Plant, Mr. G. F. Boston; Mr. W. Adair, from Belfast; the Rev. F. Aston, from Bournemouth; Mrs. M. J. Crampton and Mr. T. A. Cole, from Southampton; Mr. Joseph Dudley, from St. Helens; Mr. and Mrs. Floor, from Bath; Mr. Blood and Mr. Gorwood, from Nottingham; Messrs. John T. Hunt and Saunders, delegates from West London; Mr. and Mrs. Marchant, from Brighton; Mrs. Norman, from Leicester; Miss Gertrude Smith, Tunbridge Wells.

Then there were those who represented individual efforts and strength of the Cause:—The Rev. Philip Carlyon, M.A., Rev. L. G. A. Roberts, Com. R.N., Rev. J. Idrisyn Jones, Miss Rush, and Miss Fitzpatrick, the Hon. Secretary and the Hon. Treasurer of the Free Distribution Fund, Mr. Loveland, the energetic distributor of Hine's pamphlets, and many others.

We deeply regretted the unavoidable absence of the Ven. Archdeacon Denis Hanan, D.D.; Rev. W. M. H. Milner, M.A., Editor of THE COVENANT PEOPLE; Mr. T. G. Taylor, of Newcastle, the Editor of the *Banner of Israel;* the Rev. E. T. Wemyss-Whittaker, of Bath; Mr. Scott-Moncrieff, of Edinburgh; Mr. de Ridder, of Bath, and many others.

Mr. ONSLOW said that the Council, in promoting this Conference, were moved by a sincere desire for closer union of all British-Israelites. There was no idea of supremacy in their mind. The desire for this union was for the purpose of forwarding the British-Israel cause, and not to assert the superiority of one Association over the others. The British-Israel Association had not called them together to dictate to them, but rather that they should consult together, and agree, if possible, upon some form of union to give cohesion to the Cause. Mr. Onslow concluded his remarks by proposing to the meeting No. 1

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of the agenda paper as a resolution: "That all Associations should be united in some form with a view to giving cohesion to the Cause."

Mr. WHYTLAW briefly seconded this resolution, and, after some discussion, the meeting passed it unanimously.

(2) For the better organisation of the existing machinery for the spread and inculcation of this truth, it has been suggested that the British Isles should be apportioned out into a limited number of districts, in each of which there should be a District Council for the better organisation and management of such of the local Associations as may desire, or be willing, to unite for giving strength and cohesion to the Cause. These District Councils would select their own places of meeting.

(3) It is further submitted for consideration whether, with the view of ensuring synthetical action by all Associations, there should be a General Council formed of representatives from each District Council, including the British-Israel Association. And that this General Council should hold its meetings at different centres once annually, or oftener if deemed necessary. The General Council would thus meet once a year, at least, for the purpose of consultation and exchange of views. The General Council would exercise no control over the District Councils or local Associations.

No. 2 was proposed by Colonel DEANE, seconded by Mr. BLOOD; No. 3 proposed by Mr. CARLYON, seconded by Miss A. COOK, and passed unanimously by the meeting.

The remainder of the agenda was left over to the next day.

The CHAIRMAN announced that the Conference would be continued next day, at 3 p.m., in the Council Chamber, but that a private meeting of delegates and the members of the B.-I.A. Council only would be held at 2 p.m. The meeting was closed with the Benediction by the Rev. PH. CARLYON.

Between the Conference and the evening meeting, tea and coffee were provided by the Council, and most of the friends stayed to enjoy a cup and a chat, and to make new friends and renew old acquaintances.

THE EVENING MEETING.

At 7 p.m. the chair was taken by Mr. R. A. Whytlaw, who was supported, amongst others, by Mr. Onslow, Com. Rev. R. A. Roberts, Rev. Idrisyn Jones, Rev. Marcus Bergmann, Major Fielding, Major Cook, Miss Augusta Cook, Dr. Heywood Smith, Mr. Danvers, Mr. Mackenzie, Mr. Weller, and the General Secretary. The meeting was opened with a hymn, entitled "The Hope of Israel," the words and music of which were composed by Pastor W. F. G. Clatworthy. Mr. Bergmann read a portion of Jer. xxxiii., and opened with prayer.

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Then Mr. WHYTLAW delivered his address from the chair, and said: Ladies and gentlemen,—The Northern British-Israel Council deputed me, their President, and Mr. Scott-Moncrieff, their Secretary, to attend this annual meeting and conference in London. I regret much to say that the fatigue in coming to London would be too much for Mr. Scott-Moncrieff, and he thus is unavoidably absent, and begs me to apologise. I am very sorry to convey such a message, for he is one of our most studious lecturers north of the Tweed.

I had the honour of occupying this chair in 1896, and have at this time again the honour of being asked by the Council of the British-Israel Association to take the chair, on one of the days of our meetings, which I do with the greatest pleasure.

Some years ago, God raised up *two witnesses*, who testified to the truth of *His faithful promises*, to the seed of Abraham, through Isaac, and Jacob; these were those Godly men, John Wilson, a Scotchman, and Edward Hine, an Englishman.

John Wilson was born in Kilmarnock 8th June, 1799, and died 22nd January, 1870, aged 71 years. His pedigree counts back 17 generations, and his first ancestor in Scotland came from Norway with "*The Fair Maid of Norway*," who was betrothed to one of our Kings, son of Edward I., and on her arrival in the Orkneys sickened and died, 1290.

In 1837 he writes that *this light* began to break in upon his mind.

In 1838 he gave his first lectures upon the identity of our race with Israel, in Dublin, when 39 years of age.

In 1839 he gave several courses of lectures in the North of Ireland.

In 1840 he again gave several courses of lectures in Liverpool, and it is well known he lectured in Scotland, not omitting his native town. The Rev. Hugh McNeill, a prominent minister of Liverpool city, was a hearer, and recommended him to publish his lectures, which he did that year (1840) under the title of "*Our Israelitish Origin.*" This was the *first* edition. A second edition was called for, and in October, 1844, a third edition, which I have in my possession.

On the 5th of this month some British-Israel friends meet in Kilmarnock, John Wilson's native town, to bear testimony to his worth and work, and to plant an oak tree to his memory, grown from seed from Abraham's Vineyard in Palestine. Our friends, Mr. J. D. Reid, of Glasgow, and Mr. Scott-Moncrieff, of Edinburgh, are to be present. I am sure that this meeting will join with me in asking these gentlemen to convey our hearty good wishes to the Kilmarnock friends, in the planting of this living oak, in remembrance of him who, though dead, yet speaketh.

Edward Hine was born 10th February, 1825, and died in 1891, aged 66.

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In 1869 he gave *his first* lectures in Rotherhithe when 44 years of age.

In 1870 he published his first portion of his pamphlet, called "*Forty-seven Identifications of the British Race being Israel.*"

He says that when he was *fourteen years old* he was first taught this British-Israel truth *by John Wilson.*

You will observe, John Wilson published his first book in 1840, and Edward Hine his first book in 1870, that is, thirty years later.

In these *two witnesses*, for *God's faithful promises*, I am forcibly reminded of "*Elijah*" and "*Elisha*," men called of God, to do a great work by *His* Spirit working in them.

Believers in British-Israel truth have existed, as units, in the United Kingdom of Great Britain and Ireland, since 1838, or earlier, and in the Colonies of Canada, Australia, New Zealand and Africa, and also in other parts of our great Empire; these units have increased largely since that date.

This Conference is called at the instigation of those who are deeply interested, who feel that *now* we should consolidate.

We are here to-day to find *the best way* to do this—the *most efficient* way—and the *most practical* way.

The principle set forth in the agenda, which I presume all have seen and read, in the *Banner* and COVENANT PEOPLE, is acceptable. The details to be gone into, for working out this proposed scheme, will occupy your attention. It is our desire to form ourselves into a great working association, having ramifications over England, Scotland and Ireland, and the Colonies. To begin with home, we may form associations, district councils, general councils, etc., as described in the agenda, but without *work* it will avail nothing; these are formed for the guiding and strengthening of those *willing* to work, so as to arouse a spirit of enthusiasm over our country. Since I occupied this chair in 1896, at our annual meeting, progress has been made, more units have been gathered in, associations have been formed, and now the desire is strongly urged to draw these associations together into district councils, and these to meet and discuss co-operation. *In union there is strength.* But union on paper *is naught*, unless we have *vigorous union in practice.*

We hope, ladies and gentlemen, to arrive at *that action.*

In carrying out this scheme, an important point arises. *Funds are necessary.* If every one is *leal hearted* in our cause, I do not think *we need be faint hearted.* Let me remind you that we sent out our two ambassadors to the Colonies in 1898, 1899, and 1901. I was treasurer for these *three* mission tours, which were successfully carried out. The funds necessary were sent to me by many adherents to our cause, and two pamphlets, drawn up by the Rev. Idrisyn Jones,

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were printed, which can be had from Messrs. Banks and Son, giving an account of the work done, to which I refer you.

First.—The late Colonel Senior, who in 1898 went to Africa, and died there, testifying to the truth of God's faithfulness to His promises —a martyr to the cause. To his memory we erected a granite Iona Cross, standing about 15 ft. high, at Durban—a pillar of witness in Africa.

Second.—For a continuation of this work, we wanted a fit man to follow it up. Many prayers were offered up to God that *He* would send us one of His choice. The spirit of our Lord stirred up the heart of our co-worker, the Rev. J. Idrisyn Jones, who took up the continuation of this mission work, and he visited Australia and New Zealand in 1899, and West Indies and Canada in 1901. These gentlemen were well received by all classes, and did good work in many meetings. With this experience in the past, surely we may expect funds to come in for effectively carrying out this affiliation.

So much for the funds. But that is not all. We must have a *fit man*, or *men*, to be going over the districts formed, and doing so *continuously*—NOT spasmodically—a man imbued with the power of this truth—a man of tact, and an organiser. I would suggest that such a man be three weeks out of every month on the road, and sending a monthly report to the Secretary. This suggestion means a *living salary*, and *all travelling expenses paid.*

With these remarks, which may be worthy of your consideration, and trusting that a *progressive* plan may be devised, and placed in the hands of a committee to do what may be practicable, according to the support given to them by adherents of our cause.

Hoping that the God of Israel may guide us into all truth. *He* is faithful that promised. Hath *He said*, and shall *He* not do it? Or hath *He* spoken, and shall *He* not make it good? Heaven and earth shall pass away, but *God's words shall not* pass away. The grass withereth, the flower fadeth, but the *Word of our God shall stand for ever.*

Commander the Rev. L. G. A. ROBERTS then delivered his address, entitled "How I came to see the British to be the Lost Ten Tribes":—

About the time of the Crimean War, I was constantly attending Dr. Cumming's Sunday and week-day services at Crown Court. Here I received my first impressions of the historical view of prophecy. One thing which arrested my attention was his assertion that the English Church was one of the "Two Witnesses." Shortly after this I came to Southsea, where the Rev. N. Godfrey, preaching upon the promises made to Israel, asserted that we had no business to appropriate all the blessings of Israel and vent all the curses upon the

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Jews. If we were not Israel we could not spiritualise the promises, and say that, as a Church, they were ours. They belonged solely to Israel. These two impressions, received more than 50 years ago, have never left me. And further, my keen interest in prophetical study has ever since been more or less progressive. Shortly after this, I came across some of Mr. Wilson's works, "Watchman of Ephraim," "Lost Israel," and "Our Inheritance." I was very much struck with his idea that the "Ark of the Covenant" was in Britain. This I assumed to mean that the Holy of Holies, where the Ark of the Covenant rested, was symbolically and figuratively here. It may have been a fancy, but I obtained a few outline maps of Europe, and placing upon these a diagram of the precincts of the Temple, with its Court of the Gentiles, just taking in Jerusalem and the Roman earth of prophecy, I found the Court of the Gentiles to include all the Roman and Greek portions of Christendom, and part of the Mohammedan; the Court of the Women, or weak ones, the northern parts of Europe; the altar was either over Denmark or in the North Sea; and the Temple of God the British Islands. This, to my mind, has ever been in view as I read Rev. xi. Then I am but an inquirer. Of course, I always appropriated the Epistles of Peter, James, and the Hebrews as having reference mainly to Israel, and that when St. Paul wrote to the Ephesians, Galatians and Corinthians, as well as Romans, he had an eye especially to the "Israel of God," as well as the Jew, the Gentile, and the Church of God. 1 Cor. x. 32; Gal. vi. 16.

I have never been able to see, with Elliott and others, that the "Two Witnesses" were slain prior to the Reformation, and that the Reformation was their ascent to Heaven, simply because the language throughout, to my mind, forbids it. The Two Witnesses are two olive trees and two candlesticks, standing before the God of the earth. Not only is the language borrowed from Zech. iv., but they are to prophesy 1,260 days or years, and it is when they are ceasing to prophesy that they are to be slain. Besides which, the second Woe, or Turkish Woe, is most evident, as the massacres and atrocities in Armenia and elsewhere constantly bear evidence; therefore the second Woe is not yet past. If I may venture a suggestion, which, of course, is only an idea until the fulfilment will declare it plainly to be a fact, the Two Witnesses are *two Churches*, since they are lampstands, and Rev. i. forbids us to apply them to individuals or to suppose one to be Judah, unless there is a Jewish Christian Church. Have we two Churches which have existed as protesting against the errors of Babylon or Rome for 1,260 years? I think no one will deny that there was and is still a British Church as well as a Church of England. The British Church is by priority of existence the senior, and pro-

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bably the mother of us all, for she originated from the East, no doubt St. Paul being her nursing father; rapidly to connect, this British Church always protested against the encroachments of Rome, independently, up to the eleventh century, and since then with the Church of England, to which she became united Hence, in the Greek, Rev. xi. 8, το πτωμα αυτων, their dead body is singular, and again, 9, το πτωμα αυτων ; and yet in the latter part of the verse it is τὰ πτώματα, αυτων as if when the slaying of the body has taken place, it was seen by the fact of their being again distinct, or two, their dead bodies, more literally *their carcases*.

We all know our Church History. The British Church existed in these islands before the Church of Rome had an existence. The Church of Rome, Cardinal Baronius being our authority, came into existence some years after. Rome tried to force herself into these islands in A.D. 597. The Roman Mission was defunct in A.D. 653. In the meanwhile the British Church had been resuscitated from Ireland and Iona, and a British consecrated Archbishop sat in the see of Canterbury in A.D. 655. Unfortunately the Council of Whitby, in A.D. 664, restored the Roman ascendancy, and the British Bishops were forced either to adhere to the Roman customs or lose their sees. This brought on the separation of the British from the English Church in A.D. 664. In A.D. 668 Theodore arrived from the East, having been born and educated in the city of Tarsus, where St. Paul's home was. This Theodore was the first Bishop really to build up the Anglo-Saxon or English Church. These dates are important to our question—A.D. 664-668. If the British Church and the English Church are the Two Witnesses, and no one can refuse to allow that, in one way or another, these two, separately until A.D. 1115, and unitedly up till now, have been protesting against the assumptions of Rome politically, ecclesiastically and spiritually; and for a very long time clothed in sackcloth. Noticing these dates, 664 and 668 as departures, we have to remember the prophesying is to last 1,260 years. These years of 360 days would make but 1,242 Julian years of 365¼. Now add this to these two numbers. We arrive at 1906—1910, between which dates something takes place to stop our prophesying. I need only refer to the fact, which is sadly evident to all Protestants, that a species of false charity, so called, is luring us all into a state of apparent indifference to the positive essential of our calling, and admitting the claim of every species of belief, providing only the person is in earnest.

Need I allude to the tremendous march of Romanism, to the attempt to do away with the King's declaration oath, the projected marriage of one of our Princesses to the Roman Catholic Sovereign of Spain, and all that is entailed thereby? Added to all, is not the

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disestablishment of the Welsh or British Church in the air, and, if possible, that of the English Church also? This Education Act will help on the destroying of the testimony of the Two Witnesses, I fear. But enough. To return. Let any candid observer of history ask himself and herself the question, Of whom may it be said that Kings were thy nursing fathers, and their Queens thy nursing mothers, but of the Churches in Britain and Anglia? Take the 49th of Isaiah, and to whom could it apply but to Christ and the Church in Britain, or to Israel herself?

Before leaving the subject of the Two Witnesses, may I say I do not wish to assert there was not a prior fulfilment, as described by Elliott and others, and so beautifully shown to have existed up to 1514, when in May all Protestant testimony was said to have ended. The bloody wars of Rome against the Albigenses and Waldenses is well known. But even Elliott himself is indefinite as to the commencement of the Witnesses' testimony, and asserts that 1514 is the finishing of their testimony, but not as to time. Did not the Witnesses testify during the reign of bloody Mary? Can it be said that they were then in the political heaven? But surely the bearing of the prophecy leads us to conclude that, after the resurrection of the Witnesses, the remnant give glory to the God of Heaven and the kingdoms of this world become the kingdoms of our Lord and of His Christ. However well the primary fulfilment may appear to fit the prophecy, it cannot be said to satisfy it. And to make the prophecy speak clearly, there must be a "*terminus a quo*" as well as a "*terminus ad quem.*" Again, the British and the English Churches have always been, and have been the only, constant witnesses. Ask Cardinal Manning, and he will tell you Protestantism conquered in Britain will mean all the world subject to Rome.

Thank God that the resurrection of the Two Witnesses is so closely connected with their political death, and that their resurrection means that they shall never die politically afterwards. "Rejoice not against me, O mine enemy: when I fall, I shall rise again; when I sit in darkness, the Lord shall be a light unto me" (Micah vii. 8). This great epoch will be the resurrection of Israel, whose sun shall then no more go down. With this connect Isa. lix. 19-lx. It would be interminable to mention the immense amount of proof from Scripture showing that Israel must be a missionary nation, blessing all others, situate in the islands to the North and West of Palestine, unknown to themselves or others, yet God's witnesses to all nations that He is God.

I may hazard the remark that, to my mind, there are no difficulties experienced in understanding so much of the prophetic Scriptures as have been fulfilled when one is conversant with the British

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Identity. Even the Book of the Revelation seems to brighten up with glorious intelligence if this key be applied to it throughout. The Revelation of Jesus Christ seems to imply also the revelation of Anti-Christ, and Jesus came to save His people from their sins. To exclude Israel, as the accepted historical view has done, seems to me the cause of the rise of the futurists' school. This view, the futurist's, is admittedly that of the Romanist. This has been taken up by many Protestants because the presentists left Israel out of the field when the whole book teems with language borrowed from Hebrew symbology, and especially the 7th chapter enumerates all the tribes of Israel, Dan and Ephraim alone excluded. Neither of these views explains satisfactorily the absence of these two. But our interpretation gives a most satisfactory suggestion. Shortly to analyse the book, we would say :—

(1) The things which thou hast seen.

(2) The things which are.

(3) The things which shall be hereafter.

Or, (1) what John then saw of Jesus as our Great High Priest and His power over the Churches. (2) *The things which are*, clearly written, but which may not only refer to the literal Churches, but have reference to seven epochs, consecutive and sometimes concurrent. (3) The things which shall be hereafter, were sealed up, but are open as the Revelation of Jesus Christ as a corporate body is divulged. The first three chapters are taken up with the seven Churches and what they typify. The fourth and fifth are introductory and preparatory. The sixth tells the story of the effect of the Gospel upon the world-power and Israel. The seventh, the sealing of the twelve tribes, so as to preserve them as they come out of Babylon, or are passing through the Roman earth. Dan is not sealed, as he was already in the "place prepared." Ephraim is not mentioned, because he is included in the great multitude, and he was to become the multitude of the Gentiles. This we take not as excluding Gentiles proper, for Isa. lvi. says there are others gathered to Him besides the gathered ones; but Ephraim is the portion of Israel blossoming and budding and filling the earth with fruit, and could not well be revealed until the nation bringing forth the fruit of the Kingdom had answered to her destiny. In the 7th Rev. Ephraim is included in Joseph as a tribe. This sealing is contrasted with the judgments falling upon the apostate Christendom, and contained in 8th and 9th. The 10th chapter is the Reformation, the 11th retrospective, as well as comprehensive of the whole of the period of witnessing. The 11th chapter gives the key to the book, in that the True Church is the Temple of God, the worshippers thereat of North Europe being those countries in sympathy. This is also intimated at in the 10th, where the angel

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clothed with the sun has his right foot in the sea, Britain, and his left on the earth, Northern Europe. The Court without, given to the Gentiles, even to the Holy City, which they tread under foot, denotes apostate Christendom, or the Beast and the false prophet. The 12th and 13th chapters have to do with Rome, Pagan and Papal; chapters 14 and 15, mainly the True Church, or Israel; 16, 17, and 18, judgments upon the apostacy or false church; 19th, the True Church and the Beast; 20th, the Resurrection and Final Judgment; 21 and 22, the Millennium and conclusion.

In dealing with the historical view as to the identity of the British Races with the lost ten tribes, I have always preferred to take that portion which treats upon the migrations of Israel by sea through the Mediterranean, or into Italy and Spain, and thence to Britain, and mainly before Christ in the arrival here, and distinguished from the overland migrations, which are post-exile, and are known as Anglo-Saxon and after Christ in their arrival. From my point of view, this British migration is more the subject of prophecy in the Old Testament, whereas the Anglo-Saxon is confined very much in prophecy to the Book of the Revelation, unless Zech. vi. and x. be considered to refer to it. From the point of view of a student, one may say that there is probably no subject which commands a wider field of research, or deals with a greater variety of sciences, besides history, ethnology, philology, and Scripture. One may dabble in etymology, ethnography, physiognomy, craniology, numismatics and archæology, and even then not have exhausted one's interest in things worth inquiring into. Perhaps the reason we have not more students of this branch of our subject is because the works one has to look into are all ancient and Grecian. We bring to use such works as Homer, Hesiod, Hecatæus of Miletus, Hecatæus of Abdera, Æschylus, Pindar, Herodotus, Horace, Strabo, Pliny, Eratosthenes, Diodorus Siculus, Virgil, Cæsar, Livy and many others. Of more modern writers we call to our aid a very great number. We do not expect to find any of them dealing with the people by such names as Israel or Hebrew, but we can trace them by other means, assisted by prophecy. It was Latham who said that the Israelites could not have dwelt in Palestine with so much sea-coast on their border, and not have followed the tendency to colonise which other nations would do similarly situated. The sea-coast of Palestine, in the hands of Dan, Asher, and Zebulun, could not have been for one thousand years nearly in their possession without giving these tribes a love for the sea. We know in the days of the Judges Dan abode in his ships and Asher in his creeks or ports, certainly in ships too. Zebulun had one of the finest bays anywhere in that locality, capable of holding ships of the heaviest burden. There must have been constant

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intimacy and intermarriage between Dan, Naphtali, and the Phœnicians of Tyre and Sidon, and this both the Book of Kings and the works of Josephus lead us to infer. It will be in all our minds the friendship of David and Solomon with Tyre, as well as the fact that a portion of Dan was right over against Sidon. Ezek. xxvii. tells us that Dan and Greece traded in the fairs of Tyre. Josephus and the Maccabees both tell us of the affinity claims by the Greeks of the Pelopponese with the Jews in the second century before Christ. Hecatæus of Abdera mentions a portion of Hebrews under Danaus and Cadmus leaving Moses in the wilderness, and under leaders selected by themselves leaving the main body and going into Greece. This is borne out by Num. xiv. 4, Neh. ix. 17, and Psalm cvi. 26, 27, as well as Ezek. xx. 23. Æschylus had a very similar tale, which, by a very little fitting together, leads us to the conclusion that the contemporary of Danaus, and reigning now in Greece, was the ninth descendant of an ancestor whose name is very much the same as Peleg. In fact, Luke iii. 35 renders this name in Greek Phalec, whereas Æschylus calls him Palaecthon. Peleg or Phalec to Dan, nine inclusive. Having established the connection between Palestine and Greece, we then connect Greece with Britain. This is done in very many ways, and the first writer is Hecatæus of Miletus. Archdeacon Williams was the first to draw our attention to this. Mr. Gladstone, in "Juventus Mundi," is another blind witness. Grecian history leads us now to Asia Minor, Phrygia in the north, to Miletus on the south-west. These seem to have been the earliest circumnavigators, the Phocæans and the Milesians. These colonists, known as Ionians and Æolians, were divided into twelve tribes, boroughs or cities, and the rulers called Prytanes. This custom was prevalent also in Greece. They also had a sacred temple, to which only the members of these tribes were admitted. "It appears to me," says Herodotus, "that the Ionians divided themselves into twelve states, and were unwilling to connect themselves with more, simply because in the Peloponnesus they were so circumstanced, as the Achæans are at present, by whom the Ionians were expelled." He argues also that the Dorians had the same custom. The name Britain seems to, either have originated here in Greece and Asia Minor from Prytanes, or from the north and west of the Euxine, where we find a colony calling the name of the locality Brito-Lagæ, whence we are told came the first Welsh colony. When we pass into Italy, where we have the kingdom of Etruria, we again come across the twelve cities, and it is not a little remarkable that there was a kingdom in the south of Italy called βρεταννι, from whence today Bruttium, in Calabria. Mrs. Hamilton Gray has drawn attention, in her "History of Etruria," to the language being Punic, or Hebrew; so also has Sir William

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Betham. Passing again into Spain, we come across Eburo-Britium. To the north, Denmark was in olden time called Brittia, and there were known to be at least seven tribes of Britons or Brittones on the Continent before and after the Christian era began. Coming into Britain, we have the number 12. In the "Religions of Britain," by Charles Hulbert, speaking of their circles: "Some circles being only twelve feet in diameter, and formed only of twelve stones." "The dress of the Druids was white, and that of the Druid, in his habit of ceremonial judgment, was very grand. On his head he wore a golden tiara, and his neck was encircled by a breastplate of judgment." This reminds us of a breastplate somewhat similar to what must have been the Hebrew breastplate of the Priesthood having been found in a cist or barrow, opened at Stonehenge, upon the breast of one supposed to be an Arch-Druid. There was a great similarity in the customs of the Druids and Hebrews, as well as He whom they worshipped under the incommunicable name of IAO. So much has been written upon the affinity of the Irish and ancient British languages with the Hebrew that it would take us too long to consider it even. Amongst the authors we may mention Barber's "Suggestions of the Ancient Britons"; Canon Lyson, "Our British Ancestors"; Poste's "Gaulic and British Coins"; the Rev. Robert Williams, of Rhydyceræsan; Bochart, Dr. Bosworth, Rev. Eliezer Williams, and many others.

Colonel DEANE, C.B., followed on "God's Omnipotence":—

The issue that will now be put before you is that the ordinary teaching of the day, which interprets the literal promises of Jehovah to the literal seed of Abraham through Isaac, and to the literal, lineal seed and dynasty of David as being fulfilled spiritually in this dispensation by the spiritual reign of Christ from Heaven over a spiritual Israel, mostly composed of non-Hebrew peoples, is not only not upheld by the Scriptures, but impugns the omnipotence of God. Time will only allow of my portraying the rough outlines of the picture, which I will try to do with sufficient clearness to allow of details being easily filled in.

Very few will care to dispute that mankind as individuals are endowed with free will; that everyone before whom the Gospel of Christ is placed has the power of choice, can accept or reject the salvation offered. But what is not so generally recognised is that, over and above individuals, the Bible says that God deals with peoples and nations, and, if the Scripture be the inspired Word of God, then the literal seed of Abraham, through Isaac, and the lineal dynasty of David have, in respect of the rôles they are to play in the drama of this world, absolutely no choice whatever. God said, I WILL . . . THOU SHALT. Begin with the promises to Abraham: I WILL make

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of thee a great nation (Gen. xii. 2); I WILL make nations of thee, and kings SHALL come out of thee (Gen. xvii. 6); I WILL multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed SHALL possess the gate of his enemies; and in thy seed SHALL all nations of the earth be blessed (Gen. xxii. 17-18); unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates (Gen. xv. 18); and I WILL establish My covenant between Me and thee and thy seed after in their generations—(in their generations. It is difficult to try and spiritualise that)—for an everlasting covenant (Gen. xvii. 7). One seed: multitude: and land. The promise of these was repeated to Isaac. Of his two sons, the sovereign will of Jehovah chose Jacob and rejected Esau. Promise repeated to Jacob. Of his twelve sons, choice was again made. To Judah was given the sceptre, the head of the theocracy. Of the sons of Joseph, Ephraim was chosen in preference to Manasseh as the head of the house to which the promise was made. of temporal blessings, of an imperial fulness. The promise was made for an everlasting covenant. If there be any break in the continuity of any portion, we may expect to find a record of it in Scripture. The prophet Amos says: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

As regards the land, it is quite true it has even yet not been inherited in its fulness. The reasons for this are fully recorded, the cause of the failure, and the ways and means and times of fulfilment are also fully recorded. In respect of the seed and multitude there are two, and only two, occasions when disinheritance was threatened. Both took place in the wilderness, and I will quote the second instance. In the wilderness of Paran Jehovah threatened, as a punishment for their murmurings and rebellious attitude, to disinherit Israel as twelve tribes, and narrow down the fulfilment of His promise to Abraham to a people to be descended from Moses of the tribe of Levi. This threat was foregone on the pleading of Moses, and what did he plead: "The nations which have heard the fame of Thee will speak, saying, Because the Lord was not able to bring this people into the land which He sware unto them, therefore He hath slain them in the wilderness." Is it not curious that in this twentieth century it is not non-Hebrew nations, but the clergy of a people who claim in their national Prayer-book to be Israel, that teach: "Because the Lord, owing to the idolatry and rebellion of the people, and the wickedness of the seed of David, was NOT ABLE to fulfil His literal promises to the literal seed of Abraham through Isaac, and the lineal dynasty of David, therefore He cut off the literal seed of David, and transferred His promises to Abraham in this dispensation to non-Hebrew peoples!!" It is urged Scripture does not support this. Further, that

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it impugns the omnipotence of God: that when an omnipotent Jehovah, the Almighty God, has made promises on oath, no power in Heaven, or on earth, or under the earth can make one jot or one tittle to fail of fulfilment in the terms in which made. The fulfilment of the promises can be traced in Scripture and in history. To Israel it was spoken: "The Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth" (Deut. vii. 6).

"I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime" (2 Sam. vii. 10). This was not fulfilled in the days of the united twelve tribes; it is certainly not being fulfilled with those known as Jews to-day, and can only refer to the house of Israel. When Israel shall inherit the Promised Land, all twelve tribes will enter it, and it is clear this gathering together of the house of Israel must refer to a time prior to that event.

At this stage let us see what was the promise made to David: "I WILL build thee an house" (where house clearly means dynasty); "Thine house and thy kingdom SHALL be established for ever before Me" (2 Sam. vii 27 and 16). If there is to be any break in the continuity of this promise it will surely be recorded. The ordinary teaching that the literal, lineal house and throne came to an end with the dethronement of Zedekiah, and the promised fulfilment revived by the advent of the Messiah, has the fatal flaw of there being a gap of 585 years between the two events! (see both genealogies of Jesus Christ in Matthew and Luke). It is further not confirmed by the New Testament. Zacharias, filled with the Holy Ghost, said, "Blessed be the Lord God of Israel, who hath raised up an horn of salvation for us in the house of His servant David" (Luke i. 68-9). Jesus Christ never reigned during His life on earth as an earthly monarch (John vi. 15 and xviii. 36). St. Peter, having clearly shown in Acts ii. that Christ's reign was a spiritual, not a literal or earthly reign in this dispensation, speaks of Him as the "Prince of Life, and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts v. 31). And St. Paul says, "Of David's seed hath God according to promise raised unto Israel a Saviour, Jesus" (Acts xiii. 23). If the Bible be true, the lineal house and kingdom of David must be in existence somewhere in the world to-day.

The next landmark is the rupture of Israel into two houses, carried into effect by the sovereign will of Jehovah. "This thing is from Me." The house of Judah consisted of the tribe of Judah, an admixture of Levites, and the tribe of Benjamin, lent from the house of Israel so that "the Lord might have a light alway before Him in

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Jerusalem." The remaining ten tribes, defined by God Himself as "the Kingdom," became known as the house of Israel, or of Joseph, or of Ephraim.

The next landmark is the divorce of the house of Israel, and their carrying away in captivity to Assyria. Lost and divorced for a season, there is a gap in their covenant relations with God, while the house of Judah were retained as His witnesses in the world. The house of Israel were to be sifted through all nations without losing their identity, and to be re-covenanted and re-married. And the procedure is fully detailed. "I WILL open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. xxxvii.). This land is clearly distinct from the "Promised Land," and is the same place as that appointed in 2 Sam. vii. Hosea ii. tells us how they were to get there: "I WILL hedge up thy way with thorns, and make a wall, that she SHALL NOT find HER paths —(Could any language more forcibly show that Jehovah would lead and guide in the matter?)—I WILL allure her, and bring her into the wilderness, and speak comfortably unto her . . I WILL give her vineyards from thence . . thou SHALT call Me Ishi (i.e., husband) . . I WILL take away the names of Baalim out of her mouth . . I WILL make a covenant for them . . and WILL make them to lie down safely . . I WILL betroth thee unto Me for ever . . And I WILL sow her unto Me in the earth; and I WILL have mercy upon her that had not obtained mercy; and I WILL say to them which were not My people, Thou art My people; and they SHALL say, Thou art my God" (*cf.* Ezek. xxxvii. 8, 9, and 14). Several other prophets confirm this, but time does not allow of their quotation, and we must hurry on to the New Testament. And here again the literal Israel are clearly the principal figures.

Zacharias, filled with the Holy Ghost, said: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people," and this must include all twelve tribes. It cannot be narrowed down to those known as Jews, the house of Judah. The Messiah defined His own mission in the words: "I am not sent but unto the lost sheep of the house of Israel," and to those lost sheep were the twelve disciples sent on their first mission. Again, "the Kingdom of God shall be taken from you (Jews), and given to A NATION." When the house of Israel were divorced and cast aside, the house of Judah remained in covenant. Here, by parity of reasoning, if the promise to Abraham is to be fulfilled, when the house of Judah be cast aside, their place must be taken by that of Israel re-covenanted and re-married. And this is just what the Messiah says: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." The little band of Israelitish disciples the nucleus of the nation of

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Israel to grow from them. And that this restoration of Israel was in the then near future is shown by John v. 25: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (*cf.* the marginal reference to Eph. ii.). This may be read as applying to all who become partakers of the spiritual promises to Israel, but its first and primary reference must be to the dead, lost, and divorced house of Israel, of whom Jehovah said, "I WILL cause you to come out of your graves."

Of the Epistles I will only quote those about which there can be no dispute. The Epistle to the Hebrews could only have been addressed to Israelites of all the tribes. In chap. viii. we read that when the covenant of the Law came to an end, the new covenant was made with the house of Israel. In chap. ix. Christ is spoken of "as the Mediator of the new testament, that by means of death, for the redemption of the transgressions under the first testament, they which are called might receive the promise of eternal inheritance." Who can be meant by "they which are called" but those to whom the Epistle was written—Hebrews? It is generally admitted that St. Peter, writing to "the elect sojourners of the dispersion," was addressing the same people, and what does he say of them? "Ye (i.e., Israelites) ARE (not will be after 1,900 years or more) 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—(What is that but a resurrection from the grave?)—into His marvellous light; which in time past were no people, but are now the people of God; which had not obtained mercy, but now have obtained mercy" (R.V.)—a quotation from the words of Hosea. St. James unmistakably wrote to "the twelve tribes scattered abroad." Of them he says: "Every good gift and every perfect gift is from above, coming down from the Father of lights, with Whom can be no variableness, neither shadow that is cast by turning. Of His own will brought He us—(US, the twelve tribes of Israel)—forth by the word of truth, that we should be a kind of first fruits of His creatures" (R.V.). Israelites to be a kind of first fruits! St. Paul, having confirmed the promise to Abraham, "In thee shall all nations be blessed," goes on to say it was to commence its fulfilment when Christ came, and would include all who would accept the Saviour. The literal seed of Abraham through Isaac covenanted in Christ the principal instruments of circulating the blessing, and all who accepted Christ would become partakers and fellow heirs with them of the spiritual promises of remission of sins and resurrection to eternal life.

We see, then, that neither in the Old Testament or the New is

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there anything to support the teaching that the literal seed of Abraham through Isaac has been superseded, or their place usurped by non-Hebrew peoples. There is nothing to support the introduction of a Gentile parenthesis, which is an absolute myth read into Scripture by man, and can be traced to the early days of the fourth century.

Where, then, is this literal seed of Israel, reigned over by a lineal descendant of the house of David? The contention that it is to be found in the British nation and empire has long been established on a reasonable basis. The descent of King Edward VII. from David has been traced, and the marks of identity of ourselves with the house of Israel published over and over again. I need not trouble you with these. It is only necessary to bring to your notice a few landmarks illustrating the sovereign WILL of God in His dealings with the nation.

Look at the rifts broken off from Israel in Egypt, in the wilderness, and in Canaan; trace their wanderings in company with the Phœnicians through Greece and Spain, etc., and can it be disputed their final settlement in Ireland and subsequent spread over these Isles was anything but the guidance of Jehovah? Take the escape of Israel from Media; follow their footsteps as they are filtered across the continent of Europe, and he would be a bold man who would deny the contention that the gathering together in these Isles of Angles, Saxons, Jutes, Danes, Frisians and Normans was the work of Divine Providence. Gathered together, Isa. liv. tells us that chronologically, after the advent of the Messiah, the house of Israel were to break forth on the right hand and on the left, and history shows how the direction of their spread was guided. The continent of Europe was not the direction. It was the greatest desire of King Edward III. to reign over the whole of France as well as England, and the victories of Crecy and Poictiers perhaps fostered the idea. Henry V. had the ambition to obtain possession of France, and was actually made Regent. Note how Joan of Arc was raised to thrust Israel back, and, this effected, how the Wars of the Roses and other events combined to keep them off the Continent.

Can the Reformation be regarded as anything but the result of Divine interference? Were not the compilers of the national Prayer Book inspired to record our claim to be God's redeemed servants, His chosen people and His inheritance?

Is it unreasonable to attribute the disaster of the Spanish Armada and the failure of Napoleon's schemes of invasion to the protecting arm of God? Our spreading out in the New World was partly right. The Colony of Canada, started in A.D. 1759, still exists. But we lost the American Colonies. Pulled back probably because Manasseh was intended to look after those regions. Asia was approved.

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Watch how the little band of East India traders led up in time to the acquisition by Government of India, our greatest dependency. Note the protecting hand of Jehovah when the devil raised up the Mutiny of 1857. Africa, too, was to be within our sphere—the acquisition of Natal, the growth of the Orange River State, and the expansion to the Transvaal. Was it not Divine guidance that took us to Egypt in 1882, and arranged for our permanent footing there?

Read carefully in the pages of history how circumstances combined to make us masters of Gibraltar, Malta, Hong Kong, Shanghai, Aden, etc., etc., all gates or strongholds which are factors in our acquisition and maintenance of supremacy at sea, *the* gate *par excellence*. Is not our slowness to recognise the value of these gates almost sufficient evidence of their Providential gift? Would we otherwise, for instance, have let the command of the Delagoa Bay go, when we had the opportunity of acquiring it by purchase from Portugal? Look what we lost thereby in the late Boer war, and are still losing? Was it not the hand of Providence which guided our Colonies in the late war to rally round the Mother Country and stand shoulder to shoulder against her foes?

If we valued our gates, should we pursue the inane policy now in vogue in respect of our West Indian possessions, Jamaica and the command of the Caribbean Sea?

Our present Empire, extending over one-fifth of the habitable globe, and our population, amounting to one-fourth of the world, are evidence that the sovereign WILL of God is being carried out in fulfilment of His promises to Abraham and David.

It may be asked, why does this evidence not find more general acceptance? Well, one reason is the active and passive opposition on the part of the majority of the clergy of all denominations. That need not worry us at all; it is fully foretold by Isaiah: "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?" Isaiah also tells us this blindness and deafness are wilful, for the preceding verse says, "Hear, ye deaf; and look, ye blind, that ye may see." Jeremiah tells us how this will be remedied. When the house of Judah shall walk to the house of Israel, and the time come for the return of both houses to Palestine, then saith the Lord, "I WILL give you pastors according to Mine heart, which SHALL feed you with knowledge and understanding." The house of Judah has already begun to walk to that of Israel, and we may fairly hold that the clergy now enrolled in the British-Israel Association are the nucleus of that greater body of pastors whom God in due time WILL raise up.

In respect of the acceptance of the evidence by the nation, it is a very poor argument to say that as everything is foretold in prophecy

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we can do nothing to change the sequence of events. Nineveh repented at the preaching of Jonah, and the day of judgment was postponed. Ahab humbled himself and walked softly, and the day of disaster was put off. And Joel gives us a closer application. His prophecy in chap. ii. refers to the time of the second advent of the Lord, when judgments will fall on the world. To Israel saith the Lord: "Therefore also now turn ye to Me with all your heart, and with fasting, and with weeping, and with mourning. . . Who knoweth if He will return and repent, and leave a blessing behind Him?"

Was there ever a time in the history of our people when national repentance is more urgently required than now? Was there ever a better season in which to cry, in the words of Isaiah, "O Lord! Thou art our Father, we are the clay, and Thou the potter. We are all the work of Thy hand." We believe the British-Israel Association is the nucleus of those watchmen who "upon the hills of Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God."

Anyway, we may rest assured that if we continue our present course, desecrating the Sabbath, thrusting God out of our national life, fostering the growth of unbelief, and indulging in sin, the day of recompense will come, and the acceptance of British-Israel evidence obtain universal credence when Jehovah shall have rolled back the hordes of Gog and Magog. Then, "the house of Israel SHALL know that I am the Lord their God from that day and forward." Scripture plainly records that "the word that goeth forth of the mouth of Jehovah SHALL NOT return unto Him void, but SHALL accomplish that which He pleases," and in that day will be brought to full completion the words of Jeremiah: "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they SHALL all know Me from the least unto the greatest."

During the singing of the hymn, "All people that on earth do dwell," the collection was made.

The next speaker was Mr. REID, of Glasgow, whose paper will appear next month.

An excellent paper was read by Pastor F. G. CLATWORTHY, which has appeared in the *Banner of Israel.*

The last speaker was the Rev. L. HILLS, who spoke of his work amongst young men, whose minds were yet free from prejudice, and ready to embrace British-Israel truth, which appealed to their sense of fairness and justice. He offered the meeting his services as a special messenger for one year, and asked friends to help him to get a bicycle, a caravan, and a camera, which would be of great assistance in the propagation of British-Israel truth through the villages and smaller towns of the kingdom.

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Dr. HEYWOOD SMITH proposed, Mr. WELLER seconded, and the meeting accorded a hearty vote of thanks to the Chairman and speakers.

Commander the Rev. L. G. A. ROBERTS closed the meeting with the Benediction.

Friday, May 4th.

The members' meeting commenced at 2 p.m., when Mr. Douglas A. ONSLOW presided, and read a very satisfactory report of the past year's work. Amongst those present were Mr. F. C. Danvers (hon. treasurer), Revs. Philip Carlyon, M.A., Com. L. G. A. Roberts, J. Idrisyn Jones, M. S. Bergmann, Major Fielding, Dr. Heywood Smith, Messrs. R. A. Whytlaw, Mackenzie, Anderson, Weller, Locke, Vince, Westwood, Banks, Miss Rush, Miss Fitzpatrick, Mrs. Whytlaw, Mrs. Crampton, Mrs. Marchant, and the General Secretary. The business of the meeting concluded, at 3 p.m. commenced

THE SECOND SITTING OF THE CONFERENCE.

Mr. D. A. ONSLOW, J.P., took the chair at 3.30, and called upon

The Rev. PH. CARLYON, M.A., who opened with prayer.

The CHAIRMAN stated that since yesterday's meetings a private conference between delegates and members of the Council had been held, with results which would be explained by Mr. Jones.

The Rev. J. IDRISYN JONES said: I will venture to open the business by reading a resolution, but before doing this I would say how strongly I am reminded of the statement of Scripture: "In the multitude of counsellors there is wisdom." In the present company we have experience as well. For instance, our young friend Mr. Carlyon, 95 last December, who has come all the way from Cornwall to be with us (applause).

Well, now, for a long time there has been a desire to affiliate all the provincial associations with the London Association. This, however, I do not think is practicable at present. The times are not ripe for the arrangement; but I should like the London Association to be looked up to as the "Imperial" Association, *i.e.*, a place of call for all of us, with central offices in London, with someone always there. This would not mean any tax upon you, but would be a visible bond of union between the provinces and London. For after all, the members of this Association are not mere units, but members of a solid phalanx marching on to victory.

I will, therefore, formally propose the following resolution: "That a national Council shall be formed, consisting of representatives of all district associations in the United Kingdom, to carry out annual Conferences in such parts of the land as may be decided upon, and that such district associations be asked if they fall in with the

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suggestion, and that for the present all larger schemes be left in abeyance."

For the sake of convenience, I suggest that the United Kingdom be divided into seven main districts :—

1. London and the Home Counties.
2. The Midlands, including Birmingham, etc.
3. Scotland.
4. Ireland.
5. The North of England.
6. The West of England; and last, but not least,
7. Gallant little Wales.

And I would suggest that two delegates from each district attend each Conference, all of them working together, there being no difference in their status, and no idea of "supremacy."

Mr. BLOOD, of Nottingham (delegate) said: I am prepared to second this resolution, as embodying the only workable scheme, and propose that it be comprised under the five following heads :—

First, that the Council be called the *National* British-Israel Council.

2. That offices be acquired in London.

3. That all associations contribute annually.

4. That Conferences be held annually in each of the seven districts in rotation.

5. That details be settled by a committee when formed.

I would remind my hearers that the Association is entirely unsectarian; there is no element whatever of sectarianism in its organisation.

The CHAIRMAN: I would point out that Mr. Blood has somewhat exceeded the terms of Mr. Jones's resolution.

Mr. BLOOD: Very well. I agree to Mr. Jones's resolution as it stands.

The Rev. L. HILLS said: On behalf of the North of England Council, allow me to say I rejoice in the resolution. By this means a platform broad enough for us to work on has been created, and all our hearts are united in the good cause.

Mr. R. A. WHYTLAW supported the resolution on behalf of Scotland.

Major FIELDING on behalf of Ireland.

Mr. LOCKE on behalf of South London. In doing so he said that in Camberwell and Peckham the clouds were disappearing, and they were working for the good of London.

The CHAIRMAN said representatives would go back to their various associations, and get the sanction of those they represented. The great object is to present a united front to the world. The individual members would be stronger if backed up by recognised authority.

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When the British-Israel Association was originally formed, there had been an idea of affiliation, but for at least two reasons this affiliation had been prevented. On the one hand, objection was taken to contributing, say, £1 annually, and in other quarters some of the district associations felt they might become subsidiary. Our only aim is to strengthen our forces. There is no idea of supremacy. All we want is that all should be united. Let us most certainly be united in sentiment. I plead for unity in sentiment. I do not ask for sentimental unity—a very different matter (hear, hear).

Mr. T. W. PLANT, of Doncaster, asked whether all districts would send delegates, and suggested that, say, every ten or twenty members should send a delegate.

At this stage of the proceedings considerable discussion arose as to the best means to be adopted for the inclusion, not only of district associations, but of small single associations not yet formed into district associations, and the inclusion also of many most intelligent individual members, who were working splendidly for the spread of British-Israel truth, but were unconnected with any association whatever, whether large or small.

To meet this point it was decided that Mr. Jones's resolution be amended, so as to admit of delegates being sent from small single associations as well as from district associations.

The Rev. L. HILLS said: We now have unanimity.

Mr. PARKER proposed, and Mr. DUDLEY seconded, that the first Conference of delegates from all districts be held at Manchester; but after somewhat lengthy discussion it was pointed out by the Secretary that the Manchester Association was not represented at the present meeting, therefore no one was present to invite the other delegates to Manchester, and that, quite obviously, they could not invite themselves.

The Rev. IDRISYN JONES proposed that the next Conference be held in London.

Mr. BANKS was strongly of opinion that the delegates should all go North, as far as Manchester at any rate, possibly to Newcastle, so that delegates might come from the South and West and meet those coming from further North.

The Rev. L. HILLS moved a resolution, which was unanimously agreed to: "That the next Conference be held at Halifax."

It was suggested that the Secretary write to all Associations and isolated individual members acquainting them with the last resolution.

The SECRETARY pointed out that he did not know the names and addresses of all the isolated members, and asked whether anyone was in a position to supply them. No doubt, under the circumstances, it would form an extensive list.

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Mr. PARKER proposed a vote of thanks to the Chairman, which was cordially seconded and warmly applauded.

The CHAIRMAN, in returning thanks, said how grateful he was to all the delegates who had attended the Conferences, and hoped that great things would result from the meetings. "I am speaking of all the delegates present, from whatever part they come" (applause).

The proceedings closed with the singing of hymn 112 and the Benediction.

THE EVENING MEETING.

Major J. FIELDING, J.P., took the chair at 7 o'clock.

The Rev. A. E. BULL read Psalm cxxxviii. and offered prayer, and the audience joined in the Lord's Prayer.

The SECRETARY said: I am sure we shall all accord a most hearty welcome to Major Fielding. He is a very busy man, and it is very kind indeed of him to find the time and take the trouble to come to us all the way from Dublin.

The CHAIRMAN: Ladies and gentlemen and dear Christian friends,—I feel myself honoured by being asked to preside here again. We are most grateful for the number attending this meeting after the series of meetings we have been holding. It speaks well for your interest that there are so many present. I hope that on future occasions we shall have the gallery full as well, or, indeed, the large hall upstairs packed. I am confident that this could be done if all the members would do their utmost. I will not detain you with any further remarks, except this one. I understand that some individuals who call themselves British-Israelites deny the Divinity of Christ. Let me say most emphatically that though they may call themselves by our name, they are *not* British-Israelites (applause). Anyone who questions the Divinity of our Saviour is flying directly in the face of the teaching of Scripture, and especally against the teaching of such passages as St. John, chap. i., verse 1, and chap. xvii., as well as the First Epistle of John, chap. i., verse 1. I have now much pleasure in calling upon Miss Augusta Cook.

Miss AUGUSTA COOK: Mr. Chairman, ladies and gentlemen,—When Mr. Carlton asked me to come here and speak to you to-day, I determined to take as my subject "The foundation rock of British-Israel truth." You will, I am sure, all agree that it is important that we should be sure that the truth in which we believe is built upon a rock and not upon sand. This is essential for the stability of every formula of faith and creed. If our belief is founded on the sand, it must succumb to the tempests which assail it. Now our question is —Is British-Israel truth founded on a rock? If so, what is that rock? It will help us to answer these questions if we remember that Israel was specially set apart by God for definite purposes, and

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that special promises were made by God to her. These promises made by God were themselves founded on a rock, and Israel itself exists as the result of God's promises, and therefore Israel is founded on a rock.

You will all remember that passage in the sixteenth chapter of St. Matthew's Gospel—that passage, I mean, which commences with the 13th verse—a passage, let me say, many people know of, but very few understand. Christ asks, "Whom do men say that I, the Son of Man, am?" and, after the answer, asks more definitely, "Whom say *ye* that I am?" Then we get the answer: "Thou art the Christ, the Son of the Living God," and the Master's response, "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed this unto thee." Then the passage goes on to say, "Thou art Peter (Gr. petros=a stone), and upon this rock (Gr. petra=a rock) I will build My Church."

Now you will notice that we have here, first of all, the Church identified, and (2) reference to the rock on which this Church is built. Now, what is the true Church? The discussion of this question has caused more wrangling, controversy, and bloodshed than any other. The Roman Church claims the sole right to the name, the Greek Church says it has the monopoly of orthodoxy, while the Protestant Churches, which are divided among themselves, unite in disputing the claims of both the Roman Church and the Greek. Sad to state, the Anglicans and the Nonconformists have their differences of opinion, and these differences can only be dispelled in the light of British-Israel truth. Now, what is "a Church"? Strictly speaking, and according to the original Greek, a Church is "an assembly," and the name could even be applied to a heathen gathering, as, for instance, in the 19th chapter of the Acts of the Apostles, verse 32, "Some therefore cried one thing and some another, for the assembly (Gr. ecclesia) was confused." Now here we have the Greek word "ecclesia" translated "assembly," and referring to a heathen gathering; and this word "ecclesia" is exactly the same as that used elsewhere in the Scripture to signify the Church of God.

When Stephen was before the Sanhedrim, he referred to the Church, or "assembly in the wilderness," and over and over again in the word of God the "congregation" and the "assembly" are referred to.

In the 9th, 10th, and 11th chapters of Romans (especially the 11th), the question is asked, "Hath God cast away His people?" The election standeth sure in spite of their wanderings and disobedience. The green olive tree referred to in the beautiful parable is not decayed. The unbelieving Jews as a branch were broken off, but God is willing even to graft them in again. There is hope, therefore, even for the unbelieving Jew, but I read of no hope for the Roman Church. We thus come to the conclusion that "Israel" and the "Church" are one and the same. We now proceed to consider what is the rock on which the Church is built. Our Lord, when speaking on earth, constantly referred to some object at hand, and used it as an illustration. The fisherman's net, the harvest field, and the reapers are instances. On the occasion when Simon Peter made his confession of the Divinity of Christ, the same thing occurred. By a sort of play on Peter's name, "Petros," the "stone," is made to

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illustrate "petra," the "rock." What was the rock? Nothing else than Peter's expression of belief—"Thou art the Son of the Living God." This is the "petra," or "rock," on which the Church is built. It is founded on the Divinity of Christ, and not, as some would have us believe, on "petros," the stone. You can build nothing solid on a movable stone. Thousands of stones can be, and are, moved by every wave on the sea shore. When Christ preached His Godhead He proclaimed no new truth. Deity has no past. Deity has no future. No limitations whatever of time or space. Millions and billions of years ago Deity was Jehovah, the Great and Eternal "I am." So, then, we have the Church as Israel, and the rock on which that Church is founded is the Divinity of our Lord. God does not promise that we shall always have calm seas, but He does promise that if we are founded on this rock we are safe.

It was promised to Abraham that he should possess the gates of his enemies. The British nation possesses Gibraltar, Hong-Kong, and Malta, and thus possesses the gates of its enemies. The command of the seas is the great possession of British-Israel. All the forces of evil may be organised by the Prince of the Power of the Air; but in spite of these they will be unable to prevail against us. These forces of evil are many, and at the present day include scepticism, corruption, and the setting up of men's traditions in the place of the Bible. As I came along this afternoon, I saw a man carrying a placard stating that without immersion there could be no conversion. Thus we have a means of grace, a simple rite, set up as Salvation itself. Let my closing words be words of cheer and comfort. If we are standing on the Eternal Rock we are safe; but let us be on the alert: the gates of Hell are against us, and only on this Rock, and in the name of God, can we conquer (applause).

The Rev. IDRISYN JONES: Mr. Chairman, ladies and gentlemen,—I want to congratulate the London Association on having arranged this Conference. They will never regret having done so, and I am sure they could not have had better chairmen, either to-day or yesterday. I am also glad to notice the splendid audience. It is quite a compliment to the speakers. I shall certainly tell them about it in that barren part of England called the Midlands. We are great Imperialists in the Midlands, and it is there that we have the headquarters of the Tariff Reform League. Perhaps I am treading on somewhat dangerous ground here, and I will tread gently; but I honestly believe that though the Tariff Reformers may be working as Gentiles, they are unconsciously working for the furtherance of British-Israel truth. I hope for the time when representatives from the Colonies can come to our Conferences—splendid men from Tasmania, Australia, Canada, and the West Indies. It would be simply grand to have them here with us. I am so glad to feel that even if we *do nothing* at this Conference it is still good to be here. Once in Madagascar, when the missionary was conspicuous by his absence, the native Christians met together in the place of worship at the usual hour of prayer, and though there was no one to address them, and they were all quiet, still they were the better for meeting together. So we are the better for seeing each other's faces. Think of the dear friends that used to meet with us—Philo Israel, General Grant, the Rev. Mr. Adams, and the Rev. Mr. Morrant (A Voice: "He is

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not dead, but getting on all right now"). Oh, I am glad to hear that. Long may he live. Well, at any rate, the others now rest from their labours. This is the first Conference for consultation. We are making history, though we may be making it rather slowly. I think we ought to have had a Conference ten years ago; but, at any rate, better late than never. We have one now. It is said that British fruit is the best of all fruit. It takes such a long time to grow. We are ripening slowly, but we are ripening. Think of the ripe old age represented in our members. Think of our dear friend Mr. Carlyon—96 years of age. When I came in here I saw a little child of about 3½ years of age. There's a range for you—from 3½ to 96.

Some of the most remarkable prophecies of the Bible are being fulfilled at this present moment, in this twentieth century. We were told that there should be distress and fear, and there is distress and fear. What is the particular anxiety of the moment? Some people say that our shores are going to be invaded. I believe we are going to have an invasion; but mind, I use an adjective: we are going to have an *attempted* invasion. We are the people against whom the Spanish Armada was sent; but the Spanish Armada never landed. Now the form of attack is changed, and the Spaniards, instead of trying to carry off our ships, have tried courtship instead of warfare, and are carrying off an English Princess. Well, they may get the Princess, but they'll never get the ships.

On the German Ocean a stormy petrel is cogitating on schemes of invasion, but they will never come to anything. Cromwell's motto was: "Trust in God, and keep your powder dry." I move, as an amendment, "Trust in God, and keep your Navy ready." The old British Lion is ready, and the old British Lion is strong; and the young lions of Tarshish are ready to come to the aid of the old lion. Moltke once said that he knew of many ways into England, but he knew of none out. He should have said he knew of neither a way in nor a way out. We live in a natural fortress. There is no cause to fear. The God of David will protect and care for us. This is British-Israel truth, and a fine cure for insomnia. Don't worry, there'll be no invasion. We have a glorious task committed to us. We have to pioneer the way for the unborn children. When Queen Victoria used to go to Scotland a pilot engine preceded her train by a quarter of an hour. The pilot engine cleared the way. We are clearing the way for our children. We must clear the way, and then clear *out* of the way. We must not spiritualise the Bible. We must spread the truth of British-Israel teaching, and so revolutionise the world. "Where the vanguard is to-day, the rearguard camps to-morrow" (applause).

The CHAIRMAN: That reminds me of a man who wanted a servant on his farm. This servant slept remarkably well at night, so well that he could hardly be wakened. One stormy night the master woke, and thought the house would be blown down. After very considerable trouble he succeeded in waking his servant, and told him to tie the ricks down before they were blown away. The servant informed his master that he had tied the ricks down before he went to sleep, and that, having made these necessary preparations, he was able to sleep all the more soundly. That's just it. Let us trust in

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God, and at the same time take all necessary precautions, and then we can be free from fear.

The Rev. LEONARD HILLS : I am only entitled to ten minutes, as I had ten minutes yesterday. After the eloquent speeches you have heard, I feel like bread and cheese coming after a rich banquet. Well, at any rate, bread and cheese is wholesome.

Now, what I want to say is, if British-Israel truth is truth, let us put it before our young people in their impressionable years. I have never taught British-Israel truth directly. I always take it for granted and introduce it incidentally. Children recognise truth when they see it. They are not like some of us who are older. They have not so much to *un*learn. Really, I often feel that I would far sooner talk to a company of hooligans than a company of theologians. Their minds are unbiased and free to receive the impressions of truth. This British-Israel truth is not an extra truth, but an essential truth. It is a part of the menu, and not like a tomato, which can be served up, or let alone, just as you like. It is a great truth, or nonsense—one or the other. Here I may say that while books containing subtle error are on the Young Men's Christian Association shelves, our books have no place there. Well, never mind, no one can shake our position, and this for the best of all reasons—because we are founded on the Rock, Christ Jesus. Here is something practical you can do to help the boys and girls. I am no politician, but a Bible student and lover of children; and I read in Holy Writ, "All thy children shall be taught of the Lord." Now what you can do practically is to bring the young to Christ, just as Andrew brought Peter to Christ. I like this self-effacing man—Andrew. He was very quiet, very unassuming, but very useful. He brought Peter to Christ, he brought the little lad with the loaves and fishes to Christ; and when the Greeks said "they would see Jesus," it was Andrew who introduced them.

The CHAIRMAN referred to Mr. Hills' need of a caravan, so that he might go round the country spreading the truth.

Mr. MARCHANT said he was not a millionaire, but a coal merchant, and that though he was anxious to spend much time in spreading the truth, for various reasons he was unable to do so. However, if he himself could not accept every invitation to speak he received, no doubt the Rev. Leonard Hills could, and he could certainly speak better. Then there are other difficulties. For instance, at Eastbourne you cannot speak in the open air without giving notice at the beginning of the year and arranging for a date, so it was too late for Eastbourne this year.

It is strange how some preachers seem to know nothing of the promises of God. When I have spoken to some people about God's promises, they have looked at me as if I was a lunatic. Well, that only makes me more anxious to fight the battle. It gets my blood up. So I go about spreading this truth in which we all believe, and if it is impossible to speak in a building, then I speak in the open air. God's truths will not hurt the people, of that I am sure. The fruit of British-Israel teaching is to bring sceptics to their knees and to lead them to God. I hope Christians will cease their opposition to its progress.

Colonel DEANE : There is one part of the subject that does not seem

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to have been dealt with this evening. That is, if British-Israel truth *is* truth, even then, what on earth is the use of it? Well, let us begin with the Church. When I was in India I met a mullah, and after a lengthy conversation convinced him that the British nation was God's chosen people. So it was useful there. . . Then in trade, see how useful it is. We must all admit that in trade a number of false weights and false measures are used. Now, if we can persuade our tradespeople that they belong to God's chosen people, and that false weights and false measures are an abomination to Him, evidently British-Israel truth should make them honest. Then again, take the Army and Navy. British-Israel truth is of practical value in dealing with our soldiers and sailors. When I was in India I often used to tell the soldiers that they were soldiers of Jehovah as well as Edward VII., and I am sure that ought to make them feel justified in tipping their caps a little further back on their heads and walking with a more jaunty and swinging air. Then, as we deal with the poor, bringing them food and clothing, how grand it is to be able to point these poor people up to God and show the love of God by manifesting love to man. Speaking some time ago at a Unionist meeting, I said that there ought not to be Home Rule for Ireland. No. We want a great united British and Anglo-Saxon race to fight against the world (applause).

The Rev. A. E. BULL: I am very naughty in being here to-night. (A Voice: "No.") Yes, I am, and I am sure all you married ladies will say so. My wife told me I oughtn't to be out, and here I am. Well, I love my people, and some of them are here to-night. I do wish the Ven. Archdeacon Hanan had been amongst the number. But as he telegraphed me on Tuesday, he is laid aside by *la grippe*. This will prevent him preaching, as had been arranged, at my church. I should have considered it a great treat to have listened to his discourse. I am a firm believer in British-Israel truth, but I don't drag it into sermons. On the other hand, it is impossible to keep it out. It is just bound to come in. My advice to you is—don't be afraid of any section of those who think it nonsense. British-Israel truth throws light on the whole teaching of the Bible. . . God bless you.

Mr. LOCKE: I wanted to give personal testimony. I had a vicar once, and he was my personal friend. I did very much towards getting him his position. He became a Ritualist, and I was in danger of becoming one too, when British-Israel truth saved me from ritualism just in time. I do not say this boastingly. I am proud to say that I often speak from the steps of a Baptist church, and am content to work with any denomination so that souls may be brought to Christ. . . This is a red-letter day in Israel, and I may add, "How amiable are thy dwellings." I hope that one of the results of this Conference will be the extension of the work and the evangelisation of the whole world.

Commander the Rev. A. L. ROBERTS: For many years, both as a layman and a clergyman, I have been a believer in British-Israel truth. I have never told the people in so many words that we are the tribes of Israel, but I have certainly inferred this. To whom has God given such a special position as to us? We are the nation which is to bring forth the fruits of the Kingdom. The lesson of it

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all is that, as a nation, we are to be humble and spiritual and bear the fruits of the Spirit, and to remember the words, "Ephraim, from *Me* is thy fruit."

The study of numismatics has deepened my belief in British-Israel truth. Certain distinctive characteristics and features, such as the vine, the trident, etc., etc., which were found on old Eastern and Jewish coins, are to-day found, after the lapse of many years, on the coins of Great Britain. The inference is obvious.

A vote of thanks was then passed to the Chairman.

This was followed by a vote of thanks to the London friends for the reception given to the visiting delegates.

A stranger (a clergyman) here rose at the back of the hall, and said he had entered the building with a perfectly open mind as regards British-Israel teaching. He firmly believed in the inspiration of the Bible, in the teaching of the Holy Spirit, and in the Divinity of our Lord; but, though he had waited for it carefully, he had that evening received no proof that the British nation was identical with Israel. Would someone give him this proof, say from one text in Holy Scripture? "I cannot accept mere analogy. I want proof, and shall be so glad if someone will supply it."

The Rev. IDRISYN JONES: It is now getting late. I am sorry we have not met the case. It only shows that at such meetings as these we ought to have at least one speaker who will deal with the elementary facts. We must do this in future (hear, hear).

Miss AUGUSTA COOK: I do think it would be such a pity for the gentleman not to have an answer. I think it is all summed up in this: The multiplication of the seed, and our possession of the gates of our enemies. This identifies us at once.

The SECRETARY: As Secretary, I shall be glad to give our inquiring friend a whole evening here in Exeter Hall. He can address us at full length, and I will answer his questions.

The STRANGER: I am not dealing with this matter from a controversial standpoint. I just want the proof, that is all. However, if the belief held by those on the platform makes them happy, I am sure I do not wish to deprive them of such belief.

After one or two very slight references to this subject the matter dropped, but the Secretary invited the stranger to remain after the meeting.

The Secretary announced that next year the Conference would be held in Halifax, so next year they would all "go to Halifax."

The Benediction terminated the proceedings.

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Mr. de Ridder's Suggestion.

DOUGLAS A. ONSLOW, ESQ., J.P.,
President, British-Israel Association, London.
Newbridge Towers, Weston, Bath, March 5th, 1906.

DEAR SIR,—As it is impossible for me to have the pleasure of being present at your meeting on May 3rd, kindly permit me to state my reasons for a new departure in our work, and make a few suggestions in regard to the carrying out of same.

The Bible is a silent witness to the Living God, a miracle of Divine revelation and inspiration, standing enshrined within the literal and political Kingdom of God on earth: the British, or Covenant race; and foretells the future history of that race from its beginning, foreshadowing its grand consummation, and glory at the end of time, when Christ, their King, shall come to reign over them for ever.

To add to the glory of that Book, and to ensure that the text should be as literally and purely translated as possible, the British race appointed companies of revisers, two companies for the Mother Country and two companies in America; one company in each country being men learned in Hebrew for the revising of the Old Testament, and the other company in each country men learned in Greek for the New Testament. Thus showing clearly the fulfilment of Isaiah xxviii. 11: "For with stammering lips and another tongue will He speak to this people." God in the Old Testament spoke to Israel in the Hebrew, and in the New Testament in the Greek tongue, and to-day we find the further fulfilment in the Scriptures being translated into the English language, being that of God's British or Covenant people. Thus we have a two-fold fulfilment of this prophecy. These revisers have gone through every line and word of the Bible, and have materially strengthened the references upon which we depend and rely regarding God's dealings with His kingdom Israel, and our contention that Israel must be the chief of nations in the world to-day. It seems nothing short of a miracle that these learned men should have gone through the whole Bible to make the teaching of the text as pure as possible, and yet miss the fact that the present religious teaching respecting Israel is opposed to the whole of God's Covenant dealing with His Kingdom as prophetically and historically shown throughout the Bible, and the continuity of His loving care of His witnessing nation under the New Covenant.

We have not yet, I believe, been taunted with the statement that if there was any foundation for our contention, these wise and learned men would have been sure to have seen the error in the teaching relating to Israel; but that taunt may yet come.

We must also remember that day by day, week by week throughout the year, right throughout our race, this grand silent witness, the Bible, is being searched by tens of thousands of clergy and religious teachers, and that probably more than a million sermons and addresses are given from the result of that search. Yet they all miss the glory and mystery of God's revelation therein. The mystery of His Kingdom on earth, and which is referred to by St. Paul as the mystery of God amongst the Goyim or nations, Gentiles as ren-

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dered. This fact is more than a marvel, it is indeed a notable miracle, that the whole of God's people and their teachers should read their own forefathers' history, and yet not identify themselves therewith, and also not see the great mistakes which have been made in the past, and being made in the present, in reading the history of God's Kingdom Israel.

The people look up to the bishops, clergy, ministers, and teachers of every denomination, and learn from them the knowledge they have of religion, and everything that has to do with the Bible, and it is not to be expected that they will turn from them and take our teaching, especially as our teaching is so contrary and opposed to that of their teachers, and places them in such a false position. We are not told this in so many words, but that is the quiet influence which is at work all over the land and race. People, however much they may believe our teaching to be true, shrink from placing themselves in opposition to those whom they have looked up to all their lives as their religious teachers; hence the apathy we find amongst the people respecting our glorious truth. That the British are God's people of Israel. His everlasting Kingdom on earth.

I have of late been working amongst ministers, because I recognise that we must get them on our side if we are to make any real progress. The result of my work is that I have come to the conclusion that we must make a new departure in our work, and attack the ruling powers in the Church and Nonconformity, never ceasing our endeavours until they see with us that there have been grave mistakes made in the past in regard to the teaching respecting Israel.

The position of the clergy appears to be this: However much they may believe that we are right, they are afraid to move on their own initiative to teach that our race is Israel. The men now entering the ministry are more dependent on the powers above them than those who formerly entered the ministry; the consequence being that curates depend upon their vicars' recommendation for preferment, and vicars, rectors, and others all look to the goodwill of those in authority above them, and to their Bishops for their own preferment. Now, as very few of the higher clergy believe with us, and the majority are deadly opposed to our teaching, it stands to reason that vicars and curates cannot afford to stand out boldly in our cause, when they know it will offend those to whom they look up to for preferment; therefore, it becomes a duty we owe to these ministers, whom we try to get on our side, to use every endeavour fearlessly to compel the Bishops to listen to what we believe to be the truth, and induce them with courteous and persistent effort to officially sanction the appointment of a revising committee, composed of Hebrew and Greek scholars, to meet representatives from our ranks, to consider the historical and prophetical teaching of the Bible relating to the house or kingdom of Israel, together with the historical evidence which has been so laboriously collected by our leaders, which evidence points conclusively to the truth of the British race being God's people Israel.

What is required is a plain statement of what I have termed "The Landmarks of Israel in the Bible," showing the main points of God's dealings with His Chosen People from the time of Abraham down to the coming of Christ, the Redeemer and Mediator of the New Covenant to Israel. Then show how the teaching of Christ and His

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apostles harmonises with God's promises to Israel as His ministers and servants, showing that there is no break in the continuity of service as the saints and witnesses of God.

Then show that the British race is fulfilling the Abrahamic, Mosaic, Davidic, and Messianic Covenants.

Then take up the errors of the clerical position, such as :—

(1) That the whole twelve tribes returned from the captivity of Babylon, and the Jews to-day are representative of those tribes. Show that this is against the weight of evidence, both scriptural and historical, and that the Jews in no one condition fulfil the Covenant promise of being a nation or commonwealth before God for ever.

(2) That a spiritual Israel also does not fulfil God's Covenant promise to Israel.

(3) That a Gentile Church and (4) that a Gentile parenthesis are both contradictory to Bible teaching, and dishonour God.

(5) That the belief that the house of Israel, known as the Lost Ten Tribes, are still under their exiled and unredeemed condition, and to be found amongst the lowest races of the earth, is also contrary to the teaching of the Bible, and God's Covenant to them as a nation.

There is a large body of clergy, and many high in authority, who believe that the house or kingdom of Israel are lost, and call them the "Lost Ten Tribes." This is a belief which has been handed down all through the dark ages, and is a belief of the present day because the belief of ages past has not been carefully examined.

These lost tribes have been searched for amongst the lowest races of the earth, the Afghans, Beni-Israel, Nestorians, North and South American Indians, the Incas of Peru, and tribes of Africa.

Two notable examples are before me as I write :—In the year 1818, the Rev. M. Sailman, a Jew, went to the East to search for these lost ten tribes, and wrote a book upon his researches.

On February 12th, 1904, Dr. Kennion, Bishop of Bath and Wells, wrote to me : "That in conversation on this subject which I had the privilege of holding with the late honoured and much loved Bishop French, at Delhi, in the month of January or February, 1883, he gave me three reasons for believing that the Afghans were the lost tribes of which you write. These were :—

"(1) That such was their national tradition.

"(2) That they occupy geographically a position towards which it seems these tribes were trending when last described.

"(3) That no one can look at them without seeing the remarkable resemblance they bear to the accepted type of Jewish physiognomy."

Now the Afghans claim to be Jews, which is borne out by their Jewish physiognomy, for the show of their countenance was to witness against them, but not so of the house of Israel.

The Church Directory and Almanac for 1905, on p. 44, under "Notes of interest on Current Topics," gives this portion of Bishop Kennion's letter, thus placing this statement before the whole Protestant clergy of the British race, in the light of an official statement, believed in by those well-known and learned Bishops.

We thus find that there are five main divisions of opinion amongst the clergy regarding the lost ten tribes, or commonwealth of Israel,

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and the house of Judah, all opposed one to the other, and sections 1 and 5 directly and unmistakably contradicting each other; all unscriptural, and opposed to the teaching of the Bible, dishonouring to God in showing that He is a God who does not keep His covenants; and when carried to their logical conclusion, they come to the intelligent infidel's position of their being no kingdom, commonwealth, or nation of Israel, and no God. This teaching has been the fruitful cause of intelligent men becoming infidels, because they could not reconcile it with the covenant promises given by God to Israel. They point to the sun, moon, and stars as God's appointed witnesses to His covenants given to Israel after their exile, and ask where that Israel is to-day as a nation, and no man in the ministry in the past has been able to show them that Israel nation, or convince them of God's faithfulness to His people. This might be termed the keystone of infidelity, and which British-Israel teaching shatters to pieces to the glory of God.

This British-Israel belief leads to the undeniable conclusion that there is a commonwealth, nation, or kingdom of Israel in the world to-day, holding the position which the God of Israel intended that His witnessing kingdom should hold, viz., as the chief of nations, and that there is a covenant-keeping God, thus confounding all that the infidels and unbelievers of every age have stated, and convincing all who prove our statements that our God is indeed a covenant-keeping God.

The clergy's position upon this subject is therefore as weak as ours is strong; our leaders, both past and present, have given long and patient research to this subject, week after week, month after month, they have given the result of their labours ungrudgingly and unreservedly to the pages of our periodicals. Having arrived at this strong position, it has become a duty which we owe to our God, the Bible, our race, and ourselves, not to rest until we have convinced the Bishops and other leaders of the Christian religion that their teaching in regard to the two houses of Israel and Judah is contrary to the teaching of the Bible and history, and that the British-Israel teaching is true and honouring to our God.

We can hardly think that God-fearing and honourable men like our Bishops and clergy are as a rule, would desire to make people believe that their Biblically and historically false statements regarding Israel are to be believed in preference to the direct covenants and oath of their God, Whom they teach the people to worship. When the Bishops and other leaders are convinced, then will the knowledge of our being Israel spread throughout our race, and a nation of Israel be born, as it were in a day, to the glory of our God and His Christ, our Eternal King.

By the above brief statements, I have shown that there is as much need for a careful revision of their position in regard to the house of Israel as there was for a revision of the authorised version of the Bible, and I would propose that your Conference should appoint a Committee to carry out these suggestions in the interest of true religion, and for the honour of our covenant-keeping God.

I have the honour to remain,

Yours very faithfully,

Louis E. de Ridder.

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GEN. 49, 10.

MICAH 5,



DUET. 33,17.

"Shout for the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people the remnant of Israel!"—Jer. 31, 7.

The British-Israel Association,

Formed by the Amalgamation of the Metropolitan Anglo-Israel with the British-Israel Conference Association, October, 1889.

REPORT

FOR THE YEAR ENDING DECEMBER, 1905,

WITH

MEMBERS' AND SUBSCRIPTION LIST,

AND

Rules and List of Officers for 1906.

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REPORT

OF

THE COUNCIL

TO THE MEMBERS OF

The British-Israel Association,

WITH THE ACCOUNTS

FOR THE YEAR ENDING DECEMBER 31ST, 1905.

THE Council, in submitting their Sixteenth Annual Report, since the amalgamation with the late Metropolitan Anglo-Israel Association, together with a statement of accounts, for the year ending December 31st, 1905, gratefully acknowledge the help and mercies vouchsafed to them by the Almighty, in granting them continued and steady progress in the work for which the Association exists.

Though the year 1905 has yielded no striking results, the work of lecturing has been steadily pursued by the staff of lecturers wherever opportunities have been afforded them. These opportunities are not so many as the Council would like to see, but it is somewhat difficult to make them if they are not offered; especially as the means of defraying the necessary expenses must be forthcoming, should the collections at such lectures fail to cover them.

The General Secretary has lectured during the course of the year at Bournemouth, Hounslow, Dumfries, Glasgow, Stirling and Edinburgh. He has also addressed drawing-room meetings at the house of Mrs. Clements, Stoke Newington; and in conjunction with Mr. Douglas A. Onslow, at Eden Hall, Edenbridge, the residence of Mrs. Cubitt, who again very kindly invited a large number of friends to meet these advocates of the Cause. The Council desire to offer their sincere thanks to these ladies for opening their hospitable doors to the Association's lecturers. So much more might be done in this

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direction if those who have sufficient accommodation would occasionally give the lecturers an opportunity of speaking upon this most important subject in their drawing-rooms before their friends and acquaintances.

Mr. Landseer Mackenzie has lectured for the British-Israel Association at Bangor, and also at Southampton. Mr. Marcus Bergmann at Bangor; Colonel G. W. Deane, C.B., at Southsea; Mr. Douglas A. Onslow, for the West London Association, at the West London Tabernacle, and again at Acton. He also gave a lecture at the Y.M.C.A. Hall, Battersea Rise, which was organised by Mr. Berry. Other lectures, besides the foregoing, have been given in various places, of which particulars are not to hand.

Exeter Hall Monthly Meetings.

On June 1st, Pastor W. F. G. Clatworthy gave the second part of his most interesting lecture on "Measures of Time: Their Application and Testimony to Bible Truth"; October 5th, Rev. W. M. H. Milner on "Israel's Grave the Saxon's Birthplace"; November 2nd, Rev. J. Idrisyn Jones on "Britain as a Second Land of Israel"; December 7th, Colonel G. W. Deane, C.B., on "The Divine Architect and the Church"; January 4th, 1906, Mr. H. A. Marchant on "Did Israel Reject Christ, and was a Parenthetical Gentile Dispensation Introduced?"; February 1st, Mr. Douglas A. Onslow on "The Return of Judah-Israel Alone from Babylon, and the Continued Separation of Judah from Israel"; March 1st, Miss Augusta Cook on "Israel"; April 5th, Mr. W. Weller on "British-Israel Evidences Tried by Sceptics' Tests." All the foregoing were interesting and valuable lectures, doing credit to their authors. The attendances on all these occasions being very satisfactory. An interesting innovation in connection with these monthly meetings was the appearance of Miss Augusta Cook, whose lecture was delivered without a note or even reference of any sort, and afforded great pleasure and satisfaction—as well as instruction—to all who were present.

Not only have these gentlemen mentioned above given lectures, but many of them have published important papers and articles in The Covenant People and the *Banner of Israel*, besides sending contributions to the general Press.

The affiliated Associations of Dublin, North and South London, and West London, have been engaged in more or less active work; but these London affiliated Associations do not meet with the support they desire and deserve. So long as the clergy and Nonconformist ministers continue to set their faces against this subject, so long will it be difficult to make more rapid progress.

The Council, however, are looking forward to an improvement in

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this direction as the result of the deliberations of the delegates and members who assemble at the present Conference meetings. We are pleased to report that this Conference, when suggested, was well received by the members of the different Associations throughout the United Kingdom and Ireland, and they hope that greater unity of action and material support may result as a consequence of the efforts put forward by the Association to attain these very desirable objects. The proposals to be considered at the meetings, and the objects aimed at by this Conference, have been set forth in the agenda which has appeared in THE COVENANT PEOPLE of April, p. 356, and in the *Banner of Israel.* The Council tender their sincere thanks to all their visitors, who have kindly accepted their invitation, and accord them a hearty welcome.

Mr. H. A. Marchant has exhibited his usual energy and devotion to the Cause during the past year. The work he has done, with the assistance of the Rev. Leonard Hills and others, is detailed by him in a letter to the Editor, published in the April number of THE COVENANT PEOPLE, under the heading, " Brighton Beach Work."

Another of our energetic and enthusiastic workers, Mr. Louis E. de Ridder, of Bath, has not been idle. He has prepared, with very great care and much labour, the Covenant and Federal broad-sheets, of which he has—at his own cost alone—distributed over 10,000. The Council, in order to assist and encourage Mr. de Ridder in this work, has made him a grant of £5 towards the expense of sending a copy of each of these, together with a circular, to each member of the House of Lords and of the House of Commons, in view of the proposed legislation on education.

Shortly after the issue of last year's Report, Mr. Richard Folkard notified the Council that he had disposed of his printing business to Messrs. Hazell, Watson and Viney, Limited, of Kirby Street, Hatton Garden, E.C., who now do the Association's printing, to the entire satisfaction of the Council. Mr. Folkard has printed THE COVENANT PEOPLE and other publications, such as pamphlets, etc., for many years, and was for a short time a member of the Council. From this position he retired some years ago. Mr. Folkard has also many times contributed valuable articles to the pages of COVENANT PEOPLE, and in wishing him rest from his business labours, the Council hope that he may long continue to be a help to the Cause with his pen.

In the month of November, the Rev. W. M. H. Milner (Oxonian), the Editor of COVENANT PEOPLE, was inducted as Vicar to the living of Helston, Cornwall; a very welcome change to the reverend gentleman and his family. May he long enjoy the benefits to be derived therefrom.

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In the March number of COVENANT PEOPLE is printed in full the report, issued by Miss E. M. Rush and Miss Fitzpatrick, of the work done by them during the year 1905. The report is an excellent one, and shows that there has been no diminution in the energy with which the distribution of literature is being carried on by these two active and energetic ladies. Few people, except those who have investigated the work for themselves, have any idea of the immense amount of labour involved, and the excellent character of the organisation required, to enable this work to be steadily and regularly carried on. The Council hope that all will read with care and attention the report, and that such as are able will assist the good work by their contributions.

In THE COVENANT PEOPLE of August, 1905, p. 71, the Council notified that it had been suggested by General Beresford that all members should follow his plan by annually increasing their subscriptions. Unfortunately, this suggestion has not met with support from the members, and however admirable in itself as a suggestion, it is very evident that it is in the power—however much many would like to be able to do it—of but very few to put into practice such a proposal. There are so many claims on all well-disposed persons in these days, some of which are hard enough to meet, that but very few could act with the generosity General Beresford has hitherto shown towards our Cause.

The number of members at present on the books of the Association is 338, and Associates 15; 23 new members joined during the past year.

In view of the fact that the Association, and its predecessor before it, have held their annual meetings regularly at Exeter Hall for the last 27 years; and that it has been practically the headquarters of the Association since it left St. Martin's Lane; and that its annual meeting has become recognised as one of *the May Meetings*, the Council agreed to contribute the sum of £3 3s. for three years to the "Million Shilling Fund" of the Young Men's Christian Association, which was inaugurated last year.

In consequence of the last edition of the Handbook being sold out, orders have been given for a new and revised edition, which is now in the printers' hands. The attention of the joint editors, the Venerable Archdeacon Denis Hanan, D.D., and Dr. H. Aldersmith, having been called to certain inaccuracies in the older editions, they have carefully re-edited the book, and it is hoped that the new edition will be accurate and up to date.

A considerable amount of literature has been distributed during the year, the Council having purchased, at cost price, and distributed, 3,000 of Mr. de Ridder's leaflets, and 5,000 of one of Mr. Onslow's

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pamphlets, a reprinted lecture, "The Vindication of British-Israel Truth."

The Association also contributes £10 annually towards Mr. Marchant's expenses for his lectures at Brighton and elsewhere.

The effort which had made considerable progress, for establishing a loan and reference library of Identity works and other useful books in connection with this subject, was tragically cut short by the sudden death of Mr. Auge A. Tartas, in September last. The books that had, up to Mr. Tartas's sad death, been accumulated, are at present in the hands of Messrs. R. Banks and Son, for as yet no one has been found to take up the work, so suddenly and tragically brought to a close.

Since the last annual meeting, the Rev. A. E. Bull, vicar of St. Paul's, Hounslow, has been elected a member of the Council to fill a vacancy which existed. Mr. W. Westwood, the President of the West London Association, has also a seat on the Council as representing that affiliated Association, both gentlemen being decided acquisitions to the strength of the Council.

The report of the British-Israel Scripture and Prayer Union will be printed with this Report.

The Council have regretfully to report the death of Miss Sarah Sharp, at a ripe old age. Miss Sharp was an ardent Israelite and upholder of our truth.

The statement of accounts for the year ending December 31st, 1905, together with the financial report, will be presented to the members by the Honorary Treasurer, Mr. F. C. Danvers, and printed in conjunction with this Report, as usual.

The early part of last year saw the happy and satisfactory termination of the terrible conflict between the Empires of Russia and Japan. This welcome result was brought about by the untiring efforts of President Roosevelt, and an honourable peace entered into between the belligerents, which has practically left the kingdom of Japan the paramount Power in the Far East. By way of further securing the position in the East, and preventing a repetition of the dangerous and threatening aggressions of the ever restless and ambitious Russians, an offensive and defensive treaty of alliance between Great Britain and Japan was completed, to last until the year 1910. This treaty has given the utmost satisfaction to the people of both nations. The fearful state of the internal condition of Russia has been demonstrated by the anarchy and revolutionary confusion, which have so long prevailed, as one of the consequences of the war. Apparently—for a time at least—the revolutionists have been overcome, and the political condition has settled down. Comparative quiet has been restored by the exercise of the brutal and repressive measures

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employed. How long this will last it is impossible to say, but great efforts are being made to restore the military power—and, if possible, the prestige—of Russia, which received such a terrible shock in her conflict with the victorious Japanese. Time must be required to enable the Empire to prepare for the future attack on the Holy Land, to be made by Russia and her numerous hordes, as foretold in Ezekiel xxxviii. and xxxix.

The late terrible earthquakes, notably in Formosa and Italy, and quite recently in the awful destruction of San Francisco, together with the renewed activity of Vesuvius, and other volcanoes in different parts of the world, are suggestive signs that these are the closing days of this dispensation of grace. These, and other equally significant indications foretold by our Lord, and the prophets, justify us in urging upon all our believers to "lift up their heads," for surely the redemption of Israel, and "the revealing of the Sons of God," draweth nigh.

The Death of Mr. F. C. Danvers.

We deeply grieve to announce the death, about the 18th May, of Mr. F. C. Danvers, the Hon. Treasurer of the Association, which resulted from an attack of influenza, followed by acute pneumonia. We have no particulars beyond the foregoing, and only heard the sad intelligence on the 25th inst., just before making up this number.

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AUTHORISED LECTURERS.

REV. FREDERICK ASTON, St. Paul's Vicarage, Poole, Dorset.

THOMAS H. BARROW, 15, Birkbeck Road, London, N.

MARCUS S. BERGMANN, 222, Burdett Road, Bow, E.

REV. S. J. CARLTON, M.A., F.R.G.S., 6, Fletching Road, Clapton, N.E.

REV. W. F. CLATWORTHY, 147, Ilderton Road, South Bermondsey, S.E.

COLONEL G. W. DEANE, 5, Waverley Grove, Southsea.

MAJOR FIELDING, J.P., M.R.I.A., Royal Hospital, Dublin.

REV. J. IDRISYN JONES, Russell Cottage, Kenilworth

A. KENNARD, 13, Tredegar Square, Bow, E.

LANDSEER MACKENZIE, St. Bernard, West Bournemouth.

H. MARCHANT, 171, Waldegrave Road, Brighton.

REV. W. M. H. MILNER, M.A., F.R.G.S., Helston Vicarage, Cornwall.

D. A. ONSLOW, J.P., A.K.C., 34, Werter Road, Putney, S.W.

J. D. REID, 212, St. George's Road, Glasgow.

W. WELLER, Hilltop, 28, Allison Road, Hornsey, N.

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FINANCIAL REPORT FOR 1905.

In presenting the accounts of the British-Israel Association for the year 1905, I cannot but express regret that the figures do not exhibit any satisfactory progress over those for the preceding year. It is true that the receipts—including balance from 1904—show a small increase over those for the year before of £12 10s. 8d., but an examination of the details does not throw a very assuring light upon the subject. In the first place, the year began with a balance in hand of £29 3s. 7d., as against a balance deficit of £16 19s. at the commencement of 1904, thus showing that the past year began with a financial advantage of £46 2s. 7d. over the preceding year.

The receipts from subscriptions amounted to £235 0s. 9d., as against £196 15s. 4d. in 1904. This advantage, however, has unfortunately not arisen from any increase in the number of subscribers—which, on the contrary, shows an actual decrease in the past year—but from the activity of our Secretary in collecting arrears. Donations and collections show a falling off, these having resulted in the receipt of £54 1s. 1d. less than in 1904, due principally to a legacy of £50 having been received in the previous year, whilst no legacy came in during the year under review. Donations amounted to £9 less than in 1904, whilst the collections at the several meetings were £5 better.

The collection at the annual meeting last year was exactly one guinea in excess of the year before. The amount received was £1 11s. 10d. less than the cost of the hire of the room, advertising and reporting, leaving nothing towards the cost of refreshments provided for visitors, or for travelling expenses of lecturers on that occasion. These together amounted to £4 2s.; and there was, therefore, a deficit on account of the annual meeting of no less than £5 13s. 10s. The collections at evening meetings amounted to £16 8s. 2d., being £4 7s. 3d. in excess of similar receipts in 1904, and £5 1s. 2d. in excess of expenses connected therewith.

The sale of publications in each year resulted in almost identical amounts, viz., £119 odd, the difference in the two years being only 11s. 9d., in favour of the former year. It must, however, be admitted that during the past year £23 19s. 9d. was received on this account which, under ordinary circumstances, would not have been received before 1906, but that sum would have appeared in the accounts for the current year. That is to say that this sum, as far as the

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accounts are concerned, was a receipt in advance, and this year's accounts will suffer to that extent in consequence. In "Assets and Liabilities" I have, consequently, treated this sum as a liability.

Turning next to Expenditure side of the account, very few comments seem necessary. The principal item always is that of "printing," which amounted to £149 16s. 4d., as against £137 5s. 6d. in 1904; the slight difference of £12 being well within the range of ordinary fluctuations under this heading. In both the two past years this item compares favourably with 1903, when it was as high as £273 15s. 3d. A not inconsiderable increase upon the printing charges of the past year will have to be met this year, in consequence of a new edition of "British-Israel Truth" being required, the last edition having been entirely sold out last year. The last copy in stock of "The Royal House of Britain" has also been recently sold.

Referring to "Assets and Liabilities," it will be seen that there was last year a balance deficit of £39 os. 2d., as compared with one of £59 15s. 7d. at the end of 1904, thus showing a slight advantage in favour of last year of £20 15s. 5d.

Whilst payments to be made in 1906, on account of last year, are less than in 1905, a portion of what would normally have been this year's revenue has, as already explained, been anticipated, whilst the expenditure on account of printing is certain to be largely in excess of the immediately preceding years. I can, therefore, only express a hope that the result of this year's Conference may be to give an extra stimulus to the objects of the Association, and be the means of adding largely to the numbers of those who will take an interest in the propagation of the great truths it desires to make known to all the world, and show their real interest in the Cause by helping to provide the means necessary for carrying out that object more extensively and completely than has hitherto been practicable.

F. C. DANVERS, *Hon. Treasurer.*

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STATEMENT OF ACCOUNTS

RECEIPTS.

	£ s. d.	£ s. d.
BALANCE in hand as per last account		29 3 7
SUBSCRIPTIONS from Members		235 0 9
DONATIONS AND COLLECTIONS—		
Donations	10 14 0	
Collections—Annual Meeting	10 15 2	
,, Evening Lectures	16 8 2	
		37 17 4
SALE OF PUBLICATIONS—		
Per Messrs. Banks & Son—*British Israel Truth*	14 15 5	
,, ,, ,, *The Covenant People*	65 11 0	
,, ,, ,, Pamphlets	12 5 8	
Publications otherwise sold	26 15 6	
		119 7 7
MISCELLANEOUS—		
Sale of Badge		0 5 6
		£421 14 9

ASSETS.

	£ s. d.
Ba'ance in hand as per account...	23 13 4
Deficit for 1905...	39 0 2
	£62 13 6

F. C. DANVERS, *Hon. Treasurer.*

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Association.

FOR THE YEAR 1905.

PAYMENTS.

	£ s. d.	£ s. d.
SALARIES, &C.—		
General Secretary—Salary...	120 0 0	
,, ,, Petty Cash	16 12 10	
		136 12 10
Editor of *The Covenant People*—Salary ...	35 0 0	
,, ,, ,, ,, Petty Cash ...	5 9 6	
		40 9 6
PRINTING, &C.—		
Printing and Publishing	149 16 4	
Advertising, Addressing and Posting	15 14 0	
		165 10 4
HIRE of HALL and LECTURES—		
Council Meetings	5 5 0	
Evening Meetings	7 7 0	
,, ,, Advertising	4 0 0	
Annual Meeting—Hall	7 7 0	
,, ,, Advertising and Reporting ...	5 0 0	
,, ,, Refreshments	2 10 0	
Travelling Expenses of Lecturers	5 14 6	
Grant to Mr. Marchant	10 0 0	
		47 3 6
MISCELLANEOUS—		
Diamond Jubilee Fund	3 3 0	
North London British Israel Association	2 2 0	
Bath Chronicle	1 11 6	
Cheque returned	1 1 0	
Bank Commission and Cheques	0 7 9	
		8 5 3
Balance		23 13 4
		£421 14 9

LIABILITIES.

	£ s. d.
Hazell, Printing	38 3 3
Banks	0 10 6
Received in advance on a/c sales	23 1 9
	£62 13 6

Examined and found correct,

W. WELLER.

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RULES.

Title.

1. The title of the Society shall be termed

THE BRITISH-ISRAEL ASSOCIATION

(Formed by the amalgamation of the Metropolitan Anglo-Israel Association, founded in 1878, *with the British-Israel Conference Association, October,* 1889*)*, and it shall consist of a Patron, President, Vice-Presidents, Imperial Councillors, such Officers as may be deemed necessary, and Members.

Affiliated Associations.

2. Affiliated Associations throughout the Empire and the United States of America should all bear the same designation, any distinctive territorial or local designation being added after; and Central Associations in the Capitals of Scotland, Ireland, and the Colonies, and the United States of America, shall have the privilege of being represented on the Imperial Council, by nomination of the same.

Basis.

3. This Association is formed to promulgate the important Truth, that the British Empire (Home and Colonial) and the United States of America are the two Great Peoples into which is was predicted the House of Joseph, or Israel—not Judah—would be divided in these "latter days" (Gen. xlviii. 15—20).

The Objects.

4. *a.* To make known the literal fulfilment to our race as the House of Israel, during this, the Christian Dispensation, or the "latter days" (Gen. xlix. 1; Heb. i. 2), of the national, as well as the spiritual, promises made to Abraham and his elect seed, according to the flesh, in the line of Isaac and Jacob.

b. To testify that this is a Truth expressly taught in the Scriptures, as shown by the literal interpretation and careful comparison of prophecy with history and current events; and that the Anglo-Saxon race being of the seed of Abraham, Isaac, and Jacob, is in possession of these Promises; thereby enabling the Nations of which they consist to realise their privileges and responsibilities, as being, with their brethren of Judah, the Chosen People of God.

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c. To proclaim the fact that the redemption of the House of Israel was effected by the Lord's First Advent; and that the realisation of their continued existence in these "latter days" (as a Christian people under the New Covenant) is intimately connected with Christ's Second Advent and His Personal Reign on earth over the United Houses of Israel and Judah (Luke i. 32, 33).

Method of Action.

5. To spread the knowledge of this Truth by the distribution of Literature, and by Lectures, Addresses, Sermons, Drawing Room Meetings, Conferences, &c. In furtherance of this object, the co-operation of the Clergy, and Ministers of all Protestant Denominations, is earnestly solicited (see *The Handbook*, p. 225).

Membership.

6. *a.* All persons joining the Association shall be deemed to assent to the Basis and Objects of the Society.

b. Privileges attaching to Membership:

An annual *minimum** subscription of 1/- shall qualify for Membership, but Subscribers of 5/- and upwards, annually, shall alone be entitled to vote for the election of the Imperial Council, or on any alteration of the Rules. All Members who subscribe 10/- and upwards shall be entitled to receive a copy of the *Covenant People*, post free; whilst Subscribers of 21/- and upwards shall be eligible for election to the Imperial Council.

All annual subscriptions shall be payable on joining the Association, and shall become renewable on January 1st of every succeeding year.

c Affiliated Associations which annually subscribe £1 1s. to the Funds of the Association shall be entitled to one representative to vote in person or by proxy at any Imperial Congress as well as at any Annual General or Special Meeting of the Association, and shall annually receive the name and address of the other Affiliated Associations, and any other information the Council may deem advisable.

d. Any Member, whose subscription is unpaid, shall not be entitled to vote at any Meeting of the Association.

e. An Official Card of Membership, signed by the General Secretary, shall be issued to all Members.

f A Member may be removed from the Association by the vote of not less than two-thirds of the Members present at any General or Special Meeting of the Association, due notice having been previously given to the Member that such a proposition is to be made.

* *It is earnestly hoped, however, that the Annual Subscription will considerably exceed this amount, as the effectual carrying out of the objects of the Association materially depends upon the funds available.*

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Imperial Council.

7. The Imperial Council shall consist of twelve Members, and others (see Rule 2), elected at the Annual General Meeting, and shall appoint a Chairman. They shall have power to fill up any vacancy or vacancies that may occur before the next Annual Meeting. Nominated Representatives of Affiliated Central Associations shall be *ex officio* Members of the Imperial Council.

8. The Imperial Council shall meet, if possible, on the first Thursday in each month, or at such other times as may be considered necessary, when five shall form a quorum, to transact all the ordinary business of the Association.

9. The President and Honorary Treasurer of the Association shall be *ex officio* Members of the Imperial Council.

10. No new Member shall be eligible for election to the Imperial Council, unless notice in writing, nominating such new Member, shall have been given to the Secretary on or before the 31st March, preceding the Annual General Meeting.

Annual General and Special Meetings.

11. The Annual General Meeting of the Members of the Association shall be held in London, if possible in May, when the proceedings of the foregoing year shall be reported, the Accounts presented for adoption, and the Patron, President, Vice-Presidents, Imperial Councillors, Honorary Treasurer, and Auditors shall be elected.

12. A special General Meeting may only be summoned by the written request of any five Members of the Imperial Council, or by the written requisition of not less than thirty Members, sent to the Secretary. Notification of any such Meeting to be sent to each Member, and to the representatives of each Affiliated Association, or published in the *Covenant People* and *Banner of Israel*, stating the special business proposed to be transacted at least 15 days before the date of such Meeting.

Imperial Congress.

13. The Imperial Council, for the purpose of securing unanimity of purpose and harmoniousness of action on the part of all Affiliated Associations throughout the Empire and the United States of America, on matters of common concern, shall, if possible, once a year, convene an Imperial Congress, in London or elsewhere, at which all Members of the Association, in person or by proxy, shall discuss questions or suggestions, &c., proposed by any Member, calculated to promote the welfare of the Society, and pass such resolutions they may deem necessary. Written notification of any resolution to be proposed shall be given to the General Secretary three months before the meeting of an Imperial Congress, in order to be inserted on the notices convening the same; such notices to be issued at least six weeks before the date of Meeting. Any resolutions passed at an Imperial Congress

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shall afterwards be brought up for the consideration of the Imperial Council, and then, if approved, shall thereupon be communicated to each Affiliated Association.

Official Staff.

14. The HONORARY TREASURER shall have the custody of all the Funds of the Association, under the direction of the Imperial Council, and from time to time report to the same how far the expenditure corresponds with the sanctioned estimates.

15. The Imperial Council shall have power, when considered necessary, to appoint one or more Honorary Secretaries.

16. HONORARY DISTRICT SECRETARIES may be appointed by, and be under the control of, the Imperial Council, in places where no Affiliated Associations exist. They shall be authorised to enrol Members (subject to Rule 6), collect Subscriptions, distribute Literature, and arrange Lectures and Meetings, &c., on behalf of the Association.

17. The EDITOR of the Official Monthly Journal, and the SECRETARY, shall be paid Officials without vote; they shall be appointed by, and be under the sole and entire control of, the Imperial Council.

18. Any Official resigning his office, or his appointment being cancelled, shall at once deliver up any Funds, Books, or Records, the property of the Association, which may be in his possession, to whomsoever the Imperial Council may in their discretion appoint to receive the same.

Finance.

19. The Funds shall be banked in the name of the Association, and shall be under the control of the Imperial Council. No cheques shall be drawn unless authorised by the Imperial Council, and signed by the Hon. Treasurer and by one of such Members of the Imperial Council as may be elected by them for that purpose.

20. The Accounts shall be made up to December 31st in each year, and be duly audited.

Badge, Emblems, and Mottoes.

21. The Official Badge of Membership is a design composed of, on the obverse, the Royal Arms, with the Motto in Hebrew, "The Holy One of Israel is our King," and on the reverse, a double triangle, the traditional signet of King David, with the inserted Motto, "Ye are my witnesses," in Hebrew characters.

Literature.

22. The Official Monthly Journal of the Association is *The Covenant People*, and all Members subscribing not less than 10/- per annum shall be entitled to receive the same post free.

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23. No literature shall be published under the auspices of the Association, unless it has previously been approved by the Imperial Council, or a Committee appointed by them for that purpose.

24. A Catalogue of Works approved by the Imperial Council may be published periodically, giving the names of Authors, Publishers, and price.

25. The Anglo-Israel Distribution Fund is recognised as an Official medium of the Association for the distribution of Literature.

26. The Prayer Union is commended to the support of all Members of the Association.

Lecturers.

27. All persons wishing to Lecture on behalf of the Association shall have their names submitted to the Imperial Council for approval, and if appointed, shall be subject to the arrangements and be under the control of the Imperial Council.

28. The Association being national and unsectarian, and consequently composed of Members holding different views on doctrinal points, but united in promoting the objects of the Association, as defined by Rules 3 and 4, it is expressly declared that no contentious discussions or arguments relating to doctrinal differences shall be permitted in the Meetings or at Lectures given under its authority.

Bye-Laws.

29. The Imperial Council shall make, or sanction, such bye laws as shall be deemed necessary, provided they in no way oppose the Basis, Objects, Method of Action, or Rules and Regulations of the Association

Alteration of Rules.

30. No alteration shall be made in these Rules and Regulations except at an Annual or Special Meeting : at least a month's notice in writing shall be given to the Secretary, with a copy of the proposed resolution, and no alteration or addition to the Rules or Regulations shall be valid unless approved by a majority of two-thirds of those present who are entitled to vote.

By order of the General Meeting, May, 1901.

Signed,

DOUGLAS A. ONSLOW, *Chairman.*
S. J. CARLTON, *General Secretary.*

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LIST OF DONATIONS

FOR THE YEAR 1905.

DONATIONS TO THE GENERAL FUND.

	£	s.	d.
L. M. K. B.	5	0	0
Mrs. Williams	2	0	0
F. M. Gill	1	1	0
D. A. Onslow	0	10	0
Mrs. Varian...	0	3	0
	£8	14	0

DONATION TO MAGAZINE FUND.

	£	s.	d.
R. Folkard	0	10	0

DONATION TO LECTURE FUND.

	£	s.	d.
Mrs. Pratt Barlow	0	5	0

DONATIONS TO FREE DISTRIBUTION FUND.

	£	s.	d.
Miss Pownall	0	10	0
Mrs. Ross Scott	0	5	0
Miss L. J. Hill	0	10	0
	£1	5	0

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LIST OF SUBSCRIBERS

FOR THE YEAR 1905.

	£	s.	d.
Dr. H. Aldersmith	0	10	6
J. S. Anderson, Streatham ...	0	10	6
Mrs. Babington, Southampton	0	10	6
J. Bailey	0	10	0
W. Barnes, Dublin	0	7	0
Mrs. Barlow, Bath	0	10	0
Miss Barr, Blairmore, Argyll-shire	0	10	6
Mrs. Walter Barrett	0	10	0
J. P. Bastard	0	10	0
Mrs. Bateson	0	12	6
Mrs. Bauke, Kensington ...	0	10	0
J. Baxendell, Southport ...	1	1	0
E. Beetlestone	0	7	0
Miss J. Bell, Dumfries	0	10	6
W. E. Bennett, S. Shields ...	0	10	0
Mrs. Bent, London	1	0	0
General M. de la Poer Beresford, London	11	0	0
Miss S. Berney	1	1	0
Miss J. A. Berry... ..	0	7	0
Miss Biddulph	0	10	0
A. Birch, Stroud Green... ...	0	10	0
Mrs. B. Bird	1	0	0
C. P. Bird, Hereford	1	0	0
Mrs. Blake, Wickham Market...	0	10	0
W. J. Bland, Streatham ...	0	10	0
Mrs. Blore, Sandown	0	10	0
B. H. Booth, Hull	0	10	0
J. Bottomley, Southport ...	0	10	0
Mrs. Bottomley, Southport ...	0	10	0
C. Bowthorpe, Upper Norwood	0	10	0
F. Braby	2	2	0
J. H. Bradshaw	0	10	6
Col. the Hon. F. Bridgeman ...	1	0	0
Rev. J. P. Britton	0	10	0
Mrs. M. Brook	0	10	0
B. J. Brooke, Stockwell Green	1	1	0
Rev. R. H. V. Brougham ...	0	10	0
Dr. Dyce Browne, London ...	1	1	0
R. M. Browne, Dublin.. ...	0	7	0
Mrs. Bruce	0	7	0
T. H. W. Buckley ...	1	1	0
Rev. A. E. Bull...	1	1	0
Langdam Burdett, W. Australia	0	10	0
A. J. Burnell, N. S. Wales ...	1	1	0
S. E. Burnell. N.S. Wales ...	0	7	6
Rev. Lingen Burton	0	10	0
Mrs. Byron, Bath	0	10	0
Rev. and Mrs. S. J. Carlton ...	1	1	0
Rev. P. Carlyon...	1	1	0
Miss Carpenter	0	10	0
H. J. Catt	0	10	0
Mrs. Cheales, Hendon	0	10	0
Mrs. Clarke, Sydenham ...	0	10	0
Mrs. C. J. Clements	1	0	0
R. Cochrane, Dublin	0	7	0
F. Collins, London	1	1	0
Miss A. Cook, Killarney ...	0	7	0
Mrs. Coop, Southport	0	10	6
H. Coop, New Zealand ...	0	10	6
Mrs. R. Coop	0	10	6
Cyrus Copus	1	0	0
W. J. Corner, Lurgan	0	7	0
J. R. Corbett	0	10	0
Mrs. Russell Cotes, Bournemouth	0	7	0
A. Cottam	1	1	0
T. W. Cowan	1	0	0
Mrs. Cowan	0	10	0
Miss K. Cox, London	0	10	0
Mrs. Crake	0	6	6
Mrs. Crosthwaite, Dublin ...	0	7	0
Mrs. Cubitt	0	10	0
J. P. Dadson	0	10	0
F. C. Danvers, London... ...	1	1	0
J. Davis, Dungannon	0	10	6
H. Davis, Gravesend	1	0	0
E. R. Day	0	7	0
Colonel G. W. Deane	0	10	0
E. F. Dickins	0	10	0
Mrs. R. S. Dobbs, Canada ...	0	7	0
R. C. Dobbs	0	7	0
Mrs. Duckett, Ireland	0	7	0
Miss Duncan, Clapton	1	0	0
Sir E. Durand	0	10	6
J. Evans, Wexford	0	7	0
J. Evers	0	10	0
Captain Fenwick, Wimbledon	3	3	0
W. L. Ferguson...	1	10	0
Major Fielding, Dublin... ...	1	1	0
Mrs. Findlay, Seaford	1	10	0
Mrs. Finnemore, Dublin ...	0	7	0
Dr. H. Fitzgibbon, Dublin ...	0	7	0

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	£	s.	d.
Miss Fitzpatrick, Watford ...	0	10	0
R. Folkard, Bickley	1	1	0
Miss C. Foot, Southsea... ...	0	10	0
Miss L. S. Foot	0	10	0
Mrs. Frampton, London ...	1	0	0
Geo. Gates	1	0	0
Mrs. Gee...	1	1	0
Miss M. A. Gilbert, Ormskirk...	0	10	0
T. Gilbert	2	2	0
F. W. Godsal	0	10	0
Mr. Goodrich	0	10	0
Mrs. Gordon, Melrose	0	10	0
Col. Gossett	1	1	0
Mrs. Green, Edinburgh...	0	10	0
Mrs. Grellier, Epsom	1	1	0
Mrs. Groome	0	10	0
Miss Groube, Topsham... ...	0	10	0
Mrs. Hailes, Kensington ...	1	0	0
Mrs. C. Hall, Oldham	0	10	0
Com. C. Hall, R.N., Jamaica ...	0	10	0
Ven. Archdeacon Hanan, D.D., Tipperary	1	0	0
W. J. Hancock	0	12	0
Isaac Hartley, New Millerdam	0	10	0
Mrs. Hayes, ...	0	7	0
A. V. Heathcote, Worthing ...	0	10	6
Miss Hill, Bidford	0	10	6
Miss Hill, Liverpool	0	10	0
R. C. Hitchcock, Barnard Castle	1	1	0
R. G. Hollwey, Dublin... ...	0	7	0
Mrs. Horwood	0	10	0
Miss S. Howard	0	10	0
Miss Howell, Kingstown ..	0	7	0
R. Huggup, Northumberland ...	0	10	0
Miss Hulett, Natal	0	10	0
Surgeon-General R. Hungerford, London	1	1	0
Mrs. Hungerford, London ...	0	10	6
Mrs. Hussey, London	0	7	0
C. L. Ings	0	10	0
Capt. W. H. Irvine, Dublin ...	0	7	0
Paul Jamieson	0	10	0
Mrs. Jenkins, Shrewsbury ...	0	10	6
Mrs. Johnson, Surbiton... ...	0	10	6
Mrs. C. Johnson, London ...	1	0	0
Miss Johnstone, Dublin ...	0	7	0
Mrs. Jolly, Tunbridge Wells ...	0	10	0
Miss F. Jones, Hereford ...	0	10	0
Rev. G. Jones	0	10	0
Rev. J. Idrisyn Jones	0	10	6
Miss E. M. Jones, London ...	0	10	0
J. Lambert Jones	0	7	0
Miss E. Kent, London	0	10	0
Mrs. R. W. Laidlay, Twynholm, N.B....	1	0	0
Miss Lamont, Salisbury ...	1	0	0
Wm. Langley, Angmering ...	0	10	0
H. Laughlin, Canada	0	10	0
J. P. Lees, Ashton	0	12	0
Mrs. Lilwall	0	10	0
H. G. Locke, London	0	10	0
Isaac Loveland, Sevenoaks ...	1	1	0
Mrs. Lowe	0	10	0
Rev. H. Macturk	0	10	0
Mrs. Macturk	0	10	0
W. S. McConnell	0	10	0
R. McCoy, Dublin	0	7	0
Mrs. McCracken	0	7	0
McKitchin's Institute	0	7	0
Landseer Mackenzie, Bournemouth	2	0	0
Miss Mackie	0	10	0
Mrs. McLennan	0	10	0
A. MacPhail	0	10	0
Miss L. Malone	0	7	0
H. Marchant, Brighton	0	10	0
R. T. Martin	0	7	0
Mrs. Maslin	0	10	0
Mrs. Mayne, Dublin	0	7	0
Mrs. Meakin	2	0	0
R. Scott Moncrieff	0	10	0
Miss J. Moody, Charlton ...	0	10	0
J. H. Morley, South Africa ...	0	10	0
Mrs. Morling, Peterborough ...	1	1	0
Wm. Moule, Redditch	1	1	0
Miss Nayler, Eccles	0	10	0
Mrs. Neil, Clapham	1	0	0
Miss Newton, London	0	10	6
R. Nield	0	11	0
C. A. Nicklin	0	10	0
Mrs. Norris, Llanrwst	1	1	0
J. B. Oliver, London	0	10	6
D. A. Onslow, J. P., London ...	1	1	0
Arthur L. Onslow	0	10	0
Mrs. Percival, Ireland	0	7	0
C. Phibbs	0	7	0
F. W. Phillips, Cape Colony ...	0	10	0
Mrs. Phillips, Bangor	0	10	6
T. W. Plant	0	10	0
C. G. Porter, Sheffield	1	1	0
Miss H. Pownall, Bath... ...	1	0	0
Wm. J. Price, Kensington ..	1	1	0
H. J. Prior	0	10	0
Miss M. D. Rainey	0	10	6
Gen. A. M. Rainey, Cheltenham	0	7	6
Mrs. Ramsay, Rosewell ...	0	10	6
J. R. Reep, Norwood	0	10	6
Mrs. Reep, ditto	0	10	6
Mr. & Mrs. Rees, New Zealand	1	10	0
J. J. Read, Edinburgh	0	10	0
P. R. Reid, Kingstown... ...	0	7	0
Miss T. R Reid, Ireland ...	0	7	0
M. T. Reynolds	0	10	0
Mrs. Reynolds	0	10	0
A. Goff Ridgeway	0	7	0
R. G. Roberts, Swansea ...	2	0	0
General Roberts, Blackheath ...	0	10	0
Rev. L. G. A. Roberts	0	10	6
Lieut.-Col. Robinson, Clonakilty	0	7	0
Mrs. Robinson, Surbiton ...	0	10	0
Mrs. T. Robinson, Jun., Canada	0	10	6
Miss Robson, Liverpool ...	0	10	0
Mrs. G. A. Rogers, Tunbridge Wells	1	11	6
J. Rumsey, Brighton	1	1	0
Miss Rush, Watford	1	1	0
Mrs. Sackville	0	10	0
Major J. Samuels, V.D. ...	0	10	0

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	£	s.	d.
John Scott, Manchester ..	1	1	0
Mrs. Ross Scott	0	15	0
C. E. Scruby	0	10	0
E. H. Sharpe	0	10	0
W. Askin Shea, Dublin... ..	0	7	0
D. Sherriff, New Zealand ...	0	10	0
Mrs. M. Simons, London ..	1	1	0
Dr. Heywood Smith, London ...	1	1	0
Rev. A. J. Smith	0	10	0
Rev. A. C. S. Smyth	0	10	0
C. Smyth, Northampton ...	0	10	0
J. J. Snow, Walthamstow ...	0	10	0
W. B. Soady, Dublin	0	7	0
Soldiers' Institute, Southampton	0	7	0
H. O. Soutter	0	10	0
Dr. C. Steele, Clifton	1	1	0
Capt. H. Stewart, New Zealand	0	10	6
J. M. Stewart, New Zealand ...	0	10	6
James Stewart	0	12	0
Lady Thornleigh Stokes, Dublin	0	7	0
J. H. Stokes	0	10	0
Miss Stubbings, Cheltenham ...	0	15	0
Rev. J. M. Sutton	1	1	0
Rev. H. Swanzy, Glebe ...	0	7	0
Dr. H. T. Sylvester, London ...	0	10	0
J. C. Taylor, Dublin, ...	0	7	0
J. G. Taylor, Newcastle-on-Tyne	3	3	0
Miss Taylor	0	7	0
J. H. Tench, Norwich	0	7	6
Major-Genl. Thomason... ...	0	10	0
R. W. Thompson, Croydon ..	1	1	0
Mrs. Thompson, Dumfries ..	0	10	6
Rev. C. Thorndike, Trieste ...	1	1	0
Mrs. Tomsett, London	0	10	0
Mrs. Travers	5	0	0
Lieut. Twentyman	10	0	0
Mrs. Hope Wallace	0	10	0
J. C. Wardrop, London ...	2	2	0
Com. Warleigh, R.N.	0	10	0
Miss B Warren, Dublin ...	0	7	0
Colonel F. Weldon	0	10	6
J. H. Weldon, Kilmallock ...	1	10	0
W. Weller, London	0	10	6
Miss Williams, Eastbourne ...	0	10	0
Mrs. Willis	0	10	6
J. G. Wilson	0	10	0
Miss H. Wood, Bishop Auckland	0	10	0
Rev. J. Stanley Woodhouse ...	1	1	0
Mrs. Woolcott	0	10	0
Mr. Woollett	0	7	0
Mrs. Wrench	0	7	0
R. A. Whytlaw	1	1	0
Miss M. Wylie, Hampstead ...	0	10	6
Mrs. Owen Wynne, Dublin ...	0	7	0

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ASSOCIATES

	£	s.	d
H. G. Mayl	0	5	0
Mrs. S. Varian	0	1	0
Miss A. Dudley	0	2	6
Miss A. L. Dudley ...	0	2	6
Miss Camier	0	1	0
R. Adcock	0	5	0
Miss Smallwood	0	2	6
Mrs. Norman	0	2	6
Mr. J. Westwood	0	2	6
Miss G. Smith	0	2	0
Mrs. H. Rogers	0	2	6
Rev. R. A. Atkins	0	4	0
Mrs. Henderson	0	1	0
Mrs. Francis	0	1	0
Miss King	0	2	6

ASSOCIATIONS.

	£	s	d.
West of London British-Israel Association	1	1	0

*** Should any inaccuracy be noted in the Lists of Subscriptions and Donations, the Secretary will be glad of the information. Members are earnestly requested to communicate every change of address to the Secretary, as by so doing much inconvenience and difficulty will be obviated.

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BRITISH-ISRAEL SCRIPTURE AND PRAYER UNION, 1905.

Receipts.	£	s.	d.
In hand, 1904	1	17	1
By Cards	1	13	8
	£3	10	9

Expenditure.	£	s.	d.
Printing Cards	1	15	8
Postage, etc.	0	4	0
Balance in hand	1	11	1
	£3	10	9

Mrs Innes, *Hon. Sec.*,
28, Norreys Avenue, Oxford.

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The British-Israel Association.

1906.

PRESIDENT:

DOUGLAS A. ONSLOW, Esq., J.P., A.K.C., A.M.I.C.E.

VICE-PRESIDENTS:

Rev. FREDERICK ASTON.
Rev. JAMES P. BRITTON, A.K.C.
Rev. A. E. BROWN.
Rev. R. LINGEN BURTON, M.A.
Rev. GEO. J. CAIE, D.D.
Rev. PHILIP CARLYON, M.A.
Rev. J. IDRISYN JONES.
Rev. E. J. KENNEDY.
Rev. JAMES McINTOSH, M.A.
Rev. JOHN McKAY.
Rev. JAMES MOUNTAIN.
Rev. A. PARKINSON, M.A.
Rev. F. T. PARKINSON, M.A.
Rev. MARK GUY PEARSE.
Rev. ARTHUR J. SMITH, B.A.
Rev. J. ANDERSON WATT, M.A.
Rev. E. J. WEMYSS-WHITTAKER.
Rev. J. WILD, D.D.
Dr. H. ALDERSMITH, F.R.C.S.
JOHN S. ANDERSON.
Lt.-Gen. M. DE LA POER BERESFORD.
Dr. DYCE BROWN, M.A.
Col. G. W. DEANE, C.B.
Dr. ARTHUR PROWSE.
General RAINEY.
W. A. SHEA, J.P.
J. G. TAYLOR.
J. H. WELDON, J.P.
R. A. WHYTLAW.

IMPERIAL COUNCIL:

Rev. MARCUS S. BERGMANN, 222, Burdett Road, Bow.
Rev. A. E. BULL, B.A., St. Paul's Vicarage, Hounslow Heath.
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