

tion. They are not increasing, rather the opposite. Many of the young emigrate to other parts.

SIGMA.

ANGLO ISRAEL. NO. IX.

"In thee and in thy seed shall all the families of the earth be blessed."—Gen. xxviii. 14.

The opponents of this doctrine exultingly quote against us Paul's words in Gal. iii. 16, "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." This they do with the intention of showing that the promise has received its complete fulfilment in the coming and work of our blessed Lord. Far be it from me to detract in the smallest degree from the merits and the greatness of Christ's work. It was, indeed, the blessing *par excellence* descending through Abraham according to the promise, to all families of the earth, and without this blessing all others, even the temporal blessings descending to us through the line of Joseph as the heir of the birthright, which naturally was Reuben's portion (1 Ch. v. 1, 2) fade into insignificance; hence let no man say—as has been attributed to us by a certain learned professor—that we ignore Christ and trust to find favour with God because of our Abrahamic descent. As one writer on this subject truly says, "we prize Christ infinitely more than we would a whole universe filled with Abrahams." But if Paul said, "and to thy seed which is Christ," does it therefore follow that the promise was fulfilled in Him and in Him alone? I think not. Examine St. Paul's words in 1 Cor. xii. 27. (read the whole chapter) where Christ's people are called "His body," and every one who knows the Scriptures is aware that what is predicated of Christ is in very many instances predicated of His people and *vice versa*. A few examples will suffice: Israel is called "my son," Hos. xi. 1; Ephraim "my dear son," Jer. xxxi. 20; Christ "Thou art my son," Heb. i. 5; Ephraim is my first born, Jer. xxxi. 9; Christ the first born among many brethren, Rom. viii. 29; Israel . . . called . . . out of Egypt, Hos. xi. 1; Christ out of Egypt, etc., Matt. ii. 15; Israel . . . a vine, Ps. lxxx. 8; Christ the true vine, John xv. 1. Joseph (as a tribe) is called "The Stone" as well as the "Shepherd of Israel," Gen. xlix. 24. The nation who was to bring forth the fruits of the vineyard in their season (Anglo-Israel, I affirm) is by Christ Himself called the stone upon which if any shall fall he shall be broken, but upon whomsoever it shall fall it shall grind them to powder, Matt. xxi. 42-44.

Christ is also called "The Stone," Acts iv. 11. But there are even better evidences than these to prove that the blessings were also to be given to the world by the natural posterity of the patriarchs. What are we to understand by the words "in thee" when addressed to them? Did Abraham, Isaac, and Jacob in their lifetime prove a blessing to all the families of the earth? Chedorlaomer and his confederates did not think so when Abraham pursued them, and smote them, and delivered the captives of Sodom, and the spoil out of their hands.

Abimelech and his people did not think so when they envied the man Isaac and dreaded a rupture with him. The Amorit did not think so when Jacob took the extra portion he gave to Joseph out of his hand with his sword and with his bow.

Neither did Ishmael and Esau with their families think themselves particularly blessed in Isaac and Jacob. Nor did the Canaanites look upon the vast host of Israel as a blessing, or as bringing to them a blessing, when they invaded their land and took possession of it. Therefore I conclude that if the words "in thee" mean anything, they mean that their posterity in the future (in the Christian dispensation) should be the channel through whom the blessings of salvation, as well as of civilization should flow to all the nations of the world, and this view of the passage is abundantly supported by the following verses of Scripture:

1. "Israel shall blossom and bud and fill the world with fruit" (Isa. xxvii. 6.)

2. "I will be as the dew unto Israel . . . his branches shall spread . . . they that dwell under His shadow shall return, they shall revive as the corn" (Hos. xiv. 5, 6, 7). (Read all the passage).

3. "This people (Israel) have I formed for myself they shall show forth my praise" (Isa. xliii. 21). See also Isa. xliii. 1 to 10; Matt. xxi. 43; and xxviii. 19, 20; Acts xiii. 47.

4. "The remnant* of Jacob shall be in the midst of many people as a dew from the Lord, as showers upon the grass," etc., (Micah v. 7).

It would be impossible for me within the limits of a newspaper article to show you in how many ways our nation fulfils the requirements of these prophecies. Many volumes might be written without exhausting the theme; God's name be praised for it!

I will in this article confine myself to a small section of one of the ways, and I place this first because I consider it of the first importance. I refer to our nation as being the "light bearer" Isa. xlii. 6, and xlix. 6; Acts xiii. 47, the distributors of God's truth and His ambassadors to all the nations, and therefore giving evidence to the whole world that it is in very deed "Israel," seeing it *alone* fulfils the prophecies in their fulness, and I here challenge the world to produce evidence that the Jews in any sense do, or that any nation, or all nations together, at all compare with the British race (including the Americans) in dispensing the light of the knowledge of God, or in acting as the benefactors of all nations in their times of distress by famine, war, pestilence, or disasters of any kind.

Dr. Wylie in his "History of Protestantism," Vol. III says: "To Germany Luther was sent; to Germany and France had Calvin given to them; but to England received a yet greater reformer—the Bible. Luther had given to Germany his *Thesis*; Calvin had given to France his *Institutes*; but to England was given the Word of God. Within the sea-girt Isle, in prospect of the storms that were to devastate the outer world, was placed this divine light—the world's lamp—surely a blessed augury of what England's function was to be in days to come. The country into whose hands was now placed the word of God, was by this gift publicly constituted its custodian. Freely had she received the Scriptures, freely was she to give them to the nations around her. She was first to make them the instructor of her people; she was next to enshrine them as a perpetual lamp in her Church. Having made them the foundation stone of her State, she was finally to put them into the hands of all nations of the earth, that they too might be guided to truth, order and happiness" (p. 358).

Thus you see that though the Doctor cannot tell why the Word of God was given to England, we who believe in the identity of Britain with Israel, can see and understand that it was because of His oath to our fathers Abraham, Isaac and Jacob, and not for any good in us that we have been made to differ and, seeing before our eyes in every page of history, in every daily newspaper, fresh evidences that He is a God who keepeth covenant and mercy with His people throughout all generations, we daily feel called upon to magnify and praise His holy name.

The following is an extract from "The Banner of Israel," Vol. I, p. 275, for Aug. 15th, 1877. "It is calculated that the production of English Bibles in our time is equal to more than a million copies a year, or more than 19,000 every week, more than 3,000 every day, 300 every hour, or five every minute of working time. At this rate the press is producing an English Bible or New Testament every twelve seconds. It appears also that none of these Bibles are wasted, the demand for them being equal to the supply. As this is the circulation of the sacred Scriptures in the English language only, and England alone gives encouragement and assistance to more than 150 different versions, we cannot but be struck at the great extent to which the Christian Scriptures must be read and prized in the world. May God grant this spread of Christian knowledge may result in a spread of Christian love and privity.

Who then, I ask, can deny that we fulfil to the letter the prophecy of Isaiah xlix. 3, 6, "And he said unto me, thou art my servant, O Israel, in whom I will be glorified . . . And he said it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel;

* I have placed the word remnant in italics for the purpose of calling special attention to it. A remnant is usually understood to signify a small portion left—the remainder. It does not necessarily signify a small portion here, however much it may look like it. See Gen. xlv. 7, where the word remnant in the margin, signifies the whole, also in 2 Kings xxv. 11, where it signifies the greater portion. It is also put in the form of a blessing in Micah iv. 7: "I will make her that halted [*i.e.*, Israel] a remnant." We have also a notable example in the case of the feeding of the multitudes with the loaves and fishes, where the fragments (or remnants) that remained (twelve basketsful) were very far in excess of the original quantity, five barley loaves and two fishes (Matt. xiv. 17-20; and xv. 34-37.)

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

I have, I think, proved to you that we were made specially the custodians of God's Word; that we also act as the principal disseminators of that Word; therefore, so far, proving again that we are Israel.

ALWAYS READY.

HOME MISSION FUND.

MR. EDITOR,—There is a saying that when matters come to the worst they begin to mend. Apparently they have come to that pass with respect to this fund; let us now cherish hope for the future. A feeling of dissatisfaction seems to have settled down on the minds of the Church at large, and a resolve made to let things go on till a crisis shall have come. It appears to have arrived. The ministers and sessions must not be made to shoulder the blame, nor the people either. Times, no doubt, have been dull of late, and the Church as well as the State has to suffer.

I have found, in different places, that one and the principal reason of this dissatisfaction is the unreasonable conduct of some congregations and stations. For certain reasons stations wish to be severed from others with which they have formed a congregation, and desire to have a minister for themselves. They are not able or willing to bear the expense of keeping him, but as the fund is a treasury filled with other people's money, or having good credit at the banks, they expect and even demand assistance. A deputation from a congregation, that refused to become a station under the pastorate of another minister, appeared before their Presbytery and demanded assistance, so that they should have a young man for themselves. One man said, "We are not here as beggars, to ask assistance from the fund, but we demand as a right." In reply one minister said, that they were just as able to pay a minister as his congregation was, and that if a grant were given to the applicants his people were not to contribute to the fund. The same objection I have repeatedly heard, with an expressed determination not to subscribe to it, because it would be given to a neighbouring congregation whose members are as well off as themselves.

Are the reductions of grants to be confined to missionaries? Are the salaries of officials not to be reduced? If not, will it be fair? The reduction will be very hard on the unwearied toilers in our underpaid mission stations.

One of your correspondents refers to the sums raised by our Methodist friends. How many of these dollars have been squeezed out of Presbyterian pockets? "Charity begins," etc. If Presbyterians were more loyal to their own Church it would be better for our ministers and congregations.

What one fails to do another may accomplish. Let the Assembly adopt another plan of appointing the Home Mission Committee. Instead of having delegates from all the Presbyteries, whom the Presbyteries have selected as their local Conveners, let the members be chosen from any section of the Church, because of their known interest in its welfare, their own business talents, and uprightness of character.

If there be not funds in the treasury sufficient to meet the necessities of Presbyteries, give a percentage of what can be given, and let each Presbytery make up its deficiency, that percentage to be regulated according to the size and wealth of the Presbyteries.

Let the Assembly order the printing of blank schedules of the different schemes of the Church, to be sent to Sessions, that they may have them filled up by the treasurers of the congregations and sent to the Presbyteries every quarter or half-year. The Presbyteries would see what their congregations were doing, and so could easily reduce the number of defaulters.

Another suggestion I make is this. Let the apostolic injunction of fulfilling that law of Christ, which refers to bearing one another's burdens, be carried out by means of a "Sustentation Fund" instead of by the present system. By that scheme each congregation is required, according to the manner in which God has blessed it in numbers and wealth, to contribute to the fund, and out of it each minister receives an "equal dividend." Congregations can add to their ministers' share as much more as they please. By this plan no congregation needs to go to the door of the Committee soliciting an alms, and no minister