

A revival of the doctrine just now is due to the *wonderful books* of the "Our Race Series" issued by Prof. Totten. He has succeeded in giving the doctrine the form of a continued story, and in this form it is more easily and generally used by all classes.

The first volumes of the series is entitled, "The Romance of History, Lost Israel Found or Jeshureu's Pilgrimage Towards Ammi From Lo-Anomi."

This interesting book has an introduction by C. Razzi Smyth, late Professor of Astronomy in the University of Edinburgh and Astronomer-Royal of Scotland, who was a firm believer in the Anglo-Israel interpretation of prophecy.

It would be impossible to write within the limits of space given to the subject in your paper, a complete review of such a book as this, and besides nothing more is intended than to call attention to this literature.

The first volume then is designed to develop the plot of the romance. After referring to Abrahamic covenant and noting clearly the promises of a numerous seed and great national prosperity which was made to Abraham and transferred to Ephraim by the expiring Jacob. The writer passes on to the separation of the Kingdom of Israel and the foundation of two kingdoms in the days of Rehoboam the son of Solomon.

This is the real beginning of that house whose fortunes it is proposed to follow.

The fifth chapter entitled, "A Mysterious Disappearance," is intended to convince the reader of two things. *Firstly*, that a great mystery has since 721 B. C., hung over the dispersed seed, and that Christians convinced that the scriptures are against their being *really* lost, have from time to time sent out men to search for them. That they are not lost in spite of this mystery is urged from various considerations.

It is incredible that one tribe should be kept as God has kept Judah, and that ten tribes who shared equally in the covenant promises should be lost sight of in working out the scheme of redemption.

"It is a fact worthy of special stress in studying the fortunes of the lost tribes, that this ten-tribed kingdom was absolutely innocent of any participation in the crucifixion. Therefore instead of being scattered as the Jew is yet, and weighted down with all the responsibility of innocent blood, which Judah took upon herself and on her children, they should be somewhere inheriting *opposite* and *oft-reiterated* class of circumstances."

*Secondly*, That all attempts to find lost Israel have hitherto been conducted on a wrong basis and will never succeed unless the Bible is suffered to guide our feet. The idea that these people will be found a *weak* and *degraded* people is scorned in view of the prophecies relating to them.

The part scripture has hitherto played in this search for lost Israel is expressed in this quotation.

"With a clear and shining lamp supplied, first put it out then took it for a guide."

"The puerile identities noticed between the Afghans (who may perhaps be Jewish) and 'all Israel' those found in Aztec-land; those of the fast vanishing Indian of North America, and numerous others are as short of weight, and unsatisfactory as to seek to identify those who were destroyed at Pompeii, with an imaginary remnant escaped from Sodom and Gomorrah. These efforts simply demonstrate the *fact* and *interest* of the search, but they belittle the *dignity* of the *Prophecies*, and the facts about us laugh them all to scorn."

The book is chiefly taken up with identifications.

It is insisted that our Lord was to be known by his likeness to the prophecies relating to him, that he ever referred to these in proving his messiahship and his apostles did the same. This is acknowledged to be good argument by all Christians and the Jew is blamed for not seeing these likenesses.

So it is claimed the prophets are clear and explicit in their descriptions of the latter day glory of the Kingdom of Israel, and we are warned not to venerate the part of rebellious Judah.

As was said no review can do justice to these books, the field is too broad too to be traversed in a short article.

To read this literature is to walk on enchanted ground. Both *Bible* and *Secular History* appears in a new light. God is acknowledged here to be the ruler of the world, and our Lord is indeed "King of Kings and Lord of Lords."

The bearing of this doctrine on religion and politics must be seen easily by even a careless reader, and the intelligent reader having once tasted the sweet waters will only be satisfied by larger draughts.

## FOOTBALL AT ACADIA.

(Continued)

On Saturday, Nov. 15, '80, the Acadia team went to Halifax and met Dalhousie on the Wanderers' grounds. The game was stubbornly contested, consisting chiefly of scrummages, and ended in a draw without score. At one point in the game it seemed as though it must end in a dispute, but Acadia surrendered their claim. DeWolfe had his collar bone broken. Annand and Knight, of the Wanderers, and L. F. Eaton refereed and umpired the game. Prescott captained Acadia. The visiting team was entertained with a dinner at the Halifax.

In '87, the bad spirit that had prevailed during the two previous matches culminated when the rival colleges met on the home campus on Nov. 18th. The game was a lively one, a great deal of running was