

# OUR RACE

ITS ORIGIN AND ITS DESTINY.

A Serial Devoted to the Study of the Saxon Riddle.

Series III., No. 9. June 21, 1893.  
Subscription for Series, \$2.00.

THE ANSWER OF HISTORY.

**OBJECTIONS**

TO

THE ISRAELITISH ORIGIN

OF

**OUR RACE.**

*The Other Side of the Question.*

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras); "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

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THE EDITOR OF "OUR RACE,"

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C. A. L. Totten, U. S. A.







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# THE ANSWER OF HISTORY.

*for W. H. With  
Feb 14-43*

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IN FACT BOTH SIDES OF THE QUESTION, BUT BEING PARTICULARLY

A REPLY TO

# THE OBJECTIONS

RAISED AGAINST

OUR ISRAELITISH ORIGIN,

BY SUCH SCHOLARS AS

CANON RAWLINSON, CANON FREMANTLE, DR. BICKERSTETH,  
JOHN WILKINSON, MR. SPURGEON, PROFESSOR ROBERTSON-  
SMITH, PROFESSOR R. E. THOMPSON, AND OTHERS  
"IN AUTHORITY."

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COMPILED BY

C. A. L. TOTTEN,

EDITOR  
OUR RACE SERIES.

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"Come now, and let us reason together, saith the Lord."—Isa. 1, 18.

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NEW HAVEN, CONN.:

THE OUR RACE PUBLISHING COMPANY,

1893.



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\* See Editorial and Collateral Reading.



AS  
A WITNESS OF THE TRUTH,  
THIS  
ANSWER OF HISTORY,  
IS  
FRATERNALLY SUBMITTED,  
BY  
THE COMPILER,  
TO  
THE GRAND JURY  
OF  
AMERICAN ADVENTISTS,  
FOR  
THEIR SOLEMN VERDICT.



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STUDY NO. 9.

OF

THE OUR RACE SERIES.

THE

The Academy of History.

THE

1877.



*“ Therefore do my thoughts cause me to ANSWER,  
and for this I make haste.”*

*Job xx. 2.*

STUDY NUMBER NINE.

THE ANSWER OF HISTORY  
TO THE  
OBJECTIONS AGAINST  
THE ISRAELITISH ORIGIN  
OF  
OUR RACE.

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## PREFACE.

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The Objections of History (falsely so-called) and which are current among those who for various reasons have found fault with the main topic broached in these Studies, demand an Answer—and the exigencies of this “Midnight Hour” require that it should be sent out at once!

This is our apology for the present volume, for many of our constituents are no doubt expecting another Chronological Study. God willing, that will follow in due time; but at this particular juncture we chiefly wish to show that we are right in the broad contention that we Anglo-Saxons are of literal Israelitish stock, whether we belong individually to the *more blessed* “household of faith” or not!

Four of the preceding Studies have been devoted to the direct arguments in favor of this broad contention, and the other four to Chronological discussions essential to its better understanding. In the meanwhile our constituents have been so beset by disbelievers, citing high authorities against us, and armed with specious reasons for their opposition, that we are asked for arguments in rebuttal, and for reassurance, and for yet sounder reasons for the faith that is still in us.

Our answer to them that do examine us is this



volume. It is chiefly a compilation of the testimony and arguments of others, to the end that the matter may not only receive greater credence, in the mouth of two or more witnesses, but that we may introduce the latter to our friends. Its only originality resides in the selection of its material, and in its Chronological arrangement. The latter has been cast with a view to familiarizing the American reader with the general History of the subject, while at the same time the thread and sequence of the controversy is thus kept in better hand.

But the volume is none the less a Study in the premises, and a mosaic whose parts are cemented together by editorial comment and supplemented, where necessary, with original annotation.\*

But even as a mere collection of controversial data the work is unique in the library of Identity Literature, the whole field of which has been gone over in its preparation; and it is submitted to our constituency much in the spirit in which reinforcements and "more ammunition!" are sent up to the front wherewith to drive back those who naturally seek to recover our newly won outposts. Every position taken must be fortified at once—this is a good military principle. Moreover this Study is just the one to be read aloud,† with free discussion and reference seeking, in the many Our

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\* Our own notes are signed with our initials to distinguish them from such as belong to the articles quoted. C. A. L. T.

† Two hunters are better than one, particularly if they be agreed together, and are in quest of the same sort of game. C. A. L. T.



Race Camps and Reading Circles where our friends are meeting in the name of Truth.

Nor is a return to our original and chief theme inopportune at this stage of the World's affairs, *for Rome actually seems to think that this Western Continent is the "new heaven and new earth" of Revelation xxi. destined for her own occupation, and she seems to be literally preparing with unprecedented energy, for her actual translation hither.*

Surely then at last Manasseh should put off the garment of forgetfulness, and awake to his surroundings! and it is the duty of all who know the truth not only to spread it, but to be ready to defend it.

Hence, as we have already fully discussed the Affirmative side of Our Origin and Destiny in the preceding studies, we now take up the Negative side, not only to disclose its fallacy, but by its overthrow to increase the security of our own position.

For let Manassites now take in the real issue! These "desolate heritages" belong to us! *Columbus never even laid his eyes upon the Land we occupy!* Nevertheless the most apparent facts are now openly betokening Rome's fell designs with reference to it!

Meanwhile she is *united* against a divided church, a church as dead as she is wicked, while our land itself is too full of selfishness and violence to care who rules in mere ecclesiastical affairs—*not seeing what it means for Rome to Rule* in any capacity whatsoever!

What then? Why, we are already in the second



year of the famine and Joseph's brethren will soon be coming down for corn.\* Hardly a week passes without leaving on our table a Query related to some phase or other of the "*pros and cons*" surrounding the fundamental claim set forth in these Studies—to wit, that Our Race is of *Shemitic* and not of Japhetic origin, or in other words that, while we are "a nation" *taken out of* the Gentiles (Matt. xxi. 43), we are by no means *of the* Gentiles as to literal birth, but are the sons of Isaac and belong to the Kingdom of "Israel" that went out into the Northern wilderness with "Ephraim and the tribes his fellows" long ago!

To them, and to them only—*i. e.* to us Anglo-Saxons—do all the temporal blessings of the Gospel Dispensation appertain, and no other tribe has dwelt so carelessly among these blessings as have we—the 13th tribe—upon whom the old Dragon himself hath literally cast out a flood which the earth hath not yet swallowed up!—It will be ready to absorb it only when the "set time" has arrived (Rev. xii. 15–16)!

In the meanwhile we believe that the main truths presented in the Our Race Series—our Identity with "Israel," and the Chronological accuracy of the Word of God—are the rallying points of the future. Dis-Sected Christianity must fly for refuge to some common foundation, must "Rally on the Centre!" and the only Rock is Our Rock, even the Word of Our God—as written and for the purpose written!

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\* Study No. Four, pages 113–4.



## INTRODUCTION.

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THE famous Canon Rawlinson, Doctor Bickersteth, John Wilkinson, Mr. Spurgeon, and a host of lesser names, are often cited as examples of the weight of argument against our "views and theories" and we are told that these authorities have completely destroyed our case.

Not so! Mere names do not win battles or debates, and it is a sad fact that the "rich" and "great," as defined by the world's vocabulary, are most likely to be found upon the wrong side of the field!

Personally we prefer to test the steel of our opponents before retreating; and, as to be forewarned is to be forearmed, we feel called upon to set the whole armory of the enemy before our friends and to explain his tactics in advance, so that, with us, they also may have naught to fear in the day of controversial battle.

But we have another object in spreading both sides of this question upon these pages, and that is to give those to whom in particular we have dedicated this Study an unrivalled opportunity to test their own judgment and their personal equation of fairness!



So far as the mere test of character is concerned,—the real honesty of one's protestations in the search for truth—it makes little difference which side he is on at the start, there is always another side, and no one can be conscientiously at ease until he knows and understands the contrary argument quite as well as the one he is eventually led to adopt from a preponderance in the premises. The only true criterion of conviction is an intimate acquaintance with each side of a question. It must literally be familiar knowledge based upon fair investigation. Truth is no man's birthright; its instinct is latent until perseverance pays the full price; that is, it must be bought with incessant toil amid unimpeachable facts!

Hence no man is wise unless he examines a matter before he presumes to pass any judgment whatsoever thereupon, nor can he merit the reward of wisdom if he comes to such an examination in any spirit foreign to a childlike desire and willingness to get at the truth, the whole truth, and nothing but the truth—even though it be at the expense of all his former opinions. Nor can one be called “an Israelite indeed” unless he examines all things without guile, and holds fast to that alone which the best evidence he can summon demonstrates as true. In other words we have a triple condition imposed upon us:

1st. The positive duty of examination—there is no discretion left in the matter!



2d. The duty of withholding our judgment until this examination is complete—Too many close the case and sentence the strange or culprit-truth just as soon as all the evidence for the prosecution is in !

3d. And finally : the prohibition of conducting the trial of a truth, or of an error, upon any other lines than those which govern ordinary evidence in cases of equity—common-sense is the best natural gift we have. It is through it that every sinner is originally convinced of iniquity and led up to repentance. We believe it is a safe guide in all cases and are content to rest our case with all who will try it upon that foundation.

Now we believe that this “common-sense” resides in the heart, and that when a man begins to reason there, with his eyes wide open, the truth is certainly not far away ! We therefore ask our readers, particularly our new readers, if those to whom we dedicate this volume will accept it, to bring to our theme their “common-sense,” and to lend us their hearts to get wisdom, for it is only thus that one believeth unto sure salvation ; and if you are really in search of truth, harden not your hearts as in the day of provocation in the wilderness, but SEEK for it as for a hidden treasure. Thou canst not tell what body it will have until God shows it to you !

C. A. L. TOTTEN.

NEW HAVEN CONN.  
April 9th, 1893.



*“ But what saith the ANSWER of God unto him ? ”*

*Rom. xi. 4.*



# THE ANSWER OF HISTORY.

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## PART I.

### HISTORICAL and CONTROVERSIAL.

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John Wilson and William Miller,  
Dr. Bickersteth and John Wilson,  
John Wilson to the Millerites,  
Ephraim.—by “Philo-Israel,”  
Canon Rawlinson’s Objections.  
John Wilkinson’s Negations.



*“He that answereth a matter before he heareth it, it  
is folly and shame unto him.”*

*Prov. xviii. 13.*



# THE ANSWER OF HISTORY.

“TRUTH AGAINST THE WORLD.”

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IN order to present a comprehensive survey of the “Objections” to the “Identity” of the Anglo-Saxon Race with the “Lost Ten Tribes of Israel,” taken in contra-distinction to the two-tribed “Kingdom of Judah,” it will be necessary to begin with the day in which this Identity was first promulgated with authority and argument.

Of course so radical, so original, and so unexpected a disclosure, met with no little opposition from the very start, for it not only blasphemed the wisdom of all the authorized text-books, but trod upon the intellectual toes of whole generations of scholars, whose colleges of followers were not slow to resent the affront so soon as they perceived the inevitable outcome of a free discussion.

But a free discussion is a difficult matter to suppress among a people who have inherited the Motto of the ancient Cymry,\* and so it has

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\* Khumree. See Study No. One, page 101. Study No. Three, pages 70-75.



come about that the very opposition of those in authority—who have more often sought to ban the subject with their frowns and ridicule than to meet it openly and with fair debate—has raised up friends imbued with the independent spirit of Saxon-Israel herself, and who, coming to her aid as simple lovers of fair play, and blind to any of the intrinsic merits of the case, have caught the enthusiasm of its truth, and remained with sight restored to champion it against the world.

The fact is that during the fifty years which have now transpired since the truth of the Identity was first seriously advocated, the arguments in favor of the Affirmative have increased a thousand-fold, while those against it, never strong or many, have merely held their own by virtue of persistency and repetition, and through certain protean characteristics, whereby the same old enemy is often made to do dummy work, as a repeater, behind ramparts that in reality are wholly unfortified.

Nevertheless, during these years the names of not a few men, of great reputation and scholarship, have been arrayed upon the Negative side of the discussion, and we doubt not that all of our subscribers have encountered some of the enemy—perhaps most frequently in high places, and, at any rate, armed with Objections that bear the “forge-mark” of the powers that be.

It is a strange fact, connected with the reception of Identity truth, that the majority of those who



accept it at all, do so "on sight"; whereas almost all who reject it, do so *without sight*. The secret of this is that the admonition comes from within. Flesh and blood does not reveal the Truth to any man, but our Father, who dwelleth with the willing, He it is that maketh Instruction known unto His own children!

Satisfied that this proposition is axiomatic to those who seek the Lord in earnest, and convinced of the truth of the old adage that while "One man may lead a horse to water a thousand cannot make him drink," we have contented ourselves hitherto with presenting our readers with but one side of the case, the Affirmative and the true one.

#### THE PRESENT STUDY CALLED FOR.

In the course of our Studies, however, we have reached a point when it has become at last advisable to pass the whole matter of the Israelitish Origin and Destiny of OUR RACE in review from the strictly controversial standpoint, and to discuss the "pros and cons" in open court. The fact is the tenor of our correspondence indicates that a temporary return to our original topic is necessary, and this step is taken for the particular purpose of organizing the defense of the positions we have fairly won, before advancing any further into the enemy's country; and the drift of the unanswered queries now upon our files convinces us that the issue of such a Study will meet with a more general wel-



come at this stage of our investigation than a volume upon Chronology.\*

But, as it is best, in such premises, to let others discuss the matter for us, and so to have the question in issue settled at the mouth of many witnesses, we prefer to resolve our little constituency into "a committee of the whole," and, for a change, to sit in the audience with them while this particular debate is going on. To that end, therefore, we have selected from a very large mass of similar material, an assortment of valuable testimony that not only covers each side of the ground quite thoroughly, but may be more or less Chronologically, and therefore Historically, arranged without interfering with the purely logical sequence of the programme; and although we have endeavored to deal with weight of argument rather than concern ourselves with the mere authority of names, we have selected (so far as possible) from the Negative arguments at hand, those advanced by men the very weight of whose names have naturally enforced no little credence among non-independent, or already prejudiced thinkers.

It may be a misfortune that men are so prone to be respecters of persons, but all herds are followers of leaders; hence if we can only show that some of the old leaders have already been defeated, we

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\* As matters are now moving we believe that facts themselves will soon sweep a consciousness of Midnight over all the Church!



doubt not that the Heifers of Ephraim \* will gladly follow more vigorous chiefs back to pastures that are green and have lain fallow since the elder day. A mere word then as to the plan of arrangement and we will proceed at once to give audience to the Debate.

## THE DISCUSSION OUTLINED.

After a brief Historical reference to the modern originator and advocate of the Identity discussion, we shall make a few argumentative selections from his writings, still as crisp and to the point as they were some fifty years ago. We shall then give a brief sketch of the work of his successor, Edward Hine, and follow up the double presentation by affording two of the best-known authorities upon the Negative an uninterrupted opportunity to present their own side of the case. Of these we have chosen Canon Rawlinson, the famous author of "The Five Great Monarchies," to open the Opposition and to present its best wine at the beginning. For surely, if there be any unanswerable Objections to the Identity of OUR RACE with the "Ten Lost Tribes of 'Israel'" which may be advanced from the Scholarly and Historical standpoint, a Champion better fitted for our discomfort could not be cited.

But it is well to see the head and the tail of the argument at the same time—(although vulnerability

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\* Term taken in its *old* and broadest sense as including Manasseh with the Ten Tribes!



may be found equally in the whole and in all the parts of the evidence, so-called, and so often cited against us)—hence, the other Debater selected for an uninterrupted statement of the Negative is John Wilkinson, whose address is of less authority but whose presentation of the case is somewhat subtle, and whose indictment is not only more recent, but more frequently encountered at the present time.

In the next section we shall cite a number of carefully arranged and overwhelming arguments in rebuttal, selected from the whole field of Identity literature, and emanating from the pens of some of its best-known and most earnest authors.\*

This will be followed by arranging the miscellaneous testimony of a host of shorter answers to certain specific phases of "Objection," and finally we shall close the discussion by listening to a few who have penned sound replies to the insidious "*Cui bono?*" or "What Good?" argument (?)—or rather 'Damper!' which is always the last resort of the Laodicean age in which we live.

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\* The bulk of the controversial literature upon Identity topics comes from the land of Ephraim, where the subject has long occupied a prominent place before the public, and it is from this source almost entirely that we shall have to draw our material. In America we have hardly yet had a dozen writers on the Affirmative and really nothing dignified upon the hostile side. Nevertheless, the air of late is always full of various innuendoes whenever Lost Israel is mentioned, and it is to forestall these, and to provide our friends with solid answers in advance, that we particularly request their careful perusal of the following pages,

C. A. L. T,



## HISTORICAL SUMMARY.

## THE DISCOVERY OF OUR RACE!

To John Wilson, the contemporary of William Miller of Advent fame, belongs the honor, in this waning century of originally formulating the Historico-prophetical argument upon which "Our Israelitish Origin" is demonstrable.

We say the contemporary of William Miller; and this is true in a particular degree; for we might almost say the co-laborer, although their lines were laid on either side the sea, and certainly were never united, in so far as the pioneers themselves, or their specific ways, and means, and arguments, were concerned. Nevertheless theirs were in reality companion themes, and the light began to dawn from them, upon both Wilson and Miller, at about the same time (that is, *circa* 1837 A. D.)\*

In about three years they commenced independently to publish their novel views, the one in England and the other in America, and in 1844-5 the interest in their topics, still unfortunately independent of each other, severally reached a crisis, and then went into a decline, although for entirely different reasons. And thereupon their widely separated groups of followers literally "fell asleep," and for about a month of years we hear but little con-

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\* As there are no accidents, this is a significant fact and one that ought to beget the serious thought of American Adventists.



cerning them, or of the subjects that their testimony and writings had once made so prominent.

Both of these men were earnest Adventists of the pre-millennial type, and each of them stood up for a distinctive phase of the self-same "Blessed Hope"

The specific expectation of Miller and his still surviving school was purely spiritual. They look and looked for a complete dissolution of all things temporal, and for an ushering in of that eternal "Age of ages" which is to follow the last judgment and the second death (Rev. xxi, xxii). Upon the other hand, John Wilson preached "the Restoration of all things," and the return of the Saviour for the express purpose of satisfying "the desire of all nations," so well as of realizing the travail of his own soul!

In the land of Ephraim across the sea the eyes of Adventists have always turned instinctively toward Palestine, and John Wilson's chief disappointment was merely the failure of his own personal plans to fetch about the colonization of the Holy Land.\* In this he was quite as much ahead of the day in which he lived as his brother in Manasseh (Mr. Miller), whose own apparent Chronological failure as to the spiritual programme of affairs was an even more serious and bitter source of disappointment, some

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\* Laurence Oliphant's was a similar failure, but he too was much ahead of his day—as a brand escaped from the burning his resurrection is assured.



phases of which we fear are to be re-experienced in the near future ! \*

“THE SEVEN THUNDERS.”

But in reality neither of these men were failures. Their voices, taken up by multitudes of followers, constituted the opening rumble of those “seven” warning “thunders,” which, according to prediction (Rev. x.) were to *precede* the literal end of the present Gospel Dispensation ! It was in exact accordance with the predicted Plan of the Ages, as we are now beginning to perceive, that just such characters as these, each intensifying a particular interpretation of prophecy, should appear upon the stage of human affairs just before the close of the second woe (Rev. ix. 12–21 ; x. ; xi. 13).

They knowingly foreran the storm, whose crisis is now so very much nearer ! but, in the awfulness of its then suddenly appreciated imminence, they did not perceive that “*another* mighty angel” was to come down from Heaven and cry aloud, and so they mistook this other angel (Rev. x. 3) for the Seventh himself ! (Rev. xi. 15.)

Even St. John appears to have been confused at this portion of his vision, for he tells us that he too was then about to write (Rev. x. 4), but was corrected, and forbidden to do so, and that the *interpolated* angel, so to speak, cautioned or instructed

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\* “*Verbum sap*”—A word to the “wise” is sufficient—a volume to the foolish is thrown away. C. A. L. T.



him with an oath that the time (of the end) should not be then (Rev. x. 6), but that it should be a little later on (Rev. x. 7 ; xi. 15).\*

The weight of exegetical testimony bears this interpretation out : see Elliot, Barnes, Lord, Bishop Newton, Daubuz, *et. al.* D. N. Lord comments on the matter as follows : “The solemn oath of the Angel was a response to those thunder voices, designed obviously to correct an error which they had expressed in regard to the period when the empire of the saints was to be established upon the earth. The time shall not be yet, but in the days of the voice of the Seventh Angel, when he can† proceed to sound and the mystery of God be finished, as He announced the glad tidings to His servants the prophets.”

In other words these “Seven Thunders” exactly represent in figure and Chronological location the Advent Proclamation—“Behold the Bridegroom cometh”—that has been sounding with no little confusion among the several voices, and throughout all

\* This was a clear prediction and warning (to us !) that a *false* alarm,—a too previous preparation for the surely coming storm !—would be given, and set on foot, by certain characters represented as “the Seven Thunders,” who are undoubtedly the prominent Adventists of this last generation. C. A. L. T.

† It seems that he cannot sound until the “sealing” is over, nor can the winds be loosed until he sounds !—We are living at this moment in the solemn Chronological pause that will be ended so soon as the Angels who are charged with the sealing announce their respective quotas full !



the Apocalyptic Places\* during the past generation. In fact, upon the broader Chronological scale these "Seven Thunders" have been sounding the "Midnight Cry" itself, which has at last culminated in the literal cry at the proper point of time.

To explain myself on this point I cannot do better than quote "verbatim" an authorized interview but lately given to an Agent of the United Press.

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## THE MIDNIGHT HOUR.

### THE TENTH STROKE OF THE CLOCK.—ANOTHER WARNING.

"IN speaking of his work to-day Professor Totten stated in an interview that he had not the shadow of a doubt as to the general accuracy of his chronological conclusions, nor as to their particular accuracy within the necessary personal equation of all human effort. He maintains that we are actually in the 'midnight hour' specified in the parable of the Ten Virgins. 'The clock,' said the Professor, 'is still striking, the tenth stroke will cease sounding at the coming March equinox, the eleventh, in June and the twelfth, or final stroke, at the September equinox of the coming year. After that none of the 'Virgins' need be in any further doubt as to the 'Time' or as to What or Who is at hand.

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\* That is, among all classes of those who love the study of God's word, and by virtue of acquaintance with Prophecy and Revelation are wise enough to have perceived the nearness of His coming.



“ ‘ I do not expect to awaken the world, but I do expect to arouse some of my own race and particularly them that be of its household of faith. The motion in the religious world is already too apparent to be mistaken—it is the long-predicted awakening. The wise and the foolish alike are stirring in all directions and some are already trimming their lamps.’\* ”

“ ‘ But how can you be so sure about this matter? ’ ”

“ ‘ Well, all of my calculations unite in an increasing concert of testimony and cry aloud into the ears of all who will pay any heed thereto. I am testing the general proposition all the time and there is hardly a week that I do not add collateral and corroborating proof to the main demonstration.’ ”

“ ‘ But if all this is so clear to you we ask how is it that the matter is so hard for others to understand? ’ ”

“ ‘ How do you know it is so hard a matter to understand unless you examine it? ’ said Professor Totten. ‘ I reject the proposition at once; the public press makes no effort to present my side of the case or even to review my work; it suppresses all the real evidence I offer and condemns me to ridicule without any chance of reply or without fairly stating the proposition even for the sake of its own readers. I have no money to advertise even a card in the newspapers, hence but few know where

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\* Not the least remarkable sign of this is the Advent circular issued this January by some of the leading conservative teachers and divines of Great Britain, and now being published broadcast over Anglo-Saxon lands.



to get my books, although the more determined inquirers seek information directly from me.'

#### THE ATTITUDE OF THE PULPIT.

" ' But, Professor, even the public pulpit does not uphold you, why should the press do so? ' "

" ' Nor am I, my friend, responsible for that. It is written that, " They are not all Israel who are of Israel. " The *Duty* ! of the pulpit is clear, and that whether I am right or wrong. It should refute my figures with facts or else preach and guarantee them with equal anxiety. The fact is hundreds of clergymen are preaching from my very books, and thinking men have got to come my way in so far as I am right. Investigation alone, and that only of men willing to think, will settle how far my cry is serious and worthy to be heeded. My works have now had hundreds of thousands of readers, and that among all classes. I tell you literal facts. They are being translated into German, and Swedish, and are being printed in Danish ; this without my instance in the matter. It is a sad commentary upon my own race that its public press and pulpit condemn them unheard ! In the meanwhile, among all the classes who have read them, but one reply is echoed back—there is not a dissenting voice—that the matter is worthy of the immediate attention of all men. ' "

#### PROOF FOR THE SIMPLEST MIND !

" ' But it has recently been suggested that if your labors and warnings are really authorized there



should be some simple way of reaching those of ordinary intellect, and of demonstrating to them the proximity of the second advent, in a clear and positive way.'

" 'That is certainly a fair and a logical and a reasonable demand,' said the Lieutenant, 'and if I could not answer it, I should for ever hold my peace.'

" 'Let me then demonstrate this matter in a familiar way! The Christian Era is used by all civilized nations, and by common consent its origin is "taken" as that of the Saviour's birth. I am not concerned with the correctness of this assertion here; right or wrong, it is the current system, and it is too indelibly stamped upon our records to be changed. We are in the 1893d year of this Era and upon every legal and official document we call it the "*1893d year of our Lord*," (*i. e.*, A. D. Anno Domini.)

" 'Now upon one of the scales employed in prophecy, and it is not only the principal one but the very scale upon which my own most important calculations have been worked, twenty-five hundred and twenty years are "a day." "The times of the Gentiles" constitute just such a day. The Saviour was the "Bright and Morning Star" of another such a day over which our so-called Gospel age is still extending. There being no interruption, "seven times," or 2520 years, must pass over it.

" 'But as we are now at the end of the 2514th year



since the Babylonian Head of Gold was set up, it is a very serious question as to where we stand as upon a similar scale in the Gospel Dispensation!

“The answer is significant. If the year 1 A. D. be taken as the *Sunrise* of the Gospel day, then upon this, the most prominent scale employed in the Scriptures—(*i. e.* upon the one above referred to, 2520 years = 24 hours = 1 day)—then, I say, upon this scale the year 630 A. D. marked its High Noon (12 o'clock meridian): the ominous year 1260 A. D. marked its Sunset (6 P. M. as it were): and in 1890 A. D. we reached its Midnight Hour! There is no escaping this astonishing fact,\* nor can any man deny in the face of whole columns of journalistic evidence that it was in just that very year 1890 A. D. that my own public work began at Yale University in a lecture intended to be a “Midnight Cry,” from the military standpoint, and in which I officially announced “the avowed tenor of my *rôle* as that of an alarmist.” Nor can it be denied, in the face of the testimony of their own dates, that it was in just that year 1890 A. D. that the OUR RACE STUDIES were given to the world, (Study No. One, “Lost Israel Found,” being dated March 20, 1890 A. D.) Now all of these Studies are related to the specific “Midnight Cry.” The Second Study in particular was so denominated, and by the further rhythm of

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\* 6 hours =  $\frac{1}{4}$  of 24 hours, and 630 =  $\frac{1}{4}$  of 2520. Therefore 18 hours from *sunrise* =  $\frac{3}{4}$  of 24 hours, and  $\frac{3}{4}$  of 2520 years = 1890 A. D. Hence 1890 A. D. is the Midnight notch on the Dial. C. A. L. T.



coincidences was actually dated September 22, 1890, *i. e.* treating the year as a day the cry was raised at the very midnight of the year itself. So much for your required *familiar* illustration; and I can only say that if we work it absolutely, and on the Julian Period, and go deeper than the common man needs to or cares to follow, we get at the facts by which I am able to fix the very strokes of the clock.

““ In the face of many facts like these I know that I am right. We are at the Midnight Hour of the Christian Dispensation, and I am sure that I stand and cry aloud in the day of the seventh and final “thunder”; and I am further satisfied that the seventh angel of the Saviour’s revelation to St. John (xi. 15) is soon to sound the seventh and final trumpet which lifts the veil from the mystery of God, but which is not to be confused with the “final trump” as commonly understood. In spite of misrepresentations to the contrary, I do not anticipate the end of the world, but the beginning of a new and better dispensation. I anticipate a crisis “to-morrow” and the millenium “the day after.” I expect the first resurrection very soon, but not the second until a thousand years of golden age have sped away.’ ”

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#### THE TERMINAL PERIODS.

In the parable of the ten virgins, this same interval of delay is now well understood as the tarrying time during which they all slumbered and



slept. This I have already shown to be the 70 years or generation since 1829 A. D., and in that it appears to correspond both in place and purport to the interval accorded to the "seven thunders" of Revelation x. I am led to interpret the latter also as a heptad of some short but strictly Chronological degree. That is, as a septenary period. Whether it implies ( $51\frac{3}{7}$  years) a seventh of a time (360 years); or ( $52\frac{1}{7}$  years) a seventh of a year of years (365 years); or but seven weeks of years (49 years) or some other similar but relatively short heptad, is foreign to the purposes of our present discussion. It is implied that its duration will be short enough upon whatsoever scale it is to be measured. My own opinion is that it corresponds to the half hour of silence in heaven (Revelation viii. 1) with which the vision of the seven seals terminates, and to the time of the noise on earth, *i. e.* of the seven thunders.

The length of the half hour may (?) be (?) found as follows: This same 2,520 years = the times of the Gentiles = the 24 hours; therefore one hour = 105 years, and  $\frac{1}{2}$  hour  $52\frac{1}{2}$  years. These several periods may or may not, and probably do not, exactly coincide save perhaps as to their more important terminal dates. As an example of similarly overlapping periods let it be noted that from July 4 to Dec. 31, corresponds to about half, of a common year, of a year of independence, and of a presidential year. The fact of it is, I believe that



all of the final eras are terminating in and around our current decade. As another instance of finality take the 120 years of probation "as in the days of Noah"; they began with the Dark Day of New England, May 19, 1780. Now if you examine the prophecy as written, and the history of that particular year between the lines, you will see that it was to follow immediately after certain prophesied events. These actually took place in 1779 A. D. Hence  $1779 + 120 = 1899$  A. D.—a prominent year in all my calculations. Finally we are told that in 'One hour' judgment falls upon the mystical Babylon, and I believe that her particular judgment terminates with 1898. The terror of 1793 was its type. 1794 to 1898, both inclusive, give us the proper 105 years or hour, and enable us to have 1899 A. D., wherein to review the matter as in verse 10, Revelation xviii."

Anyone desirous of knowing the truth and who will read the seventeenth and eighteenth chapters of Revelation earnestly and with his "thinking-cap" of History on his head, will come near enough to the same conclusions to convince him that we are not far from the 1260th year since Human Progress encountered its very worst "set back," and, thanks to a certain phase of Christianity, falsely so-called, went into "The dark and dismal middle ages." Gentile Babylon's allotted span was 2520 years, and ever since 637 A. D., they have been upon the down grade! If we take the era, in its usual division, as a "week" of 360 years to "a day," then the 360 years or "one



day" of Revelation xviii. 8, dates from an event in Martin Luther's life. But take all this as you will, there is but one consenting voice in the unanimous exegesis of prophecy, to wit, that we are absolutely at the Midnight Hour, and that its Tenth Stroke is just about to sound.

## THE TWO WITNESSES.

In the broadest sense of fulfilment, and viewing the whole Philosophy of History, both forward and backward, in a single panoramic vista, the "Two witnesses" of Revelation are the two Houses of "OUR RACE," even "Judah" and "Israel," and they only who perceive this dominating fact are truly *wide* "awake!"

These Houses are the "two Olive-trees" and "the two Candle-sticks" that stand before the Holy One, and they have actually prophesied in the appointed way, and for the appointed length of time. To perceive this fact one has only to search the Scriptures honestly, and without any preconceived theory. That is, to study the two distinctive Testaments (The Old and New) which the two witnesses hold in their hands! For instance: it was in the year 3400 A. M. that Daniel interpreted the vision of Empire to Nebuchadnezzar.\* "Judah" was just at that time putting on the sack-cloth of punishment that already clothed the fallen house of "Israel," and so they went forth, among the nations of the earth! as God's *Witnesses*!

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\* See Study No. Two, page 160.



For 1260 “days” or lunar years ( $1222\frac{1}{2}$  solar years) they preached or witnessed for the Lord of the whole earth, (from 3400 A. M. to  $4622\frac{1}{2}$  A. M.) *i. e.* to about 622–4 A. D., at which time they were overcome and killed. For then it was that the last vestige of “Israel,” as such, forgot herself,\* and the united efforts of *anti*-Christianity—ITSELF!—that had its rise in 620–4 A. D. formulated a relentless oppression of all who opposed her, and began to exercise particular animosity against our brethren the Jews.†

But the parallelism may be carried out still further, for the  $3\frac{1}{2}$  “days” during which these Witnesses lay dead, but unburied, in the public places of the earth, were likewise  $3\frac{1}{2} \times 360$  lunar years, or

\* See Study No. Seven, page 36, third hour of parable!

† “THE PERSECUTION OF JUDAISM,” writes the author of *Messiah the Prince*, “began with the rise of the Papal power in the seventh century, and has lasted till now. Till the seventh century, the scattered Jews had remained numerous and flourishing in Mesopotamia, in Spain, in Africa, and in Egypt; and, in Arabia, a Jewish kingdom of considerable power had existed for many years, even before the Christian era. Soon after the year A. D. 600, however, the laws of both Church and State, writes Da Costa (*Israel and the Gentiles*, p 217), concurred in the attempt to annihilate, if possible, the Jewish faith. Until that time, the Visigoths in Spain had, like the Ostrogoths in Italy, shown favor to the Jews. From henceforth the Romish clergy and the Gothic kings seem to vie with each other in multiplying edicts and laws against the Jews . . . prohibiting their marriage with Christians, and the celebration of their weddings, Sabbaths, and feasts, especially the Passover.” Thus, as well as against Christian Israel, did the *præcursor Antichristi* pursue the policy of wearing out the people of the saints.



1260 lunar years ; which, added as before, in solar time ( $1222\frac{1}{2}$ ), to  $4622\frac{1}{2}$  A. M., brings us to 5845 A. M.,—the day in which John Wilson stood upon his feet preaching to literal “Israel” in the Valley of Dead Bones (Ezekiel xxxvii.), just after the day in which literal “Israel,” in her modern Ephraim (England) character, forced the *till then!* “unmitigated Turk” to lighten his grasp upon the Holy Places,\* and to give at least standing-room to “Judah” at “the Wailing-place.”†

This is a literal chronological fact. We have already shown (Study Number Eight, pp. 305–311) that the 69 weeks began with 3543 A. M. Now both Miller and Wilson claimed that the 2300 years leading up to the anti-typical cleansing period, began at the same time as did the 483 years of Daniel (ix. 26) hence,  $3543 + 2300 = 5843$  A. M., which was the fall of 1844 A. D.‡ Since when the cleansing of the Holy Land has been actively progressing.

In a similar way the Twelfth Chapter of Revela-

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\* Decree of religious toleration wrung from the Ottoman Government, dated March 21st, (Nisan, 1844), new moon March 20th! and the 1260th year of the Hegira.

† Since that day the treading down of Palestine has been less and less each year, and as the end ( $5897\frac{1}{2}$  A. M.) of the waning “time of the Gentiles” ( $3377\frac{1}{2}$  A. M. to  $5897\frac{1}{2}$  A. M.) draws near, the city correspondingly becomes more and more free both to an “Israel” and “Judah.” The forty-two months of 30 years each (Rev. xi. 2) seem to cover the entire period of the Mohammedan control, *i. e.* from about  $4637\frac{1}{2}$  A. M. to  $5897\frac{1}{2}$  A. M., or thereabout.

‡  $360 + 30 + 1$  years from the End of the Eastern Roman Empire (1453 A. D.,) Euphratian Woe begins, Rev. ix. 13–21.



tion may be taken as an appendix and as a separate vision covering the entire struggle of OUR RACE with the powers of Gentile darkness! The woman is the whole House of Israel. The Manchild is Christianity, the Head caught up at once and the whole body of which is yet to be caught up to God! The 1260 days of verse 6 extend from 3377½ A. M. to 4637½ A. M., and those of verse 14 from 4637½ A. M. to 5897½ A. M., *i. e.*, to 1899¼ A. D., as in all our Studies, unless the count turns out to be on Solar time, as often already pointed out to be an improbable possibility.\*

#### THE REAL ERROR OF THE MILLERITES.

But Miller and his followers were disappointed in that they found no chronological resting-place for the soles of their too spiritual feet! *They* had no thought of the *literal* Jerusalem! and the *spiritual* city did not come—hence their double loss!

The reason of their failure was that they had spiritualized the whole prophecy! *i. e.* they had misunderstood it as referring to so-called spiritual things *alone!* to them it “*figured,*” so to speak, the Church, etc. And they took the Church to be limited by the horizon of their own small sect! As if, forsooth, the promises to the Fathers, and to David, and the hopes of all the Prophets since the world began, aye, and of the countless thousands of Israel in all ages, were to be realized upon the summit of

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\* See Study No. Seven, pages 6–11.



a small American ant-hill, instead of upon the great Anglo-Israelitish Mountain which has already begun to fill the whole earth,\* and waits but for the coming down of its heavenly cap-stone in order to be born again into judgment, and mercy, and righteousness,—and all this in a single day!

And even yet, it hardly enters into the understanding of those self-styled “old Adventists” † who still cling to *particular* “spiritualizations” quite as much as does the Church, whom they fail not to upbraid for its more general error—that all of these *second* Advent prophecies are also to find *their* fulfilment in literal events circulating around the literal “Judah,” and Jerusalem, and “Israel,” and the Holy Land! For just so sure as the prophecies relating to the *first* Advent bear ONLY such a construction of fulfilment, so must the ones now actually transpiring before the very eyes of Christendom bear a similar construction or fail of all credence whatsoever.

But ever since the days of John Wilson, (distinctively), and of William Miller, there have been increasing signs of “Life from the Dead,” in both these houses (of Israel and Judah) and Blessed is

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\* Ephraim and Manasseh, and ultimately Judah, and all Israel, tribe by tribe; no more a hill, or a range of hills, but many mountains, one upon another!

† I mean of the “hard shell” and contentious class—not of the patient, waiting, never discouraged, and always in earnest for truth and more-light group.



he who seeth that *we* still live in that very period of time covered by the eleventh verse of Revelation xi., taken as interpreting the thirty-seventh chapter of Ezekiel down to verse 15! and that the fulfilment of the remaining verses, in both chapters, is to follow quickly! indeed, verse 12 of Revelation xi. seems to cover the remainder of Ezekiel xxxvii. 15-28, and verse 13, of Revelation xi., to cover the whole of Ezekiel, Chapters XXXVIII. and XXXIX!

#### WILSON'S CLEARER VIEWS.

John Wilson's broad contention was that the several Northern nations of Europe were the indisputable, or at any rate, the demonstrable descendants of the ten lost tribes of Israel; that the Anglo-Saxons were peculiarly the descendants of Ephraim and the tribes his fellows, whom God declares to be his "first-born," and whose seed were destined to become a multitude of nations in the midst of the earth, or, as it is in the Hebrew, were to grow as fishes do increase—sending off shoals or colonies; see Gen. xlviii. 16-19.

"Has this prophecy failed?" remarks the American editor in his preface (1851) to Wilson's *Lectures*. "Is it to be counted a conditional prophecy? The latter idea we regard as an unwarrantable assumption. If the prophecy has failed, so may all others. If it has not failed, where is the multitude of nations? This is what Mr. Wilson attempts to



show us, and with what success the reader himself can best judge when he has read his argument. We confess we had no conception of the strength of evidence in favor of such a theory *until we read his work.*"

And here we get at the first and fundamental "Objection" encountered by truth of all degrees. Men are unwilling to investigate for themselves. Their real objection is an objection, or rather a disinclination, to reading that which, if true, must upset previous ideas, no matter how obtained. A disinclination, which we believe to be lurking under more than one-half of the "straw" arguments advanced at haphazard against novel ideas, whether true or false, of every description.

#### THE MESSAGE GOES FORTH.

Of course, John Wilson encountered great opposition, born of this species of educated inertia. Nevertheless, in his endeavor to establish so great a truth, he preached it faithfully all over the United Kingdom of Great Britain, and eventually (1840) published the first edition of his *Lectures* with the following preface, which will be as fully appreciated and understood by our own constituency as it was fifty odd years ago by his.

"The following Lectures are intended to prove that the God of Abraham, Isaac and Jacob, who is verily a God of truth, is fulfilling His word with regard to the multitudinous seed,—the many nations to come of the House of Ephraim; and



that as truly as He has accomplished His purpose, in giving the One Seed Christ, to come of the house of Judah. These nations have, from the beginning, been in a state of training for their high and important destiny, that of showing forth the praise of Jehovah, who is the God of Nature and of Providence, as well as of redemption, and whose wondrous wisdom is manifest in all.

“The author holds, with many modern students of prophecy, that the prophecies must be literally fulfilled; and that Judah must mean Judah, and Israel mean, literally, Israel. At the same time, he agrees with those who apply, to these Christian nations, many of the prophecies respecting Israel; believing, as he does, that these nations have not merely come into the place of ancient Israel, but are truly the seed of Abraham according to the flesh—are of the so-called “lost house” of Israel,—the leading tribe of which was Ephraim. These nations have been brought forth at the time, and in the place predicted: they are the modern nations of Europe,—and especially those of Saxon race, whose glorious privilege it now is, to preach the gospel for a witness\* unto all nations ere the end come. How the promised seed have come to be sown in these countries, is accounted for in the latter part of the course; but the author earnestly requests a careful perusal of the first six Lectures, as it is upon the Scriptural foundation there laid, that his after-conclusions chiefly rest. These he has supported by proof, as various in kind, and great in quantity, as, he trusts, will be requisite to substan-

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\* Note this: “*for a witness*”—*this* only is our mission in the Christian dispensation—attend ye to this, and reckon it as sure that the God of all will do right and more too, in that grace is far more abundant than sin,—Blessed be His name, C. A. L. T.



tiate the truth of the view he has been led to entertain. The plan of the Lecturer has been to look on the subject in all points of view ; but especially in the light of God's word. In that light would he ever rejoice to look upon all around him—upon the world and its inhabitant, man ; and the wondrous course of God's providence, which all hath had respect to His people of Israel—of whom he hath said in truth, “I have chosen thee, and not cast thee away.” Even after they were seemingly cast away, the God of Abraham still declared, by his prophet Jeremiah—

“I am a Father to Israel,  
And EPHRAIM is my FIRST-BORN.”

#### THE MESSAGE REPEATED.

Four years later the “Third Edition” was published, in the preface to which the author says:—

“It is now about seven years since the light began to break upon my mind, with respect to the English, as having remarkably fulfilled unto them the promises, given through Jacob, unto his once long-lost son, Joseph. Thenceforth, I set myself to inquire into the origin of the Anglo-Saxon race ; and to see whether there could, from their early history, be collected evidence as to their being really the children of those unto whom the promises were made. I soon discovered that there was no evidence to the contrary ; but that any true knowledge of the quarter from which they had come, and of their character, appearance, institutions, and proceedings generally, was minutely consistent with the idea which, from the Scripture predictions, I had been led to entertain. I had so far proceeded with the inquiry, as to be prepared to give a course



of eight Lectures on the subject. The first sketch of these lectures I submitted to that experienced and deeply-devoted servant of God, the late Rev. Peter Roe, of Kilkenny, who seemed to be intimately acquainted with history, as well as with that gospel of which he was a most faithful preacher; and his answer was that he wished these Lectures were delivered in every city and town of Ireland. He attended the first course, which was delivered in the neighborhood of Dublin, where I was then residing. I had thus so far an opportunity of knowing that nothing tangible could be brought against the view; indeed the communication was expressly made to me, by one of the clergymen who attended, that although they were not prepared to accede at once to all I said, yet they had no good reason to allege in opposition to the views I propounded, and that it was certainly my duty to go forward. The same, in substance, has frequently been stated to me since, by other ministers of the Church of England, as well as by those of other denominations.

“ I delivered several courses of Lectures in the neighborhood of Liverpool, chiefly to schools, when I had opportunity of seeing how clearly the subject could be apprehended by the minds of youth of both sexes; and how usefully it might be made the basis of very much of that knowledge which it becomes us to possess, both as inhabitants of this world, and as expectants of the world to come. I also delivered public courses, both in Woodside and in the Medical Institution, Liverpool. Several of the most eminent clerical students of prophecy attended. One of them had previously expressed his dissent from the view; and said that, after having examined my evidence, he would speak out if



he found me in the wrong. He did not do so ; and I suppose that the Rev. Hugh M'Neile is not a man that would fail to fulfil his word : but, otherwise, I have no sure evidence that he yet sees along with me in the matter.

“ The distinction between the promises made unto the fathers, and the after-covenant made with Israel when coming out of Egypt ;—between the predicted destiny of the house of Judah, and that of the house of Israel, and especially of the posterity of Joseph—between the One Seed, Christ, the King of Israel, to come of Judah, and the multitudinous seed to come of Ephraim ; and the eminently progressive character of the Anglo-Saxon race, as distinguishing them from all other races of mankind, are points which are becoming evident to many ; and are, several of them, recognized truths by popular writers, to whom they appeared to be hid, or very obscure, previous to the first publication of ‘ Our Israelitish Origin.’

“ Believing that there is much important truth contained in the following view of ‘ Our Israelitish Origin,’ and still more to be yet brought out in connection therewith, I had, previous to the first publication of this work, greatly desired to devote myself entirely to endeavors to direct public attention to the subject. After getting the work through the press, and presenting it to the public, I, however, stopped short in my course of lecturing. I thought I had, perhaps, done all that was required of me for the time—that the learned and religious world had now an opportunity of calmly, in their retirement, examining whether these things were so—after which they might follow the matter out to its further results. In the meantime I devoted myself more to my profession than I had for some



time done ; and that, partly, in order to acquire the means of laboring freely for the farther diffusion of light, when the way should be opened to me. I, in the meantime, had the satisfaction of hearing from many quarters, that conviction, as to the truth of this view, was fixed in the minds of many clergymen and others whose position in society was advantageous for its dissemination. But this has not been done by public teachers to the extent that is desirable. There has been, as yet, no great pressure from without, and no very particular impulse from within, to incline them to risk much in fully and boldly altering the character of their public ministration, so as to express the enlarged view which this opening gives of the word and working of God. In such circumstances I have thought it necessary that I should again come before the public with the declaration of this truth. I accordingly commenced last year by devoting myself to this work in simple faith upon Him who is able to uphold in the service unto which He may be pleased to call any one of his servants ; and, having obtained help of God, I have been enabled to go forward. I feel, however, that much more is to be done ; for the means and the grace to use the means to accomplish which, I humbly and earnestly solicit the prayers of all who may be led to see the importance of the subject.’\*

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\* Our Israelitish Origin. By John Wilson. See Collateral List at end of this Study.



## AN ARGUMENT IN REBUTTAL.

## JOHN WILSON ON THE DEFENSIVE.

THUS John Wilson's experience was somewhat similar to our own, but with the great advantage upon our side that *we* live at the hither end of the "Tarrying period," and can therefore draw from nearly 53 years of subsequent discussion, discovery, and investigation, a wealth of argument that could not have been at his command.

As the discussion, however, was Affirmatively opened by him, he was soon forced to meet the Negative, advanced by no less an authority upon Prophecy and by one no less interested in Judah's Restoration than the Rev. Dr. Bickersteth. We shall therefore open up the Historical discussion of the "*Pros and Cons*" in this now overwhelmingly important controversy by quoting from the Third Edition of Wilson's "Our Israelitish Origin," his own

## REPLY TO DR. BICKERSTETH'S OBJECTIONS.

REV. AND DEAR SIR,—

In a late edition of your work on the "Restoration of the Jews," you have very briefly brought together the various views that, up to the time of your publication, had been taken of the destiny of the Ten Tribes; and as therein you have honored mine with a larger share of attention than you have any of the others, it is perhaps but justice that I now direct the particular attention of my readers to the observations there made. I do this the more



readily, as your standing in the religious world, especially in relation to the subject of prophecy, is such, as to tell considerably either for good or for ill, according to the representations you make of matters with which they are not otherwise acquainted. Many do not think very deeply, and are glad to find one like yourself, a father in Israel, to perform for them the important service of examining evidence, and declaring what is truth. Believing also that you have, from your preconceived notions, been led too hastily to judge of this matter, I am desirous of recalling your attention to the subject; and, in order to do this, I purpose now, God willing, to point out the inconclusiveness of your reasoning, and the propriety of your giving a more favorable verdict. Should this end not be obtained, still the result may be good, as many will doubtless be convinced of the untenableness of your position; and so become less disposed to trust in man, and more inclined to examine for themselves whether these things are so:—so may they be led to trust more entirely upon the teaching of the Father of Israel, as given to them in his word. Your words are:—

#### DR. BICKERSTETH'S STATEMENT.

Calmet has a Dissertation prefixed to the Book of Chronicles, 'On the Country to which the Ten Tribes were taken, and on that in which they now are;' giving various opinions to his day, and giving his own opinion, that the ten tribes gradually returned, and so fulfilled the prophecies. Mr. Wolf's 'Journals,' from 1831 to 1834, contain many interesting particulars respecting the Jews in Armenia, Persia, Khorassaun, Toorkestaun, Bokhara, Balk, Affghanistan, Cashmeer, and Hindostan. His idea was, as the result of his inquiries,



that the chief body in the East was at Lassa, in China. In various parts of the East, (see for instance *Jewish Intelligencer*, December, 1840, and Buchanan's 'Researches,') there appear to be remnants of the Ten, as well as of the Two Tribes, but in a very degraded state. It will hereafter be really an object of great interest to the Gentiles to search them out, in order to bring this *scattered and peeled people, who have been meted out and trodden down, as a present to the place of the name of the Lord of Hosts, the Mount Zion.* (Isa. xviii.) If part of the ten tribes are in China, it is singular that both those countries, Palestine, and China, should at this time—December, 1840—be so remarkably brought under the attention of Europe! May we be delivered from all unrighteous aggression, and made instrumental, as vessels of mercy, in accomplishing the purposes of God's love to our fellow-men.

"It may be right here to notice Mr. Wilson's recent work on our Israelitish Origin. I have read it without any conviction. Believing with him in the same hope of the restoration of Israel and the personal reign of our Saviour, I cannot but regret that so pious a writer should, on so scanty a foundation, seek to establish a system which appears to me to confound the distinct situation of Jews and Gentiles, and the peculiarity of the divine love in the times of the Gentiles. However, his work may be useful in calling attention to the subject, and suggesting thoughts to other minds; his system is, in my view, unsupported in its proofs, and contrary to the plain testimony of Scripture. Instead of blindness in part happening to Israel, and the fulness of the elect among the Gentiles now coming in, this view would make, in the whole of the Gentile dispensation, Israel the seeking people, and the Gen-



tiles the blinded people, and destroy the contrast of the apostle between Jews and Gentiles. The sovereignty of God on this hypothesis, would be resolved into almost a carnal and mechanical selection of one family, instead of that largeness and fulness of love which the Holy Scriptures reveal, which has no respect of persons, but deals both righteously and graciously with the whole human race. There appears more reason to think there is a foundation for the opinion that the original American Indians were of the ten tribes, as shown with a good deal of apparent evidence in Mrs. Simond's 'Ten Tribes Identified,' but we have no certainty yet respecting them. The Rev. J. Samuels, in a volume entitled, 'The Remnant Found, or the Place of Israel's Hiding Discovered,' endeavors to show that the Jews of Daghistan, on the Caspian Sea, are the remnant of the ten tribes; and his own evidence of this is brought forward. They were visited by him in 1837 and 1838; but in any case this can only be a fragment of the whole. Finn's 'History of the Jews in Spain and Portugal' contains much valuable information."

#### THE DEFENSE OPENED.

That you are, with many others, beginning to see the importance of the subject, is indicated by your observing with regard to the Ten Tribes, that "it will hereafter be really an object of great interest to the Gentiles to search them out." To have contributed to produce the conviction that the people more particularly pointed out as the objects of blessing the house of Israel—divorced from under the law, in order to be espoused to the Lord according to the terms of the Gospel dispensation—to have helped to produce the conviction that this people, so



truly and everlastingly loved of God, are really of some importance, is indeed consolatory: but the pleasure thus afforded is much diminished by the ignorance still prevailing on the subject; and which is sufficiently evinced by your avowal of the purpose for which you think they are to be sought out. It is in order, you say, "to bring this scattered and peeled people, who have been meted out and trodden down, as a present to the place of the name of the Lord of Hosts, the Mount Zion." Is this consistent with the idea of Israel's having multiplied as the sand of the sea previous to their predicted union with Judah, as expressed, Hos. i. 10, 11? Is this consistent with Ephraim's having grown into the promised fulness of nations; and, together, with the thousands of Manasseh, having pushed the people to the ends of the earth—so that at the time of their Restoration, the nations shall see and be confounded at all their might? No, the Lord will perform the truth to Jacob, the mercy to Abraham, which He hath sworn unto our fathers from the days of old. The recovery of Israel from Egypt is to be eclipsed by their Restoration from the north country. Were they then presented to the land as a miserable fragment, under the degrading patronage of their Egyptian taskmasters? Was it not in power that they came forth, under the immediate guidance and blessing of the God of Israel?

## THE PEOPLE SCATTERED AND PEELED.

It is true that in Isa. xviii. the promise is given that the present *of* a people scattered and peeled shall be brought unto the Lord of Hosts: but look again at the last verse of that chapter, and you will find, that this present is not to be brought by a mere Gentile people: it is to be "*from* a people



terrible from their beginning hitherto, whose land the rivers have spoiled," as truly as it is to be "*of* a people scattered and peeled."\* And the people terrible from their beginning hitherto, are of the same stock as the people "scattered and peeled;" but they are not the same portion of the people. There is the same distinction marked in the closing verse, as that which is, throughout the Scriptures, made between the case of Israel and Judah. The people *of* whom the present consists are the Jews; the people *from* whom the present proceeds is Israel, whose land the rivers have spoiled: by which expression we are led back to Chap. viii. 7, 8, of this same prophet, where the spoiling of the land of Israel, as well as of Judah, is described as commencing with the Assyrian invasion; when the waters of the river, strong and many, swept away the house of Israel forth of their land. The outcast house of Israel, terrible from their beginning hitherto, shall extend favor to the distressed, the scattered, and peeled children of Judah. Israel, as having renewed their strength in the islands, and having been brought near to their God; and as having had the mystery of God's working in providence, as afore revealed in his word, opened up to them, shall be found in the possession of the abundance of the seas, and shall employ the ships of Tarshish in this labor of love. See Isa. xli., lx., etc.

You say you have read my work without any conviction. I leave it with your own conscience to judge of the fact as to whether you have really read † the book, or merely glanced over some partic-

\* See Study No. Seven, pages 11-15.

† To "Read, mark, learn, and inwardly digest," is to READ.

C. A. L. T.



ular portions. But of this I can well judge, that you have not paid attention to all that is contained even in the beginning of the book; else you could not have made some of the statements contained in the foregoing extract. I earnestly again request, as I did before in the preface, that you read the first six lectures, which chiefly consist of reasoning with regard to the scriptural expectations we should form, as to the so-called lost house of Israel. You cannot know whether a people be indeed the people of the promise until you have seen what is really promised respecting them. God will honor his word, by making it the chief instrument in removing the veil that hath been spread over all nations.

You say that you believe with me in the same hope of the restoration of Israel, and the personal reign of our Saviour. With regard to the latter, it is probable we are much of the same mind. Neither of us, however, came all at once to the conclusion at which we have arrived on this subject. You at first listened to the doctrine of the personal reign of Christ as unbelievingly as you have since regarded our Israelitish origin; and I trust that it was not a vain expectation which I have heard expressed, that your change of opinion will be as complete in the one case as in the other.

#### DR. BICKERSTETH CONFOUNDS ISRAEL WITH THE JEWS.

With regard to the restoration of Israel there may yet be a considerable difference of opinion between us, if you look upon this as identical with the restoration of the Jews. I see it promised, not that Israel, by the Gentiles, shall be restored as a people scattered and peeled, as a kind of minor accompaniment to the Jews in their restoration,



The promise is, that Judah shall walk with Israel, when they shall come together out of the north country. I see that when the Lord shall manifest himself in fulness as a father to Israel, He will declare Ephraim to be the first-born. I see that the desolate woman that was given a bill of divorce-ment and sent away, is to have many more children than she which remained under the marriage covenant according to the law—(see Isa. liv.). I do not believe that the Gentiles, merely such, will restore Israel; but that the Lord himself will do this; and that he will be found to have put his first-born, Ephraim, in a position of blessing the Jews, as well as of ministering blessing to all Israel, and, indeed, to the whole family of mankind.

The notice you take of the piety of the writer makes me feel regret that I do not more deserve the character. This, however, I can say, that what of the fear and love of my God I do possess, impels me to take his word as my guide in all such matters; and distinctly to avow what I receive therefrom, however I may, in so doing, have to oppose those whom I have the greatest cause to esteem, because of their abundant labors in the cause of God, and because of their rich manifestation of the Spirit of my dear Lord.—Nay, there may, in such cases, be the greater necessity for clearly vindicating the truth; as error is never so much in danger of fixing its deadly thrall upon the meek of the earth, as when associated with so much Scripture light, and Christian virtue, as in the case of the honored servant of God I am now addressing.

You speak of my system as having “so scanty a foundation.” You have not, however, pointed out any one respect in which the foundation is deficient,



And this I can with confidence say, that there is not a single mark whereby, according to the Scriptures, Israel were to be known, but what is to be found in connection with the people I have identified, as those contemplated in the promises made unto the fathers, the people pointed at by the prophets, and whom the good Shepherd of Israel came to seek and to save: that having raised up the tribes of Israel, he might also be for salvation unto the ends of the earth. (Isa. xlix. 6.)

## ISRAEL BEREFT OF THEIR OWN OLIVE-TREE.

You have said that my system appears to confound the distinct situation of Jews and Gentiles. Now it appears to me, that you here confound Israel with the Jews; and bring the former under the latter denomination: for this you have, as far as I understand it, no warrant whatever from Scripture.—It is true, that the Jews are a portion of Israel; but Israel were not, and are not Jews; and as it was never said they would become Jews, but was clearly predicted, that the name of being the Lord's people, Israel, would be taken from them, it is clear they must be looked for as bearing the name neither of Israel nor of Judah, but of Gentiles. It is not until they are as the sand of the sea-shore; and until, in the place they were called Lo-ammi, or Gentiles, they are acknowledged as the sons of the living God, that they are to have the Jews joined unto them. And as you confound Israel and Judah, that the Lord hath so clearly distinguished, so do you separate what God hath joined.\* God hath said by his apostles, that any Gentiles, that are saved during the present dispen-

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\* An old adage in a new form, what God hath *separated* let no man join together!



sation, are as branches of the wild olive, inserted among the children of Israel, the natural branches; with them, and not to their exclusion, to partake of the root and fatness of the olive-tree; yet you would take from Israel their own olive-tree, and make it peculiarly Gentile. No such peculiarity of divine love do we find spoken of in Scripture. When the Lord turned away from treacherous Judah, at the commencement of the Christian dispensation, it was after backsliding Israel that he sent his word into the north country. True, Israel were not bearing their name at that time any more than their father was known to be Jacob, when he stood before Isaac in the reception of the blessing.\* Men, as being wise in their own conceits, may have designed the blessing for another; but it has nevertheless fallen, according to the appointment of God, upon the son of promise. It was because the desolate woman was in the northern wilderness that there is evinced such peculiarity of divine love in the times of the Gentiles, as that all the divinely recorded journeys of the apostles, and all their epistles, and the Apocalypse, as well as the great outlines of Old Testament prophecy, stretch out towards that part of the world we inhabit, as is noticed in Lecture Six. Here, indeed, is peculiarity of divine love, enabling the Lord now to say in truth unto outcast Israel,—“Yea, I have loved thee with an everlasting love: therefore with loving-kindness I have drawn thee.”

#### USEFULNESS OF THE SUBJECT.

“Our Israelitish Origin” has been useful in more than “calling attention to the subject, and sug-

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\* This is a significant point, the type is intentional and the parallel wonderful!



gesting thoughts to other minds." It has to many, I am happy to say, opened the great plan of divine Providence, evincing the most perfect unity of design, in accordance with the revealed purposes of God, throughout the Holy Scriptures from Genesis to Revelation. The whole of both the word and the working of God, have become delightful matter of study to many, unto whom they appeared dark and wearisome before : yet of the system which has been the means of producing this, you say, that it is in your view "unsupported in its proofs, and contrary to the plain testimony of Scripture." What meaning you may have intended to convey by the expression, "unsupported in its proofs," I cannot well say. My proofs have been the whole tenor of Old Testament prophecy, and the whole outgoings of the divine love under the New Testament dispensation : and I have shown that the facts of the case, as declared in history, and that even the modern discoveries of science, are all consistent with the view ; and are thereby accounted for satisfactorily, which otherwise they are not.— If you mean to insinuate that I have made statements as to these matters which I cannot substantiate, then be so kind as to point out any of these that I may correct them. But if you cannot make good your charge, and you are found bearing false witness against one, however humble, whose single aim is, I trust, to show forth the truthfulness of the Good Shepherd of Israel, then I pray God may forgive you. If by "unsupported in its proofs" you mean to say that no one among the great, or the learned beyond the sacred Scriptures, had in all points advocated the views, with regard to Israel, which are advanced in my lectures, I willingly plead guilty to the charge. How else could Israel



have been lost as to name until the time appointed? How else could God, in this matter, destroy the wisdom of the wise, and bring to nothing the understanding of the prudent; and make use of the base things of this world; yea, and things that are not, to bring to nought things that are; that no flesh should glory in his presence? And so as that the exclamation (Rom. xi. 33-36) might most truly be made upon the discovery of Israel; when the blindness, in part, which has happened unto us, should be removed: "O the depth," etc.

#### CONFESSION OF OUR ISRAELITISH ORIGIN.

I might plead that the great and the wise, as well as the unlearned and the mean, of this nation, have before God, been constantly acknowledging their Israelitish origin; but I fear this has been in great ignorance with all classes. The English nation have, according to their common ritual, been constantly saying, "We are his people, and the sheep of his pasture;" and so they have proceeded to confess the sin of their fathers, as tempting God in the wilderness. And so also have they been acknowledging the wonderful works of God unto Israel, saying, "O God, we have heard with our ears, and our fathers have declared unto us, the noble works thou didst in their days, and in the old time before them." And they have been adopting as their own the words of the Virgin, saying, "He, remembering his mercy, hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed forever." Can a plain Englishman, holding the principle of the literal interpretation of Scripture, use language like this, still regarding himself a mere Gentile and not truly an Israelite?

Your view, you must surely confess, is distinctly



contrary to the plain testimony of the Prayer-book, the highest authority, as I suppose, which you acknowledge next to the Holy Scriptures. Supposing it to have been purposely framed to express my view, could it have been more in point? But as I have shown that your view is contrary to the plain admissions of the Prayer-book, so you say that my view is contrary to the plain testimony of Scripture. Thus you would place matters, so as that you must either give up the Prayer-book or the Bible. Now my view would so place you as that you may in truth, and not merely with the mouth, acknowledge your descent from Abraham. It is an easy matter to prove, that the Scriptures are as uniform in their recognition of the Israelitish origin of the English, as is the Book of Common Prayer.\*

#### SKETCH OF OUR ISRAELITISH ORIGIN.

Upon taking a view of Israel, in their calling, and their training, we shall see that there were circumstances connected therewith, leading directly to the conclusion, that this people were designed for important purposes; not for themselves alone, but as related to the whole human race:—that they were in fact a seed to be sown among the Gentiles—a seed in whom all the nations of the earth were to be made blessed. We shall see that for this purpose they were educated in the most wonderful manner, both in the three great Patriarchs, Abraham, Isaac, and Jacob, individually; and in the nation generally, in its three grand stages—in Egypt, in the Wilderness, and in the Promised Land; and there under three grand dispensations, the tabernacle, the temple, and the

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\*The *Argumentum ad Episcopalem*! C. A. L. T.



prophetic. We shall see how admirably the circumstances, in which Israel were *all along* placed, were calculated to draw out into healthy and vigorous exercise the several faculties of the human mind, intellectual as well as moral, fitting his people for becoming the leading people over all the earth. \*

And, when we look further we shall see that these expectations, formed from the calling and history of Israel, are amply borne out by the prophetic word; which abundantly confirms the numerous promises solemnly made unto the fathers: that of Israel a multitude of nations should come, who would be at the head of all the people of the earth; and through whom a blessing would be ministered to all nations. We shall see that this prophetic word points directly northward and westward; and, particularly, to these isles afar off, as being concerned in the fulfilment of those promises. We shall also see that this is the time when the discovery of Israel may be expected to take place. In order to see how all this can be, we must notice the separation of Israel from Judah, the subsequent loss of Israel, or the ten tribes in the north, so as that hope with regard to them appeared to be utterly cut off. These things were clearly contemplated by the Spirit of prophecy: but their recovery also is as clearly foretold, which shall be like life from the dead; when Judah shall be joined to Israel; when they shall be made *one* instrument in the hand of the Lord for the distribution of his grace, and the showing forth of his glory. It must be considered that we have to look for Israel not as entirely distinct from other people. With regard to the tribe of Judah, the portion of it

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\* See Studies Nos. One and Three, OUR RACE SERIES.



which inherited the blessing in the days of the apostles, became blended with the Gentiles : and only that portion of it which inherited the curse, and which had been previously mingled with the worst portions of the Gentiles, the Canaanites and Edomites, remained distinct.\*

#### BLINDNESS HAPPENED TO ISRAEL.

We are to expect blessing for Israel, not as remaining entirely separated from other people, but as being made one with them in the Lord. God will display his truth in raising up according to his promise, the instrument ; and then he will show his goodness in the making use of that instrument as a blessing unto all. When we survey the workings of God in providence, we shall see his wondrous truth and faithfulness, in the fulfilment, to this time, of the prophetic word : Here, in the north, at the termination of the prophetic line of empires, at the time and in the circumstances predicted, do we find a people possessing all the marks of Israel. They are a people wonderfully dealt with and eminently blessed. Their origin, and the origin of their wise institutions, are unaccounted for. They come from the same quarter as that in which Israel was lost, and their boasted institutions were the appointments of Moses ; and this superiority of intellectual and moral constitution, is the result, as we shall see, of that wonderful training which Israel received from their great Teacher, in the days of old.\*

God's object, it may be remarked, has been, not to preserve perfect distinctness either in the tribes or in Israel. Distinctness was necessary in the training, and for witness, in the fulfilment of the

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\* See Studies Nos. One, Three, Four, Five, OUR RACE SERIES.



prophecies respecting them as a particular people. But these objects being accomplished, the next is the good they are to serve for mankind, both as acting with and towards other people. In order to this, they have been most favorably placed hitherto; and they are yet to be more favorably placed, as being given to possess that land which was promised unto their fathers, and which, as we shall see, is the most admirably situated with regard to all lands, and all races of mankind—all climes, and all the productions of the earth. A position evidently designed to be the centre of universal empire; but hitherto unoccupied as such; although trodden under foot, of all the great masters of the world from the Assyrian downward. The Babylonian, the Persian, the Grecian, the Roman, the Saracen, and the Turk, have all trampled this land under foot; but none of them have, in the fulness of the blessing, possessed it. The possession is reserved for the people that should be created for the praise of Jehovah: with whom, and for whom, he hath indeed done wonderfully; and who have actually already come into such close connection with the land as that they have twice restored to the Turk, that which is rightfully their own: "Turn again, O virgin of Israel: turn again to these thy cities." \*

It is well you have condescended to point out the respects in which this "system" is contrary to Scripture. It would not, you think, allow of blindness, in part, happening to Israel. Now I am clearly persuaded that it does most clearly prove blindness to have happened to Israel. Is there no blindness in the case of a people, in whose hands have, for centuries, been the Scriptures, that throughout

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\* See Studies Nos. One, Three, Five, and particularly Seven, part iv.



testify of all that the Lord hath done, is doing, and will do, with regard to that same people; and yet they have known nothing of the matter? At the same time they have, in their Common Prayer, been uttering words the same as if their eyes were open, to see out of obscurity and out of darkness; to see the word and the working of God as testifying in harmony of his everlasting love to themselves as the children of the promise. If this be not blindness in part I know not with what darkness of understanding you would be satisfied.

But farther, you insinuate that my view does not allow that the "fulness of the elect among the Gentiles" is now coming in. I suppose you refer to Rom. xi. 25, which, however, does not contain the expression you use. You have pressed the doctrine of election into your service here, where nothing is said directly with regard to it in the text. The expression is, "Blindness in part hath happened to Israel until the Fulness of the Gentiles be come in." Now the question is, what is meant by this expression, "Fulness of the Gentiles?" And when we find, from Gen. xlviii. 19—(see marginal reading and Hebrew text)—when we find that this is one of the great promises made with regard to the very people with whom I identify the English; who have been introduced into the participation of such blessing, as that the Lord hath not dealt so with any nation, we need be at little loss to know to what Old Testament prophecy the apostle here refers. It is not of mere Gentiles, but of the "Fulness of the Gentiles" to come to Ephraim, that the word of God here speaks.

#### GOD'S ORDER OF BESTOWING BLESSING.

It remains for you to show how the Lord is *also*



to be for salvation unto the ends of the earth, after having raised up the tribes of Israel, if the tribes of Israel are not to be enlightened until the fulness of the Gentiles, as you understand it, have come in !! The view that Israel are not to be saved until all the elect of the mere Gentiles that are to be saved are come in, is, I am bold to say, altogether without foundation in Scripture. No ; it is of Israel he hath said, " This people have I formed for myself ; they shall show forth my praise."—" Thou art my servant, O Israel, in whom I will be glorified." Yes ; Ephraim, chosen of God to the place of the first-born, and since cast out among the Gentiles, and long confounded with them, is being brought into the Little Sanctuary, to the Holy of Holies, which the Lord said He would Himself be to them in the countries into which they should come. (See Ezek. xi.) And Ephraim having received blessing from Him that sitteth between the Cherubim, shall be honored with the ministration of blessings unto his brethren, so that All Israel shall be saved. And the Lord, having raised up the tribes of Israel, the house of All Israel will also be for salvation unto the ends of the earth. Yes, at length even the Gentiles shall have their eyes opened, and come unto the Lord from the ends of the earth, saying, " Surely our fathers have inherited lies, vanity, and things wherein there is no profit." Such is the order of blessing. A portion of Israel, the believing Jews, were made the means of blessing a portion of the Gentiles ; and the Roman Gentiles being made the means of conveying the light of salvation unto out-cast Israel, as being brought out into the northern wilderness, All Israel shall be made the means of surrounding the whole earth with blessing.

You say that my view makes Israel the seeking



people ; and so you will find the Scripture does make the tribes of the Lord's inheritance the seeking people, and that at the time when their natural connection with Abraham is not known, when they are not to be acknowledged as Israel, as you will find from the words which they seek unto the Lord, Isa. lxiii. 15-19 ; lxiv.—This is the hitherto unknown house of Israel, as contrasted with Israel recognized as such. It is between these two houses of Israel that the Lord makes the contrast, Chap. lxv. 1, 2 ; and such contrast is elsewhere made in Scripture, as when the Lord said to Jeremiah, "The backsliding Israel hath justified herself, more than treacherous Judah."

I do not, as you say, destroy the contrast between the Jews and the Gentiles ; but this I say, that you confound the house of Joseph with the house of Judah, which you ought not to do. You are never, in Scripture, directed to look for the former among the Jews, but among the Gentiles.—They are "the fulness of the Gentiles," and as such, are, indeed, frequently contrasted with the Jews in Scripture. Wanting this key, so clearly held out to you throughout the Word of God, you could not but remain under the infliction of that blindness in part which hath happened unto Israel.

#### THE PURPOSE OF GOD AS TO ELECTION. ✓

You say that "The sovereignty of God, on this hypothesis, would be resolved into almost a carnal and mechanical selection of one family, instead of that largeness and fulness of love, which the holy Scriptures reveal." Is this language consistent with your having changed the words of the apostle, "Fulness of the Gentiles," into "Fulness of the elect among the Gentiles?" Surely you did not introduce election in words, in the beginning of



this paragraph, in order to deny election altogether in point of fact, in all that you were afterwards to say on the subject. This would be using an artifice, with which I will not accuse you. Yet, unless you explain yourself farther, you may, to a simple-hearted reader, seem to have done this. Those who have observed the inconsistencies of human nature, and especially of theologians, writing on prophecy respecting the Jews, need not, however, have recourse to any such uncharitable hypothesis. I wish you to consider that it was not I, but God, that chose Abraham, and his seed forever, and that made with them an everlasting covenant; the promises of which, Christ did not come to take away, but to confirm. And I do see greater largeness and fulness of love in God's leading about and constructing a people, and preparing them afore as vessels unto glory, and then casting them out among the nations, to be afterwards, as placed in the most favorable localities, used as instruments of communicating blessing to the whole family of man:—More blessing I see in this, than if he had indiscriminately sent his word to any quarter from Jerusalem—and not from Jerusalem, round about to Illyricum—directly north-westward, in the direction of the people he had prepared for his Name, and of whom he speaks, saying, “I have chosen thee, and not cast thee away.”

#### GOD'S WAYS VINDICATED.

Do you mean to say that God deals unrighteously and ungraciously with the human race, in making an election, whether of individuals or of nations, to be his special messengers or ministers of blessing unto others? Or do you intend to deny that in point of fact he has not specially sent his word



into the north country, after Backsliding Israel?— I call upon you to answer how else you can account for the existence of that law of Providence, as constant as the laws which regulate the movements of the heavenly bodies, according to which the whole tide of blessing hath flowed in the direction of the nations I have identified with Israel. And surely you will not maintain that the coming dispensation will show God to be ungracious and unrighteous, because Israel will therein be so exalted in the general ministration of blessing! Why should not the God of Israel be allowed, out of his free mercy, to place Ephraim, his first-born, in the position appointed him, and for which he hath for ages been preparing him, by his providential dealings? Why should the God of sovereign grace not be permitted to give to whom He will, the fitting qualifications for the service unto which he is pleased to call them? God will do all his pleasure. Yes, the Lord hath so far fulfilled his words, “I will allure her and bring her into the wilderness, and speak comfortably unto her.” He hath sowed her to himself in the earth; and he hath mercy on the outcast house of Israel, that had not obtained mercy:—upon Israel, as distinguished from Judah; compare Hosea, Chap. i. 6, 7, with Chap. ii. 23. The name of his people was taken from them, but He is now saying unto them, “My people!” And may they, as knowing him to be indeed wonderful in counsel, and excellent in working, speedily be brought to say unto Him, in the fulness of their hearts, “My God.”

## NOTICE OF VARIOUS VIEWS.

As to other views you say, “There is more reason to think there is a foundation for the opin-



ion that the North American Indians *were* of the ten tribes, as shown with a good deal of apparent evidence in Mrs. Simon's "Ten Tribes Identified."—I had examined Mrs. Simon's view long before our Israelitish origin was made known to me; but, however desirous I might be to see that at which the word of prophecy pointed, I certainly saw there no fulfilment of it. There was no evidence that they were a seed the Lord had blessed. They were not taking root downward, and filling the face of the world with fruit, as was predicted of Israel, whilst their own land would be forsaken and left like a wilderness. Here, at least, I can heartily accord with you in saying, that "we have no certainty yet respecting them." The injustice of the comparison you have ventured to make, between such a view and that I advocate, you will, I trust, yet be led to acknowledge.

With regard to the remnant said to be found by Mr. Samuel, the people in Daghistan, on the Caspian Sea, which you say were visited by him in 1837 and 1838, I believe there is as little certainty; and supposing they really had been visited by him, the Editor of his work acknowledges that their existence, as described, would not at all affect my argument.

As to the Nestorians, since described by Dr. Grant, they may indeed be those ready to perish in the land of Assyria: but they cannot be the fulness of the nations to come of Ephraim; and who were to be received into the blessing, not in the countries into which they were taken, but in those into which they should afterwards come. What you say with regard to the remnant said to be found, may well be said of the Nestorian community: "In any case this can only be a fragment of the whole."



It remains that I notice China, with regard to which you seem to have some expectation. You observe that "if part of the ten tribes are in China, it is singular that both countries, Palestine and China, should at this time (December, 1840), be so remarkably brought under the attention of Europe." China is, I believe, the last resource of the unbelievers of our Israelitish origin. The only proof, as far as I know, of Israel's having gone into China, is very unreasonable. It is not derived from the Bible, but from \* the apocryphal book of Esdras, where we are told, that after the ten tribes had been taken across the great waters by the Assyrians, they resolved to go into a farther country. And so, passing the springs of the Euphrates, they went a long journey of a year-and-a-half, to go into a land wherein man never dwelt, that they might there serve Him whose service they had so neglected in their own land. By their being said to pass the springs of the Euphrates, it is supposed they went eastward. But any one, by looking at the map, may see, that, as being by the Assyrians carried away beyond the great waters, into the cities of the Medes, they were already eastward of the Euphrates; and needed not to repass it at the springs, except as passing north-westward, in the direction pointed out in the following Lectures: and whither the good Shephard, who came to seek and to save that which was lost, hath followed them in the whole ministration of the Gospel; as well as with all the blessings of his providential goodness: so that he can in truth say, "I have chosen thee, and not cast thee away."

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\* ( A mistaken conception of — )



## PRACTICAL USE OF THE SUBJECT.

And surely the Lord's thus accomplishing his word, in leading his people "in a way they knew not," and in, at length, making "darkness light before them, and crooked things straight;" in preserving them through so many great and strange revolutions, making an end of all the nations among whom they were scattered, but still preserving and increasing them:—from so small a beginning, enlarging them even unto all the ends of the earth; and, from the gates of death, raising them up to make them the head of the heathen;—in giving to them, in these last days, all the advantages he said he would bestow, so that there hath not failed one good thing of all that the Lord had said he would do for them:—Surely the truth and the mercy of God towards the children of Israel, convey no barren lessons to *us*: to those in whose behalf God hath so manifested his wisdom, his power, and his goodness. Surely we are thus instructed, that nothing is too hard for the Lord, and that we may henceforth fully confide in him in every strait. That we have only to avoid sin and unbelief, which brought such overwhelming calamities upon our fathers; and obediently trust in that Almighty Saviour, who hath, according to his word, delivered Israel thus far out of all their ills, and brought them into this state in which they may reasonably indulge in an expectancy as to the full accomplishment of all his promises. Surely we are taught that there is no wisdom, nor might against the Lord; and that our wisdom is to have the mind of Christ; and our might is in leaving ourselves in his hands, to be the instruments of his good pleasure, towards the children of men, for



good unto all. Surely if God hath been working in all these things according to his word, although man perceived it not—working according to his written word, which we held in our hands, and yet we perceived it not; but doubtfully regarded this word, as if there were no unity in the designs of God Eternal, nor power in the Almighty to accomplish that which He had promised unto our fathers: surely, if thus we have been darkness, whilst the Lord hath been light about us;—surely we shall henceforth mistrust ourselves: and we shall not implicitly confide in any creature, however raised in the world, or exalted in wisdom, or honored even in the cause of God: but we shall say, Let the Lord alone be exalted; God is my refuge; and underneath are the everlasting arms.—Surely now it shall be said, as in Isa. xii. 1-3—“O, Lord I will praise Thee. Though thou wast angry with me, thine anger is turned away, and thou comfortedest me.” And surely we shall now in truth address ourselves to the work appointed us—even the proclaiming the praise of God among all the people of Israel, as in v. 4, and even unto all the earth, as in v. 5. And especially to the house of Judah, the first, who shall be the last, but not the least, as showing the salvation of Israel. v. 6.

But, alas! although God has been thus far so good, how ungrateful have we been! We look upon the body of Israel, but as yet we may almost say, “No breath is therein;” no harvest of Israel, like to the first-fruits of Judah, has as yet been enjoyed. We are, however, promised, that God shall most assuredly accomplish to scatter the power of the holy people. He will bring them together, and put his Spirit within them, and declare them to be his people, and He will be their God.



This resurrection of Israel, after having been lost, and buried, and scattered, is most justly in Scripture held forth as a grand type of the resurrection of the bodies of the individual saints, just as the resurrection of the Saviour was a grand pledge of this resurrection of Israel. And thus the words which are in the Old Testament used with regard to the resurrection of Israel, are in the New applied to the literal rising up of the saints from the dust of death. Compare Hos. xiii. 14, with 1 Cor. xv. 54-57; the same omniscience, faithfulness, and power, are manifest in the one instance as in the other. This grand subject of prophecy, which has a special reference to the loving-kindness of Jehovah, and the spiritual life of his people thence resulting, has thus also, a prime reference to the two grand supports of this life, the objects of our faith and of our hope:—our faith, which looks back to the death and the resurrection of Jesus: who, at the same time that he made atonement for our sins, was confirming the promises made of God unto the fathers, with regard to their natural or literal seed, whose national death had taken place; and who, after two days and a half, would be raised up, and made to stand in his sight. In regard to all which, this subject points forward to the object of our hope: to the appearing of our Lord in glory, and our own individual resurrection from the grave, with the whole body of the redeemed people of God, to share, fully and forever, in the glory and blessedness of our already risen Head.

#### IMPORTANT ASPECTS OF THE SUBJECT.

This subject has important aspects. It is calculated to draw the whole house of Israel into love and unity with each other, in self-distrust and mutual



forgiveness; for *all* have been blind, and yet all have had *some different portion of the truth*. It is calculated to bring them into humble and holy effort for the good of the whole human race; for that, as we have seen, is the purpose for which they have been raised up, and not for proud oppressive pre-eminence. Seeing that such must be the results of this important truth respecting Israel, can we wonder that the subject occupies so overwhelming a portion of the Old Testament Scriptures? And seeing that this subject has not been understood, can we wonder that these Scriptures have been left in comparative neglect? They have been like a maze of sentences, expatiating as if in rhapsody upon a subject of which the mind had formed no definite idea: and which sentences have consequently been variously, and in all cases, but dimly shaped out by the various imaginations of men. And truly, when the Lord hath done his marvellous work, even a marvellous work and a wonder, he will shame all human wisdom, and, in that day, shall the deaf hear the words of the book: See Is. xxix. 18, 19. Most true it is that the consideration of this subject is necessary to the understanding of the great body of the Old Testament Scripture, which chiefly consists of details of the Lord's various training of Israel, and prophecies respecting what would be done with, and by them, in after ages. This view is equally necessary to an understanding of the course of Providence generally, and of the things that have happened, and are happening, to these kingdoms in particular. The origin of nations—the scattering of peoples, and the revolutions of empires—the formation of many of the most important national characteristics in politics, religion, and civil manners, are otherwise all involved in obscurity; but thus they



become light—thus the grand connecting links of history are discovered and gathered up ; and all the nations are shown to be debtors to Israel, and Israel shown to be debtors to all the earth.

#### GOD'S WISDOM MANIFESTED.

But, after all, there seems to be wisdom in God's hitherto hiding from Israel his true origin. It would at first, perhaps, have been an embarrassing matter to have employed these nations in the multiplication of Bibles, and in the spreading them abroad among all nations, had they been made acquainted with the fact that they themselves are the people with regard to whose origin and destiny so much has been said in the Scriptures. The witnesses have been transmitted as if silently, to all nations, without its being known what they would testify in this respect ; and then shall they all with, as it were one voice, although in every language under heaven, proclaim the wonderful works of God in his dealings with Israel. Then, astonished at our own stupidity, and the Lord's great goodness, our mouths shall be filled with laughter, and our hearts with rejoicing. And even they far off among the heathen shall say, "The Lord hath done great things for them !" And we shall say, "The Lord hath done great things for us ! We are glad !"

That you may soon see and admire the marvellous goodness of our God toward the house of Israel, according as he spake unto our fathers from the days of old ; and that you may thus be the better prepared to state clearly, and vindicate fully, his truth, is the heart's desire of yours in the love of our dear Lord Jesus.

J. WILSON.



THE FINAL DAYS OF GRACE.

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THIS controversy between Dr. Bickersteth and John Wilson attracted but little attention at the time, and the merits of the latter's arguments were lost on sleepy ears. For "the tarrying time" drew on apace, and so from Wilson's day down to that of Edward Hine, some thirty years later, we hear but little either of the Identity topic, or of the Advent. Even those who accepted one or both of these truths soon fell into the slumber state.

The world, of course, did not go forth in 1843 to meet the Bridegroom,—there was no intimation in the Parable that they would;—as a matter of fact, even the Orthodox Church viewed the appearance of Miller and Wilson, and of their respective followers, as the outcome of abnormal conditions, and characterized their interpretations (always miscalled "predictions") as "altogether premature, if not wholly unwarranted." Probably in their hearts they were at first prompted to "write," as St. John was at the voices of the "Seven Thunders"; but as all things come of God, they were forbidden (that is, not suffered) so to do. Nevertheless, the Little Book was eaten, and thus another season of prophecy predicted.

In the meantime it has been pretty generally preached in the merely "nominal church" that the Advent is in reality a "spiritual matter" only, and



that "A personal return of the Saviour to this paltry little globe" (as if it were any smaller than when it held the fulness of His God-head on a cross!) "will never take place, except perhaps at some very remote and final judgment scene."

At last, however, the "tarrying time" is almost over, and many are beginning to perceive that even Miller and his followers were by no means wholly wrong; the fact is, they were right Chronologically, and did not know it! They were only wrong in the details of what was to be anticipated, and their followers are only wrong, to-day, in so far as they still persist in adhering to a system of interpretation which leaves the literal "Israel" and "Judah" entirely out of the case, and concern themselves with illusive hopes!

"WHO ART THOU THAT REPLIEST AGAINST GOD?" \*

They fail to see that a merely "Spiritual Israel" so comprehensive as to leave no room for any future phases of the *Real One*, spoken of in Moses and the Prophets, imputes *failure!* as it were directly upon Jehovah, in that having "chosen" Israel for himself, and having "formed" Jacob for a purpose, and educated Isaac for an end, He was unable to accomplish his designs, and had, perforce, short of their attainment, to go out among the unchosen, the unformed and the untaught Gentiles, to get

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\* Rom. ix., the whole chapter.



radically new racial material, even a nation bringing forth the fruits of repentance. As if, forsooth, a strange nation, never under the Law, could be convicted of sin.

Now the Bible does imply that wild branches were engrafted on an ancient trunk, but these teachers would have us think that the Hebrew roots themselves are as profitless as the Fig-tree whereon the Saviour had found naught but leaves! And, as a matter of fact, God does not curse "treacherous Judah," even in the face of the Crucifixion, so severely as all that! Still less, then, "back-sliding Israel," whom he saith hath justified herself more than her sister, in a captivity from which she has never yet returned; for Israel is divorced, and clean cast out, in so far as the Mosaic Law is concerned, and in that state is free to accept the new covenant, whereas Judah has been merely put away, but cannot leave the Law.

And what saith St. Paul to such a foolish proposition as that, failing to find profit in the tents of Shem, God has cast off the literal stock and taken up with Ham and Japheth in spirit and in truth! Let us hear the Apostle of the Gentiles for himself, "I say then hath God cast away his people? God forbid! God hath not cast away his people *which he foreknew*! Have they stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles for to provoke *them* (*i. e.* Israel) to jealousy!



“Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness! 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.*”

Now of whom, pray, speaketh the Apostle here? Certainly not of the “Jews” strictly so-called, who were then neither “cast off,” nor “lost,” nor “fallen;” and still less of the Gentiles, inasmuch as they were spoken *to* and not of—as he saith in this very epistle “I speak to you Gentiles” (that is, to you Romans!—xi. 13). But just as certainly he was speaking of some third party, and of some other part of the Hebrew nation itself—then apparently divorced from the Mosaic Law, even its Hopes, and from Him—but to the end that they might be pleaded with as though they really were of Gentile stock and lineage, and as indeed they still deem themselves to be! They were cast away, and cut off, in order that the wild Roman Olive branch might be grafted into the trunk and tried (Rom. xi. 20, 21).

And who else of God’s people were left in the purview of this argument save the Lost Sheep of the House of Israel? The fact is, the Apostle, who speaks of the Jews as Jews when he means the Jews, is quite plain and explicit in this particular argument as to those of whom he then spoke!—Even of “Israel” mentioned by name several times



and of none other—upon whom blindness in part has happened even unto this day! Nevertheless, as the Apostle clearly points out, the set time for the recovery of our sight is now at hand—“*After* the fulness of the Gentiles be come in, THEN all Israel shall be saved!” But if, when the times of the Gentiles be full, the world is to be destroyed without a Millennium, wherein is Israel saved to any purpose contemplated by St. Paul, or brought within the tenor of his argument?

And how then say some among the Adventists that the end of the world is at hand, when it is merely the end of the Gentile empire. The Advent will surely follow shortly, and the King come quickly, but to what end does he come, if not to restore the sceptre to Israel, and establish righteousness upon the earth, and to govern the people with equity?

“I have no faith in those Adventists, or in any kind of prophetic students,” says Dr. Joseph Wild—and we endorse him to the extent of having but little patience with them!—“who cannot discern the God-revealed distinction between the House of Israel and the House of Judah, and pass over as of no account Israel, the Ten Tribed Kingdom. Men who can see prophecy literally fulfilling in the Jews, and cannot see the prophecies belonging to Israel! Such students cannot be safe to follow. They can only forecast in part and must of necessity give unnecessary alarms.”



## SOUND JUDGMENT JUSTIFIED.

But John Wilson and his followers were not mistaken in what they expected, and they both knew, and proved, themselves to be Chronologically on time; and, though all who went out in 1843 were more or less disappointed, (in that God's times are more patient than the importunities of the best of men,) of Wilson and Miller, the former was by far the nearer right.

As he looked for a literal cleansing of the Holy Place he naturally turned his eyes in the direction that Daniel always did when he prayed!—and lo! at the set time it began! For behold! 1844-5 A. D. was exactly 2300 years from 3543 A. M. which marked the edict of Ezra. It was also the terminal year of the 391 years (Rev. ix. 15) which marked the destroying era of the four Euphratian messengers of Judgment upon Israel's ancient land. John Wilson actually worked towards events that corresponded with the literal predictions of the prophets, and as Chronology bore him out to the very day, his followers can still derive the fullest encouragement in pursuing these investigations.

He was not looking idly toward Heaven for "*that City*" until at least a footstool had, in some literal sense, begun to be prepared for it on earth, and he believed the Saviour's own words, that the earthly city should be trodden under foot until the times of the Gentiles had been fulfilled. He knew that the



Abomination had actually been set up in the seventh century (637 A. D., a prominent date) and his followers naturally looked for the recovery of the land to its ancient owners, in their descendants, at the end of 1260 years therefrom. For they, too, believed in the oath of Jehovah to their own ancestry, and they cannot tolerate any system of interpretation that spiritualizes these promises out of sight, or coolly takes the children's meat and literally casts the whole of it to the dogs! . . . .

Now as a matter of fact, John Wilson himself perceived that the "Millerites" were *near-sighted*! and he tried his very best to warn them to provide themselves with a supply of oil in their vessels, before they fell asleep. But he found them "foolish" and not "wise." This can be demonstrated from his own writings, and from the subsequent fact that American Adventists as a class, and who are descended from Miller, have not enough oil in their vessels even yet, in that they persist in shutting their eyes to the Identity question, and are thus forced to spiritualize seven-eighths of the prophecies in the Bible in spite of their claims as to being literalists!

#### AN UNHEEDED WARNING.

But first let me demonstrate that John Wilson fairly warned the American followers of Miller. In 1845 he was the Editor of an English prophetic sheet entitled "*The Time of the End: a prophetic wit-*



*ness : recognizing the Israelitish origin of the English nation : and advocating the pre-millennial coming of our Lord and resurrection of the saints and their blessed reign over all nations."*

There was but one clause in the above title that, then as now, was generally rejected by American Adventists—the "Israelitish Origin of the English Nation"—(Ephraim). And of course of the American fraternal one (Manasseh!) And, to the extent that they have rejected it, to that degree,\* are the vessels of American Adventists empty of oil, and to that degree, therefore, are these vessels in a *dangerous* condition!—for the gas in an empty oil-can is explosive! A literal faith in a literal fulfilment of all the prophecies referring to literal Israel—as well as to literal Judah, whose age-long burden of sorrowful fulfilment of *her* portion of prophecy it would be a travesty to spiritualize!—should fill the vessel to the brim, and leave no room for any to volatilize or spiritualize into unreliable exhalations!

Now a copy of John Wilson's *Prophetic Witness* (Number 4, Jan., 1845) lies before us, and from it we quote from his still unheeded Letter to one branch of the Foolish Virgins! Foolish in that they have

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\* Of course I mean *if it be true*, and I also mean that no man can know of himself if it be true or false without personal, prayerful and patient examination! Hence there is no escape from the *obligation*! And hence we re-present his argument, for we would fain persuade them to a reconsideration of their entire position,



not yet provided themselves with *sufficient* oil, if so be the Identity be true ! For since they reject the Identity, or belittle its importance, they certainly take upon themselves a serious responsibility *if the God of Abraham and of Isaac and of Jacob has made it one of the most prominent subjects in Moses and the Prophets !*

John Wilson's editorial epistle is as follows : And in the spirit in which he wrote it do I re-indite it to my American Brethren in this Land of Forgetfulness (Manasseh).

TO THE AMERICAN BRETHREN, COMMONLY CALLED  
ADVENTISTS OR MILLERITES.

You certainly have been right in many of your calculations as to prophetic dates ; and in pointing out the present time, as a most important era, to which these dates principally refer :—but you may now, surely, see yourselves to be wrong as to what you expected should occur immediately at the end of the seven times, during which Israel was to remain as cast out among the Gentiles ;—at the end of the 2,300 years, until the termination of which, the words were to be closed up and sealed ;—at the end of the 391 years, during which the Turk was to have the power of killing :—at the termination of these prophetic periods, the Turk, through the interference of the Christian powers, renounced the power of killing even his own subjects, because of their embracing Christianity ;—at the termination of these periods the book is opened, and the Lord is giving his people to see wondrous things out of his law ; and he is showing his people Israel (not the Jews) how clearly he foretold, and how exactly



he has fulfilled his purposes, both with regard to their case out of the land, and with regard to the land as lying desolate without them, whilst we have been filling the face of the world with fruit—at the termination of these periods the outcast house of Israel, Ephraim and his companions, who were so lost as to have lost their very name; but who, nevertheless, have grown, as was predicted, into a multitude of nations, and these the chief of the nations, such as the United Kingdom and the United States, are being recognized as the people whom the Lord hath in truth chosen, and not cast away. Let us look northward, and westward, and southward, and eastward, unto all the ends of the earth, and there we find our people, rapidly spreading; and, like the sand of the sea, encompassing every shore; and, in the place where it was said unto them, Ye are not my people, there it is being said, ye are “The sons of the living God.” Where they were not known as Israel, but were called Gentiles, after those whose possessions they have come to inherit, there they have been made the sons of God, by adoption, through the grace, which is in our Lord Jesus Christ. And speedily also shall they be brought into the land, which was specially appointed to them, and whose desolate cities they shall surely cause to be inhabited. This was not promised to the house of Judah, the married wife, but to the desolate woman, the outcast house of Israel, who was to have many more children than she which hath an husband—than she which was not given a bill of divorcement and sent away, as was the case with regard to the house of Israel, or of the ten tribes,—upon whom the Lord had not mercy, whilst he had mercy upon the house of Judah, but who were only for a small moment to be forsaken, that



with great mercy he might gather them, and bind them to himself, according to the tenor of the everlasting covenant. See Hos. i. ii.; Is. liv.; Jer. iii., etc.

## YOUR WAYS ARE "UNEQUAL."

You were right in disallowing the claim of the mere natural Jew to the inheritance promised. The Jew in unbelief is under the curse, and has no right to that which is Immanuel's land; and can be inherited with blessing only in his name. It is only as being made one with him, that the blessing can be enjoyed. You have made a noble stand against the Judaizing interpreters of prophecy; and you have vindicated the Christian's right in Christ, to lay hold upon the promises made unto the fathers. He is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh: but he is a Jew who is one inwardly; whose praise is not of men, but of God.—“If ye be in Christ, then are ye Abraham's seed, and heirs according to the promise.”—You have rendered good service to the truth, in vindicating so clearly our right in Christ, to the inheritance. It is yours through faith.

But you have put yourselves in a false position, in supposing that they were chiefly Gentiles, not the natural descendants of Abraham, who were to be brought into the promised possession of blessing.—Like many other Christians, you have too much confounded in your view the two houses of Israel, and regarded them all as Jews, and have not looked sufficiently to the case of the natural branches (Ephraim and his companions), who were broken off, at the time of the Assyrian captivity, and who were, under the New Testament dispensation, to be grafted into their own olive-tree again;—the people,



who, although they were cast far off among the Gentiles, and scattered among the countries, were to be found in the God of Israel, as their Little Sanctuary in the countries into which they should come.—The *lost sheep* of the house of Israel,—the *other sheep* not of the Jewish fold ;—the *children of God scattered abroad*,—the tribes of Jacob that He became a servant to raise up, and for whom also he hath specially ascended to make intercession ;—for He is exalted to give repentance *to Israel*, and the remission of sins. You see the truth of the prophetic word, as testifying respecting the first coming of our Lord, as being born in Bethlehem, of the Virgin ; as being the man of sorrows, and as being affixed to the accursed tree, with the hands and the feet pierced : and seeing the prophecy so literally fulfilled, with regard to his first coming, you rightly expect the same Jesus, and not another in his place, to come, as predicted, in the clouds of heaven, with power and great glory, fully to establish his kingdom over all the earth. But you are much confused as to the events which are to occur, in connection with that coming, and the establishment of that kingdom.

• INCONSISTENT INTERPRETATION.

You see the literal fulfilment of the prophecies, as to the punishments that fell upon Israel, in their destruction from off the land of their inheritance ; and in the lamentable condition of the people, bearing the name of Jews, since their rejection of Christ as their King,—since his declaration that the kingdom should be taken from them, and given to a people bringing forth the fruits thereof.—So far you are right ; but why should you not go forward with the same principle of interpretation ? May you



not reason that, as truly as the threatenings have been literally fulfilled in the casting out of Israel, so truly shall they be fulfilled in their ingathering? and that as truly as the Jews, who remained under the curse of a broken law, have been a hissing and a by-word among all nations, so truly may the other house of Israel, which was divorced from under the law, and cast out, so as to be sown among the nations, be looked for according to the promise, as having taken root downward, and as filling the face of the world with fruit? Why should you not look for the desolate woman, that was put away? the wife of youth, that was refused? the same that was thought forsaken, and from whom the face of the Lord was hid, when she was given to be trodden under foot, like the mire of the streets, at the time of the Assyrian invasion?—Why should you not look for this outcast woman as having forgotten the shame of her youth and as remembering the reproach of her widowhood no more? She was to have as her husband her Maker, the Redeemer, the Holy One of Israel, the God of the whole earth. As truly as she was scattered, why should you not look for her to be gathered with great mercies? As truly as the Lord had not mercy upon her, but utterly took her away, why should you not look for the fulfilment in her of the promise, “With everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer?” See Isaiah liv., where you will find described the case of Israel, the outcast woman, as contrasted with Judah, she which hath an husband.

#### THE NATURAL *versus* THE WILD BRANCHES.

You are right as to the people who are to be regarded as the true Israel: they are those who, in this, the time of the end, constitute the great body



of the true believers ; but you are wrong in supposing that the Christian church consists mainly, or almost exclusively, of wild olive branches. These are, of course, welcome to a participation in the blessing ; but it is, as being *among* the natural branches, *with* the natural branches to partake of the root and fatness of the olive-tree. Your mistake is of a very different kind from that of those who have taken the promises belonging to the body of Christ, and applied them to the unbelieving Jews. You are right as to the people, but wrong as to their supposed origin. This is a less error than the other ; but still it is a mistake, which prevents your full enjoyment of the word of prophecy. You may easily correct your mistake, by not merely surveying the rise and fall of heathen empires, in which you have been abundantly employed, as following out the prophecies of Daniel ; but by your proceeding to obey still further the command, “ Remember the days of old ; consider the years of many generations.” Remember the promises made unto the fathers, and of which Ephraim was more particularly to be the heir. Look to the quarter to which the children of Ephraim were taken by the Assyrians, and trace from the same quarter, the borders of the Caspian and Euxine Seas, the ancestors of the English ; who again gave birth to the people of the United States, who are pushing the aborigines of America, as previously room had been made for them in Europe.

You are, many of you, called native Americans, although mainly of British origin. You have inherited the Gentiles in the new world, as the same race had previously inherited the country and the name of the ancient Britons, who are described as being much the same in appearance with the Ameri-



can Indians. You are not the descendants of the American Indians, neither are your English ancestors descendants of the aborigines of Britain. The English, your ancestors, came from the north of Europe, into which they had previously come out of the countries into which the outcast children had been carried by the Assyrians. Now, let us not say that this is a light matter; the truth and faithfulness of God are concerned therein; and if it be of importance to survey, as you have done, the rise and fall of the enemies of the truth and people of God, surely it is of no less importance, to discern the hand of God in the case of that people, among whom the servants of God are chiefly to be found, and whose language, the English, is so essentially connected with the spread of the truth of God all over the world. So shall you not stop short with Daniel, but enter with delight into "the vision of all," as presented in Isaiah, and all the prophets.\*

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## THE TEUTONIC THEORY.

John Wilson's great discovery was the *distinction* between "Israel" and "Judah"—it is in fact the fundamental truth whereon, alone, the true exegesis of "Moses and the Prophets" securely rests,—and his sense of search was keen enough to trace them directly to those localities in the neighborhood of which, as he expected, Israel ought certainly to be found. Once there, he broadly and rather hastily identified the whole Teutonic race with the descendants of Lost Israel as thus distinguished from the

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\* Here endeth Wilson's letter to American Adventists.



“Jews,” and held that the English Speaking Race were peculiarly the *tribe* of EPHRAIM, while all the rest of the Northern nations of the Continent were to be taken as “The tribes his fellows.” \* It was in the spirit of this view that his public work was carried on. It lasted some thirty years, during which he was the only prominent champion upon the Affirmative side of this great question, and his work “Our Israelitish Origin” may still be regarded as the standard exposition of the Teutonic “Theory.” But his so radical idea, while generally interesting to such as would examine it at all, attracted very few enthusiastic, working, proselyting believers in Great Britain, nor was it until it was re-presented in a way that made it more distinctively our own that the Anglo-Saxon mind began to warm up to its import.

As in all development of truth, one plants, another waters, and it is not until the reapers come unto the harvest that they find the manner of the body which it has pleased God to provide beforehand. And so, after all, it came to pass that John Wilson merely initiated the investigation, and led up to that more critical review of all the evidence which has narrowed the modern field of research down to a single stock, the Anglo-Saxon—in the sense of British (or at least *via* the British Isles)—and thus involving all the colonial branches thereof, and particularly the great

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\* Wilson confused the “Sieve” and them that were sifted in it! (Amos. ix. 9.)



American offshoot, that, true to prediction, has literally run over the wall!

## THE ANGLO-ISRAELITE FACT.

John Wilson was undoubtedly the chosen planter of Identity Truth, sowing it broadcast in the Saxon Vineyard, but when the shoots were come unto maturity their very luxuriance and ambition prevented any real germination—they bore naught but leaves:—and so there was sent out a pruner, who lopped off the unnecessary and superfluous branches and assisted the intent to bloom.

As a matter of fact John Wilson was merely the forerunner of Edward Hine, to whom belongs the indisputable credit of really solving the Riddle of Our Israelitish Origin and Destiny, and of having narrowed the discussion down to its definite, its legitimate, and its clearly demonstrable limits. He not only pointed out all the distinctive arguments that make our position at last impregnable, but formulated the first determined effort to spread the truth throughout the race in a systematic manner.

Edward Hine heard John Wilson lecture but once. This was in 1842, at Witness Hall, Alderstreet Gate, London. He has told us, personally, that the subject not only made an immediate, but a very deep impression upon him. It however only went into germination, as it were, and led to a long process of subjective cogitation and special Bible study, the outcome of which was not even apparent to himself until fully twenty-one years had transpired.



It then took form with great rapidity, and in 1869 he began to lecture in public upon the original lines which since then have made him and his writings famous. A few years later (1870) he issued his first work, a modest little pamphlet—not much longer than one of the four gospels—and entitled “Twenty-Seven Identifications of the English Nation with the Lost House of Israel.” It was with the issue of this work that the Identity topic received the breath of that rapidly developing vitality which, when coupled with persecution and misrepresentation from the world, is always an assurance of God’s further blessing.

Coincident with the appearance of Edward Hine’s first work the death of Mr. Wilson was announced. But, as Mr. Hine remarks in a note to Vol. I., No. 1 (1873) of his *Life From the Dead*—(a magazine begun by him some years later)—“Wilson died in ignorance of the fact that one was prepared to give a fresh start to the work he had commenced in (1837)—the work of his life. From the time I heard his lecture to the time of my publishing I had never even seen or heard of Mr. Wilson. (!) A circumstance I much regret, because truth must give me boldness to declare that I possessed many corrections to make and many improvements to offer upon his method of handling the subject.”

#### PRELIMINARY REFLECTIONS.

From the Bible standpoint the broad Teutonic view falls very far short of satisfying the demands



of a critical exegesis of *all* the prophecies bearing upon the case.\* England's position as the modern Ephraim, and as the legitimate descendant of the Elder one, becomes perfectly apparent to such as candidly weigh all the arguments presented. This is admitted without dispute by both schools of Identity students; but equal candor of investigation will point out the necessity of finding that "The tribes his fellows" both are, to-day, and always have been, in such close bonds of dynastic union with him (Ephraim) as to shut out the remotest possibility that the Continental nations are the ones implied. The modern relation between Ephraim and his fellows must be similar to, must counterpart, that which obtained in Palestine. There they were never separated, were always under one government, of which Ephraim was the distinctive head, and to which his own name was applied as generic. No such relation as this exists between Great Britain and the Continental nations! Rather the reverse, for Great Britain preëminently dwells alone and is not even numbered among them!

The Northern nations of Europe are undoubtedly kindred to Great Britain, in that they all are apparently Teutonic, at least in language and association, in so far as general history pretends to delve.

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\* In this respect John Wilson's errors were quite as positive as those of William Miller in other directions,—the one was too broad in his distribution of the material blessings, and the other too limited in his assignment of the spiritual ones.



If England comprehends not only Ephraim but "The tribes his fellows," then these other, Continental, peoples are merely kindred to Israel. Of course they have a prominent and glorious place in God's Plan of the Ages, but to confuse them with the "fellows of Ephraim" is a serious mistake. Their own identity is a matter of further study, the lines of which have been already pretty well laid out.\*

But it is Objected: that, Even if this extravagant resurrection of Lost Israel has any truth whereon to rest, the original theory has been limited without reason, and in its later phase has assumed too much for Our Race, and left nothing for the rest!

This can be argued intelligently only with students of the *whole* Bible! and by this we mean with such as are familiar with "Moses and the Prophets" *in their entirety, quite as much as with Christ and the Apostles!* (Luke xvi. 30-31.)

For the benefit of these we quote the following able presentation of the case.†

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### "EPHRAIM."

BY E. W. BIRD. "PHILO ISRAEL." ‡

THE heir of the birthright of the family of Jacob was Joseph. He succeeded to the privilege in supersession of Reuben, the legal heir, who was set aside for sin (1 Chron. v. 1, 2). But the birthright, which

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\* See "Russia Japheth" by Oxonian. Collateral Reading, page—; also Study No. 1., page 167.

† Taken from "British Israel Truth, a Hand-book for Inquirers." See Collateral Reading.

‡ See note, page 139.



was Joseph's, was, by the providence of God, settled on the sons of Joseph, Ephraim and Manasseh. Ephraim the younger was preferred before Manasseh the elder, and it is clearly declared in Gen. xlviii. 20, R. V., that Jacob blessed the two sons of Joseph, saying: “In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh.” Subsequently, in the times of Jeremiah the Prophet, we have the Divine declaration pointing to a yet further limitation of the blessing, in the words of Chapter xxxi. 9, “I am a Father to Israel, and Ephraim is My firstborn.” Here, then, was a gradation of honor in connection with God's firstborn upon earth. In the beginning the Lord sent a message to Pharaoh, “Thus saith the Lord, Israel is My son, *even* My firstborn” (Exod. iv. 22, R. V.). The right devolved by primogeniture on Reuben; then by God's express appointment on Joseph and his two sons. Finally, God recognized Ephraim alone as “His firstborn” in marked contrast to “Israel,” of whom He declared Himself to be the Father (Jer. xxxi. 9). High honor was thus indicated in the Word as the portion of Ephraim, the son of Joseph.

The circumstances of the birth of Ephraim require notice here. His name was very significant. In Gen. xli. 51, 52, R. V., we have the information: “Joseph called the name of his firstborn Manasseh: For (said he) God hath made me forget all my toil, and all my father's house: and the name of the second called he Ephraim: for God hath made me fruitful in the land of my affliction.” Ephraim, as a Hebrew word, means, “to be fruitful.” “Fruitfulness,” then, is the Divine meaning of the name; and of the character of the firstborn of God. “Fruitful” as to population; “fruitful” as to grace and good works for the Lord.



“THE FULNESS OF THE NATIONS.”

In regard to population increase, the promise was given in Gen. xlviii. 19, R. V., on the well-known occasion of Jacob's dying blessing, when, having his two grandsons before him, he preferred Ephraim to Manasseh, and declared God's purposes thus, when Joseph wished him to give the latter the firstborn blessing: “I know it, my son, I know it (he said); he also (Manasseh) shall become a people, and he also shall be great; howbeit his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude, or fulness, of nations.” But, when was this to be? Under the cross of Christ, as, perhaps, the crossed arms of Jacob indicated; in the Christian Dispensation, but not before, as history has amply proved; since never, till modern times, has Ephraim, or any other of the Tribes of Israel, developed into “a great and mighty nation” which the afterseed of Abraham was to become (Gen. xviii. 18), with “a fulness of nations” appertaining thereto, according to this prophecy in Ephraim's favor.

It comes, then, to this: that in the Christian Dispensation, in our times, in short, in between the two Advents, we have to look for the appearance of “a great and mighty nation” which must be the House of Israel, or “the afterseed” of Abraham. We have, at the same time, to note the advent on the scene of two nations, both of Israel; from one of which “the fulness of nations” is destined to appear; and the other, in separation, is to become a great and independent people; the former greater than the latter in respect only to the multitude of nations to come of it. But the Word of God leads us to connect together “the nation,” and



“the fulness of the nations,” to come of Ephraim ; since God, in His promise to Jacob in Gen. xxxv. 11, R. V., said, “A nation\* and a company of nations† shall be of thee.” The picture is that of a single people, divided, as the parent stock is from its daughter Colonies; a federation of States with a nucleus, which is the mother of them all.‡ The history of the children of Israel, from patriarchal times till those of our Lord, disclosed no such state of things as this. Israel before the captivities, and Judah after the return from Babylon, never developed into such a polity as that described. It is clear that “the fulness of nations” to come of Ephraim, and “the nations” which were to be of Jacob, were to appear in the times of the captivity of Israel’s House, when tribal distinctions, as a fact, disappear from the Word of God, and the condition of the people as separated into two “Houses,” is the only division recognized. The one House was Judah, which, being with us still, undisguised, we know had nothing to do with the promise. The other, the House of Israel, called in the Scriptures “the kingdom” (1 Kings xii. 35); the House of Joseph (Amos v. 6, 15); the House of Isaac (Amos vii. 16); “Ephraim” (Hosea iv. 15–17); v. 3, 9, 11–14; vi. 4–10; vii. 1, 8–11; viii. 8–14; ix. 8, 11, 13–17; Isa. vii. 8, 9; Jer. vii. 12–15); “the House of Israel” (Jer. iii. 18, and countless other passages):

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\* In our opinion in the United States of America. C. A. L. T.

† In our opinion Great Britain and her colonies. C. A. L. T.

‡ Mr. Bird’s idea is here a little confused and his confusion is shared by most all *British* Anglo-Israelites. (See Study No. One, pages 84 and 154–167.)—Our point of difference being that Ephraim cannot be *both* the “nation” and “the company of nations,” but that Manasseh clearly comes in for one of these honors. In other words we contend that “Manasseh and Ephraim, (Gen. xlvi. 20,) are the “Nation and the company of Nations.” C. A. L. T.



also, "Israel" (Jer. iii. 6-8, &c., &c.). In the period subsequent to the captivities of Israel and of Judah, we hear no more in the Word of God of tribal distinctions. All through the Books of the Old Testament later prophetic Scriptures we read only of the "Houses" but not of the Tribes. It is ever the destiny of the "House of Israel," and that of the "House of Judah," or Judah, which is brought before us; but of the Tribe of Ephraim, or Dan, or Reuben, or Judah, we read nothing after those epochs. The tribes are merged, in those writings, in the two Houses.

An idea has, in modern times, been entertained by some, that, saving in certain passages in such prophecies as Hosea, the Scriptures always recognize the headship of Ephraim and the enjoyment of that tribe, as a tribe, of all that was promised to the holder of the birthright in 1 Chron. v. 1, 2.

We, on the contrary, contend that the Scriptures plainly declare everywhere that the honor which accrued to Ephraim, as the heir of the birthright of Joseph, consisted in his supremacy over his united brethren of the nine other Tribes, which, with his own, constituted the "House of Israel," as contrasted with the "House of Judah." It follows that the British people, who are proved to be Israel, are the Ten-tribed people, with Ephraim at their head, as the owner of the birthright, but not, as some allege, the one tribe of Ephraim only, separated from the rest, which are said to be now the Protestant or Gothic nations of Europe, such as the Germans and Scandinavians—the residue of that Hebrew Ten-tribed House, since the British-Israelites were once a part of them. We reply that this does not follow! for Israel were destined to be "wanderers among the Gentiles," as Hosea ix. 17; Amos ix. 9; and



Ezek. xi. 16 declare; and it may well be that the tribes issuing from Media, in company with Gentile, Aryan, or Japhetic races, accompanied them into Europe in the seventh or eighth centuries before Christ, and were then separated by the providence of God from the Teutonic, Celtic, and Scandinavian *matrices*, wherein they had been long concealed, and were thus at last gathered into the British Islands.

#### EPHRAIM STANDS FOR THE "HOUSE OF ISRAEL."

We point to Hosea iv., v., vi., viii., ix., xiv. *passim*, and declare that this entire book of prophecy cannot be explained if the allusion to "Ephraim" be to the One Tribe only, and not to the Ten, of Israel. All through this prophecy the words "Ephraim" and "Israel" are used interchangeably. They cannot be separated, and must mean the Ten, not the One Tribe of Ephraim only. In Chapter xi. Hosea tells us God will not give up Joseph's House:—"How shall I give thee up, *Ephraim*? How shall I deliver thee, *Israel*? . . . I will not execute the fierceness of Mine anger, for I am God, not man." This is emphatic repetition, and, according to the parallelism of Hebrew poetry, shows that *Ephraim* stands, not for the tribal family, but for the "House of Israel."

Isa. vii. 1-9 cannot be understood except by the admission that Ephraim is the Scriptural name of Israel, or the prophetic personification of the Ten-tribed kingdom. "Syria is confederate with Ephraim." This was not the tribe of that name, but "Ephraim" the head of the Ten-tribed nation. Was only one tribe to be "broken," when we are told in verse 8 that:—"Within threescore and five years shall *Ephraim* be broken in pieces that it be



not a people?" History contradicts that! The whole kingdom of the Ten Tribes was broken and destroyed according to the prophecy in Hosea i., and its fulfilment in 2 Kings xvii.

"The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son" (Isa. vii. 9). Did this mean that the latter was king of one tribe only, and that tribe Ephraim? The question is absurd! Ephraim stood here for the Ten-tribed House of Joseph. The "Speaker's Commentary" clearly recognizes the fact that Ephraim stands for the House of Israel. It says:—"Ephraim"—this name of the northern kingdom is especially fitted to stand in contrast with 'the House of David,' as Ephraim had all along claimed to be paramount, and had resisted the assignment of the 'leadership' to Judah (compare 1 Chron. v. 2)" (vol. v., p. 75). Also Jer. vii. 12, compared with verse 15, plainly proves that "My people Israel" and the "whole seed of Ephraim" of this passage were one and the same people, not the mere one-tenth of the Israelite nation serving Baal, and departing by idolatry from the living God.

Again, the time of the revolt of the Ten Tribes under Jeroboam is spoken of in Isa. vii. 17, as "the day that Ephraim departed from Judah;" and we read in the "Sp. Com." :—"From that time onward Ephraim has been scattered and lost among the nations. This was not the case with Judah in its captivity. Judah still continued a people" (vol. v., p. 78).

In Isa. ix. "Ephraim" and "Israel" are used for the House of Israel, for it is written :—"The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim." Then it speaks of "Israel" being devoured by the Syrians, while the other House is spoken of



as "Judah," and is contrasted with "Ephraim and Manasseh."

In Isa. xi. 12, 13, the prophet compares Ephraim with Judah, and it is impossible that "Ephraim" of verse 13 can be other than "the outcasts of Israel" of verse 12, where the final return of the Two Houses to Palestine is described as the assembling of the "outcasts of Israel," and the gathering together of the "dispersed of Judah."

If we compare the words of Jer. xxxi. 9 with those of the dying patriarch, in his blessing to the two sons of Joseph (Gen. xlviii. 16), we learn that Ephraim and Manasseh were the special inheritors of the name "Israel." The other Tribes partook of the name only by union and companionship with them. If the Nine Tribes are now in separation from Ephraim, the former do not bear to-day the name of Israel, and are not entitled to claim it in the future. They have no right to the name apart from Ephraim and Manasseh, the two favored Tribes. For they are, like the Jews, "of Israel," but they are not "Israel" itself.

Again, if Ephraim be separate at present from "his fellows," why is it recorded in Ezek. xxxvii. 16-19, that it is "For Joseph the stick of *Ephraim*, and all the House of Israel his companions;" also, "The stick of Joseph, which is in the hand of Ephraim and the Tribes of Israel, *his fellows*." The two sticks are then united—Ephraim's and solitary Judah's in Jehovah's hand at last; there being two sticks, not several, as there should be if Ephraim and "his fellows" of the Nine Tribes be in separation now, in these "last days," as some allege.\*

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§ The analysis here is perfect; there being but *one stick* for "Ephraim and the tribes his fellows," makes it impossible that nations as politically separate as Great Britain and Germany, Sweden,



In short, God says "Ephraim" and his companion tribes will, just before their restoration, be found at last united as "fellows." Those who take the opposite view virtually deny the fact, and declare they are to-day in separation, here and on the Continent. Which are we to believe?

Further, if the British be Ephraim, and the Nine Tribes are still on the Continent of Europe or elsewhere, how is it that the One Tribe, "Ephraim in Britain," possesses all the promises secured "to Abraham and his seed for ever" by God's oath in Gen. xxii. 17, 18; whereas that passage gives it to the after-seed *en bloc*? If the British be the One Tribe of Ephraim only, why has One Tribe secured all the blessings promised to "Israel-obedient"—that is, to all the Ten Tribes united? What Scriptural warrant is there to show that Ephraim alone was to become "obedient," and to turn to the Lord; the remaining Nine being obstinate and rebellious, cut off from all the promises made to the fathers?

#### EPHRAIM, THE REPRESENTATIVE NAME OF THE TEN TRIBES.

The truth, as taught in Scripture, is that the Ten Tribes went by the common representative name of "Ephraim," the "leading" Tribe of "Israel." Just so our own nation, composed of four nation-

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Norway, Denmark *et al*, are all in *fellowship*! I doubt even if Manasseh as now separated—(the Great People of the United States)—forms any proper part of the *Stick of Ephraim*—but I look for our own ultimate re-entrance into that "fellowship" by virtue of *Confederation*. The international confederation of all Anglo-Saxon Peoples is the certain destiny of OUR RACE—not to domineer over the earth, but to "bless it," and to *prevent* any other race, or religion, such as those of our ancient and inveterate enemies, Rome and Russia, ever realizing the dream of universal empire. C. A. L. T.



alities, so called—English, Scotch, Irish, and Welch—is known by the common name of one of its component parts, “the English.” In searching for Israel, we have to find a people who are multitudinous to a degree, and who, as a consequence thereof, have developed into “a nation and a company of nations” (Gen. xxxv. 11) in these last days; who have also split into two independent nations similar to, and yet wholly independent of, each other. Great Britain and America correspond to this picture—the Continental nations do not in any way. These nations have no “Gate of their enemies,” no “nation and a company of nations,” no “heathen” or “colonial empires,” no stupendous wealth which they use to God’s glory, to enable Him to establish His covenant that He swore to the Hebrew fathers, as it is this day in Britain (Deut. viii. 18).

The Germans and the Gothic nations have not the Scriptures, nationally; they fail to reverence the Sabbath; they have not the evangelizing function in such wise, that they carry the Gospel “to *all* the nations, to all the families, and to all the kindreds of the earth” (Gen. xxii. 18, xxviii. 14; Acts iii. 25). They do not, moreover, desire to establish their Israelitish origin. There is no thought of that matter in their minds, as there is in these Isles of the West, in these “latter days.”

On these, and on many other similar grounds, we allege, and not unjustly, that the Protestant Continental Nation theory is untrue, false in fact, and contrary to the plain teaching of the Word of God.

For, whereas the Scriptures say that God would “appoint a place” “for His people Israel,” where He would “plant them,” that they might “dwell there in a place of their own and move no more”—such being the North country, or the Isles of the



West (Isa. xxiv. 15 ; 2 Sam. vii. 10 ; Jer. iii. 18)—we have the Continental nations located, not in a single place, but in many lands and many places, molested, invaded, and put to shame repeatedly, by the enemies in the open field, as their histories prove.\*

Surely, then, the theory we repudiate is not true and therefore never has been worthy of attention of reasonable men, save as a matter of inquiry, to prove beyond all doubt the Israelitish origin of the British people.

There was in the Old Testament Scripture, early intimation of God's intention to divide the Twelve Tribes of Israel into two great Nations, or houses; but there is not a particle of proof that He meant there should be twelve nations, arising from the Twelve Tribes, existing side by side. The Houses recognized by the historical books were two, and two only—namely, Israel and Judah. Throughout the prophetic writings they are dealt with as two Houses only, Israel and Judah. In the future reunion of Israel of the Twelve Tribes, too, they are still divinely recognized as “two sticks,” “two nations,” two kingdoms, two women, two wives. Joseph-Ephraim with the Tribes of Israel, his fellow (or “all the House of Israel, his companions” Ezek. xxiii. portrays them as two, and only two women, “the daughters of one mother.” In Hosea i. and iii. they are presented to us as two adulterous wives, and in Isa. liv., and Gal. iv., as two women barren and productive respectively.

Throughout the Scriptures, thus, there are but two nations designated as of Israel, and there is absolutely no place for the nine separate and independent

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\* And as no history proves of any part of the Anglo-Saxon Race  
C. A. L. T.



endent nations derived from the other nine portions of the Ten-tribed Nation of Israel, which some imagine sprung from the nine sons of Jacob under the promise, "A nation (Ephraim), and a company of nations shall be of thee." The Protestant Continental Nations have no connection whatever with our own; and it is idle therefore to contend that this nation being Ephraim, the one tribe only, the other nine are in union with, or subservient to, us, when facts and history contradict the assertion. These Continental nations cannot be Tribes of "All Israel," *i. e.*, of the Ten Tribes, because they possess not one of "the signs" of Israel as described in God's Word. They are not multitudinous, nor wealthy, nor powerful, nor possessors of colonial or heathen empires. They observe not God's Sabbath; and as to the proclamation of the "Gospel to all nations," they do not even attempt it. They cannot, then, as "*nations*," \* be tribes or parts of Israel: and nowhere are such signs present save in our own favored Isles; which, therefore, we rightly contend, must be the House of Ephraim, with the nine other Tribes of Israel, "his companions and fellows," according to the prophecy of Ezek. xxxvii.†

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\* We do not deny that there may be scattered portions of Israel—rifts and remnants—who have not joined the "House of Israel" in these Isles of the West; but these do not constitute *nations*, as such.

† Our grounds for pointing to the United States of America as Israel's brother Manasseh are these. In Gen. xlviii. 19, Jacob's prophecy pointed to a separate destiny for Manasseh's descendants, apart from his brother Ephraim's. They were to be contemporary people—the one greater than the other—and both were to be the heirs of the Hebrew birthright (1 Chron. .2). The British being the House of Israel, their history indicates the moment when the separation took place, and from that small beginning one of the greatest nations the earth has sprung, united to our own by language, literature, religion, customs, and laws: a nation which achieved its own inde-



## THE NEGATIVE ARGUMENT.

## A FEW MOMENTS WITH THE BLIND.

IN the OUR-RACE Series we have strictly followed the narrowed line of Identity Truth as originally drawn up by Edward Hine, and Study No. One is intended to set forth a general survey of the matter from his standpoint, the consecutive Studies, Three Four and Five, being merely a development of the same fascinating story.

Hine's position (speaking relatively with regard to that of Wilson) bade fair to be a popular one in Great Britain from the very start, and as his countrymen began to hear him gladly, and to accept his views in large numbers, it suddenly became a matter of no little concern among the "Learned" to combat his position so subversive of their own!

Hence, the offices of no less an authority than Canon Rawlinson were enlisted, and his formulated attack upon Identity Truth in general, and upon Edward Hine's pamphlet in particular, was soon published in a widely circulated English family journal, \* the proprietors of which, very naturally

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pendence, and has been the only one of the British colonies which has done so. No other nations, since historical time began, have had such unique histories as these two, and they are those of the nations which were in after days to be represented by the Scriptural names of Ephraim, or the House of Israel, and of Manasseh, its brother tribe and nation.

\* *The Leisure Hour*, No. 1071. July 6th, 1872, A. D. Now very difficult if not impossible to obtain. C. A. L. T.



refused Mr. Hine the privilege of quoting it in his own reply to Canon Rawlinson\* of course. The object of the attack on Mr. Hine was not fair play and open discussion, but *suppression*, pure and simple, and that by preponderance of reputation. We do not charge Canon Rawlinson with this intent, but he was none the less an indirect party thereto, and so are all who lend the least influence against any free discussion.

Strange to say, although no higher Authority can be cited upon the Negative side of this matter than that of Canon Rawlinson himself, we do not find that the article in question has ever been reproduced elsewhere. We certainly have not run across it upon either side of the English files of Identity literature. Hence as it has now been so long out of print, we take pleasure in rescuing it from the danger of complete oblivion, and in presenting it without any curtailment, to such American readers as are willing to search both sides of the discussion, and to hold fast to that which is good!

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\*"Oxford Wrong" by Edward Hine—a reply to Canon Rawlinson. See Collateral reading. To such of our American readers as may not have read Edward Hine's "Forty-seven Identifications," we would state that Canon Rawlinson's argument may be taken as though directed against our own position as set forth in Study No. One, and in Studies Nos. Three, Four and Five!



## WHERE ARE THE TEN TRIBES?\*

BY PROFESSOR RAWLINSON, M. A., AUTHOR OF THE "FIVE GREAT MONARCHIES."

IT is curious to observe how subjects, supposed to have been thoroughly discussed and utterly exhausted, crop up again after awhile, and exhibit just as much power of exciting and interesting men as if they had never engaged attention before—never been examined, sifted, argued out, and put away as "done with." An instance of the kind is the authorship of the "Letters of Junius," which is probably destined to continue to the end of time, a matter upon which ingenious men will periodically waste their powers of ratiocination. Another similar subject is that which heads this article—Where are the Ten Lost Tribes of Israel?—What has become of them?—Are they to be regarded as existing still on some unknown portion of the earth's surface?—Or are any of the known nations of the earth their descendants? The literature of this subject is so large that even a condensed account of it would occupy more space than can be well afforded to it within the limits of such an article as the present one. The "Lost Tribes" have been found a hundred times by a hundred different travellers, and in a hundred different localities. Elaborate arguments have been published to show that they are identical

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\* We prize very highly the particular copy of the *Leisure Hour*, from which we print the following article, as it was the personal copy of Edward Hine himself, and was left with us when he visited America in 1884. As already stated in the introduction of Study No. Three, Mr. Hine was our personal guest for several weeks, and, although for long previously we had been familiar with his writings, and possessed most of them, we found the intercourse of no little value in the final formulation of our own ideas *from the standpoint of a Manassite!*



with the people of Malabar, with the Kashmeerees, with the Affghans, with the Kurds, with the Anglo-Saxons, and with the Red Indians. A writer well versed in the literature, thus sums up its results:—  
“There is scarcely any human race so abject, forlorn, and dwindling, located anywhere between the Chinese and the American Indians, who have not been stated to be the Ten Tribes, which disappeared from history during and after the Babylonian captivity. If the books written on the Ten Tribes contained much truth, it would be difficult to say *where they are not*. And although these books, according to our opinion, generally bear stronger evidence of their writers’ activity of imagination than the strength of their judgment, they lead, not individually but collectively, to some truth, if they only impress us with the fact that it is difficult to say where the Ten Tribes are not.” \*

## HISTORICAL ADMISSIONS.

Some thirty years ago a special interest was excited in England by the work of a Mr. J. Wilson (who called himself “A Witness of the Word of Prophecy”), entitled “Our Israelitish Origin; or, British Christians a Remnant of the true Israelites;” the object of which was to identify the Lost Tribes with the Anglo-Saxons, and so with the people of the British Islands. Though the arguments adduced were of the most flimsy and unsubstantial kind, still this work produced so much effect among the more religious classes, that it was thought worthy of a refutation, which was published by the Rev. E. Bickersteth in the year 1843. Mr. Wilson defended himself in a “Reply to the Objections of the Rev. E. Bickersteth,” published in 1844; and

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\* Kitto’s “Cyclopædia of Biblical Literature,” vol. ii. p. 893.



here the controversy languished and expired, the victory, in the opinion of all men of intelligence, remaining *completely* with Mr. Bickersteth, who entirely disposed of all the arguments of his antagonist. In a short time Mr. Wilson and his book were forgotten, and our theological literature from 1845 to 1870 shows, we believe, no trace of his opinion having been adopted by any writer of any, (or even of no) reputation.\*

Recently, however, after a lapse of more than five-and-twenty years, the views of Mr. Wilson have been re-asserted in a pamphlet, which, we hear, is having a wonderful circulation. This brochure is entitled "Twenty-seven Identifications of the English Nation with the Lost House of Israel," and is (we believe) little more than a reproduction in a modern form of Mr. Wilson's treatise. It is not calculated to produce the slightest effect on the opinion of those competent to form one. Such effect as it may have, can be only on the ignorant and unlearned—on those who are unaware of the absolute and entire diversity in language, physical type, religious opinions, and manners and customs between the Israelites and the various races from whom the English nation can be shown historically to be descended.†

#### A FEW SWEEPING REFLECTIONS !

To refute the "Identifications" would be a waste

\* This was the soundest part of the Slumber time, and Canon Rawlinson's testimony we accept: It proves Thy Word, O God of Abraham, and Thine, O Son of Man! C. A. L. T.

† Let us thank God that the wisdom of man is foolishness with Him, in that He hath chosen to confound their logic by reversing all their premises! Blessed indeed are they who understand—for flesh and blood doth not reveal it unto them, but Our Father which art in Heaven, Hallowed be His Name! C. A. L. T.



of labor, for which we have no inclination. What we propose in the present article is to point out, so far as we can, what has actually become of the Ten Tribes, and, where this is not possible, what has probably become of them. We cannot expect wholly to prevent in the future the recurrence of such idle and unprofitable exertitions as the "Identifications" and "Our Israelitish Origin"; but we entertain a hope that a knowledge of the teachings of history upon the point may tend to check such speculations, and curtail the waste of time and thought which at present takes place in the reading of them.

In the first place, then, it is to be noted that the Ten Tribes were not carried away *wholly*\* into captivity either by Tiglath-Pileser, or by the Assyrian king who took Samaria, whether he were Shalmaneser or Sargon. This appears from many passages of Scripture, and especially from the account given in 2 Chron. xxxiv., and xxxv. of the proceedings of Josiah. Josiah ascended the throne of Judah in the year B. C. 641, eighty years after Samaria had been destroyed, and Israel carried away captive. Yet we find him making a progress through "*the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali*" (2 Chron. xxxiv. 6), and "cutting down all the idols through all the land of Israel" (ib. v. 7). And that these were not mere names remaining after the people were gone appears, first, from the statement that the Levites gathered money for the repairs of the Temple "*of the hand of Manasseh and Ephraim and of all the remnant of Israel*" (ib. v. 9); and, secondly, from the fact that the great passover which Josiah celebrated was attended, not

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\* God says they were. Search the Scriptures yourself! C. A. L. T.



only by "all Judah," but by "*the children of Israel that were found*" (chap. xxxv. 17, 18). It is clear that Josiah exercised a sovereignty over the entire "land of Israel," and found Israelites—"a remnant"—in all parts of it. These Israelites, who never quitted their land, became gradually, in course of time, mixed up with the foreign colonists from Babylonia, Susiana, and other places, whom the kings of Assyria transplanted to Palestine (2. Kings xvii. 24; Ezra iv. 2, 9), forming thus the hybrid race which became known in history as "Samaritans." Though the Jews were in the habit of representing this people as "Cuthæan"—*i. e.* Babylonian—and of looking upon it as not only hostile, but alien, its own traditions were different, and always connected it with Ephraim and Manasseh. The "woman of Samaria" who conversed with our blessed Lord asked him, "Art thou greater than *our father Jacob*, who gave *us* this well?" (John iv. 12.) And the Samaritans of Nablus continue to the present day to claim the same parentage. Modern scholars are generally agreed that the claim is well founded. "The later events in the history of the kings of Jerusalem," writes the late Dean Milman, \* "show that the expatriation of the Ten Tribes was by no means complete and permanent. Is it, then, an unreasonable supposition that the foreign colonists were lost in the remnant of the Israelitish people, and, though perhaps slowly and imperfectly weaned from their native superstitions, fell by degrees into the habits and belief of their adopted country?" "Thus it appears," says Dr. Davidson, † "that the people (*i. e.* the Samaritans) were a mixed race.

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\* "History of the Jews," vol. ii. p. 11 (12 mo. edition).

† In Kitto's "Cyclopædia," vol. ii. p. 671.



The greater part of the Israelites had been carried away captive by the Assyrians, including the rich, the strong, and such as were able to bear arms. But the poor and the feeble had been left. The country had not been so entirely depopulated as to possess no Israelite whatever. The dregs of the populace, particularly those who appeared incapable of active service, were not taken away by the victors. With them, therefore, the heathen colonists became incorporated."

#### CONCLUSIONS FROM CONFUSIONS.

In the second place, those who were carried away—instead of being massed together (as the Jews appear to have been, about Babylon)—in which case there might have been a fair chance of their maintaining their ethnic unity—were at once scattered very widely. They were placed in Haran, *i. e.* in Osrhoëne, or Western Mesopotomia; in Halah, or Chalcitis, the country about Ras-el-ain; in Gozan, or Mygdonia, on the River Khabour; and also in "the cities of the Medes." (See 2 Kings xvii. 6; xviii. 11; 1 Chr. v. 26.) The tract over which they were spread extended twelve degrees (nearly 900 miles) from east to west, and was nowhere less than two degrees (138 miles) in breadth. In other words, it was at least *fifteen times as large* as the territory from which they had been taken. Distributed over this wide space, they can have formed at no time more than an insignificant element in the population. Their national traditions would, no doubt, have a tendency to keep them from amalgamating at once with the peoples among whom their lot was cast, and small Israelite communities may thus have continued for a while to exist in some of the more important towns—*e. g.* Nineveh and Rhages—as



represented in the book of Tobit ; but elsewhere it is probable that intermixture and absorption soon set in. There can be little doubt that, in the hundred and eighty years which intervened between the captivity of Israel and the edict of Cyrus, a large portion of the fugitives became inextricably intermingled with the former population of Mesopotamia and Media.

When, at the expiration of this period, Cyrus, about B. C. 538 or 537, having conquered Babylon, and been brought into personal contact with the Jews, and especially with Daniel, issued his famous edict (Ezra i. 2-4), an opportunity was afforded to the Israelites, no less than to the Jews, of returning to their own country. The entire tract over which the Israelites had been scattered was under the dominion of Cyrus, and the terms of his proclamation were perfectly general, and clearly included them.\* "*All the people*" of the "Lord God of Heaven" were invited to go up to Jerusalem, and "build the house of the Lord God of Israel" (Ezra i. 2 and 3). And of this invitation it is clear that many Israelites took advantage. The writer of Chronicles tells us expressly that among the "first inhabitants that dwelt in their possessions in their cities," after the return from the captivity, were "children of Ephraim and Manasseh," as well as "children of Judah and Benjamin" (1 Chron. ix. 2. 3). He sums up those that returned under the four heads of "*Israel-*

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\*"The fact that the copy of the decree of Cyrus, found in the reign of Darius (Ezra vi. 1, 2), was discovered at Achmetha (Agbatana or Ecbatana), the capital of Media, shows that the original publication extended to those parts of the empire in which the Ten Tribes had been located." (I dispute the Geography of Canon Rawlinson, and his conclusions as set forth in this note. There were at least two Ecbatanas, and this whether Achmetha is meant or not. C. A. L. T.)



ites, Priests, Levites, and Nethinim" (*ibid.* verse 2.)\* His elaborate genealogies of the "sons of Reuben, Gad, Manasseh, Issachar, Naphtali, Ephraim, and Asher" (chs. v. and vii.) can only be accounted for by the supposition that persons of those tribes were included among the "Israel" of his day.† Again, we find in Ezra (chap. ii.) and Nehemiah (chap. vii.) several cities mentioned as those whereto the returned captives belonged, which are Israelite, and not Jewish. Jericho, for instance, was an Israelite town (1 Kings xvi. 34). So was Bethel (1 Kings xii. 29). So again was Nebo (Num. xxxii. 38).‡ Ezra and Nehemiah distinctly call those who returned "all Israel" (Ezra ii. 70; Neh. vii. 73), or the "people of Israel" (Ezra ii. 2; Neh. vii. 7). It is indicative of their feeling that the returned belonged to all the tribes, that they place at their head *twelve* chiefs.§ In acknowledgment of the same fact, Zerubbabel and Jeshua, when they dedicated the Temple, offered to God "a sin-offering for *all Israel, twelve* he-goats, according to the number of the tribes of Israel" (Ezra vi. 17). Similarly, we

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\*The Canon egregiously errs as to the Chronology involved in their references, as any one may see by reading 1 Chron. ix.

C. A. L. T.

†Canon Rawlinson wholly misapprehended the object of the Book of Chronicles! His ridiculous statements here imply that its genealogies were those of the Jews who returned from Babylon, and that the book was a census of that event! Why, my good old grandmother (God remember her!) whose Bible and Almanac were together by the chimney, could have taught the Canon "wisdom!"

C. A. L. T.

‡Of course, for Benjamin *was* "of Israel" and was left to represent *us* (OUR RACE) until Messiah came!

C. A. L. T.

§ Neh. vii. 7. In the corresponding passage of Ezra (ii. 2) one name that of Nahamani, has accidentally fallen out.—(*Per contra*:—I maintain that all of these men belonged to but three tribes, to wit; Judah, Benjamin and Levi. C. A. L. T.)



are told of the first passover after the dedication, that “ *The children of Israel*, which had come again out of the captivity, did eat, and kept the feast of unleavened bread seven days with joy ” (Ezra vi. 21, 22).

“ AS CLEAR AS MUD ! ” \*

Thus it is evident that, although the bulk of those who returned with Zerubbabel were the descendants of such as had been carried off by Nebuchadnezzar, and consisted consequently of persons belonging to three tribes only †—those of Judah, Benjamin, and Levi—yet there returned with them “ a remnant of Israel ”—a remnant sufficiently large to make the returned people representative, not of the curtailed Jewish kingdom of Rehoboam, but of the original kingdom of Saul, David, and Solomon. Hence, although the returned people is commonly called “ Judah,” ‡ or “ Judah and Benjamin ” § phrases of larger extent are sometimes used, and we hear them addressed as “ O House of Judah, *and House of Israel !* ” (Zech. viii. 13), or spoken of as “ *Judah and Ephraim* ” (*ib.* ix. 13), or as “ the House of Judah *and the House of Joseph* ” (*ib.* x. 6).

The return of the exiles, after their long absence, and their re-establishment in Jerusalem and its neighborhood, under the favor and protection of the great Cyrus, was a striking occurrence, and one that could not fail to draw to it the eyes and

\* And not half as wholesome !

C. A. L. T.

† Or perhaps we should say *four* tribes ; for the Simeonites, who had their portion “ within the inheritance of the children of Judah ” (Josh. xix. 1), seem to have been politically included in “ Judah.”

‡ Ezra iv. 4, 6 ; v. 1 ; Hag. i. 1 14 ; ii. 2, 21 ; Zech. ii. 12 ; viii. 15, 11, etc.

§ Ezra iv. 1 ; x. 9 ; Neh. xi. 4.



thoughts of the surrounding peoples. We are told that the mixed population of Samaria requested permission to join the returned exiles, and to assist in the rebuilding of the Temple, but that their requests were refused (Ezra iv. 1-3). The refusal was bitterly resented, and doubtless lay at the root of that hostility which afterwards prevailed between the two nations, which made the Jews call every Samaritan a “Cuthæan,” and a Samaritan woman wonder that a Jew should ask her for a draught of water. But this was not the whole of the effect produced by the return. There were some among the Samaritan population—persons in whose veins may have been pure (or nearly pure) Israelite blood—who were stirred by the strange event to reform their lives, to withdraw from idolatrous practices, and to join the religious worship, and probably the political communion of their brethren. We are informed that the first passover after the dedication was kept, not only by the children of Israel which were come again out of captivity, but also by “*all such as had separated themselves unto them* from the filthiness of the heathen of the land” (Ezra vi. 21). Here, then, was a second introduction of an Israelite element into the predominantly Jewish community established at Jerusalem by the decree of Cyrus.

Eighty years after the return of the first exiles, and nearly sixty after their celebration of their first passover, the colony at Jerusalem was largely reinforced by the exertions of Ezra and the permission of Artaxerxes Longimanus. Here, again, as in the former case, the point of departure was Babylon (Ezra vii. 6), and the mass of those who returned belonged, no doubt, to the captivity of Nebuchadnezzar, and were descendants of Judah, Benjamin,



or Levi. But Israëlites of other tribes may have been, and probably were, intermingled with them. Artaxerxes' decree ran thus:—"Artaxerxes, king of kings, and Ezra the priest, a scribe of the law of the God of Heaven, perfect peace, etc. I make a decree that *all they of the people of Israel*, and of his priests and Levites, *in my realm*, which are minded of their own free will to go up to Jerusalem, go with thee" (*ib.* verses 12 and 13). And Ezra states that he "gathered together *out of Israel* chief men to go up with him" (*ib.* verse 28). Moreover, on his arrival at Jerusalem, the company which had come with him "offered burnt-offerings unto the God of Israel, *twelve* bullocks *for all Israel*, and *twelve* he-goats for a sin-offering" (*ib.* viii. 35), a strong indication that there were among them persons from all the twelve tribes. After this we find Ezra generally calling the entire community in and about Jerusalem by the name of "Israel," or "the people of Israel" (chap. ix. 1; chap. x. 1, 5, 10, 25), though sometimes he calls it—on account of its predominant elements—"Judah" (chap. x. 7), or Judah and Benjamin" (chap. x. 9).

It appears, therefore, first, that a portion of the Ten Tribes remained in Palestine after the destruction of the Israelite kingdom, and either blended with the colonists from Babylon, Cutha, Susa, etc., or separated themselves from them on the rebuilding of the Temple, and joined the Jewish community; and it appears, secondly, that of those who were carried away captive, and dispersed over northern Mesopotamia and Media, a considerable number returned under Zerubbabel and again under Ezra, re-uniting themselves with the tribes of Judah, Benjamin, and Levi, and forming with them one people. That the so-called Jews of our Lord's time



were really Israelites of various tribes is evident—(1.) From the constant application of the terms “Israel” and “Israelites” to them (Matt. ii. 20, 21; viii. 10; Luke i. 16, 54, 68, 80; ii. 25, 32; John i. 47, 49; Acts ii. 22; iv. 27; xiii. 16, 17, 24; xxi. 28; Rom. ix. 4, 31; x. 1, etc.) (2.) From such expressions as those in Acts xxvi. 7 and James i. 1, where the Jews are spoken of as the “twelve tribes”; and (3.) from the mention of Anna as a prophetess “of the *tribe of Aser*.” (Luke ii. 36). The terms “Jew,” “Judah,” “Judæa,” prevailed over the other tribal appellations, on account of the pre-eminence of the tribe of David, and of its capital city Jerusalem; but it was none the less felt and acknowledged that the people generally known as “Jews” contained among them descendants of all the twelve sons of Jacob.\*

#### THE MAIN QUESTION AT LAST.†

Still, it may be asked—What became of that portion of the Ten Tribes which, having been carried into captivity by the Assyrians, did not take advantage of the decrees of Cyrus and Artaxerxes Longimanus, but remained in Mesopotamia and Media? The reply to this question can only be conjectural. As none of the Greek or Roman historians or geog-

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\* Here are wheat and tares, truth and error, all in such an ill-advised admixture that it would take whole pages to digest and separate that which is good! Verily, Verily, O God, thou hast concealed thy truth from the “wise and prudent,” of the world, and hast revealed it only unto *babes*! only unto those whose hearts burn as they search the Scriptures. To such, familiar with thy Word, and taught of thee, the confusion of the so-called “learned” is a pitiable thing. Oh, that thou wouldst now at length arise and tear away the veil, so that in the “times of refreshing” which would then begin, all men might see the Power and the Glory of thy Wisdom, and be glad to put their faith entirely in thee forever more. C. A. L. T.

† But taken up to no purpose! C. A. L. T.



raphers describe any people in these parts at all corresponding to the Israelites, it is probable that by the time of Alexander the Great they had become completely amalgamated with the mass of the population among which they had been introduced, and were undistinguishable from other Medes and Mesopotamians. It has been shown that from the first they formed but an insignificant element in the population of the region over which they were spread. Their disproportion to the rest of the population would increase, as their numbers sank by the attraction of the more religious and enterprising of them to Jerusalem in the times of Zerubbabel and Ezra. The weak remnant left, being devoid of strong religious feeling, and having given up the thought of national restoration, would have no motive for isolating itself, but, on the contrary, would be anxious to escape the disgrace of belonging to a servile class, and would assimilate itself in manners, customs, language, and religion to the old inhabitants. Such assimilation would be especially easy in Mesopotamia, where the nations were of Semitic origin, closely akin to the Israelites, and like them in most respects. In Media it would be more difficult, since the Medes were Arians, and therefore ethnically very different from the Hebrews; but in four hundred years—the interval that separates Shalmaneser and Sargon from Alexander—the difficulties may have been overcome, and the amalgamation, which commenced about B. C. 720, may have been complete in B. C. 330.

Finally, if any of the captives resisted the assimilating influences, and remained in language, religion, and manners still Israelites at the time of the Greek conquests, the probability is that they at that time, or soon after, coalesced with the “Jews of the Dis-



persion," who were a far more powerful body. A considerable number of the Jews never returned from the captivity, but preferred to remain in Babylonia, where they have continued ever since, and are still to be recognized in the Hebrew community of Baghdad. Others were removed from Palestine by the Seleucid kings, and planted in Antioch, Seleucia, Edessa, and other cities of their dominions. These Jewish colonies, which were highly favored by the Syro-Macedonian monarchs, would exercise an irresistible attraction on any scattered Israelites, if such there were, who had retained their national traditions and customs through the commotions and changes of four centuries. In this way, then, the last remnants of the Ten Tribes would almost necessarily have been absorbed, uniting with their brethren, who, though generally called "Jews," must be regarded as more properly "Israelites"—descendants, *i. e.*, not of one son only, but of all the twelve sons of Jacob.\*

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\* Here endeth Canon Rawlinson's article: The reader will gather its refutation from pages that follow; but chiefly from that interior source of every good and perfect gift, the Holy Spirit, under whose direction the faithful are led unerringly into all truth whatsoever, albeit the way may lead through places seemingly deserted. To prove this, re-read this article after you have read this entire Study. The Editors of "The Leisure Hour" having refused Hine the Privilege of replying to Canon Rawlinson in their columns, or of quoting the article in his own, he was forced to issue his defence in separate pamphlet form. This he did under the title "Oxford Wrong, in objecting to the Anglo-Saxons being Identical with Israel. With Edward Hine's reply to Canon Rawlinson, showing that the Anglo-Saxons entirely agree with the Bible accounts of Lost Israel, in Language, Physical Type, Religious Opinions, Manners, Customs, etc." As this work, and in fact all of Edward Hine's pamphlets should be in the possession of our constituency we refrain from quoting heavily from it and refer our readers to the List of Collateral Reading, Study No. Five, page 363.

C. A. L. T.



The next writer to attack the Identity as advocated by Edward Hine, was John Wilkinson whose argument we now reproduce at length.

### THE TEN TRIBES:\*

WHERE ARE THEY NOT? AND WHERE ARE THEY?

BY JOHN WILKINSON.

My present purpose is not to answer any body, but simply to set forth the plain teachings of the Word of God, praying the Holy Spirit to use His own *Sword* and His own *Hammer* to cut away and to crush every whim and crotchet, however plausible and palatable, which is unscriptural, and consequently mischievous.

It has been repeatedly asked, "If the Anglo-Saxons are not the ten tribes, who are the Anglo-Saxons?" That is altogether beside the question. Suppose the Anglo-Saxons could be traced through all their mixtures back to their origin as satisfactorily as the Jews can be traced to Abraham, this would by no means prove the Anglo-Saxons to be the ten tribes. A much more pertinent question, and one also that is frequently asked, is, "If the Anglo-Saxons are not the ten tribes, who are? and where are they?"

We write for our fellow-Christians, whom we would earnestly urge to suspend their judgment till they have thoroughly examined the Word of God, and to be concerned only for truth at all cost; for even unpalatable truth, if less welcome, is more useful than palatable error. It is surely better to know that we have only a penny in the pocket,

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\* London, John F. Shaw & Co., 48 Pater Noster Row. See Col-lateral Readings,



than, having but a penny, to think it is a pound ; for sooner or later we shall be undeceived and disappointed.

First, then, let us notice, “ The ten tribes : where are they *not* ? ” They are not the Anglo-Saxons for the following Scriptural reasons :

1. “ Lo, the people alone shall dwell, and among the nations shall not reckon itself.”\* (Num. xxiii. 9.) . . . . Now these words were spoken of the whole *twelve tribes* in the wilderness, and are true to-day of the Jewish people. But are they true of the Anglo-Saxons? Do the Anglo-Saxons dwell alone? Some say yes ; and refer as proof to our insular position. But in this sense the mark would not be distinctive, for the Irish, or the Maltese, or any other islanders might be meant. What about the second clause in the passage? “ Among the nations shall not reckon itself.” Does the English nation not reckon herself among the nations? Witness the various treaties—commercial and political—made and signed by the powers of Europe. This passage as closely fits the Jew as it misfits the Anglo-Saxon, and we may as well attempt to fit an ordinary dress coat to the back of an elephant as try to cover the Anglo-Saxons with this passage.†

\* See Study No. One, pages, 122-125.

† It will be impossible, within our present limits, to annotate this “ argument ” (?) by references to Our Race Studies, wherein, line by line, every hostile statement is refuted. Should any of our readers be impressed by any feature of this article and not find satisfaction before he has finished the perusal of the present Study, we CONJURE him to reread Studies Nos. One, Three, Four and Five. In all of my experience with the controversial features of our topic I have never run across a more recklessly inaccurate array of statements, nor one more subtly calculated to accomplish the end in view. My fellow-students, however, familiar by this time with the true *Spirit* of investigation, and schooled and forearmed by the perusal of the preceding Studies (particularly Nos. One, Three, Four and Five) will



2. Our second point is founded upon Hosea iii. 4-5.

“ . . . . For the children of Israel shall remain many days without a king and without a prince ; . . . afterwards the children of Israel shall return, and shall seek Jehovah their God, and David their king ; and they shall tremblingly hasten to Jehovah, and to His goodness in the latter days.”

Hosea was a prophet specially to the ten-tribed kingdom of Israel, and associates the term “ Children of Israel ” in this passage and in Chapter iv. 1, with *Ephraim* in iv. 17. We insist upon this the more because our opponents have endeavored to

(or ought to) detect the fallacy which pervades the entire discussion as here set forth. I have read this presentation of John Wilkinson over and over, and with an ever-increasing “ admiration,” in the sense of “ *astonishment*,” at the blindness it sets forth, at the confusion it must introduce into unwary minds, at the subtlety with which it is calculated to disseminate the leaven of error among such as love delusion, and at the cool disregard of consecutive argument with which it culminates. The merest tyro of a *truth-searcher* will detect the spirit of animosity with which the treatment is conceived, and a school-boy debater would point out the flaws of an argument that proves too much. For instance, a good quarter of the space is devoted to an effort to show that the Israelites were incorporated with Judah after the return from Babylon—(of course there were a few, perhaps many!) and that therefore Israel and Judah are now, and always have been, united in the “ Jews ” as we know them! Then immediately the author “ doubles ” and argues as we do! that the bulk of “ Israel ” did not return and cites authority to prove it! He next points out what he expects us to accept as axiomatic! that “ the place to look for a thing is the place where it was lost.” That would be the last place to look for a Lost Sheep! but it would be a good place to start from! A man running into a wilderness is seen to jump over a distant wall and disappear from view—which way did he go after that? John Wilkinson first argues that he came straight back over the same route, next that he stayed just where he jumped over and is there now, and finally shows that he went to China! When “ Israel ” passed out through the Gate of the Caucasus and was lost to view, I prefer to follow him with Esdras as a guide, even if I find Saxons as blind as Wilkinson among his descendants. May the God of Our Ancestors give us hearts that burn for truth and before whose fervor error cannot stand.

C. A. L. T.



show that *Israel* in this passage must be read as *Judah*, but without the slightest manuscript authority for the change. If the Word of God is to be treated after this fashion, and thus made to mean any thing to any body, it will soon mean nothing to any body. What true Christians dare take the responsibility of reading their notions into Scripture by such a process? Is not this course as dangerous as adding to or taking from the Word of God? Please carefully notice the most striking features of this passage: "Children of Israel;" "Many days without a king or prince;" and without a true knowledge of their Messiah-ben-David. Now, are the Anglo-Saxons without civil rulers? Indeed, "many days" are rather likely to elapse before the Anglo-Saxons are short of princes.

Again, are the Anglo-Saxons without a true knowledge of God? But Israel is not only to remain in dispersion without civil rulers, but also without a true knowledge of God; and they are to seek the Lord their God on their return. This passage exactly suits the Jewish people "who are Israelites;" but it does not in any way describe either the political or religious condition of the Anglo-Saxons. Kimchi, the able Jewish commentator of the middle ages, remarks on this passage, "And these are the days of our present captivity, for we have neither king nor prince of Israel, but are under the rule of the nations, even under the rule of their kings and their princes."

The words "and David their king" are referred by the Targum and by the Rabbins to "Messiah, the Son of David."

3. Our third point is founded upon Deut. iv. 26, 27; xxviii. 62-66; Jer. xxx. 3, 4, 19; and Zech. viii. 13. In the first two passages given from Deuter-



onomy, please to observe that the *whole twelve tribes* were addressed in the wilderness, before they had even entered the promised land ; consequently, hundreds of years before the tribes were divided into two kingdoms. The threatenings of Deuteronomy were denounced in 1451 B. C., and the twelve tribes were broken into two kingdoms about 975 B. C. We ask special attention to these dates, because our opponents, finding these threatenings do not fit the Anglo-Saxons, have placed them to Judah's account exclusively, when Judah as a separate kingdom did not exist till several hundreds of years after.

With what chastisement were the twelve tribes threatened ? Amongst other fearful chastisements, they were to be 'driven out of their country, scattered among the nations, and become *few in number*. Now, please to notice the passages in Jeremiah xxx., written about the time of the Babylonish captivity. The third and fourth verses tell us plainly that the words spoken are "the words that the Lord spake concerning Israel and concerning Judah"—the whole twelve tribes. Now look at the 19th verse. "I will multiply *them*, and they shall *not* be *few*." Now look at the fourth passage in Zech. viii. 13. "It shall come to pass as ye have been a *curse* among the nations, O house of *Judah*, and house of *Israel*, so will I save you, and ye shall be a blessing." This eighth chapter of Zechariah evidently reaches down to Millennial times, when the four fasts, referred to in the 19th verse (and which are still fasts), shall be converted into feast days ; the entire nation at home and converted—verse 8 ; God in Christ in the midst of them, in verse 3 ; and the Jews a nation of missionaries, according to verse 23. What inferences do we draw from these plain passages, quoted from Deuteron-



omy, Jeremiah, and Zechariah? The following: That the twelve tribes, being out of Palestine for national sins, are under national chastisement and curse—mark, not under curse as to individual, spiritual, and eternal interests; but only as to national and temporal interests. As long as they are out of Palestine and under national curse they are to be *few in number*. When the national curse is removed, by restoration to Palestine, *then* they are to be *multiplied* and *no longer few*. The Anglo-Saxons are an innumerable host, and enjoying as much national prosperity and blessing as any nation on the face of the earth, and are still out of Palestine; so that if there be any nation on the face of the earth not Israelites, surely it must be the Anglo-Saxons.

To meet this formidable difficulty, some of our opponents, quite innocent of Hebrew, have tried to make out that *few in number* really means an innumerable host. It is true that the words in Deut. iv. 27, translated, “few in number,” are not exactly the same as those translated “few in number” in Deut. xxviii. 62; the former being—*methay mispar*—men of number, or men easily numbered; or as Gesenius translates, “few men.” Jacob makes use of these same words as recorded in Gen. xxxiv. 30, as to the meaning of which there can be no doubt. The latter passage, Deut. xxviii. 62, has—*methay me'aat*—few men. Here also there can be no ambiguity as to the meaning, especially when the next line confirms the meaning by contrast: “Whereas ye were as the stars of heaven for multitude.” The same word—*mah'aat* is used as a verb in the passage quoted from Jeremiah xxx. 19, “they shall not be few,” and its meaning is abundantly confirmed by the context preceding and following;



standing at once in contrast with "multiply" and in harmony with "they shall not be *small*." There are numbers of passages in the Old Testament confirmatory of the meaning "few in number."

4. Our fourth point is founded upon Gen. xvii. 10, 14. "Every male among you shall be circumcised." "And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Circumcision was the initiatory rite into the privileges of the national covenant, and is so still. The Anglo-Saxons, being an uncircumcised people, are excluded from all the privileges of the national covenant. A dwarf may as reasonably expect to enter the royal guards, where the condition is six feet in height, as an uncircumcised Anglo-Saxon to share blessings belonging exclusively to circumcised Israelites.

5. Our fifth point is of solemn importance. All Anglo-Saxons (even if Israelites) are either *believers* or *unbelievers*: if believers in Christ, they are detached from the national Israel, and consequently from the future temporal interests and destiny of the nation. Indeed they form part of an entirely new body—the Church, the Body of Christ, which will be with her Lord before the national Israel have full and peaceable possession of their earthly inheritance. All believers in Christ—Jews and Gentiles—secure this higher calling of the Church—a heavenly calling—and will be married to the Lamb before Israel's national conversion and mission to all nations. If *unbelievers* (even if Israelites), they are under the curse of a broken law. (See Gal. iii. 10.) "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all



things which are written in the book of the law to do them." There is no possibility of escape from this curse and its consequences but by a saving interest in the work of our Divine Substitute; then we may say, "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.)

All Israelites, therefore, who are truly converted, are detached from the nation and secure the higher calling of the church; and all who are unconverted are under the curse of a broken law, and suffering national chastisement to this day. This scriptural view accords with the national condition of the Jews exactly to this day: but it scarcely accords with the circumstances and condition of the Anglo-Saxons.

Let us repeat these five points.

1st. The people shall dwell alone and not be reckoned among the nations. This is true of the Jews, but not true of the Anglo-Saxons.\*

2d. Israel is to remain many days without king or prince, and without a true knowledge of God. The Anglo-Saxons are not in these circumstances.†

\* *Denied in toto!* The Anglo-Saxons have always dwelt alone and have never been numbered among the Gentiles, *i. e.*, they form no part of the ten Kingdoms into which the Nebuchadnezzan Image of Empire is, or is to be divided. (See Study No. One, pages 122-5). Judah on the other hand, since the Crucifixion, does not dwell alone in the sense implied by Baalam and understood by Balak. Wilkinson's view makes dwelling "alone" a *curse!* whereas even Balak complained that it was "*altogether*" a "*blessing!*" (Numbers xxiii. 9-12). It is painful even to feel it necessary to set such errors right!

C. A. L. T.

† *Disputed.* The bulk of "Israel" was without a king of David's line from 3030 A. M., when they separated from Judah, until the coronation of King James of England! (See Study No. Five, pages 313-4,) and "Judah" as such is still without a king and will be until they accept Christ. Wilkinson's whole point is misconceived.

C. A. L. T.



3d. The twelve tribes, out of Palestine, are to be *few* in number, under national curse, and multiplied and no longer few when restored. But the Anglo-Saxons, though out of Palestine, are enjoying national blessing, and are not few in number.\*

4th. The penalty of uncircumcision is excision. The Anglo-Saxons are uncircumcised.†

5th. Anglo-Saxons are either saints or sinners; if saints, then detached (though Israelites) from the nation, and incorporated with the Church; if sinners, then under the curse of law. So that it will not do to urge the plea, that because the Anglo-Saxons are nominally Christian, therefore they have escaped the curse of the law; for they can only escape that curse by true conversion which detaches them from the nation and secures to them a heavenly calling and a heavenly inheritance.‡

\* Dreadfully unscriptural. The very reverse the fact. Why, it is as plain as Hosea can make it (Hos. i. 10) that they should become numberless while in the Lo Ammi condition and just as Wilkinson admits the Saxons are! C. A. L. T.

† Misunderstood. Israel *was* excised, and driven out, "divorced," and "cast away," and "cut off," and called Lo Ammi—"not my people" (Hos. i. 10) and yet with what a gracious promise of becoming the "Sons of God" while in the very locality of their exile! The eye of Wilkinson's logic inverts every image it attempts to form; with the net of such a perception those who toil with him all night will fish in vain! C. A. L. T.

‡ Confusion worse confounded. If the Anglo-Saxons are not "Israel" nor "of Israel" then they are *not* "under the curse of the Law" even if they are sinners, for "the Law" was never given to the Gentiles. St. Paul's logic shows this to any one but a Wilkinson as dense as John the aforementioned! It is granted that in Adam all mankind are dead and sorely need the Messiah; and in this age they hear him preached "as a witness;" but, while out of real Gentiles we know God gathers many into "the spiritual house of Israel," we would like John Wilkinson or any one else to cite a single scriptural text whereby the Law of Sinai can be even constructively cast over the Gentiles! They never had this Law and God will not judge them by it, but by the light of their own laws, and of their own consciences. Read St. Paul's epistles over. C. A. L. T.



These five points based on plain passages of Scripture seem fairly and unanswerably to prove that if any people on the face of the earth are *not* Israelites, the Anglo-Saxons are not Israelites.\*

If, then, the Anglo-Saxons are *not* Israelites, *Where are they?* We now address ourselves to this question. Let us take a rapid glance at the nation's history. About 1740 B. C., Jacob, a grandson of Abraham, was named *Israel*, and his children were naturally called Israelites. The descendants of Judah, who was a son of Jacob or Israel, are as really Israelites as are the descendants of any other of Israel's sons.

In 975 B. C., ten tribes revolted under Jeroboam, who became their first king; established the seat of government at Shechem, afterwards at Tirzah, till Omri in 925 B. C. bought from Shemer the hill of Samaria, which remained the seat of government till the captivity in 721 B. C. This ten-tribed kingdom, being in the majority, took the honored name Israel. The two tribes—Judah and Benjamin, with Levi—had their seat of government at Jerusalem, and their kingdom was called the kingdom of Judah, from the name of its leading tribe.

In 721 B. C., in the 6th year of Hezekiah and 9th of Hoshea, Samaria was taken by Shalmaneser. (2 Kings xviii. 9-11.) In 606 B. C., the kingdom of Judah was destroyed and the people carried to Babylon. In 536 B. C., about 50,000 were restored.

Now let us retrace our steps over this period of Israel's history, from 975 B. C., when the twelve

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\* As they prove just the contrary to what John W. would have them, his witnesses have cost him his suit, nor can witnesses be brought to win it.  
C. A. L. T.



tribes were divided into two kingdoms, down to 536 B. C., when the restoration from Babylon took place; and we shall find in the Word of God a large amount of interesting and useful information. Be it observed that the ten tribes, though afterwards apostatizing religiously to secure the permanence of the breach made, in the first instance, revolted only on political grounds; so that large numbers of the ten-tribed kingdom of Israel would be likely to fall away to Judah on *religious* grounds. And such we find to have been the case. Let us look at the commencement of the history of the divided kingdoms, 975 B. C., (See 2 Chron. xi. 14, 16, 17.) "For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem . . . and after them, *out of all the tribes of Israel*, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers; so they strengthened the kingdom of Judah." Here we see that portions of all the ten tribes fell away to Judah on religious grounds, and strengthened Judah.

Now come down to 941 B. C., when Asa, the grandson of Rehoboam was on the throne of Judah, and see 2 Chron. xv. 9: "And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon, for they fell to him *out of Israel in abundance*, when they saw that the Lord his God was with him." Here we see numbers falling to Judah from the ten-tribed kingdom. See again in 896 B. C., in the reign of Jehoshaphat, Asa's son, how positions of honor and responsibility were occupied in Judah by "the chief of the fathers of Israel." (2 Chron. xix. 8.) "Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the *chief of the*



*fathers of Israel*, for the judgment of the Lord, and for controversies."

Also in 877 B. C., in the reign of Joash, great-grandson of Jehoshaphat, "they went about in Judah, and gathered the Levites out of all the cities of Judah, and the *chief of the fathers of Israel*, and they came to Jerusalem." (2 Chron. xxiii. 2.) Now let us come down to the time of King Hezekiah, to 726 B. C., about five years before the captivity of the ten tribes. (See 2 Chron. xxx. 1, 5, 10, 11, 18, 25.) "Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel; so they established a decree to make a proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem; so the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun; but they laughed them to scorn and mocked them; nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem; for a multitude of people—many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover. And all the congregation of Judah, with the priests and the Levites, and *all the congregation that came out of Israel*, and the strangers that came out of the land of Israel, and that *dwelt in Judah* rejoiced." See also 2 Chron. xxxi. 6, where we read of "the children of *Israel* and Judah, that *dwelt* in the cities of Judah."

We have now traced the history of the ten-tribed kingdom of Israel from the time of its separation from Judah in 975 B. C., down to the period of its



destruction as a kingdom by Shalmanezar, 721 B. C. And during that period of 254 years, in which the kingdoms of Judah and Israel existed side by side in Palestine, large numbers out of the ten tribes fell away to Judah on religious grounds, and thus proved their detestation of idolatry and their loyalty to the God of Israel. So far we have found the Israelites in "abundance" amongst their brethren of Judah. This is authentic history, clear fact, inspired information; let us note it carefully. Now let us seek information from another stage of history, from 721 B. C., to the period subsequent to the return from Babylon in 536 B. C.; and we shall find the facts as interesting as they are instructive and authentic.

We wish now to show from Scripture that the two countries, Assyria and Babylon, were at this period virtually one, the latter being subject to the former. (See 2 Kings xvii. 24.) When Esarhaddon, son of Sennacherib, reigned over Nineveh and Babylon, 677 B. C., "The King of *Assyria* brought men from *Babylon* . . . and placed them in the cities of Samaria instead of the children of Israel." See also 2 Chron. xxxiii. 11: Wherefore the Lord brought upon them the captains of the host of the King of *Assyria*, who took Manasseh among the thorns, and bound him with fetters, and carried him to *Babylon*.

Now let us take the period of the reign of Josiah, the great-grandson of Hezekiah, 625 B. C., or about 96 years after the ten tribes had been taken captive, and about 20 years before the captivity of Judah. Saracus was now King of Assyria. Nabopolassar, his general, was sent to oppose Cyaxares and his Medes in their advances on Nineveh. The general became a traitor to Saracus, and went over to



the Median, who gave his daughter Amyitis to the general's son, Nebuchadnezzar. Cyaxares and Nabopolassar shared the Assyrian Empire, the former took the North and Eastern portions; and the latter the valley of the Euphrates and Syria, Phœnicia and Palestine.

Have we any information respecting any of the ten tribes at this period, about one hundred years after their captivity? See 2 Chr. xxxiv. 9 and xxxv. 17, 18: "And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of *Manasseh* and *Ephraim*, and of *all the remnant of Israel*; and of all Judah and Benjamin; and they returned to Jerusalem." "And the *children of Israel* that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and *all Judah and Israel* that were present, and the inhabitants of Jerusalem." Here it appears that *great numbers* of the poor and the pious of the ten tribes remained in the land and united themselves with Judah in the celebration of their national festivals and in the general worship of God; and that they also contributed liberally of their substance, for money was taken of the hand of *Manasseh* and *Ephraim*, and of *all the remnant of Israel*.

Now take the date 606 B. C. when Jerusalem was taken by Nebuchadnezzar and the people taken captive to Babylon; and there can be no reasonable doubt that numbers of Israelites, mingled with Judah, accompanied Judah to Babylon.



So far our way seems perfectly clear.

We may now ask, have we any reason for supposing that any considerable number of Israel returned with Judah on restoration from Babylon in 536 B. C.? Let us see. It must be observed that the Assyrian empire is now merged in the kingdom of Babylon, and the *King* of Babylon is called the *King* of *Assyria* (see 2 Kgs xxiii. 29). The *country* of Babylon is called *Assyria* (see Jer. ii. 18). "What hast thou to do in the way of Assyria, to drink the waters of the river?" (*May nahar*, "the waters of the river"—Euphrates). And the *people* of Babylon are called *Assyrians* (see Lam. v. 6.) "We have given the hand to the Egyptians and to the *Assyrians*, to be satisfied with bread."

Thus the king, country, and people of Babylon are identified with the king, country, and people of Assyria, at the time of the Babylonish Captivity. It is important to notice this carefully.

Let us now briefly examine the books of Ezra and Nehemiah, which bring us down to the restoration from Babylon, 536 B. C.; and here we shall find, not only that Assyria and Babylon are identical, but also that *Persia*, *Assyria*, and *Babylon* are *one*. See Ezra iv. 5, where Cyrus is called *King of Persia*, and in v. 13 is called "King of *Babylon*." Then again, in iv. 5, Darius is called "King of *Persia*," and in vi. 22 is called "King of *Assyria*." Again in Ezra iv. 7, Artaxerxes is called King of *Persia*, but in Neh. xiii. 6 he is called "King of *Babylon*."

Coming down now to the book of Esther, 521 B. C., fifteen years after the restoration from Babylon, we find the Medo-Persian Empire extending over one hundred and twenty-seven provinces, from India to Ethiopia, including in its range the ancient kingdoms of Assyria and Babylon. From these



considerations it is perfectly clear that Israel was as free to return to Palestine as was Judah. The way was as wide open to the one as to the other. It would seem therefore as likely that the Israelites of the ten tribes should return, as that many of the Israelites of Judah and Benjamin—called Jews—should voluntarily remain behind. It is a singular fact, that, while great numbers of Israelites remained in Persia after the restoration from Babylonish captivity, witness the book of Esther, they are uniformly called Jews; the word Israel never occurring once throughout the book, whilst the *Jew* and *Jews* occur between *forty* and *fifty times*. On the other hand, the term *Israel* is of frequent occurrence in both Ezra and Nehemiah as referring to those restored. "All Israel in their cities." (Ezra ii. 70.) Then Ezra tells us that when he went up to Jerusalem, he "gathered together out of *Israel* chief men" to accompany him. (Chap. vii. 28.)

Then we have the very striking evidence furnished by the fact that sacrifices were offered for the whole twelve tribes (see Ezra vi. 16, 17; viii. 35). "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy; and offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for *all Israel*, *twelve* he-goats, according to the number of the tribes of Israel." "The children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, *twelve* bullocks for all Israel," etc. The entire congregation of restored captives—people, priests, and Levites—consisted only of 42,360; in addition to these there were 7,337 men-servants and maid-servants,



and 245 singing men and singing women (Neh. vii. 66, 67), making a total of 49,942, a few short of fifty thousand. Numbers of Jews remained behind, as the book of Esther testifies, and established influential schools and colleges which gave birth to the Babylonian Talmud, which is really "The Talmud;" the Jerusalem Talmud, though having the same Mishna, and associated with the Holy City, possessing but little influence in comparison with the Babylonian.

As those who remained behind were called Jews and not Israel, and as those who were restored were called, not only Jews, but Israel, and sacrifices were offered for the whole twelve tribes, it is a just and natural inference that a considerable proportion of those who returned represented the ten tribes of Israel.

Now what is our general inference from these wanderings, Bible in hand, after the ten tribes from 975 B. C. to 521 B. C.? Simply this—that sufficient numbers of the ten tribes of Israel while in the land fell away to Judah on religious grounds; and a sufficient number returned from Babylon on political and religious grounds, to render the restored captives properly representative of the entire nation; so that should no other people in the world ever present a reasonable claim to Israelitish descent, the people known as Jews may be regarded as fairly entitled to be representative of the interests and destiny of the whole twelve tribes.

But it may be asked, and not without reason, Does this cover the entire question of the ten tribes? Have all the Israelites of the ten tribes been absorbed by the Israelites of the two tribes? It may be frankly confessed that certain plain predictions of the word of God seem to necessitate the restora-



tion to Palestine, in the *future*, of a people known as descendants of the ten tribes of Israel, and designated "the outcasts of Israel," in contradistinction from "the dispersed of Judah." (Isa. xi.) The same conclusion would be arrived at by a careful examination of Ezekiel xxxvii. After a long period of national death, the constituent elements of the nation—the people—represented by the "dry bones," are brought together, national life restored, and Palestine again possessed by the whole twelve tribes; the union of Israel and Judah represented by the union of the two sticks, followed by the declaration of Israel's God, "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." From these passages, and others of similar import yet unfulfilled, the search for the ten tribes amongst some portion of the world's present population should be thought neither useless nor hopeless.

It is a singular, though rather humiliating circumstance, that the ten tribes have been sought in almost every other country but the one into which they were taken captive. Some Welsh people have told us they must be the ten tribes because some Welsh words are like some Hebrew words.

Some Irish people have told us the Irish are the ten tribes because they have never persecuted the Jews, and it would be unnatural to persecute their brethren; forgetting that they have had few if any Jews to persecute; and forgetting, also, that Irish Romanists have sometimes persecuted their Protestant brethren, and that a brother offended is hard to be won.

Another has found some Israelitish features and



customs amongst the North American Indians, and has therefore concluded them to be the ten tribes. It would be strange, indeed, while possessing a common human nature, if they had no features or customs in common.

Others have thought they are to be found in the Chinese; and others, in the Afghans, though there is no satisfactory evidence in either case. It is, nevertheless, not only possible, but probable, that some of the descendants of the ten tribes may be found *among* the Afghans, and others among the Chinese, such as the small colony of Israelites at Kai-fung-foo, in the province of Honun.

Others, again, have maintained against the clearest Scripture testimony that the Anglo-Saxons constitute the lost ten tribes, wresting, garbling, twisting, and misapplying Scripture texts in a manner most distressing to the devout lover of the Word of the Living God. (! ! ! ! ? ? ? ? C. A. L. T.)

If, then, the Anglo-Saxons are not the ten tribes, who are? and where are they? We answer at once—The Nestorians in the mountains of Kurdistan, and by the Lake Ooroomiah, in Persia, as shown in a most interesting book written by the late Dr. Asahel Grant, for many years a self-denying and successful medical missionary, sent out by the American Board to that people in 1835. In his researches the principle adopted is the most simple and natural, viz., “*Search for a thing where it was lost.*” Confiding ourselves to the guidance of Dr. Grant, we submit a brief summary of the overwhelming evidence he adduces in favor of the Nestorians being the lost tribes of Israel. (Study No. 1, page 79. C. A. L. T.)

1st. Let us notice what we would term *the sacred historical evidence.*

In the Scripture account of the deportation, Pul



and Tiglath-Pileser first carried away the trans-Jordanic Israelites, Reuben, Gad, and the half tribe of Manasseh; and next, about nineteen years later, Shalmanezar carried away the remaining seven and a half tribes of the cis-Jordanic Israelites. The whole ten, however, were placed in the same district of Assyria proper, and the adjoining country of Media. The region, then, into which the ten tribes were carried was that which the Greeks commonly called *Adiabene*. It lies N. E. of Nineveh; S. E. of Lake Van; W. of the Lake Ooroomiah; and answers to the original Assyria proper, as contradistinguished from the more widely extended Assyrian empire.\*

Sennacherib's boast was that the Assyrian kings had destroyed the inhabitants of this region; thus, the country being partially depopulated, was ready for the captive Israelites.

Now notice the evidence of *prophecy*. Prophecy says, "The Lord shall set His hand again the second time to recover the remnant of his people which shall be left† from *Assyria*." "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth; and there shall be a highway for the remnant of His people which shall be left from *Assyria*, like as it was to Israel in the day that he came up out of the land of Egypt," Isaiah xi. Please to notice that in the eleventh verse *Assyria* is the first place mentioned; prominence is also given to *Assyria* in the last verse; and then observe that in the twelfth verse "the outcasts of Israel" are named before "the dispersed of Judah," which seems to indicate

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\* George Stanley Faber's "Sacred Calendar of Prophecy," in Appendix.

† "Left from *Assyria*!" not *in Assyria*!

C. A. L. T.



that "Assyria" and "outcasts of Israel" were intended to be associated. Who then are to come from Assyria if not the outcasts of Israel? And whence are to come the outcasts of Israel if not from Assyria? History says the ten tribes were taken into Assyria; prophecy says they are to be brought out of Assyria. The plain inference is *they are there.* (*Sic!* C. A. L. T.)

Now let us take the evidence of *secular history*. Josephus (Ant. b. xi., c. v., § 2) having given an account of the friendly relations of Xerxes, the son of Darius, towards the Jews, and having expressed those intentions in a letter to Ezra, says, "So he (Ezra) read the epistle at Babylon to those Jews that were there; but he kept the epistle itself, and sent a copy of it to all those of his own nation that were in Media; and when these Jews had understood what piety the king had towards God, and what kindness he had for Ezra, they were all greatly pleased; nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem; but then the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers.'

Again, in Josephus (Wars, b. ii., c. xvi. § 4) we have the magnificent speech of Agrippa, in which he sets forth the overwhelming power of Rome in order to discourage Jewish resistance to that power. Agrippa is represented as addressing the Jews thus: "Where then are those people whom you are to have for your auxiliaries? Must they come from the parts of the world that are uninhabited? for all that are in the habitable earth are (under the)



Romans ; unless any of you extend his hopes as far as beyond the Euphrates, and suppose that those of your own nation that dwell in Adiabene will come to your assistance ; but certainly these will not embarrass themselves with an unjustifiable war, nor, if they should follow such ill advice, will the Parthians permit them so to do? ”

It is plainly evident, from secular history, that down to the first century of the Christian era the ten tribes were considered to be still in the same district into which they were first taken.

Now let us come down to the fifth century, in which Jerome, the author of the Vulgate, in his notes on Hosea, says : “ Unto this day the ten tribes are subject to the kings of the Persians, nor has their captivity ever been loosed ” (tom. vi. p. 7). And, again, he says : “ The ten tribes inhabit at this day the cities and mountains of the Medes ” (tom. vi. p. 80). Thus we have historic evidence down to the fifth century, that the ten tribes, apart from those portions not already mixed with Judah, were still in the place into which they were first taken. Had they ever migrated from these countries the native histories must have mentioned an event of such importance. But history, observes Dr. Grant, is silent upon the subject. The native histories, Persian, Turkish, and Arabic, which are numerous, say nothing of the removal of the captive Israelites from this country, and tradition is equally silent upon the subject.

Buchanan in his “ Researches ” very truly observes : “ The Jews have a never-ceasing communication with each other in the East ; so that, when anything interesting to the nation of the Jews takes place, the rumor will spread rapidly throughout all Asia.” Had the ten tribes removed it is incredible



that the Jews should have known nothing of it, and they are silent on the subject.

So much for the testimony of prophecy, and of sacred and secular history.

The ten tribes were taken into Assyria in 721 B. C. History down to the fifth century of the Christian era says they are still there. Since that time no history or tradition at all reliable gives any account of their removal. And unfulfilled prophecy says they are to be restored from Assyria. The plain inference is,—*They are still there.* (Selah! C. A. L. T.)

*Lingual evidence.*—Language is another kind of evidence of the Israelitish origin of the Nestorians of Kurdistan. They speak at this day a dialect of the Syriac, which can scarcely be accounted for on any other theory than that of their Israelitish origin. The ten-tribed kingdom, bordering on Syria, and subject to incursions from the Syrians, naturally learned the Syriac tongue, and took the knowledge of that tongue with them into the fastnesses of Kurdistan. It may not be out of place to give here a little personal experience.

About the year 1860 or '61, my morning daily paper announced the arrival in London of two representatives of this ancient people, and that they were located at the Home for Asiatics at Limehouse. My wife and I immediately went over to see them. We saw them. I made myself understood through the Hebrew of which the Syriac is a cognate as well as the Chaldee. We invited them to our house to meet some friends, and to spend an evening with us. They told us there is no doubt of their Israelitish origin amongst themselves. A most interesting evening was closed by these strangers with reading and prayer. I fetched from my study two copies of the Peshito version of the



New Testament in Syriac ; the elder one read a chapter and prayed, and afterward sent me several slips of paper with his autograph in Syriac for the friends he had met. Any one looking the elder one in the face would have no difficulty in perceiving at once the *Jewish* features. (!!!! C. A. L. T.)

Amongst these Nestorians, who are nominal Christians, there are nominal Israelites, called Jews. Both the one and the other trace their origin to the ten tribes. The Nestorians are charged by the Jews with having apostatized from the religion of their fathers. They are not called Nestorians because converted by Nestorius, but because they sympathized with some views held by Nestorius, and for which he was considered a heretic by the Greek Church at Constantinople. The Christianized portion claim to have been brought to the Christian faith by Apostles sent to them from the Church at Jerusalem. Their traditions state that their forefathers went up to Jerusalem to keep the "feast of weeks" (Shevuoth)—Pentecost, on the opening of the present dispensation ; that they caught Pentecostal fire, carried it back to their people, and that the Church at Jerusalem, recognizing the special claim of these their brethren, sent out Thomas, Thaddeus, and Bartholomew—names still honored amongst them—as their first missionaries. Now let us turn to the second chapter of the Acts of the Apostles, and we shall find gathered at this national festival "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes and Arabians." So there were Israelites—"Parthians, Medes, Elamites, and dwell-



ers in Mesopotamia"—from these very districts into which the ten tribes were first taken captive. How wonderfully tradition, history, and Scripture agree on this interesting question! In the light of such facts how full of meaning become such expressions as "to the strangers scattered," "to the dispersed among the Gentiles," and, "to the *twelve tribes* which are scattered abroad, greeting."

Again, "Benai Israel"—Children of Israel—is used generally to designate the lineal origin of the Nestorians. *Jewish names* are also very common amongst them, as Abraham, Isaac, Jacob, Joseph, Elijah, etc. *Jewish features* are also strongly marked in the faces of this people.

They have also amongst them many modified observances of the Mosaic ritual; as peace-offerings; vows; first fruits and tithes: forbidden food; ceremonial impurities; and separation of women. Dr. Grant also gives abundant evidence that their social and domestic customs; their forms of salutation; their hospitality; their regard for the poor; their entertainments; dress; ornaments; espousals; marriages; and occupations, are, with various slight modifications, the same as those of the ancient Israelites. This pamphlet would however soon grow to a volume, if we were to give details of all these interesting points. To those who wish to pursue this subject further in this direction, we must say, read Dr. Grant's "Nestorians, or Lost Tribes."

We do not, by any means, consider it necessary to believe that these Nestorians and Jews in Ooroomiah and Kurdistan constitute the totality of ten-tribed Israelites, over and above those mingled with Judah; but we firmly believe that the evidence in favor of their being at least the nucleus of the ten tribes is perfectly satisfactory. The Yezidees may



be another portion. The Malabar Jews—black and white—may be another portion. The few in Kae-fung-foo may be another. The 10,000 families discovered in Daghestan on the Caspian Sea may be another. And the quarter of a million of Falashas in Abyssinia may very likely be another portion. But there are the very strongest reasons for doubting the Israelitish origin of the Anglo-Saxons.

Having shown, we believe successfully, where the ten tribes of Israel *are not*, and also where they *are*, we now propose briefly to show the mischievous character of this modern theory—that the Anglo-Saxons are the lost tribes of Israel.

What harm, it is asked, can come out of the theory of our Israelitish origin? We answer, it diverts attention from the elect nation destined in the revealed purpose of God, to be the channel of blessing to the world. Satan is no doubt a deep student of the Word of God. And why? To ascertain God's way of taking the world out of his grasp and destroying his power. When our blessed Lord answered Satan's temptations by "it is written," "it is written," we do not find Satan inquiring anything about the nature and authority of the documents referred to; it is implied he knew all about them, and that he reads and studies the Scriptures in order to use all his skill in thwarting the Lord's revealed purpose. (*Be careful Bro. Wilkinson! C. A. L. T.*)

The power of Satan is amazing and appalling, but it is limited in degree and in duration, though it will be effectually crushed only on the return of the Lord Jesus, when he will be chained for a thousand years. Surely Satan must know that all the families of the earth are to be blessed in Abraham's seed; and that God has declared, "This people have I formed for Myself, they shall show forth My praise."



Thus Satan succeeded in persuading the Gentile Church, in early times, that she was a spiritual Israel, to whom all blessings promised to the national Israel exclusively belonged ; and that to the literal and national Israel belonged only the curses, literally understood. This doctrine has been embodied in commentaries, and proclaimed from most of the pulpits of Christendom, and is still largely held and preached at this day. What has been the result of this doctrine? *The "Dark Ages" for the Church ; and cruelty at worst, and indifference at best towards the Jews.* The promises given to the Church, and the curses given to the Jew, any kind of conduct on the part of Christendom, however cruel, was considered as rather pleasing than otherwise to God. This was a grand masterstroke of Satan, by which he at once secured a corrupt, ignorant, persecuting, dead Church ; intensified unbelief amongst Israel ; and a world asleep in the arms of the Wicked One.

Within the last half century, however, another principle has been largely adopted in the reading and exposition of truth about the Jews, viz., that of allowing the blessings and the curses to bear a *literal* meaning to the *literal Israel*. An intelligent and devout body of Christians, called "Brethren," as well as many in the Episcopal church distinguished for piety and learning ; have taught the Church of Christ a lesson she is slow to learn : 1st, That the book we call the Bible most certainly means *something* ; and 2d, It probably means what it says. In other words, instead of making the Scriptures, by farfetched and fanciful interpretations, mean anything but what they say ; they substitute the sound simple principle applicable to all literature—sacred and secular—"If the plain and obvious sense make good sense, seek no other sense."



Ah ! says Satan, but this will never do. This will land the Church in the doctrine and hope of the pre-millennial advent, and tend to produce unworldliness; this won't do. Again, with the unworldliness and increased power of the Church, will come an earnest desire to know and do the revealed will of God.

The natural and national Israel will then take a prominent place in the Church's prayer and effort in order that through Israel the original and unchanged purpose of Jehovah may be realized in the world's blessing. Don't you see the device of Satan? Anyhow he must keep the real Israel under the power of unbelief, or he will soon lose his power over the nations.

So now we have another masterstroke of Satan; a determined struggle to get the Anglo-Saxons to believe, without the slightest evidence, and, indeed, against the clearest Scripture testimony, that they are the natural Israel to whom all the promises are made, and promises *only*; and then by a hard and arbitrary line drawn between Judah and Israel, as though Jews were not Israelites, to hand over all the curses, and curses only, to the Jews. This we believe to be the nature of the mischief of this modern theory, and it is one of the leading latter-day errors of these "perilous times." Cost what it may, we faithfully, solemnly, yet affectionately, warn the Christian Church against this latter-day error, as mischievous and dangerous, as it is flattering, fascinating, and unscriptural.

"Thus saith the Lord of Hosts: In those days it shall come to pass, that ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We



will go with you ; for we have heard that God is with you." (Zech. viii. 23.)\*

"For I testify unto every man that heareth the words of the prophecy of this book ; If any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away out of the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 18, 19.)†

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\* This was an unfortunate text to quote in this connection, for it again discloses the blindness of John Wilkinson ! Zechariah was discoursing on the promised glory of this Second Temple, for the elder men had wept at its meanness compared with that of Solomon. Now his prophecy (viii. 23.) came to pass literally ; for the "TEN MEN" referred to were "the Ten Tribes" themselves ! Even representatives of Benjamin, Simeon, Reuben, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, and Joseph, and they took hold of the skirt of Jesus who was the Jew referred to in the Parable ! (Acts ii. 7-13) and to whom else could they say "We have heard that God is with you" if not to Immanuel himself !

C. A. L. T.

† I unhesitatingly pronounce John Wilkinson's entire discussion of the Anglo-Israel Question as a travesty on Argument. It is concocted out of special pleading, cant, sophistry, irrelevance, misrepresentations, and downright ignorance of the premises and propositions before OUR RACE. We might as well, (it is our duty to) call things by their right names. Error ought to be nailed through the temple with a maul and tent peg. It is time for Israel to awaken to her Origin and Destiny and there is no time left for patience with men whose methods of discussion are so irregular, unreliable and prejudiced, that we would avoid them as an advocate in a court of equity. (Please re-peruse the note, foot of page 109.) C. A. L. T.

*This whole argument is a travesty of the Jews trying to put Jesus where he does not belong, namely, as a Jew above all, causing thereby confusion and disharmony in the world.*



# THE ANSWER OF HISTORY.

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## PART II.

### THE OTHER SIDE OF THE QUESTION.

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In fact Both Sides,  
"PROS and CONS."



*“ Mine ANSWER to them that do examine me is  
this : ”—*

*1 Cor. ix. 3.*



## SOME OBJECTIONS TO THE SCRIPTURAL EVIDENCES OF THE IDENTITY CONSIDERED.\*

BY PHILO-ISRAEL.

WHEN we adduce what are called the Scriptural Proofs of the Identity of our Nation with Lost Israel, we are very often met in conversation and in print with the reply that these statements are not "proof"—that they are mere "analogies," "coincidences," matters of "fortuitous similarity," but constitute nothing approaching to evidence—that "we have jumped to a conclusion in regard to our Nation, and have assumed that because the English seem to answer to the terms of some of the Prophecies regarding the Lost Ten Tribes, therefore Our Race must be the House of Israel."

When we ask these objectors how Evidence from Scripture of Identity, whether of Nations or of Individuals, can possibly be tendered except in the

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\* The following article, with which we commence our selections from the later and more copious arguments in rebuttal, is taken from No. 22 of the II. Volume of "Life from the Dead," (1875) a monthly magazine now long out of print, but for several years ably edited by Edward Hine while he was in the prime of his strength as an expositor of Identity Truth. The article in question is by E. W. Bird, Esq., whose *nom de plume* is "Philo-Israel." He is at present the aged editor of the "Banner of Israel," the best known English Weekly devoted to the Identity of OUR RACE with Lost Israel, and is himself not only the lineal successor of Hine but a greater than his Master. For information as to the "Banner of Israel" see Collateral Reading.



way attempted in this case—namely, by appealing first to the averments of Prophecy, and then by pointing to actual facts answering thereto, in hundreds of particulars, we meet with no response ; but the old objection is repeated, “ that coincidence is not evidence, analogy is not proof, and similarity in appearance, is not reasonable ground for concluding Identity.”

We wish now to place before those who thus object to our arguments, a line of thought which may serve to show the unreasonableness of their opposition, as Christian Believers.

We ask what other species of Evidence the Apostles of our Lord Jesus Christ oftener present to us, as Confirmation of His Divine Mission, than that objected to now—namely, the appeal, on the one hand, to Prophecy ; and on the other, to the Lord’s exact fulfilment of the same, in the smallest jots and tittles ?

Let us pursue this argument for a little, and show how exactly the evidence of our Lord’s Mission has the counterpart in the character of that we rely upon, in proof of our averments in regard to Lost Israel.

A Prophet once said (Micah v. 2) that “ Out of Bethlehem, Ephratah, in the Land of Judah, should come a Governor, to be Ruler in Israel.” The Lord Jesus was born in that village, and the Apostle St. Matthew notes the circumstance as a proof of His Identity (Matt. ii. 6). Shall we reject it as a “ coincidence ” ?

A Prophet of Israel said, “ Out of Egypt have I called my Son ” (Hos. xi. 1). Christ was taken into Egypt by his Parents, and came out of it again, with them. St. Matthew calls this a proof that Jesus was the Christ (chap. ii. 15). Shall we describe it as



“a remarkable and interesting similarity in facts,” but deny its probative value?

A Prophet of Judah declared a voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children because they were not (Jer. xxxi. 15).<sup>\*</sup> St. Matthew (chap. ii. 18) calls attention to this prophecy, reminds us that Herod caused numbers of little children, in and near Bethlehem, to be put to death, and declares it is a proof of the truth of Christ’s Mission, because a fulfilment of a prediction which had close reference thereto. Shall we decline the inference, and call it too obscure a matter to throw light on the Redeemer’s Mission?—that it proves nothing?

The Prophets generally bore testimony that the Messiah should be called a Nazarene. Jesus Christ was of Nazareth, and lived there. The Holy Spirit, speaking by St. Matthew, tells us to mark this as an Identification of our Lord (chap. ii. 23). Shall we call it an analogy, without force to convince reasonable minds?

A Prophet long since said (Isa. xlii. 1), God’s servant when He came should not strive, nor cry, and no man should hear his voice in the streets. Our Lord withdrew himself from the Multitudes, and instructed those about Him not to make Him known (Matt. xii. 17). The Apostle calls this a clear proof of Messiah’s advent. Shall we designate it a mere analogy—not evidence?

A Prophet (Zech. ix. 9) of old proclaimed that the Lord should come to Zion sitting on an Ass, and a Colt, the foal of an ass. Our Blessed Saviour did enter Jerusalem on one occasion riding on an Ass,

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<sup>\*</sup> This remarkable chapter of Jeremiah also refers to the millennial days just ahead of us, in which days these children of Rachel shall indeed come again from the land of the enemy (Death). C. A. L. T.



and the Colt, the foal of an Ass. The Apostle (Matt. xxi. 4) bids us see in this an indication of the Lord's Identity with the promised Messiah. Are we to reply, "It was certainly an interesting and striking fact, which merely proves curious coincidences sometimes do occur; but can such trifling matters as an ass and its colt suffice to prove the Messiahship of Him who was spoken of?—and is this evidence which a Court of Law would accept as conclusive of the Identity?"

A Prophet of Judah (Zech. xi. 12) formerly wrote, that the Price the Lord was to be valued at, was "30 pieces of Silver:" and "I took the 30 pieces of Silver and cast them to the Potter in the House of the Lord." The sum of 30 pieces of Silver was actually paid, about 530\* years after the above was written, to Judas Iscariot, as the price of Blood; It was by him returned to the Chief Priests, and "cast down" in the Temple; ultimately, it was expended by them in the purchase of the Potter's field to bury strangers in (Matt. xxvii. 4-7). The Apostle calls on us to note these transactions, as proving Jesus is the Saviour of the World, and that the predictions regarding him were literally fulfilled; and shall we, in reply, remark, that "coincidences and mere analogies are not evidence, and prove absolutely nothing." In speaking of "the Righteous," the Psalmist said—"He Keepeth all his Bones, not one of them is Broken" (Ps. xxxiv. 20). At the Institution of the Passover, 1490† years before Christ, the Law-giver said—"Neither shall ye break a Bone thereof," *i. e.*, of the Paschal Lamb (Exod. xii. 46). Christ's bones were not broken at the Crucifixion, but His

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\* 540 True Chronology.

† 1483 B. C. True Chronology.



side was pierced with a spear. The Apostle John bids us remember these facts (chap. xix. 36) as evidence that Jesus Christ was the Redeemer; as proof of His being the Son of God. Shall we reply against Him, that these were only remarkable and striking "coincidences which lead one to reflect; but as to proof of Identity, that requires more to establish it than these obscure similarities can afford?"

The Psalmist said—"They parted my Garments among them, and for my vesture they cast lots" (Ps. xxii. 18). At the Crucifixion the Roman Soldiers did precisely these things. St. Matthew calls attention to the facts as fulfilment of Prophecy (Matt. xxvii. 35). Shall we reply, "This, too, is of the nature of a strange concurrence of chances, but the value as proof is—nil?"

It may be objected that in each of the above cases God was His own Interpreter; that the Apostles drew our attention to fulfilments which, but for that, we might have failed to see.

Well; the following are a very few of many other instances, not so explained by the Inspired writers, but which Christians are not accustomed to overlook on that account, or fail to recognize as weighty evidences of the Saviour's Identity.

The Prophet Isaiah said that "As a Sheep before her shearers is dumb, so He opened not His mouth" (Isa. liii. 7). The Lord Jesus answered Pilate never a word; He gave him no answer. The Psalmist declared, "They gave me Vinegar to drink;" "They pierced my hands and my feet;" "All they that see me, laugh me to scorn, saying, He trusted on the Lord that he would deliver Him" (Ps. xxii). Did not these things literally occur? Were not these words actually spoken of our Blessed Lord?

Isaiah stated, "He gave his back to the smiters .



and hid not his Face from shame and spitting ;” also that He would “ Make His Grave with the Wicked, and with the Rich, in His Death ” (Isa. liii. 9). Was not the Lord “ smitten ? ” Did they not “ spit in His Face ? ” Was not his Sepulchre in the Garden in Golgotha, where those executed were usually buried ? And did not the Rich man, of Arimathea come to Him at His Death, and remove His sacred Corpse ?

So we might go on till we wearied you. Numbers of minute jots and tittles are recorded in the Prophetical writings as to what the Lord should do, say, suffer ; where He should be born ; where He should go ; where live ; where and how He should die ; where and how He should be buried ; how soon He should Rise again ; what those around Him would do, and say, in various circumstances ; how they would on one occasion forsake Him, and leave Him alone ;—all these, and very many more details were stated, sometimes very obscurely, sometimes very clearly, and unmistakably.

But every iota—every jot, came literally and exactly to pass, in and during the Life of Our Blessed Lord. Taken all together, they constitute a mass of Fulfilled Prophetic Evidence, quite apart from the Miracles, Teaching, and Resurrection of Our Lord, which amply suffices to prove that Jesus was The Christ—evidence which the Church, all through the Ages, has accepted as valid and sufficient corroborative proof of His Identity.

To advert for a moment to the case of the House of Judah—the Jews. A Prophet of old declared that they would, when they fell into Sin and came under God’s Judgments, be Dispersed, be few in number, and, Scattered among all the Nations (Jer. xvi. 4-7 ; Deut. xxviii. 62).



Another Prophet predicted, that their name would be left for a Curse, that the very “show of their countenance” would be a Witness against them (Isa. lxxv. 15; iii, 9).

Another declared that they would be “without might,” bereft of settled Government, and be a “trembling,” “faint-hearted” People (Jer. xix. 7; xvii. 4; xxxv. 17; Deut. xxviii. 65). These and many other Predictions have exactly, and literally, been fulfilled in the House of Judah—a People whom we see about us now, and know by our own observation to be undergoing these same curses to the very letter.

Are we to regard these facts as only so many “coincidences,” mere “chances” and “analogies,” which cannot be relied on as evidence of the truth of the Prophets, or that the Jews, and they alone, are the People indicated? Common sense says No! and admits that the Jews are God’s Standing Witnesses of the truth of the Prophets—an evidence which the most stubborn Unbeliever dares not gainsay, because he sees this People respond to the curses predicted against them in the Word of God,—and they alone do it.

Now, why, we ask in the name of reason and the same common sense, are we to put aside evidence, precisely of the same kind, and coming from the mouths of the very same accepted Witnesses—the Inspired Prophets of the Living God—when the utterances have reference not to the Person of the Lord Jesus, nor to the House of Judah, but to the Sister Nation—the Lost Ten Tribes of Israel? Also, when we see one particular Race, and one ONLY, exactly fulfils each and ALL of the separate predictions applicable to them, found also in the Holy Scriptures, we ask again, *Why* are we to re-



ject that testimony, and view it as inapplicable? Surely it follows that if we value the points, as evidences, wherein Our Blessed Saviour literally fulfilled Prophecy, we must also value the same kind of evidences wherein Israel fulfils Scripture? or *vice versâ*, if we consider these latter, immaterial and valueless, then all those connected with Christ become likewise immaterial and valueless, and they cease to be of any real probative force? \* Can this reasoning be set aside? †

God Himself declared His People, the Tribes of Israel, should become "A NATION AND A COMPANY OF NATIONS"—"as the sand by the seashore, innumerable; as the dust of the earth and as the stars of Heaven for MULTITUDE."

We know the Jews do not answer to these predictions, for, as we have remarked above, they are under a parallel series of condemnatory prophecies, one of which (fulfilled in them) dooms them to be FEW (Jer. xv. 7).

But of all the Nations of the Earth, England, and *she alone*, does respond. She doubles her population every 56 years, her Colonial Possessions every 25 years. Why may we not recognize this fact, patent to our senses, and accept it as one of a very large number of most remarkable Identifications of the Lost People, all pointing to the self-same Race, now extant, which our God expressly gives us—to you and me—for our guidance?

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\* Our Lord's teaching in Luke xvi. 31, seems to assign a very high value, indeed, to Moses and the Prophets as evidence to command belief. "If they hear not them," He says, "neither will they be persuaded though ONE rose from the dead."

† The constituency of "Our Race" will recognize this line of argument as the one pursued in Study Number One, chapters IV. and VI. See also Bishop Niles' testimony, page 254, of that Study.



God's Word, further, has set certain signs or marks on the Ten Tribes of Israel, when hidden, and declares they shall be found—as

1. A Powerful Nation (Micah iv. 7; v. 8).
2. Possessing the Gate of their Enemies (Gen. xxii. 17).
3. An Island or Coast People (Is. xxiv. 15; xli. 1).
4. An Undeclared Race (Is. xvii. 14; xli. 12, 15).
5. The Chief of Nations (Is. xli. 8, 9).
6. Living North-West of Palestine (Jer. xxxi. 8; xxiii. 8; iii. 18; Is. xxiv. 15).
7. With Colonies in all zones, immense in size (Is. liv. 1, 2, 3; lviii. 12).
8. Scattered everywhere among the Heathen (Ezek. xxxvii. 21).
9. Yet Mistress of the ends, sides, and uttermost parts of the Earth (Deut. xxxiii. 17; Ps. xcvi. 3; ii. 8).
10. With Possessions forming a great girdle round the Gentile Nations (Deut. xxxii. 7, 9).
11. Living ever under a Monarchy (Numb. xxiii. 21; 1 Kings vii. 13, 15).
12. Holding a Great Heathen Empire in dominion (Ps. ii. 8).
13. Immensely wealthy (Deut. xxviii. 1, 14; Is. lx. 16).
14. Lending to all Nations—borrowing from none (Deut. xxviii. 1, 14).
15. Abiding always by their ancient Israelitish, perfectly just and God-given system, of weights and measures (Lev. xix. 36).
16. Always separated from the Gentile Nations (Lev. xx. 24, 26; Is. xli. 8, 15; 1 Sam. xii. 22).
17. Kind, as a rule, to the Aborigines of their Colonies, but finding them, to their distress, “dying out” before them (Jer. xxx. 10, 11).



18. A Christian Nation—redeemed from the Mosaic Law (Is. xlv. 17, 19; xlviii. 20).

19. The Chief Missionary Power of the Earth, carrying the Gospel everywhere (Micah v. 7; Is. xxvii. 6).

20. A Sabbath-keeping Race, Nationally and by Law (Ex. xxxi. 17).

21. Full of Good Works and fruits of Righteousness (Is. xxvii. 6; Matt. xxi. 43).

22. Called by Isaac's name—Saxons (Rom. ix. 7).

23. Yet, alas! prone to Idolatry, and ever lapsing into it (Hos. viii. 11).

24. Addicted, as regards very many of the People, to all sorts of wickedness and abominations, hateful to God (Ezek. xxxvii. 23).

25. Having a "Part" of the Nation afflicted with *πῶρωσις*, or Hardness of Heart, or blindness (Rom. xi. 25).

26. Nationally addicted to the vice of Drunkenness (Isaiah xxviii).

27. Blind as to their Origin (Hosea ii. 6).

28. Ever declaring here, in England, they are not God's People Israel (Hosea i. 10).

29. Yet continually acknowledging here, in England, they *are* God's People Israel, in the Services of the Established Church, Sunday by Sunday, and notably on Sunday, the 20th of June, when the following Prayer was prescribed and used:—"Let there never be one wanting in her" (the Queen's) "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, shall give Thee thanks," etc.

30. In Public Worship using the Eastward Position for themselves, as Israel is directed to do in Sol-



omon's Prayer (1 Kings viii. 44, 48), but properly denying it to their Ministers.

31. During a part of their past History living for Centuries without a King, but governed by Chiefs, as during the Heptarchy and prior thereto (Hosea iii. 4).

32. A People separated from all others by God Himself, and in covenant relation with Him for EVER (1 Kings vii. 24; Deut. xxvi. 18, 19).

33. And lastly. Kind to strangers, making England an Asylum for the Foreign Refugee (in a manner not followed anywhere else),\* treating him here, and here only, as "One Born among them" (Lev. xix. 33, 34).†

These and many others are the Marks and Signs, God has given us in His Word, by which we may know, and recognize His Lost People. We look around now—now that we have reached the Saturday evening of the world—now that there is absolutely no time left, as all good men are agreed, for the rising up of New Nations, or new Companies of Nationalities—and what do we find? Not any of the Nations on the Globe—be they Christian, be they Mohammedan, Heathen, or Jewish—respond to ALL these Identifications, with ONE exception, and that one is—GREAT BRITAIN. [Joseph-Ephraim and Manasseh, England and America. We of these United States must not forget that our *separation*, as "a Great People" of Independent destiny is one of the most Magnificent Identities in the Galaxy.—C. A. L. T.]

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\* Except in America, God help us!

C. A. L. T.

† The reader will find all of these Identities, and others, 69 in all, discussed at length in Study No. One, "OUR RACE" Series, Chapter VI.



She, and she alone, responds to them EVERY ONE. She, and she alone, lacks *not one!* *This is our Point, on which we take our Stand, and on which we challenge Discussion.*

What are we to say to all this? Are we to reject the whole of these fulfilments, now before our very eyes, as "mere analogies," "coincidences," and "remarkable similarities," and think no more of them? Or, are we to accept the evidence they afford, as reasonable men? Surely reason, common sense, analogy, and reverence for God's word, all compel us to admit that the evidence—rebuttable as it may be, abundant as it is, truthful as it must be, convincing as it surely will be deemed—suffices to show, *primâ facie*, at any rate, that the Lost People are Identified and Found; also that God's word is true, as regards them in every—yea, even in the very least, particular?

In conclusion, we would once more ask (what we think ought always to be put forward and answered in connection with this subject), Where does all this tend? *Cui Bono?*\* Why seek for Lost Israel? and *what good* will it do if the British Nation *be* found to be the Lost House of Israel, first, to themselves; second, to the World at large?†

To those queries we reply, "Much, every way." For, speaking generally, by searching for the Lost Sheep of the House of Israel, we are most distinctly doing God's work, and acting according to His clearly-revealed will. He declares, speaking of the

\* And what good if we of Manasseh be "the great people" of separate identity and destiny—what good forsooth if we be blessed of God! for so the question of the fool resolves itself! C. A. L. T.

† *What good?* Edward Hine's pamphlet *Cui Bono*, (see Collateral Reading) gives a valuable discussion of this topic. C. A. L. T.



two Houses of Israel and Judah, "I will rejoice over them, and do them good, and I will Plant them in this Land, assuredly with my whole heart and with my whole soul" (Jer. xxxii. 41). To enable God to act thus by them, Israel must first be found and identified. When found, God's word declares that Israel and Judah together, will be Blessed in themselves, and bring down Blessings from on High, to the whole world. He says—"And it shall be to Me a Name of Joy—a praise and an honor before all the Nations of the Earth which shall hear all the good that I do unto them" (Jer. xxxiii. 9). Never let us undervalue what God Almighty Himself, Jehovah, the God of ISRAEL, declares, is for His glory, and what He says, He will carry out "with His whole Heart, and with His whole Soul!"

Coming to particulars, the Blessings to accrue to England by her Identification as Israel, will be beyond all expression. For, 1. She will experience the outpouring of God's Holy Spirit on the Nation at large (Joel ii. 28). 2. She will become, in truth, a Righteous Nation (Is. lx. 21). 3. The Nation will be satisfied with God's goodness (Jer. xxxi. 14). 4. The People will All know Him, from the least to the greatest (Jer. xxxi. 34, speaking of Israel). 5. They will be triumphantly acknowledged by the Lord, before all the world, and "He will make them a Name and a Praise among all People of the Earth" (Zeph. iii. 20).

Then, as to the Jews, their benefit will be great and glorious, indeed. They will be gathered in the West—England (Is. xliii. 5)—and return to their Land, in union with the British—with them, the subjects of One Monarch (Ezek. xxxvii. 21, 22; Hos. i. 11).



They will be grafted in again into their own Olive Tree—Israel (Rom. xi. 23); for “God is able to graft them in again.” Once in their land, they will be cleansed from their iniquity; on them, in God’s good time, will be poured out of the Spirit “of grace and of supplication; they shall look on Him whom they pierced, and shall mourn for Him, as one mourneth for his only son” (Zech. xii. 10).\*

To the Gentile world the Blessing will be beyond all calculation. The “casting out” of the Ten Tribes is “Riches” to them now; the stumble of Lost Israel is “Salvation” to them at present. But when the British [Anglo-Saxons] are Identified and “received,” when Israel is “brought back,” it will be to the Gentile world as “Life from the Dead” (Rom. xi. 15). Then, “Strong Nations” and “Many People” will “COME” to the Lord—will “come” to the Light, and to the Brightness of Israel’s “Rising” (Is. lx. 3; Zech. viii. 22). “And the Earth” (so glorious is the prospect) “shall be filled with the knowledge of the Lord, as the Waters cover the Sea (Hab. ii. 14).

And lastly, the Discovery of Israel will vindicate the truth of God’s Word—THE BIBLE;—render Infidelity impossible, and make God’s faithfulness so clear, that All nations shall admit it, and submit to His Holy Will.

We ask you, as reasonable men and women, above all, as Believers in the Lord Jesus Christ, in the Goodness and Faithfulness of our Covenant-keeping God, whether the prospects held out to Our Nation and to you in the views we entertain,

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\* The evidence of *Judah’s* awakening is pouring in on every side. Can it be that the case is once more to be reversed and that this time it will be *Judah* that shall justify herself more than Israel?



are not most glorious in themselves, most honoring to our Gracious Redeemer, and most clearly revealed to us as the Divine Will, in the Scriptures, which we all hold to be, most justly, our Infallible Guide in Life? If so, then I press upon you, as your bounden duty, your obligation to embrace these views, and to propagate them as God's revealed truth and will, by every lawful means in your power, looking for His Blessing, who over and over, and over again, declares, that the two Houses of the Hebrews, Israel and Judah, are "His People," "His Inheritance," "His Servants," "His Chosen ones," "His Elect," for EVER, while He (sublime thought) is, in a peculiar sense, "THEIR GOD." (Jer. xxxi. 33, 34; xxxii. 38-40).

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## SOME OBJECTIONS ANSWERED, AND SOME REASONS IN FAVOR OF OUR IDENTITY GIVEN.

BY PHILO-ISRAEL.\*

IT seems to us that at the present day there are two fundamental reasons adduced by our opponents why they cannot accept our nation's Identity † with the Lost Ten Tribes. They are these.

### OBJECTIONS.

FIRST, that in their view, the Ten Tribes were, after the Babylonian captivity, either merged with

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\*It is interesting to follow up the foregoing able summary of "Philo-Israel," by another also from his own pen, but written some seventeen years later, and published in the "Anglo-Israel Almanac" for 1892. It re-expresses the matured convictions of one who has devoted a life to investigating "the *Pros* and *Cons*" at issue, and of one who is probably the best and most widely known, "all-round Champion" of the "Identity," in great Britain. C. A. L. T.

† Or as *we* should say that of OUR RACE!

C. A. L. T.



the two, or dispersed among the Gentiles, or both; and are not, therefore, to be discovered as a separate, much less a dominant, Christian, western nation, now.

SECONDLY, that the British cannot be "lost Israel," because in language, physique, manners, customs, and religion, they are decidedly not Semitic in origin, and never had any tradition of such ancestry.

#### ANSWERS.

In regard to the first objection, we often find the plea that the Ten Tribes returned from Babylon with the House of Judah linked to another line of argument which hardly tallies with it—namely, that the Ten Tribes were dispersed among the Gentile, non-Israelite nations, and thus, separated from the Abrahamic covenants and blessings, were finally lost, never to be recovered from among them. In either case, the argument is that after the Babylonian captivity right down to the present hour, there never has been any House of Israel, or "Ephraim," as described by us, in separation from the Jews; and it is, therefore, vain to search for, or inquire about, their present representatives. Our answer to this argument, as thus put, is this.

If the Jews represented all the children of Israel extant in the world at our Lord's First Advent, and were in fact the only survivors of the Twelve Tribes, with whom, as some of our opponents have lately said, He made a perpetual covenant by instituting among them the Lord's Supper, then it is clear that the Lord Jesus, immediately before that event, deliberately disowned and disinherited the said Twelve Tribes, when He, by parable, told them they were like the wicked and murderous husbandmen, who killed their master's son in order to usurp the inheritance, and so drew on themselves the



condemnation of the Christ when He said to them in application of the parable, "Therefore I say unto you, the Kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43, R. V.). That is, the very nation Israel, to whom numberless prophecies, inspired by the Lord Himself, gave all kinds of special gifts, and above all the gifts of bringing forth "blossoms and buds, and so filling the face of the world with fruit," was, by the Lord's own determination, in contravention of His faithfulness and truth, to be deprived of them all, (being yet "Israel" of the Twelve Tribes,) and the whole given to quite another nation diverse from them, whose mark and characteristic should be that they would "bring forth the fruits" of the kingdom of God.\*

The views of the opponents resulting in such extravagant conclusions as these, must be faulty indeed, and cannot be maintained. It cannot be, therefore, true that Ephraim-Israel is separately non-existent to-day,† and that it is useless to look for them as the Anglo-Israelites are doing. If our opponents could tell us which nation our Lord intended to indicate, as the one He was about to substitute for the Twelve-tribed chosen one, there might be some show of reason on their part. But they will not, and do not, point out where, apart from, or excluding, Great Britain and the Anglo-Saxon race, such "a nation" exists.‡ They take refuge, therefore, for the most part, in the dangerous allegation, (dangerous to themselves) that the Twelve Tribes were completely amalgamated in the return from Babylon, and denying the plea that there was

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\* Yes and the very nation to whom the Saviour directed his disciples to preach! (Matt. x. 5, 6.) C. A. L. T.

† And Manasseh-Israel not a Great People. C. A. L. T.

‡ Good! Nor can they! C. A. L. T.



any portion of them, who, in separation after that date, developed into "a great and mighty nation."

Assuming, however, for an instant, that the opponents are right, and that the Twelve Tribes were in fact united, and returned together in obedience to Cyrus's proclamation described in 2 Chron. xxxvi. 23 and Ezra i. 3, 4, how does the hypothesis tally with Scripture? Very poorly indeed. For the prophecy of the Two Sticks in Ezek. xxxvii. 15-28 must needs, according to these views, have been fulfilled B. C. 535, and there ought to be now and ever since that date, extant on the mountains of Israel, a united kingdom of the children of Israel, under one king, "a king to them all," and God's presence among them, must always, and now too, have been and be visibly manifest among them. But history and current facts contradict all this, and prove that the hypothesis is totally incorrect. The prophecy of the Two Sticks is consequently unfulfilled prophecy, and awaits its fulfilment in time, future to the present date.

Again, Hosea i. 10, 11, tells us that the union of Israel and Judah is to take place after the vast numerical increase of the former in the land of their captivity and after their public recognition as a Christian people known as "the sons of the living God." This compels us to the conclusion that the restoration can only take place in the Christian dispensation, but not before; after Israel's development, as an increasing people, into a "great empire," greater than the House of Judah; for that period shall be marked by the fact that "great" will then be "the day of Jezreel," and Jezreel is Israel, not Judah (Hosea i. 4, 10, 11).\*

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\* This is a very *Powerful* point, in fact an unanswerable one; Jezreel is ISRAEL not Judah, and not both Israel and Judah!



Jeremiah's account of the details of the restoration of the Twelve Tribes completely contradicts the idea that it took place when the Jews returned from Babylon; for the final return, in Jer. iii. 18, is described thus: "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." Nothing of this sort took place when the Jews returned in the days of Cyrus the Persian!

In the prophecy of Amos, whose predictions chiefly concerned Israel, but not Judah, we find (chap. ix. 9, 14, and 15, R. V.) statements which cut the ground from under our opponents' feet. They were never, as the House of Israel, to be destroyed even as to a single grain, though banished to the ends of the earth, and once restored, were never to be "pulled" or "plucked up" again. The words are these, "And I will bring again the captivity of My people Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith the Lord thy God." This is a clear and precious promise of perpetual settlement in safety, after once the House of Israel shall have been restored to the Holy Land. If it be pretended that Israel returned with Judah from Babylon it is manifest from history and patent facts that the whole of the people of Israel were rooted out and plucked up out of Palestine by Titus the Roman, and sent wanderers into all lands, for a period of now over 1800 years. Therefore, Scripture



being true, our opponents' *premises* must be wrong and false; Israel has not yet been restored; and the "second time" return of Isa. xi. 11-16 was not the return from Babylon, but is future in time, still.

In regard to the hypothesis that Ephraim-Israel has disappeared by reason of complete absorption by the non-Israelite, Gentile nations among whom they mingled, the prophecy of Amos ix. 9, just referred to, contradicts it. Deut. xxx. 1-6 promises scattered Israel, even when wandering at the ends of the earth, a blissful restoration to their land; and Ezek. xi. 15, 16 makes to the Ten Tribes an unconditional promise that scattered among divers countries and peoples they shall all infallibly be gathered to the land of Israel. The prophecies of Isaiah, Jeremiah, Amos, Ezekiel, and Zechariah all point to the final restoration of both Israel and Judah in union, and there is no place in the Bible for the modern fancy that the Jews and the Ten Tribes being united already have occupied their land, or that the House of Ephraim-Israel is mingled with the heathen, and never can or will be gathered out from among them for restoration to the land of promise.\*

It may be well, in passing, to declare that the Scriptures promise Israel a restoration in joy (Jer. xxxi. 4-7). The Jews, when they returned, went back to weep; Israel returned is to occupy Samaria (ver. 5). But the Jews restored from Babylon never occupied Samaria at all.

Israel restored will be Judah's escort (Isa. xviii. 1, 7). But when Judah went back in B. C. 535 there was no such arrangement. The ships of Tarshish†

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\* Or that the House of Manasseh-Israel is not "a great People" separated and somewhere! C. A. L. T.

† *i. e.*, of Israel. See Study No. Seven, pages 11-19. C. A. L. T.



are to take back the Jews, according to Isa. lx. 8, 9; but when the Jewish captivity terminated in Ezra's day there was no need for ships. Israel in the coming day of restoration is to be in the West, in the North, and in the Isles afar off from Palestine (Hosea xi. 10; Jer. iii. 18; Jer. xxxi. 10). But when the Jews returned from Babylon there was no portion of them from the West, or the North, or the Isles afar off, but they all came from the East—that is, from the province of Babylon. For these, and many other equally valid, reasons it is clear that the united return of Israel and Judah has not yet taken place, but is future still.

In regard to the second branch of objection, our space forbids much detail. The arguments founded on alleged difference of language, customs, and religion, and on ignorance of Semitic origin on the part of the Anglo-Saxons on their arrival in these islands, in A.D. 500, are not valid. They have been dealt with by the Rev. Denis Hanan, D. D., and the Rev. Edward K. Tullidge, M. A., to which the reader must be referred.\* Affinity of language, however, is no test of the affinity of race; but generally only serves to prove previous social contact. Physique, manners, customs, institutions, language, and religion are all liable to modification, by long absence from a people's original home, and by social intercourse in a different country and climate with alien races. Israel has now been 2,500 years absent from Palestine and Semitic surroundings, and this fact answers almost all our opponent's objections.

The ignorance of Semitic origin on the part of our Anglo-Saxon ancestors, is not unusual, and far from wonderful in the circumstances of their case. Given the fact that the Ten Tribes exist now some-

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\* See "Banner of Israel, Collateral Reading.

*Handwritten in red ink:*  
 That is the Hebrew  
 taken from the  
 Bible  
 Maybe some  
 things have  
 changed to  
 the 500



where, and it is a patent circumstance that so existing they have utterly forgotten their Israelitish origin, because no nation on the face of the earth does now (*quâ* nation) claim to be "the remnant of Israel." The descendants of the African slaves of the United States, now free, have no recollection at all of their African languages, customs, religions or institutions. Two hundred years have sufficed to wipe them all out of their national memory.

Why should the Anglo-Saxons, paganized, after over a thousand years of wanderings and absence from Palestine and Central Asia, better remember their Hebrew antecedents, language, laws, and customs? Our nation exactly fulfils the Scriptural prophecies respecting Israel's future; and as God cannot promise to one people and perform to quite another, we conclude, and not without cause, that the British are the Lost Ten Tribes, to the praise of the glory of His faithfulness and truth.



## SOME OBJECTIONS CONSIDERED.\*

BY THE REV. J. IDRISYN JONES, CONGREGATIONAL MINISTER.

WE desire to give the most courteous and patient attention to any arguments offered against our opinions; while, at the same time, claiming a candid consideration to our reply. We know that all truth has to force its way by conflict, ere it attains its supremacy. But our contention is not for the sake of

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\* See Collateral Reading.

\* Taken from "British Israel Truth," a compilation written by a dozen or more of the ablest advocates of our cause in Great Britain. This is a truly valuable work. See Collateral Reading,

C. A. L. T.



mere victory ; but that we may spread the knowledge of a grand and far-reaching truth, affecting our own and all other nations of the world, viz., that the chief dominion is assigned to the House of Israel, and that the British people, as such, together with America (as representing Manasseh) are enjoying the blessings which were promised through Jacob in his last hours. We will now proceed to notice some of the objections, in the following order:—

I.—THAT THE THEORY IS NOT IN HARMONY WITH  
THE SCHEME OF CHRISTIANITY.

By this objection it is meant that Christianity admits all nations into the enjoyment of its privileges ; for all of whom there is “ one Lord, one Faith, one Baptism ; one God and Father of all ; ” that stones from all quarries are to be built into the glorious temple, founded on prophets and apostles, and whose chief corner-stone is Jesus Christ ; and, therefore, that it seems like a contravention of the plan, to place any one people on a higher level, or to accord to them more distinction and favor. But we venture to think that there are two considerations which meet the difficulty. (1) *It is not contrary to the genius of Christianity that some one nation have special advantages.* It is impossible to deny, that in regard to the things of the Gospel, Great Britain, —whatever may be the reason, or whatever may be the origin of its people—has been more favored than any other nation under the sun ; so that, being thus blessed herself, she has become the ministering angel to all realms and kingdoms of the earth. Now, all that we advocate is, that the *rôle* thus actually fulfilled by Britain belongs by covenant to the House of Israel of the Ten Tribes ; and that, therefore, the British and these Tribes are one and



the same people. There is, therefore, nothing in such an arrangement, conflicting with the universal designs of Christianity; but rather, through such a plan, those universal designs are helped forward and finally consummated. The House of Israel may consequently exist under the very auspices of Christianity. (2) *Such a separate existence of the House of Israel in Christian times is taught both by Christ and His apostles.* It will be remembered that our Lord mentions some people, whom He calls "the lost sheep of the House of Israel."\*

Who, then, were these? Not Jews, for at the time He speaks, they were not lost, but all around Him in their own Land. They were not Gentiles or Samaritans, for they are spoken of as distinct from them. It follows, therefore, that they were, what the language naturally implies—*viz.*, those Ten Tribes who, long before, had been exiled from their home, and had become wanderers among the nations. To restore these to the favor of God was now the sublime mission of Himself and His apostles. On Himself he said: "I am not sent but unto the lost sheep of the House of Israel;" and to the apostles He said, "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." It is remarkable how this idea is ignored in the current theology of Christian teachers. But there are further instances in the New Testament in which the continued existence of these people is recognized and the intimation, that there is for them a position of primary rank in the scheme of this dispensation.

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\* By the expression "lost" must not be understood lost spiritually for in this sense the Gentiles and Samaritans were within the scope of the Gospel, but it is being lost nationally was meant, as was then the case with the House of Israel.



In Christ's vision of the day of His glory, He saw His apostles seated on twelve thrones, judging the Twelve Tribes of Israel. Paul, in the presence of Agrippa, testified that these tribes were then waiting for the fulfilment of the promises made to their fathers. The apostle James inscribes his epistle to "the Twelve Tribes scattered abroad," and Peter dedicates his epistles to the dispersed House of Israel. St. John beheld them, in the revelations of Patmos, as a sealed people in some crisis of the world's history. Thus we see the seed of Abraham woven, as it were, into the very fabric of Christianity; and we must rend its garment in order to get rid of them. There they lie before us as the literal descendants of those who came up out of Egypt, and who dwelt in the land of Palestine; for Christ, and His apostles must not be understood to refer to a "spiritual Israel;" since at the time those spoken of were not saved, and yet they were the House of Israel; and any other meaning, therefore, than that of literal Israel, cannot be in harmony with any canon of just interpretation. The separate existence of this people, therefore, and their superior advantages, do not clash with the scheme of Christianity.

I.—THAT THE SEED OF ABRAHAM ARE NOW UNDER A CURSE.

This objection will at once disappear if the fact be recognized, that the Bible makes a distinction between the Jews and the Ten-tribed kingdom of Israel. It is the former only, that is at the present time in such a condition, because they are guilty of the crime of rejecting and crucifying the Messiah. Against them, therefore, Christ recorded the sentence;—"And they shall fall by the edge of the



sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi. 24.) It was because, when He would have gathered them together, they would not, that their house was to be left desolate. They were thus placed under a curse, and they continue in it to this day. But while the Jews so acted towards the Messiah, the Ten Tribes of Israel were away from the Land, wanderers among the Gentiles; and therefore, they do not come under the condemnation meted out to their brethren, the Jews. It is true, that the Tribe of Benjamin was at the time there, and mingled with the scenes of those days; but there is very strong evidence that this tribe had no part in those tragic deeds, but rather that it furnished the earliest disciples and followers of Jesus of Nazareth. The fact that this tribe of Israel was lent unto Judah, so that the Lord might always have a light before Him in Jerusalem (1 Kings xi. 36), prepares us for the supposition that it would not be guilty of Judah's sin. It is not, therefore, a matter of surprise, when historians tell us that the whole of the apostles, excepting Judas, were Galileans;\* and that there is very strong evidence that the people, who (in those days) in Galilee, sat in darkness and saw a great Light, were of the tribe of Benjamin. If this be so, then the whole House of the kingdom of Israel stands in a different category to that of Judah, and is not amenable to the curse resting upon the latter. If, therefore, the British people be identical with the House of Israel, no such curse should rest upon them.

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\* See "Dictionary of the Bible," by Dr. William Smith, art., "Galilee": and "The Life of Christ," p. 254, by the Ven. Archdeacon Farrar, D.D.



It will be proper here to refer to an opinion, that another curse is written against Israel, and that it is now in operation, even against all the seed of Abraham. We refer to the words of Hosea—*viz.*, “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim” (Hos. iii. 4). If this malediction be said to apply, at the time the prophet penned it, to the Twelve Tribes, yet it must appear evident that its tenure lasts only as long as these tribes are under the disfavor of Jehovah. It, therefore, follows, that it no longer can apply to Israel of the Ten Tribes: for we maintain, that these are now basking in the smile of that God who had cast them away; Christ Himself having sought these lost sheep, and brought them back to the fold. But this curse is still applicable to the kingdom of Judah; and, as it is an exact picture of their present condition, it is evident that it so applies to them at the present time.

But there is among Biblical expositors a difference of opinion, as to whether the prediction of Hosea is not intended to refer to the kingdom of Judah only, and not to the other House at all. We venture to think that such as apply it exclusively to Judah are right. Let us briefly examine the point. The two Houses, of Judah and Israel, are set forth under the symbol of two women, who became, each in succession, the wife of the prophet. The first of these was Gomer, typical of the House of Israel, who, in her character and history, exactly fits in with it. Gomer is an adulteress, and, as such, is cast away by her husband. This represents the idolatry of the House of Israel, and her subsequent divorce, when Jehovah cast her utterly off. The second woman is



likewise an adulteress, but a remarkable difference occurs in her fate. She, unlike Gomer, is not divorced ; but is only separated from her husband for a certain time, during which she is no longer given to adultery, but remains loyal to her marriage obligations. She represents Judah, who was also guilty of idolatry, but was not to be divorced but exiled for a season ; during which time she was to abstain from further acts of idolatry. This is exactly the history of Judah ; for, while banished from the Land, during all the years of her exile, she has continued loyal to the worship of Jehovah, and is thus exactly symbolized in the fate of the prophet's second wife. So the prophet, speaking of the House of Judah, most aptly said that she (like his second wife) should "abide many days" in a certain state of affliction, deprived of her national life, and so forth. But, unlike Judah, the House of Israel continued, in other lands, her idolatrous conduct ; and so corresponded to the case of Gomer, the prophet's first wife. The prophet Isaiah also describes the two Houses, of Judah and Israel, under similar imagery :—"Sing, O barren, thou that did'st not bear : break forth into singing and cry aloud, thou that didst not travail with child : for more are the children of the desolate than the children of the married wife, saith the Lord" (Isa. liv. 1). Here the distinction is made between divorced Israel and undivorced Judah ; the former a prolific multitude, and the latter a restricted population. We, therefore, maintain that Hosea's prediction was in regard to the House of Judah only ; and that it has no bearing at all upon the House of Israel, now represented by the British people.

But there is yet another curse, which, some maintain, is still applicable to the Twelve Tribes—



*viz.*, that in the event of their rebellion against God, they should become,

“FEW IN NUMBER.”

The warning is contained in the following passage : —“ And the Lord God shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you ” (Deut. iv. 27). We are prepared to admit that this curse has fallen upon both branches of the people of Israel. But we contend that it is only applicable at present to the House of Judah. (1) Because this curse was to pass away, in the event of repentance on the part of the rebellious ones ; for it was added in the message, But “ when thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God . . . . He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which He swore unto them.” It follows, therefore, that if any of these people have sought the Lord with a humble, lowly, and penitent heart, the covenant promise of being a great multitude comes once more into operation. (2) The prophets have foreshown that Israel must, in these latter days, be as the sand of the sea and the stars of heaven in number, expanding into one great nation and a company of nations. Now, believing, as we do, that the British House of Israel has truly turned to the Lord in penitence, and that Judah has not ; and likewise believing that these are the “ latter days ; ” we say, therefore, that this curse no longer hangs over the Ten-tribed people. And the whole drift of the argument in this volume, on the part of its several authors, is to show that the curse is removed, and that the time of blessing has come.



### III.—THAT WE ARE WANTING IN ISRAELITISH CHARACTERISTICS.

It is argued that, if we were descended from the Lost Tribes of Israel, it would be possible to recognize us by certain well-known characteristics; whereas, for ages the British people have not been suspected of such a relationship. *If* we be Israel, how is it that we do not speak Hebrew? Why have we not the Jewish cast of countenance? Why do we not practise the rite of circumcision? and so forth. It will be necessary, then, to briefly refer to these several characteristics.

#### i:—LANGUAGE.

It is admitted that this is an universal mark found in the Jew; and a slight acquaintance with the opposite history of the Houses of Judah and Israel will furnish an explanation. It is to be remembered, that the Mosaic religion is clothed in the garb of Hebrew writings. Those, therefore, who followed such religion were necessarily familiar with that ancient Semitic language; and, for the same reason, they would continue in their knowledge of it, so long as they adhered to that system taught by Moses and the prophets. The Jews have so adhered to it unto the present hour; and, consequently, in whatever nation they are found, they worship in the Hebrew tongue. The House of Israel, on the contrary, abandoned the religion of Moses for that of Baal.\* They, therefore, began naturally to discontinue Hebrew, and, while wandering among the nations, adopted whatever language was spoken by such nations; while they would be likely still to retain many words and idioms of their original

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\* And this long before they were sent into Captivity! In fact it was for this that they were so sent, C. A. L. T.



speech. On their arrival on these British shores we should expect to find them a people of "another tongue," or rather of many tongues. In addition to this, it may be added, that this change of language forms the subject of a direct prophecy: "For with stammering lips and another tongue will He speak to this people" (Isa. xxviii. 11, and also quoted in 1 Cor. xiv. 21). Our hypothesis, that there would be remnants of the older language lingering among them, is fully borne out by a reference to the English and Celtic languages, now spoken in these islands, which have a remarkable affinity with Hebrew. But as this is dealt with in another chapter, it will not be necessary to enter more fully into it here.\*

## ii.—CAST OF COUNTENANCE.

There is undoubtedly a type of features belonging to Jews, by which it is easy to recognize them. Such is not the case, however, with regard to the British, except that, in the oblong configuration of the skull, they are remarkably like their Jewish brethren. But may we not discern the hand of Providence in thus affixing to the Jew only, a peculiar type of countenance? Let it be remembered that Judah was to become, during the period of exile, a bye-word and a reproach among the nations. Such a fate leads us naturally to pre-suppose that this people was to be easily discovered by some characteristic sign. It may be that the following words point to this: "The shew of their countenance doth witness against them" (Isa. iii. 9). But a totally opposite fate was decreed for the House of Israel, which was to be a *lost* people; who, as to

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\* See Handbook British Israel Truth, Collat. Reading, page 112,



their origin, were to be an enigma to all nations, and, for a while, even to themselves. But any peculiar cast of countenance retained by them would be subversive of such a fate. It is not, therefore, any cause of surprise that the British, as Israel, do not possess the Jewish type of face.

### iii.—THE RITE OF CIRCUMCISION.

The non-observance of this rite is easily accounted for by the abandonment, on the part of Israel, of the Mosaic religion, and their substituting that of Baal, which did not include it. Further, it should be remembered that, with the introduction of Christianity, the law of circumcision was abolished; and that the Ten Tribes did not return in their allegiance to God until the Gospel dispensation had begun: therefore, circumcision was no longer applicable to them. The Jews, on the contrary, still adhering to the Mosaic Ritual, everywhere carry out this rite; but, as the British are the House of Israel, the absence of it is what we should naturally expect.

But some degree of importance has been attached to another characteristic of the seed of Abraham, viz., the prediction of Balaam, that they were to

#### “DWELL ALONE.”

This sign of Israel, as given by Balaam, has, we venture to think, been quite misunderstood. His words are: “From the top of the rocks I see him . . . lo, the people shall dwell alone, and shall not be reckoned among the nations” (Num. xxiii. 9). The latter clause has received another rendering: “Lo, it is a people that dwell separate; and shall not reckon *itself* among the nations.” This translation has an advantage in the point that the reflec-



tive thought is made to be Israel's own, rather than that of others concerning her. This is more in accord with actual fact: for while other nations may wish to reduce her to their own level, she ranks herself as above them all. We may here observe that to “dwell alone” cannot in any sense be made to apply at present to the Jews, while in their state of banishment; for the phrase is intended to set forth the blessedness of Israel. But we must now enquire as to what is meant by this dwelling alone. It cannot mean that Israel was to be *isolated* from all surrounding kingdoms. No nation can subsist on earth in such a position; and such, clearly, is not the scheme of Providence for our world; but rather, that of an inter-dependence of all its populations. Israel of old was thus inter-linked commercially and religiously to other peoples. Her temple was made a house of prayer for all nations, and Gentile proselytes thronged its courts. This magnificent temple was built with the gold and silver and wood and stone of other lands, as Scripture tells us. The prophets of Judah and Israel had messages to transmit to the surrounding kingdoms of Babylon, Assyria, Egypt, and Tyre. Isolation is, therefore, out of the question, yet Israel, in the consciousness of that which belonged to her, did not, as Balaam prophesied, “reckon itself among the nations.” To argue, therefore, that because Britain holds commercial and other relationship with all nations, she cannot therefore be Israel, is to quite misapprehend the meaning of this prediction of Balaam's. In what sense, then, it may be asked, did Israel not reckon herself among the nations, or dwell alone? evidently in this, that she was **UNLIKE** all other peoples. Babylon, Assyria, Egypt, were sister kingdoms, because they had common points of resemblance;



but Israel could not be classified among them. She was so utterly different as to her origin, her territorial title-deeds, her code of heaven-sent laws, her worship and her invincibleness in battle, that she was fully justified in not reckoning herself among them, but in her grandeur and destiny dwelling alone. Indeed, one fact alone is sufficient to account for this superiority of Israel over all other peoples, as contained in the following passage: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?" (Deut. iv. 7.) If this, then, be an ancient characteristic of Israel, it is also that of Britain to-day. What other nation can we compare with her? In the extent of her territories, the excellency of her laws, the record of her conquests, the range of her wealth, the blessedness of her religion, she towers above all kingdoms. In her distinctive greatness she does not reckon herself with France, or Germany, or Russia, or any other dynasty: SHE DWELLS ALONE.\*

#### IV.—THAT THE BRITISH CONSIST OF MIXED NATIONALITIES.

By this objection is meant, that we cannot be, as alleged, the Ten Lost Tribes, or we should have appeared in these islands as a people of one race and family, whereas we have come as belonging to many races, called by different names, speaking different languages, marked by different habits and customs, and in an attitude of hostility the one to the other. But all this will cease to be an objection, if we but remember that the Ten Tribes wandered from the scene of their captivity, not in one

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\* See Study No. One, page 122.



solid body, but in various groups, who travelled in different directions, halting in different regions, and moving on with different aims and plans, according to the bent of their inclination. Consequently they, sooner or later, developed into different types of people; were named after the countries and peoples with which they were in contact; and gathered up the speech and manners of those with whom they associated. When, therefore, they came, in successive migrations, to the shores of these islands, they could not but appear as peoples of different nationalities; while yet, they all spring from one progenitor, and all belong to one family. We have a striking illustration of this in the gathering of the Jews for the Day of Pentecost, as recorded in Acts ii. What a commixture of nationalities we see. There are Parthians, Medes, Elamites, Cretes, Arabians, Phrygians, Mesopotamians, etc. Yet they are all designated as "Jews, devout men out of every nation under heaven." Amid all their diversities of country and languages, yet they are all the lineal descendants of Abraham. Why, then, should we stumble at the mixed character of the British people, for whom we claim a common origin? What matters it if they landed as Cymru and Danes and Jutes and Angles and Saxons and Normans, etc.? So far as that goes, they may yet be all of one stock. It is certain that all the peoples of these Isles are of Eastern origin, for the East is the cradle of mankind; and there is no absurdity, therefore, in supposing that they came originally from Palestine. Historians are agreed that a colony of Phœnicians from that country were early settled in the South of Ireland. Other historians are prepared to prove that a colony of Hebrews also settled in the North of Ireland, and



in England. But it is specially worthy of consideration, that eminent authorities (compare Sharon Turner with Herodotus) consider that the Anglo-Saxon people came from the very region where the Ten Tribes were in captivity, so that "the grave of Israel is the cradle of the Saxon." As this is dealt with in another chapter, we need not enlarge upon it here; but we notice a very striking fact in regard to the Welsh, who are otherwise known as the Cymru. That was the very name given to the Israelites when they inhabited Samaria; for on the monuments of Assyria it is recorded, that Samaria was invaded by the Assyrian Monarch, under the name of "*Beth-Kymru*," or the House of the Kymru, from Omri, the founder of Israel's capital. The migrations of these Kymru are traced from the cities of Media into Europe, and then into Britain. How probable, then, that the Welsh and the ancient dwellers of Samaria are one and the same people. The mixed nationalities of the British is not therefore in the slightest degree antagonistic to our argument, but rather seems to strengthen it.

V.—THAT, IF WE ARE ISRAELITES, WE MUST  
ALL RETURN TO PALESTINE.

Those who rely upon this objection suppose that, wherever the seed of Abraham may be, they must all ultimately return, according to the terms of the covenant, to the Land from which, for a time, they have been all banished; and that, consequently these islands of Britain must be vacated, together with those distant isles and continents whither the British people have migrated. It is then naturally asked: How can there be room enough in one small country for all these teeming millions? and even if



at first they could all be accommodated, yet how soon, by the natural growth of population, would Palestine become too small; necessitating a crowding-out into other countries, and thus defeat the original plan. How much wiser, therefore, to conclude that there is no such people as Israel, destined to return to the Holy Land. But the foregoing difficulty is fully met by the double plan, which the God of Israel has been pleased to reveal.

(1) *The future occupation of Palestine is to be a representative one only.* The prophet Jeremiah thus reveals the scheme: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion" (Jer. iii. 14). We see, here, that a selection will be made from the myriads of Israel, in numbers proportionate to the size of the Land; while yet the terms of the covenant will be fulfilled in the fact, that this selection shall represent the Twelve Tribes, and that the Land shall wholly belong to Israel for ever. In some such a way England is to-day in possession of India; we possess it through our representatives, from the Viceroy downwards; while the bulk of the nation remains here. For a representative Israel, then, there will be room in Palestine; and Britain will not have to be evacuated. (2) *The Abrahamic covenant provides for the perpetual existence of outside nations of Israel.* One great mistake, made by those who reject our views, is in limiting the territories given to Israel merely to Palestine; for Abraham was constituted heir of the world. Mention is made of this by Paul: "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. iv. 13).



This posterity must therefore be as wide as the world, which it is destined to possess; for Israel is to "blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). The final arrangement, then, for this remarkable people is, that they shall consist of one central kingdom in the Holy Land, and a congeries of nations encircling the globe.\* The divine scheme is one of splendid proportions:—"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee" (Gen. xvii. 5). It was to such nations that Jacob pointed in his last moments, when he foreshadowed to the sons of Joseph their sublime future. We see thus that, while Israel shall be in the Land for ever, Israel shall likewise flourish outside the Land; but, no more as exiles or wanderers; for, each country they will inhabit shall be their own. In this sense we may understand Ezek. xxxix. 28:—"I have gathered them unto their own land, and have left none of them any more there"—that is, in their enemies' lands of ver. 27. Thus Israel shall be everywhere the Lord's freemen; while yet the central throne, in the city of the Great King, shall dominate the whole earth; for "it shall come to pass in the last days, that the mountain of the Lord's House shall be established in the top of the mountains . . . for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem" (Isa. ii. 2, 3).

#### VI.—THE THEORY IS TOO CARNAL.

By this objection it is meant, that, as the Gospel dispensation is essentially of a spiritual nature, it is

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\* See Study No. One, pages, 154-167.



unwarrantable to associate with it a vast scheme of secular and temporal blessings ; and, that it is a far nobler ambition, to covet the higher gifts of salvation and heaven. But we reply, that just as the Abrahamic covenant includes within its scope a double set of blessings, earthly and heavenly, so does the scheme of redemption likewise ; and that it is our duty and wisdom to receive all that is graciously offered, whether they are the mercies of Providence, or of Grace. To all, in this life, material blessings are indispensable. The holiest saint must eat and drink, and may handle money, houses and lands. We need the rich sunshine and the fructifying rain, and the precious things of the mountains, and of the sea : and we are told, that “ every creature of God is good, and is to be received with thanksgiving.”

But it is important to notice, that the promise of *special temporal blessings* is limited to the family of Abraham ; while spiritual blessings are for all mankind in equal measure. How rich are these gifts of Providence provided for Israel ! “ Blessed shalt thou be in the city, and blessed shalt thou be in the field : blessed shall be the fruit of thy body, and the fruit of thy ground . . . The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand ” (Deut. xxviii.). Thus a discriminating Providence is to ensure their happiness ; as when there was darkness in the land of Egypt, but light in Goshen ; and as when Canaan was made to flow with milk and honey. And this temporal section of the covenant is in force in these Christian times, for the advent of Christ did not repeal it ; for He came “ to confirm the promises given unto the fathers.” Why, then, should such gifts be disparaged ? especially when they are con-



joined with the richer blessings of grace. Such a double set of mercies belong to Britain to-day, as the literal House of Israel.\* What nation is endowed so richly with temporal good, in virtue of which she is become superior to all others? While, at the same time, her lot is crowned with higher gifts, for it is written:—"Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live." The theory, then, is not too carnal for these Christian times.

VII.—"CUI BONO ;" OR, WHAT GOOD IS IT?

This objection is based on the opinion, that we shall be just as well off, whether we are Abraham's seed or not; for, as Christ is the Saviour of all men, He is necessarily the Saviour of the British people; and, as God is universal in His Providence, there is sufficient guarantee for our earthly welfare. Now, we gladly believe that, through Christ, salvation is offered to all mankind; and that a gracious Providence dispenses its blessings to the whole earth, making the sun to shine and the rain to descend upon the just and unjust: yet, we are prepared to prove, that it is assuredly a blessed thing to be the lineal descendants of Abraham, both in relation to providence and grace. For (1) *We have become thereby the first nation to receive the gospel.* The cup of salvation does not come to all lands simultaneously; but by slow marches, it comes first to one, and then to another, and to some other—last of all. But the sooner it comes, the better it is for any people. It can never come too early: it may, alas! come too late, like the lifeboat in the storm. Now, according to Christ, some particular nation was ordained to

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\* Rather to *both* Ephraim and Manasseh,



receive it, immediately on its rejection by the Jews. He said, "The kingdom of God shall be taken from you, and given to a nation, bringing forth the fruits thereof" (Matt. xxi. 43). Now, it is a significant fact, that before the overthrow of Jerusalem in A. D. 70 by the Romans, Christianity had been received into Britain; from which time until now, the British have been the foremost Christian nation. Here, then, we see a Divine plan of *priority* among the nations. But why did it come first to us? We reply, because we were the House of Israel; for, as the custodianship of the kingdom of heaven belonged by covenant to the seed of Abraham, it follows, that when it was taken away from one branch of that seed, it would naturally pass over to the other branch. To Britain this kingdom at once came, and we remain its custodians, not only for our own sakes, but for the sake also of all the rest of the world. Is it, then, not good, that to us *first* came this rich dowry of the glorious gospel? Our limited space will prevent our giving in full the thrilling story of its arrival. But history teaches, that among its first recipients were members of the then Royal Family—Caractacus, Bran, Claudia, and others, who, by meeting with some of Christ's disciples at Rome, embraced the religion of the cross.\* An early band of missionaries returned with the royal converts, and assisted to spread the new faith. The names of these pioneers are gratefully remembered, as Cyn-dav, Mawan, Arwystli, and others. Thus, then, at the first starting of Christianity, these islands became subject to its healing and vivifying influences; to those who sat in the darkness of the shadow of death came a great light; for the glory of the Lord

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\* See Study No. Seven, page 35.



had risen upon them, placing them thereby in the forefront of earth's civilization. And now, we can look back upon long centuries, during which this nation has remained happy and free, while other peoples have still continued in ignorance and barbarism. Millions still in China and Africa, and other far-off lands, have not yet heard the "joyful sound," whose music has so long been ringing in our ears, nor known the blessed name of Jesus, their Saviour. But generation after generation have dwelt in these islands as the saints of God, ere they passed away to their eternal bliss.\* It is, then, a supreme benefit that we are of the stock of Abraham. Ours is the privilege of being the first nation to drink of the cup of salvation, and, having done so, to hand it all around the world; for thus, in Abraham and his seed, all nations were to be blessed. Then, instead of raising the cry, "*Cui-bono?*" we should rather say, "The Lord hath done great things for us, whereof we are glad." What a debt we ourselves owe to this Gospel! What peace and happiness has it brought! What immortal hopes has it kindled! What visions of future glory has it revealed to our wondering eyes! "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?"† Nor should it be forgotten that, by showing the minute and literal fulfilment of the Abrahamic covenant, as exemplified now in the British people, we rob infidelity of one of its most dangerous arguments against the veracity of the Bible. If, indeed,

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\* Or rather—ere they fell into the blessed *sleep* in confidence that He would call them (Job xiv., xix. 25-27) when he comes!

C. A. L. T.

† When such texts as these—and the Word is full of them!—are *understood* in the *fulness* of their Anglo-Saxon import, what debts of gratitude, what sermons—loaded with unutterable things—awaken in the mind!

C. A. L. T.



this covenant had failed, then the Book which contained it can no longer be regarded as of Divine authority, for God cannot lie. But, as thus every promise is seen to be valid, the character of the Scriptures is vindicated ; and all may trust in its integrity, whether as regards the things of time or eternity. (2) *The future greatness and security of our country is assured.* We dwell in comparatively small islands of the sea ; but where are there shores so renowned, or so inviolate ? The invader cannot touch our coasts, without being hurled back into ruin and shame.

“ 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.”—*Shakespeare.*

Times of trial come for all nations ; and we, with all our honors and advantages, have many sins tarnishing the lustre of our history ; and the cleansing fires may be necessary for us. The fact of being the House of Israel does not necessarily imply, that each individual in the nation must be holy and sanctified ; now, the whole nation, as such, is not righteous ; but there are righteous men in the nation. So it was of old, when Israel and Judah dwelt in their land ; but better times are coming, “ times of refreshing from the presence of the Lord ; ” for the Spirit shall be poured out on all the people, and all shall then know the Lord, from the least unto the greatest. Yet, with all our ungodliness, there is no nation so rich in the memories of holy men and women, or that so zealously spreads through the earth a free Bible, and the message of a free salvation. We may be chastised for our many iniquities, but, being the Israel of God, neither famine, nor pestilence, nor revolution, will be per-

*see H. 1  
Feb. 1841*



mitted to destroy us, for Britain is to abide in strength for evermore ; she, in her ultimate Millennial destiny, shall have plenty without pauperism ; peace without discord ; knowledge without ignorance ; justice without oppression ; godliness without unrighteousness ; a veritable golden age. And, while other nations may be diminished or have passed away, her throne shall be firmly established.

“ The nations not so blessed as thee,  
Shall, in their turn, to tyrants fall ;  
Whilst thou shalt flourish great and free,  
The dread and envy of them all.”

Let us not, then, like Esau, despise our birthright ; in it, there is nothing that can harm us ; it breaks no hearts ; disappoints no hopes ; imperils no interests ; damages no institutions ; but to all our land it is “ good tidings of great joy.” Nor does it, if rightly viewed, foster our vanity and pride. For this supremacy of our country ; its teeming population ; its boundless wealth ; its fame and stability ; is not due to any good inherent in us ; but, owing to the free and sovereign gift of Him, who has been pleased to make us the sheep of His pasture. Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth’s sake.” Again, we say, let us not, like Esau, despise our birthright, but, admonished by his fatal mistake, delight ourselves in it ; and assist in making it known, that others may be gladdened. Yes, it is good to be of the Lost Tribes of the House of Israel, for the lost is found, and the dead is alive ; and our happy nation, in her immunity from danger, can anticipate with joy the coming ages ; for she may appropriate to herself the inspiring cry :—  
“ Come, my people, enter thou into thy chambers, and shut thy doors about thee ; hide thyself, as it



were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain” (Isa. xxvi. 20, 21).

With such a prospect before our British-Israel, may we not say:—

“Sail on, thou noble ship of state;  
Sail on, my country strong and great;  
Humanity with all its fears,  
With all its hopes of future years,  
Is hanging breathless on thy fate,  
In spite of rock and tempest roar;  
In spite of false lights on the shore;  
Sail on, nor fear to breast the sea.  
Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o’er our fears  
Are all with thee,—are all with thee?”



## A REPLY TO CANON FREMANTLE'S OBJECTIONS.\*

BY DAVID.

IT seems now to be universally admitted, that one remarkable feature of the present age is an increased craving after various kinds of knowledge, everything being eagerly sought out which tends either directly or indirectly to reveal what is believed to be the truth. Hence many important controversies have arisen during the last half century, and I hesitate not to say that one of the greatest, if not the very greatest of all, is that relating to the Identity of Lost Israel with the British nation. Neither does there exist a cause whose champions have to encounter a greater amount of ignorance and prejudice. No small portion of the opposition which it meets with, proceeds, I am sorry to say, from the great body of our ecclesiastics, both Conformists and Nonconformists; who, perhaps naturally enough, are disposed to fight valiantly in defence of their own pre-conceived and pre-enunciated opinions; but, alas! I fear are totally heedless

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\* At the Anniversary Meeting of the London. "Society for Promoting Christianity among the Jews," May, 1875, Canon Fremantle reiterated certain of the stereotyped Objections to the Israelitish Origin of the Anglo-Saxon peoples. These were so ably answered in the following article that it deserves to form a part of our more permanent Archives of Defense. We therefore gladly incorporate it into the OUR RACE Library. See Collateral Reading, page.—



of the fact, that the Identification of Israel with the British races will wrest from the hands of Infidelity, one of the keenest weapons now grasped by that foe.

It is not however my wish any longer to delay grappling at once, and as well as I am able, with at least *one* of these, our learned opponents; and I earnestly pray that the Lord God of Israel will so inspire my thoughts and direct my pen as to enable me plainly and faithfully to discharge the duty now laid upon me.

At the sixty-seventh anniversary meeting of the London "Society for Promoting Christianity among the Jews," the Rev. Canon Fremantle spoke with great bitterness against the advocates of our Israelitish origin, and as he has adopted that same course of conduct in other places as well as in Exeter Hall, I shall take the liberty of replying to some of his statements as re-produced in the printed report of his address.

The first thing that particularly attracted my attention in it was his candid acknowledgment, that even after his exercise of the sacred functions had commenced, he had "no adequate idea of the difference between Jews and Gentiles;" and although upwards of forty years have elapsed since this difference was first made apparent to him, he still seems to have but very confused notions as to who the Jews really are, and to confound them with all the other descendants of Jacob. This is a grievous error to be entertained by any one, especially by a minister of the Lord, and one, too, holding so high a rank in the Church Militant.

OBJECTION.—"*The Topic will not bear investigation.*"

ANSWERED.—The Reverend Canon having thus



shown by example that "Confession is good for the soul," next proceeds to affirm, that the arguments put forward in favor of our Israelitish origin will not "bear the light for one moment," and that these arguments are based principally on Gen. xlix. 22. It is not so! They are based on the whole Bible, that Bible which Canon Fremantle professes to have studied, and range over all the years that intervene between the call of Abraham 1921 B. C., and the current year 1875 A. C.

The earliest recorded promise made by God to Abram or Abraham, is contained in the words, "And I will make of thee a great nation" (Gen. xii. 2). This promise was afterwards confirmed to Isaac, and repeated to Jacob. From the twelve sons of Jacob there descended thirteen tribes, each of which, it is believed, shewed some distinctive qualities resembling the character ascribed by Jacob in Gen. xlix. to its immediate ancestor. Of the twelve heads of these thirteen tribes, two—Judah and Joseph—stand out more prominently than their brothers; for Judah was the destined swayer of the sceptre, but the birthright was Joseph's (see I Chron. v. 2).

During the sojourn of the sons of Israel in Egypt, the promises of God made to Abraham first began to take effect; and at the close of four hundred and thirty years, the descendants of this one man, numbering nearly four millions of souls, were commanded to set out on their journey back to Palestine. Again and again did God, while they were yet in the wilderness, repeat and confirm to them all the promises and oaths which He made to their fathers Abraham, Isaac, and Jacob: that He would make of them a great nation.

1. Great in regard to multitude: "Who can



count the dust of Jacob, and the number of the fourth part of Israel " (Numb. xxiii. 10).

2. Great in regard to possession : " For I will cast out the nations before thee, and enlarge thy borders " (Exod. xxxiv. 24). " Every place whereon the soles of your feet shall tread shall be yours : from the wilderness and Lebanon, from the river, the River Euphrates, even unto the uttermost sea shall your coast be " (Deut. xi. 24). When\* the Lord thy God shall enlarge thy border, as He hath promised thee " (Deut. xii. 20).

3. Great in regard to power and prosperity, political and otherwise : " For the Lord thy God blesseth thee, as He promised thee : and thou shalt lend unto many nations, but thou shalt not borrow ; and thou shalt reign over many nations, but they shalt not reign over thee " (Deut. xv. 6). " And to make thee high above all nations which He hath made, in praise, and in name, and in honor ; and that thou mayest be a holy people unto the Lord thy God, as He hath spoken " (Deut. xxvi. 19). " And the Lord shall make thee the head, and not the tail ; and thou shalt be above only, and thou shalt not be beneath ; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them " (Deut. xxviii. 13).

OBJECTION.—" *These promises were conditional.*"

ANSWERED.—It may perhaps, be urged that these blessings were to descend upon Israel, only on condition of their cleaving closely to God, and that when they rebelled against Him, they became the inheritors of curses instead. Such a revolt from

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\* Note well the word "*when*" ; the fulfilment of this promise is yet future. Its grand realization will begin to date from the Restoration now at hand!



God took place not merely once nor twice, but repeatedly; yea, even while the men who had known Egyptian bondage were yet living. The whole history of Israel, from the time of their gathering at Rameses to the date of their invasion of Canaan, really consists of a series of outbursts on their part, followed by forgiveness on the part of God. When, after a lengthened contest with the aborigines, the children of Israel were finally settled in the Land of Promise, we are told that they "continually forgot God," and as often as they did so, He gave them up to punishment, but on their repentance, some Heaven-inspired hero was ever raised up to deliver them from the hand of their oppressors.

Tired at last of submitting to the injustice of the two sons of Samuel, the elders of Israel assembled at Ramah and demanded that a king should be appointed to rule over them. Their petition was granted after its sincerity had thoroughly been tested. A great national gathering was convened at Mizpeh, and there Samuel, by the command of God, publicly appointed a man of the tribe of Benjamin, Saul by name, to be the very first earthly sovereign of all the, at that time, united tribes.\* The nature of Saul's government, his battles, his sin, and the penalty which it brought upon him, are all doubtless well known to Canon Fremantle; who, however, does not seem to be so conversant with the ultimate fate of the nation once ruled over by that miserable king, whose death caused, or rather was one great cause, of the first important

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\* Abimelech, son of Gideon, was the first King of All Israel—but he was an Usurper, and his effort was unofficial, *vide* Study No. Eight, page 144. C. A. L. T.



separation of the hitherto combined Hebrews—important, because it was the first foreshadowing of that far greater disruption which was yet to come. For seven\* years the chosen people were under the rule of two rival monarchs, one—David—reigning in Hebron over Judah; the other—Ishbosheth—reigning in Mahanaim over Israel. Now, according to the generally received chronology, the prophecy spoken by Jacob respecting the sceptre of Judah, was delivered about 1689 years before Christ was born; while the visit of Samuel to the household of Jesse, the Bethlehemite, could not have occurred earlier than B. C. 1063. Thus we see that a period of at least 626 years must have passed by between the utterance of that prophecy and the commencement of its fulfilment.†

It was most probably during the seventh year of David's reign in Jerusalem that the Prophet Nathan was commissioned to unfold to him the purpose of God concerning his seed, which he did in the words, "And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My Name, and I will stablish the throne of his kingdom for ever. I will be his Father and he shall be My Son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever

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\* Study No. Five, page 13.

† For detailed Chronology, see Study No. Five, pages 102, 8, and 13.



before thee : thy throne shall be established for ever " (2 Samuel vii. 12-16).\*

If these words mean anything at all, they must mean that there is now, in our days, in some part of the world, a reigning monarch of the house of David. Have the Jews such a king? If they have, perhaps the Reverend Canon or some of his admirers will tell me what is his name ; and when he was crowned.

Though God is in no hurry, so to speak, to fulfil any of His promises, the word of His prophecy is not the less sure on that account ; for when the prediction has once begun to take effect, it goes on unceasingly, leaving in its action no gap between the beginning and the end. As I have already pointed out, 626 years were suffered to pass before the promised sceptre was given to Judah ; and eight decades more still saw Joseph without his birthright ; but in the year 980 B. C., the Prophet Ahijah was sent to a young Ephraimite, Jeroboam the son of Nebat, to inform him, that God was about to rend the kingdom from the hand of Solomon his master, and give it to him. " Howbeit," said God, " I will not take the whole kingdom out of his hand : but I will make him prince all the days of his life for David My servant's sake, whom I chose, because he kept My commandments and My statutes : But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David My servant may have a light always before Me in Jerusalem, the city which I have chosen Me to put My Name there " (1 Kings xi. 34-46).

A five years' exile in Egypt was the immediate consequence of God's interposition in favor of

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\* 2960 A. M. *vide* Study Number Five, page 174.



Jeroboam, but on the death of Solomon, we are told that "they" (probably the Elders of Israel are indicated by the pronoun 'they'), "sent and called him." What did they want with him? Certainly *not* to make him king, for at that time no thought of receding from their allegiance to the heir of David seems to have entered their minds, indeed, Josephus expressly says that the people would have been "well contented to serve him under his moderate government," and that they would have done it "more out of love than fear" (see Antiq. Book VIII., vii. 1), but they had a request to make, a petition to present, and who more proper to present that petition, and make that request, than he who was already known among them as the mighty man of valor, whose abilities had formerly attracted the favorable notice of Solomon himself?

OBJECTION.—"*There is no distinction between 'Israel' and 'Judah.'*"

ANSWERED.—The final reply of the new king Rehoboam to their petition was so crushing to all their dearest hopes, that no choice was left them but rebellion or slavery, and they chose the former. Judah still adhered to the house of David, and, together with Benjamin, in whose territory was situated the city of Jerusalem, formed the kingdom of Judah, the inhabitants of which were called Jews (see Josephus Antiquities, Book IX. chap. xii., sec. 1, and Book XI., chap. i., Letter of Cyrus; also 1 Kings xii. 21; and 2 Chron. xi. 1). Of the eleven other tribes one, Levi, had already been taken by God for His own (see Numb. iii. 12, 41, 45), and therefore was not reckoned among the tribes (Numb. i. 47; ii. 33). The subtraction of this one tribe then left ten, viz., 1 Reuben, 2 Simeon, 3 Dan, 4 Naph-tali, 5 Gad, 6 Asher, 7 Issachar, 8 Zebulun, 9 Eph-



raim, and 10 Manasseh, to form the kingdom of Israel; and of these ten tribes it is written, "So Israel rebelled against the house of David unto this day" (1 Kings xii. 19). "For he rent Israel from the house of David" (2 Kings xvii. 21). So careful too, is the great Jewish Secular Historian to impress on the minds of his readers the distinction which should be made between the ten tribes and the two, that he again and again affirms that the kings of the former (and they alone) were the kings of ISRAEL, while those of the latter he calls either the kings of the two tribes or the kings of Jerusalem (Antiquities, Book VIII.), and in Book X. chap. x. sec. 1, he mentions the Jews and Zedekiah, their king.

The kingdom of the ten tribes is spoken of as Israel throughout the whole Bible, and in like manner the kingdom of the two tribes also receive a distinctive appellation from the Sacred Historians who always speak of it as Judah. It is utterly impossible for any really impartial student of the Bible or of Josephus to confound the Israelites with the Jews even for a moment, for the Israelites were ten tribes. The Jews were but two. The Israelites had Jeroboam for their separate king. The Jews had Rehoboam for theirs. The chief city of the Israelites was Samaria. The chief city of the Jews was Jerusalem. The Israelites had nineteen kings and no queen. The Jews also had nineteen kings and one queen, Athaliah. The Israelites were carried captive into Media and Persia. The Jews were taken to Babylon. The Israelites were all taken away from their own land, not one was left. The Jews were not all taken from theirs (see 1 Kings xxv. 12). Strangers were sent from the Assyrian Empire to inhabit the cities of Israel, but no



foreign colonists came into those of the Jews. The captivity of the Israelites began B. C. 721, when Salmaneser, king of Assyria, carried them away to Assyria, and placed them in Halah, and in labor, by the river of Gozan, and in the cities of the Medes (2 Kings xvii. 6). The captivity of the Jews did not begin until B. C. 588, when Nebuchadrezzar king of Babylon took Jerusalem, and put out the eyes of Zedekiah, the last king of Judah, just one hundred and thirty-four years after the reduction of Samaria, the capital of Israel, and the perpetual imprisonment of Hoshea, the last king of Israel. The Jews, as everybody knows, returned to their own country at different intervals after the promulgation of the Decree of Cyrus, B. C. 536. Their great return seems to have occurred about B. C. 518. I shall be much obliged if Canon Fremantle or any of our other opponents will be so kind as to tell me when the Israelites returned? Who was their leader? and why their tribes were unknown to the Romans, who had so much to do with Palestine? Anyone who can answer these questions in a manner favorable to the opposers of our Israelitish origin, should be hailed as a third Solomon, for he will thus prove himself to be wiser than either our own James I., or the great Hebrew king from whom he was nick-named.

OBJECTION.—“*But Israel did return with Judah.*”

ANSWERED.—On the subject of the non-return of Israel to Palestine with the three tribes, Judah, Levi, and Benjamin, the Jewish secular writers are most explicit. The famous Rabbi Eliezer says:—“As the day becomes dark and has light again, so the ten tribes, to whom darkness has come, but light shall also be restored to them.” “So long as Israel inhabited Palestine, the country was wide, but



now it has become narrow," writes the compiler of the Babylonian Talmud. Rabbi Akiba, another of the writers of the Mishna, remarks:—"The ten tribes shall never return again, as it is written, 'And I will cast them into another land as at this day.'"  
 Josephus, in his Antiquities, Book XI., chap. i. § 3, says:—"The rulers of the two tribes of Judah and Benjamin, with the Levites and Priests went in haste to Jerusalem." Again, in the same Book, chap. v., sec. 2, he has the following passage:—"When Esdras had received this Epistle, he was very joyful, and began to worship God, and confessed that He had been the cause of the king's favor to him, and that for the same reason he gave all the thanks to God. So he read the Epistle of Babylon to those Jews that were there; but he did not read the Epistle itself, and sent a copy of it to all the Jews of his OWN\* nation that were in Media; and these Jews had understood what piety the king showed towards God, and what kindness he had for Esdras, they were all greatly pleased; nay, many of them took their effects with them, and came to Babylon as very desirous of going down to Jerusalem. Then the entire body of the people of ISRAEL remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrate now, and are an immense multitude, and not to be estimated by numbers." The united testimony of the two great Rabbis and Josephus are particularly valuable. 1st. As shewing that the Israelites and the Jews became two distinct nations at an early period of their history, as God promised Abraham they should—"I will make nations of thee, and kings shall come out of thee" (Gen. xv.

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\* To the "Jews" in Israel!!



d As shewing on the evidence of men whose  
e extended over the last century B. C. and the  
t century A. C., that the Jews, and the Jews  
or, of all the descendants of the Patriarchs were  
Ilesthine when our Lord trode the earth in the  
eess of man.

I the passages just cited I will only, for the pres-  
t, add one or two taken from the Prophets Jere-  
ia, Ezekiel, Hosea, and Zechariah, wherein the  
ne of distinction between the two nations is clearly  
ared:—"Hast thou seen that which backsliding  
ra hath done? she is gone up upon every high  
ountain and under every green tree, and there  
t played the harlot. And I said after she had  
on all these things, Turn thou unto Me. But she  
tuned not. And her treacherous sister Judah  
wt. And I saw, when for all the causes whereby  
cliding Israel committed adultery I had put her  
va, and given her a bill of divorce; yet her treach-  
ou sister Judah feared not, but went and played  
e arlot also. And it came to pass through the  
ghness of her whoredom, that she defiled the  
no and committed adultery with stones and with  
ocs. And yet for all this her treacherous sister  
hath not turned unto Me with her whole  
ear but feignedly, saith the Lord. And the Lord  
id into me, The backsliding Israel hath justified  
ers of more than treacherous Judah" (Jer. iii. 6-11).  
This saith the Lord God; Behold, I will take the  
ick of Joseph, which is in the hand of Ephraim,  
and the tribes of Israel, his fellows, and will put them  
ith him, even with the stick of Judah, and make  
er one stick, and they shall be one in mine hand.  
nd I will make them one nation in the land upon  
e mountains of Israel; and one king shall be king  
of them all; and they shall be no more two nations,



neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 19, 22). "Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take thee away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen" (Hosea i. 7). "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong" (Zech. viii. 13). "Then I cut asunder my other staff, even Bands, that I might break the brotherhood between Judah and Israel" (Zech. xi. 14).

OBJECTION.—"*But there were kings in Judea after the return.*"

ANSWERED.—Having, I trust, amply proved by the attestation of unimpeachable witnesses, that the Israelites were not Jews, and did not return to Palestine with them, I shall now proceed to make a few remarks on the sceptre and line of David. Zerubbabel, who with Ezra and Nehemiah led back the captivity (not of the Israelites, but of the Jews), was indeed of the house and lineage of David, but he never swayed the sceptre. He never had it to sway for the edict of the Lord had already gone forth against that branch of the Royal Family to which he belonged; and, of his grandfather Coniah, and of his great-grandfather Jehoiakim, God, by the mouth of Jeremiah, had spoken the doom:—"Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out of him and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord, Thus saith the Lord, Write ye this man



childless, a man that shall not prosper in his days : or no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah " (Jer. xxii. 28-30). " Therefore thus saith the Lord of Jehoiakim, king of Judah ; He shall have none to sit upon the throne of David " (Jer. xxxvi. 30). The posterity of Jehoiakim being thus, as it appears, cut out of the entail, three things become self-evident: 1st. Either the sceptre must have departed from Judah full 588 years before the coming of Shiloh ; and 2d, God must have been false to His promise made to Judah through Jacob—a promise, be it remembered, which was quite unshackled by any conditions being attached to it—that the sceptre should NOT depart from Judah, NOR the Lawgiver from between his feet, UNTIL SHILOH COME ; or, 3d. The Right of Royalty must have been transferred to another branch of David's house. Full proof is given that this was the case, for we are told in 2 Kings xxiv. 17 that the crown was transferred from his brows to those of his uncle Mattaniah, the son of that Josiah who was the last righteous king of Judah. This transfer was effected by Nebuchadnezzar, king of Babylon, B. C. 599 ; who also changed his name from Mattaniah (a gift) to Zedekiah (the justice of the Lord.)

Barely eight years, nine months and ten days had Zedekiah sat upon his uneasy throne, ere Nebuchadnezzar again presented himself before the walls of Jerusalem, which he took after a siege of more than eighteen months' duration. The eyes of the unhappy Jewish king, who was taken while attempting to escape with his family, were put out, but not before he had seen the death of all his young sons. The only members of Judah's Royal Line who were neither disinherited by God, nor slain by Nebuchad-



nezzar, were the daughters of Zedekiah. Mahomedan authors say that they escaped from the palace into the temple—a thing that will cease to appear improbable, when we remember the sacred office of Jeremiah, the friend of their relative Baruch. The prophet himself tells us that Johanan, the son of Kareah, took him, together with Zedekiah's daughters, Baruch, and others, into Egypt (see Jer. xliii. 4-7).<sup>\*</sup> From the captivity to the birth of Christ, we hear of no Jewish king. We do indeed read of the sons of Tobiah, of the Asmoneans, or Maccabees, and the Herods, several of whom were actually crowned kings of Judea; but, unfortunately for the opposers of our Identity with Israel, who, as a rule, maintain that the sceptre was still in Palestine until the birth of Jesus, the families of Tobiah and the Maccabees were of Levitical, not Jewish origin, while the Herods, who received the Jewish crown as the gift of Rome, were Idumeans by nation, and therefore could not belong to any of the tribes of Israel. Moreover, it is notorious that Herod, falsely called the Great, caused the genealogies of the Jewish nobles to be burned, hoping by this means to make them forget that he was once an alien and an usurper. Nor could his marriage with Mariamne, a daughter of Levi, confer upon him, or his children those rights which God had declared should appertain only to the house of David.

What then became of the sceptre of David? Was God false to His promises? Had Nebuchadnezzar indeed thwarted His purpose? Had he worsted Him in open fight, and torn throne and sceptre from the tribe and house of David. in spite of Him? or, was Nebuchadnezzar only God's conveyancer,

<sup>\*</sup> See Studies Nos. Three, Four and Five, for the details of this transfer of David's line to the Islands of the west, C. A. L. T.



employed by Him to transfer the kingdom to Israel from Judah? The opposers of our "Identity with Israel" must, in order to be consistent, acknowledge that He has utterly failed to make good His Word, and that the king of Babylon was so much more powerful than his Maker that he was able, in spite of Him, to overturn that throne which He said should last for ever (2 Sam. vii. 13, 16; Psalms lxxxix. 4, 29, 36, 37), and to tear away that sceptre, which He said should not depart until Shiloh's appearance, at least 588 years before the appointed time. But we of "the Identity" have most excellent reasons for asserting the contrary. We have the inspired penman's own words assuring us of the fact that they are still in existence. To that noblest of Hebrew prophets, Jeremiah, the son of Hilkiah, of Anathoth, God gave a double commission. "To root out, and to pull down, and to destroy, and to throw down," was the first; "To build, and to plant," was the second.\* How well he fulfilled the first great charge must be apparent to the most superficial thinkers, if they will only take the trouble to read over and compare Jer. xxxvi.—xxxviii. with the two last chapters of 2 Kings and the last chapter of 2 Chron. The Jewish Nation being thus for a time rooted out of its own soil, its fortifications pulled down, its independence destroyed, and its Royalty thrown down, what was it that the prophet was to build but that of which it was declared by the Most High that it should be built "as at the first" (Jer. xxxiii. 7)? And what was he to plant but that line of which it had already been written that it should "take root downward, and bear fruit upward" (Isaiah xxxvii. 31)—even they who were to escape from Mount Zion—the

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\* See Study No. Three,



remnant of Judah—consisting of the daughters of Zedekiah and their escort, with Jeremiah and Baruch (Jer. xliii. 1-7)? And where was he to carry it but to “a land of traffic,” where it was to be “set in a city of merchants” (Ezek. xvii. 4)? \* And history avers that this was really done, for from her we learn that the Hebrew Prince and Princesses, with the great prophet of the nation (see Jer. i. 10), made their escape from Egypt, and took refuge in Ireland, whither the tribe of Dan had already emigrated. There, by the command of Jeremiah, Eochaid II., Prince of the tribe of Dan, took to wife the elder of Zedekiah’s daughters, and was crowned Monarch of Ireland. From the royal wedding sprang the race of Hy-Niall, which so long ruled over that island, supplied Scotland with her first king in the person of Fergus II., and finally ascended the throne of England A. D. 1603, when James VI. of Scotland became James I. of England.†

OBJECTION.—“*The Tea Tephi and Legendary Story is all humbug.*”

ANSWERED.—It is an easy thing for our opponents to try and cover their own ignorance, by sneering at an argument which they are incapable of disproving, but let them take the ancient historians of Ireland and see for themselves. Surely if the assertion made by Canon Fremantle, that the arguments brought forward in favor of our Identity with Israel “will not bear the light for one moment,” is correct, there would be some flaw in the testimony given by the Irish, Scotch, and English historians and heralds respecting the genealogy of our Queen, or some discrepancy would be discovered in the accounts given of our forefathers by those authors, ancient and modern, Asiatic and European, who

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\* See Study No. Four. † See Study No. Five, for full account.



have written about them either in poetry or in prose. But no such flaw exists; no such discrepancy has been found. Egyptian and Indian, Greek and Roman, Irish and English, Welsh and Icelandic historiographers concur in declaring that the ancestors of the present British races were found in those very provinces and cities to which captive Israel was carried by Shalmaneser, only a few years before, and that they were not natives of these cities, but had been brought thither from a far more beautiful and fertile land, where "there was a city whose walls were under the special guardianship of the Allfather, whose golden house of light stood on a high hill (Ps. lxviii. 15, 16), from whence the Allfather could behold the actions and motives of all men" (see Snorri Sturlasen's *Prose Edda*). Taliesin, a Welsh bard of the sixth century, distinctly affirms that he (in his forefathers) (a similar expression is used by St. Paul concerning Levi—Hebrews vii. 9) was known to St. John the Divine, was in Canaan when Absalom was slain, was in Africa (Egypt) before Rome was built, was acquainted with Moses, and passed through Jordan's water. He also connects his nation with the inhabitants of Troy, calling them "The remnant of Troia." We know that St. Paul visited Troas, the capital of which was Troia or Troy, when he, according to the command of Jesus, went "after the lost sheep of the house of Israel."

The Bible tells us where Israel was located, during their captivity, in—not Babylon, but Assyria. Josephus, a contemporary of the apostles, tells us that the great body of them was, in his own day, still in the same place. Herodotus, speaking of the people of that region, calls them "Sakai;" by Diodorus they are called the "Sacæ;" by Ptolemy. Pliny, and the Indian and Irish historians, they are



spoken of as the "Saxones," the "Sacassani," "Saka-Suna," and "Saxuna;" and by our own countrymen, the venerable Bede, Sharon Turner, and others, too numerous to mention, "The Angles and Saxons," and the "Anglo-Saxons." These breaking forth from bondage in Assyria, as had been foretold of Israel by the prophets Micah (chap. v. 9) and Jeremiah (chap. xxx. 7, 8), and pouring themselves on the plains of Europe with irresistible impetuosity, forced those tribes by whom their march was disputed closer and yet closer to the Roman frontier, thus primarily causing the downfall of that empire. Just what Israel, and Israel alone—"God's battle-axe and weapon of war" (Jer. li. 19-23)—was qualified to do.

OBJECTION.—"*It is all a theory built upon mere coincidences.*"

ANSWERED.—That this can be no mere casual coincidence must be apparent to every one, who will take the trouble really to read and examine for themselves. Israel was to leave Assyria under the leadership of seven shepherds and eight principal men. Just what the Anglo-Saxons did under the same number of leaders.\* Israel was to go through the Gentiles as a lion through flocks of sheep, *i. e.*, destroying some, and putting others to flight—creating, in fact, a regular stampede among them. Just what the Anglo-Saxons did to those tribes through whose territories they marched. Israel was to descend on the Gentile world, like a stone hewn from the mountain without hands, to smite and to destroy the last vestiges

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\* Hence the Heptarchy, and the Octarchy. The point here made is one of tremendous force. Standing *alone* it would satisfy me that the claims of the identity were worth critical examination! C. A. L. T.



of old Imperial rule, and to become a great kingdom, "filling the whole earth" (Dan. ii.). Just what the Anglo-Saxons did, and still are doing. Israel was to break every yoke, and let the oppressed go free (Isaiah lviii. 6). What other nation has so long and so fiercely opposed the slave trade as our own? What other nation has been such a successful yoke-breaker for itself as ours? Other nations have, it is true, broken their yokes, but only—strange inconsistency!—to replace them speedily with increased weight and tightened rivets. Great Britain, and Great Britain alone, breaks her yokes and keeps them broken. Israel was to find a resting-place in the isles, and there the people were to "renew their strength" (Isaiah xli. 1; see also xxiv. 15; xlii. 4, 10, 12; Jer. xxxi. 10; Micah. v., vii.)

OBJECTION.—"*The Isles referred to do not mean Islands.*"

ANSWERED.—Moreover, as if God wished to shew how earnestly we ought to set our faces against the commonly-received, but very foolish, idea, that these isles are not real islands surrounded by water, He positively declares them to be "isles of the sea" (Isaiah xxiv. 15). Aye, and isles in the north-west of Palestine, too; for He declares in Isaiah xliii. 5, "I will gather thee from the west;" and again, "Lo, these shall come from the north, and from the west; and these from the land of Sinim" (Isaiah xlix. 12). Now what islands do lie north-west from Palestine but those of the Anglo-Saxons, or as I prefer calling them, the present British races; and to make the Identity of these races with the Israelites still more apparent, they form in their islands a nation (Jer. xxxi. 35-37) accustomed to break through all obstacles (Jer. li. 19-23; Micah ii. 13, v. 8), and to hold together



under all circumstances, like sheep in a fold (Micah ii. 12), with a king (Micah ii. 13) of the house of David reigning over them (Ezek. xxxiv. 23, 24; Hosea iii. 5), and acknowledging the authority of God in all their affairs (Micah ii. 13). Just what Israel was to be and to do.

Having thus, and as I trust satisfactorily shewn the falseness of the Canon's assertion, that the arguments in favor of our Israelitish origin will not "bear the light for one moment," I shall now pass on to the consideration of other parts of the reverend gentleman's speech, merely remarking by the way, that if the clergy wish to retain any portion of their present influence over the Laity, they must abstain from quoting Scripture in any manner provocative of risibility.

To the best of my knowledge no one ever doubted that the ten horns of the Apocalyptic beast symbolized the ten European kingdoms, which sprang into existence from the downfall of the Roman Empire. Indeed this is the interpretation given by St. John himself. "The ten horns" he says, "are ten kings which have received no kingdom as yet, but received power as kings one hour with the beast." And he furthermore states, that when these kings should receive their kingdoms, they would give all their power and strength unto the seven-headed beast, upon which sat the woman whose name was "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth," and that as they had united to give all their power and strength to the beast, so they would finally unite them in making war against the woman who sat on the beast. But now the Reverend Canon becomes sorely afflicted by the idea, that—



OBJECTION.—“*If we have found the Israelites, we have lost the Gentiles.*”

ANSWERED.—Strange method of arguing this! What! have the British become the sole inhabitants of the globe? Are they even the sole inhabitants of Europe? If so, what has become of the French, the Spaniards, the Italians, etc., to say nothing of those 760 millions of human beings who inhabit Asia and Africa? \* Have they been all swallowed up and put out of existence by us? Nay, verily. Let Canon Fremantle take comfort in the assurance, that though all the natives of Europe and America, not excluding the Indians and Esquimaux, should ultimately prove to be the children of Israel, there will still be left in Asia and Africa, not less than 760 millions of Gentiles, a number amply sufficient to satisfy even the most obtuse that there is no necessity for all this outcry respecting the Gentiles being lost, if the Israelites are found in the Anglo-Saxons, *i. e.*, British races.

OBJECTION.—“*But the kingdom was transferred to the Gentiles!*”

ANSWERED.—Jesus, when threatening the Jews with the loss of the kingdom of God, nowhere says that it shall be given to the Gentiles. On the contrary. He positively forbade His disciples offering it to them. “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). And as they went they were to preach, saying, “The kingdom of heaven is at hand” (verse 7). In Matt. xxi. 31 are these words, “Jesus saith unto them: Verily I say unto

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\* And *not* to mention the Gothic and Germanic nations who as kindred to Israel (through *Shemitic* origin) are by no means Gentiles, and have grand and distinctive parts to play in God’s plan of the ages  
C. A. L. T.



you, that the publicans and the harlots \* go into the kingdom of God before you." If therefore the kingdom of God was taken from the Jews and given to any members of the Gentile world, it must have been given solely to persons of the two classes just mentioned, and not to any Gentile nation whatsoever. The words of our Lord Himself on this subject are, "The kingdom of God shall be taken from you, and given to a NATION bringing forth the fruits thereof" (Matt. xxi. 43). Now the words A NATION cannot mean many nations, not even two nations, but one nation. Paul does indeed say, "From henceforth I will go unto the Gentiles" (Acts xviii. 6). He did not by this act, take the kingdom of God from the Jews and give it to the Gentiles. He had no power to do anything of the sort. Jesus Himself had, by two separate decrees, transferred the kingdom to Israel. He had sent out the first by the mouths of His holy prophets, and the second was entrusted to the twelve by whom it was to be made known. All therefore that St. Paul could mean amounts to this: that hitherto he had been preaching the kingdom of God to Israel and to Judah. Now he was about to preach it to Israel and to the Gentiles.† There is no shirking the matter—God never forsook Israel—He punished His chosen people it is true, but only for a little time, and only to receive them again into everlasting favor (see Isaiah liv. 7-10).

Unfortunately, the promotion of Christianity

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\* The House of "Israel" was specifically the *Harlot* Nation (so designated by the Prophets) and the publicans were chiefly of the Galileans when the Saviour and the Apostles labored. C. A. L. T.

† It was in this way that the message was sent to Judah and alighted upon Israel, to find the bulk of whom search had to be made among the Gentiles—To the latter it was and is only a "witness," but far more to "Israel." C. A. L. T.



among the Jews is not a prominently successful work. Perhaps this may be because God has said, "Neither shall the priests, the Levites, want a man before me to offer burnt-offerings, and to kindle meat-offerings, to do sacrifice continually" (Jer. xxxiii. 18). If any reliance can be placed on the testimony of the *Times*, every conversion from Judaism costs the "Society for Promoting Christianity among the Jews" at least £2,000;\* thus the "hard hit," which Canon Fremantle intended to bestow on the Identity, recoils on his own head.

The crossing of Jacob's hands when he blessed Ephraim and Manasseh, may indeed have indicated the union of Ephraim (Great Britain) and Manasseh (America), through the cross of Christ—an union which, I am happy to say, every day draws closer and closer.

OBJECTION.—"*How can you call the Saxons Jews?*"

ANSWERED.—The reverend and learned Canon then remarked with great truthfulness, that "there is no further assumption in order to prove that these Saxons are the Jews," since Jews we never laid any claim to be; quite the contrary, the Jews, as I have already shewn, being totally distinct from the Israelites in their government, their sin, and their punishment. Of this distinctness I have previously given some examples which, for brevity sake I shall not now repeat, but shall merely add to the list, that the Jews rejected Christ and crucified Him, neither of which crimes were committed by the Israelites. The Jews were to be scattered among all nations (Jer. ix. 6; Ezek. xii. 14, 15). Israel was to remain one nation for ever (Jer. xxxi. 36), under the rule of the house of David (Jer. xxxiii. 26). Judah was to be a by-word (Jer. xxiv. 9). Israel was to

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\* Genuine conversions are far more numerous now.



be the chief of nations (Jer. xxxi. 7), lending to all and borrowing of none (Deut. xv. 6; xxviii. 12), and possessing the gates of their enemies (Gen. xxii. 19). Judah was to be without might (Jer. xix. 7). Israel was to be strong in power (Isa. xli. 12). Judah was to be faint-hearted and trembling (Jer. vi. 24, Ezek. xxi. 7). Israel was to be brave, able to turn the battle to the gate (Isa. xxviii. 6). Judah was to be known by name (Isa. lxvi. 15). Israel was to lose its old name and to be called by another name (Isa. lxii. 2; lxv. 15).

OBJECTION.—“*The Bible does not refer to a literal Stone.*”

ANSWERED.—The reverend gentleman also did well in slurring over the subject of the Coronation Stone. It is one upon which he is evidently supremely ignorant. The Prophet Zechariah mentions a stone which is to be carried in the return procession with cries of “Grace, grace unto it” (Zech. iv. 7). Thus IT cannot refer to any man—still less can it refer to Jesus who is more than man. Neither can it mean the top-stone of the temple, seeing that it is spoken of as the head-stone, not of the temple, but of a great mountain. The Israelites were, during their absence from Palestine, to found a kingdom which should become “a great mountain filling the whole earth” (Dan. ii.). The idea of a mountain enters largely into the composition of the names of our island. “Albion,” meaning “White or Chalky Mountain,” Britain, “The Mountain of Honor;” Ezekiel speaks of Israel’s isles as “The mountain of the height of Israel” (Ezek. xvii. 23). The Zerubabel, who led the Jews back from Babylon, did not, we know, carry any such stone up with him as that mentioned by the prophet. We are therefore driven to infer that the head-stone of Zechariah’s



great mountain is nothing else than the head or principal stone whereon the kings of the house of David are still inaugurated as rulers over Israel, even the Coronation Stone now in Westminster Abbey, and destined to be taken back to Palestine by some future Zerubbabel, when the land shall come into our possession once more. The testimony of Dean Stanley respecting the Coronation Stone is very valuable, since, according to him, "it is vital to the monarchy, and is that which binds together the whole empire."\*

OBJECTION.—*Canon Fremantle then says, "that he is not aware that England enjoys any higher position of influence or prosperity than Prussia enjoys, or than Spain once enjoyed, among the nations of Western Europe."*

ANSWERED.—Really this sort of twaddle is enough to make one believe in the stories of Rip Van Winkle, The Seven Sleepers of Ephesus. Hear it, Shades of Pitt and Fox! Mark it well, O spirit of Wellington and Nelson, and of those more ancient heroes of high renown, who, under the Virgin Queen, bore old England's flag farther than ever Roman eagle winged its flight; the land for which Alfred legislated; the land from which Alcuin and others went forth to civilize and instruct the then barbarious States of Middle Europe; the land for which you worked with ceaseless toil night and day; the land for which you fought, bled and died; the land whose flag in your hands

"moved

Even as a sign of victory . . . . .  
From the free skies ne'er stooping to a foe,"

has, in the estimation of the reverend and learned

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\* This is the same stone that was originally used in Palestine for Coronation purposes—See Study No. One, page 96.



Canon, "no higher position of influence or prosperity than the mushroom empire of to-day's growth."\* "England," says Canon Ryle, "is without controversy the first of nations. No nation on earth has such power, and such wealth, such dominion and such greatness, such revenues and such commerce; English ships are to be found on every sea; English colonies open a door to us in every climate; English influence is felt by every government under the sun; England is the heart of the world; the slightest movement in this little island is a pulsation felt in the remotest corner of the globe." Could this have been said of Spain at any period of her history? Can it be said of any country under the sun, *save one*? I think not.†

The ultimate return to Palestine of all the Israelitish tribes is asserted not only by the writer of that pamphlet‡ which Canon Fremantle, in the true spirit of Christianity (?) tries to review, but it is taught us by God Himself, through the mouths of His prophets. Isaiah, in chapter xvi., says: "For the Lord will have mercy on Jacob, and will yet choose

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\* And hear it too, ye dwellers on these western shores, ye over-running branches of the Olive-tree--by no means "wild!" You who have supplanted here both Spain and Germany and France and Russia, and occupied the land even to the exclusion of Ephraim himself, save as a welcome Brother and confederate. Smile at the thought, ye shades of Washington and of Lincoln and of Grant. And ye daughters of Jelophehad--still mothers of a mighty branch in Israel indeed--smile too at this view of one of thine own Kinsmen!

C. A. L. T.

† And I! No nation under heaven has, or ever has had, the unique "authority" of Great Britain in matters of International counsel. She holds the position of EPHRAIM! indeed! and one entirely distinct and different from that possessed by our own "Great People," of Manasseh. We neither aspire to it,--nor could we attain thereto. The Monroe doctrine is just the opposite of England's method and we are the only people in whom she recognizes coequal and collateral rights.

C. A. L. T.

‡ Report of the Anglo-Ephraim Association for the year 1872.



Israel, and set them in their own land." Jeremiah also bears witness to the same event: "In those days the house of Judah shall walk with 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" (chap. iii. 18). See also Ezek. xxxvii. 11, 12; Hosea i. 11; Zeph. iii. 9, 10; Zech. ix. 12-17, and the whole of chapter x., together with Rev. vii. 3-8. Moreover, they shall march into Palestine as a conquering nation, for, "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel;\* I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their KING shall pass before them, and the LORD on the head of them" (Micah ii. 12, 13).

OBJECTION.—"*Palestine couldn't hold the Anglo-Saxons even if they wished to return.*"

ANSWERED.—"It occurred to him" (I am again citing a portion of the Canon's address at Exeter Hall) "as a very simple argument to consider how it would be possible to get back all those nations—this multitude of nations—these ten tribes that have been multiplying in Egypt, America, and Australia, and nearly all the world—certainly all over Europe—and to get them back into the little land of Palestine." I perfectly agree with the Reverend Canon, that "this really is a very simple argument" indeed. It is replete with simplicity, so much so, in fact, that no one but a very simple reasoner would ever think of using it; and I can well imagine how

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\* A mere reinforcement to Judah's occupation, for we of Israel are by no means to give up our world-wide possessions! C. A. L. T.



derisive the cheers and laughter of the audience must have been when it was spoken in their ears. Nevertheless, since such an argument has actually been advanced, I feel the necessity of saying a few words in answer to a remark so full of acumen. We frequently say that the English occupy certain portions of the earth. When we use this mode of expression, do we mean to say that the whole English nation has evacuated England literally? or do we mean to say that it has only taken possession of those portions figuratively, *i. e.*, by means of its representatives? By the latter most certainly, and representatively, according to Jeremiah and St. John, will the tribes re-occupy Palestine. "I will take you," says the LORD, speaking by Jeremiah, "one of a city, and two of a family, and I will bring you to Zion" (chap. iii. 14). How far the following solution of the Reverend Canon's difficulty may commend itself to him and to others, I cannot say; but in the Reverend Robert Polwhele's "The English the Descendants of the Ten Tribes," I find it thus written, "But it is sometimes said, If the twelve tribes of Israel, so marvellously increased in number, are to be restored to Palestine again—a country not much larger than Yorkshire and Lancashire together, how is the land to contain them all?" To this it may be replied: In a Paper read before "The British Association of Science," at Aberdeen, September 16, 1859, by Major Scott Phillips, on the Re-settlement of the Seed of Abraham in Syria and Arabia, it was shown, that the small portion they have hitherto possessed, by no means comprehends the whole grant of country given to Abraham, but that the whole of Arabia Felix is included in that grant. Their full inheritance is given in Deut. xi. 24: "Every place where-



on the soles of your feet shall tread shall be yours : from the wilderness and Lebanon, from the river, the River Euphrates, even unto the uttermost sea shall your coast be."

"Now rule a line from the northern roots of Lebanon to the southern roots of Sinai, and will not a perpendicular thereto point out the uttermost sea to be the East Sea, or Sea of Oman? and the uttermost sea opposite the River Euphrates, is it not the Red Sea?"

"Thus the Euphrates, the Mediterranean, the Nile at the prolongation of the Sea of Suez,\* the Red Sea and the Sea of Oman, and of course, though not described, the Gulf of Persia, surrounding all Syria and Arabia, are proved to be the boundaries of the Promised Land."

"The extent of this promise," says the Rev. J. G. Gregory on page 56 of "Earth's Eventide," "seems to me to cover the whole vast peninsula of Arabia. Indeed, I think a careful perusal of the limits of the land of Israel as they shall be, which are given in Ezek. xlvii., will show with clearness, that this will be the true extent of Israel's territory." God never intended to confine Israel within the bounds of Canaan—the modern Palestine—but the confines of the country possessed by the ancient Canaanites were so accurately defined by Moses in Gen. x. 19 for a particular purpose. It was against these Canaanites that God had pronounced the sentence of extermination. Inside THEIR bounda.

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\* "I need hardly say that recent negotiations on our part, in regard to the Suez Canal, tend greatly to the confirmation of the theory maintained in these pages.—R. P." This article was first written in 1875, thus long before the protectorate of "Israel" over the Suez canal (1882) was established. The understanding of "Our Identity" always gives the possessor true diplomatic wisdom and foresight.



ries Israel was to spare no one. Man, woman, and child, were all alike destined to the sword and to the hornet. Outside THEIR boundaries the nations who resisted Israel were to be subdued, but not utterly extirpated. They were, it is true, gradually to decrease, while Israel was to spread abroad, eastward and westward, northward and southward (Gen. xxviii. 13, 14), and possess "the desolate heritages" (Isa. xlix. 8).

"And now arises the question, When did Israel, while still in Palestine, so spread abroad and possess these desolate heritages? That the proper answer is, "Never," must be plain even to the most superficial thinkers upon this great subject. Are these two prophecies then in abeyance? Not more so than those which refer solely to Judah; the Jews, as we see with our own eyes, are still a proverb, and a by-word among all nations; few in number and without might. It remains, therefore, that these concerning Israel are also now in active existence; that Israel is, at this very time, doubling and trebling in population, and carrying colonization into all the waste places of the earth. That this is really being done, and done by Great Britain alone, is what no man in his senses can deny. Israel, we are told by Moses, was to form a nation and a company of nations, and kings of people were to be found among them (Gen. xvii. 16; xxxv. 11; Numb. xxiii. 21). Now this is absolutely true of one nation and of one only; and I have no hesitation in saying that the nation which has literally fulfilled this and the other prophecies relating to Israel, must be the nation for which they were originally delivered.

When several individuals unite their money and energies, in order to carry out any design, commercial or otherwise, such a set of individuals is called a company of men; and when several nations join



their wealth and power together, for several purposes, what else can they be said to form but a company of nations (Gen. xxxv. 11)? The colonies of Great Britain belt the earth, and as each of these is under the rule of a viceroy sent out by the Queen it may be truly said that her subjects are kings, or, as it is in Numbers, that "the shout of a king is among them." Nor are the four nationalities of these British Isles the only members of this great politico-mercantile firm of nations—the colonies also are gradually admitted into partnership with us. And what is the present character, and what the prospects of Britain and her great colonial empire? Let the editor of *The Times* reply. In his article of the 1st of May last, when writing on this subject, he says:—

"We find in Australia Proper the most rapid material advance the world has ever witnessed, and we feel, at the same time, that whatever has been done, is but a small instalment of the greater progress which coming years will bring with them in their course. Look therefore in what direction we will throughout the Australian group of colonies, the prospect is everywhere encouraging. We see a growing nation, or rather cluster of nations, each of them already in advance of the smaller States of Europe, and making up together a really great and formidable power. They are still in their infancy, but it is the infancy of the veritable Hercules and promises well for the vigor of their approaching manhood. They are growing fast in wealth, and population, and intelligence. They are well governed, and are contented under a system which allows them a principal share in the control of their own destinies. In fact, they possess, or are on the road to attain, everything that is a proof and cause of



national prosperity ; and they are not ungrateful to the mother country, to whose fostering care they ascribe, with truth, a great portion of their blessings. Their past growth has been so rapid, and their prospects have become so splendid, that the question suggests itself whether their relations with us are likely to be maintained permanently on their present footing ; and whether States which have grown already to be almost the rivals of their mother country will be always satisfied to continue as her mere dependencies.

“ Australia, happily for herself, lies so far away from the stormy atmosphere of Europe, and she has so little reason to apprehend danger from the near presence of a too powerful neighbor, that she can safely go on for a while, as she has gone on hitherto, and may continue to be a system of States rather than a single great power, in the absence of any danger which could make union necessary. The Canadian Bund has been formed in some degree under pressure from the United States ; but Australia is under no such constraining influence, and she can afford to wait upon events, and need not anticipate them by a policy for which the circumstances have not yet occurred. It may be well, even so, that all these matters should be sometimes discussed, and there can be at least no harm in the endeavor to familiarize ourselves with the notion of a vast United Empire, in which our remote dependencies in the far-off East and West will find a place, and of which the old country will be the centre and the common link of union. For some time yet it can only be a dream, but it is a dream which we are the better for indulging in, and the day in which it will be fulfilled literally may be nearer than any of us suppose.\*

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\* Since this Article was written (1875) the whole topic of “ Anglo-



“It is something, meanwhile, to be assured that events are at any rate proceeding in the right direction. Whatever may be our relations with our Australian colonies fifty or a hundred years hence, we cannot be wrong now in keeping up a legal union between all the distant members of the Great Britain that is to be. There can be no possibility of error in such a policy as this. It is quite possible that our colonial governors may be preparing the way for the greatest federation of States the world has ever witnessed.”

These are surely prophetic words! and singularly accord with the Scriptures of the living God, which declare, with reference to this very people, that they should become “a nation and a company of nations.”

Again, on the 24th of May he wrote,—“So long ago as the administration of Walpole we seemed to have withdrawn from any share in the responsibilities and the struggles of the Continent. That Prime Minister’s love of peace was as passionate as that of Mr. Gladstone, and his rather parochial common sense disdained the high-flown sentiments which were used to defend a spirited foreign policy. Not unnaturally, foreign nations got into the habit of underrating the power of a country which seemed to despise continental influence; but they soon found they had mistaken a fleeting for a lasting mood of mind. A temporary isolation did not prevent England from being recognized, after a time, as **THE GREATEST POWER IN THE WORLD.**”

Thus does the first journal in the world endorse the Inspired Word, which declares that we should be the chief of nations, by asserting that we are so

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*Saxon Federation*” has assumed proportions that betoken its certain realization. A commission sent from Parliament has even visited our own Manassite shores to confer thereon! C. A. L. T.



now, and that we shall ever continue to be so. This, however, is a slight resumption of an argument previously used, yet it cannot be said to be re-introduced in a manner quite out of place, since the Canon himself acknowledges the immense numerical power of the Anglo-Saxons.

The Dean of Ripon's argument, which was so much applauded by the Canon, is, if rightly considered, far more in favor of our Identity with Israel than against it; for Israel was "to dwell alone," and "not be reckoned among the nations." Being the chief of nations, we cannot possibly be reckoned AMONG them, otherwise we should present the anomaly of being ourselves, inferior to ourselves; and alone, we do dwell, in the most emphatic sense of the word; alone—in our national pre-eminence; alone—in our knowledge of God's Word: alone—in our Sabbath laws; alone—in our jealous exclusiveness; alone—in our resolutely not trusting to an arm of flesh to defend our shores; alone—in the fact that the frontiers of no other nation abut upon our Island Home; aye, and let me also add, alone—in the very doggedness with which we confront danger, and decline to be defeated even by superior numbers.

OBJECTION.—"*We Saxons have no Jewish customs, such as circumcision, etc.*"

ANSWERED.—The absence of the rite of circumcision among us is then advanced as a further proof that we are not "Jews." To this I again reply that "Jews" we never laid any claim to be, but Israelites. We do not, however, deny the Jews a right to participate in this latter title; we only deny, and utterly repudiate their right to monopolize it. It is just as ridiculous to call all the Israelites Jews, as it would be to speak of all the subjects of Victoria as



Welshmen; since the Jews are, as they themselves aver, only one of the Israelitish tribes, just as the Welsh are only one of the four nations of Britain. "Wherever the Jews have been found" (continues our opponent) "with the rite of circumcision, and the recognition of the one only true God, there has been found the recognition of the existence of sacrifice as atonement for sin; and there has likewise been the observance of the Sabbath." He confesses, however, a little farther on in his address, that these observances may "have been more or less modified." This is all very plausible at first sight, but, alas! it is not calculated to pass unscathed through the crucible of close inquiry, since it is well known that Paul the Apostle, about A.C. 64, declared that God had annulled the old covenant, and had established the new covenant (Heb. viii.).

Now what was the old covenant but the covenant of the circumcision, which sign Paul in his Epistle to the Galatians plainly asserts was no longer to be of any avail. And what new covenant was to be established, but that which God had already published to His people Israel, by the prophets Isaiah and Jeremiah? "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" (Jer. xxxi. 33). "I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people" (Isa. lv. 3, 4). Now the old covenant being abolished as far as Israel is concerned, its sign or seal is to them valueless, and they have ceased to use it; when therefore Israel is discovered, it will be found the rite of circumcision



has long been in desuetude among them. Neither will Israel be found with a sacrificing priest, for, for them, the Levitical priesthood has long been merged in the greater glory of the priesthood after the order of Melchisedec (Heb. vii., viii., ix.). I have already pointed out that we and the Americans (Manasseh) are the only Sabbath-keeping nations on the earth, and that we also stand alone among nations in our knowledge of the true God—I say alone among “nations,” since the Jews having neither king nor country, council nor polity, cannot be said to have a national existence at all.

But the Canon, unhappily for himself, has “let the cat out of the bag” in his next paragraph. He is afraid that should the British races, whether they be called English or Anglo-Saxons, Welsh, Irish, or Scotch, prove to be the long-lost tribes of Israel, they will no longer feel any interest in the “Society for Promoting Christianity among the Jews”; and that as their interest in it decays, so will the grip upon the purse-strings grow tight.\* Verily, it appears to me, that the Reverend Canon feels himself somewhat in the predicament of one Demetrius, a silversmith of Ephesus, who, finding his craft endangered, called together his fellow-workmen, and veiling the love of pelf under the semblance of religion, raised and maintained the cry of “Great is Diana of the Ephesians.” Besides, his theory respecting the whereabouts of Lost Israel is, in

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\* There is generally a “cat” in every OBJECTOR’S bag! and one of the surest ways of exposing the real animus of a controversy is to let it out—unless the objector does it himself! As to the tightening of Saxon purse strings should they recognize their Identity, and as to any danger of withholding love and fraternity from Judah I repudiate the possibility. It will rather be grandly the reverse, and Judah will be swept into the fever of the supreme discovery and One nation, and no longer two at all shall go back unto the Land of Lebanon!

C. A. L. T.

HERE C. A. L. T. IS AS BLIND TO THE TRUTH AS OTHERS ARE AS TO THE IDENTITY OF LOST ISRAEL



every respect, quite different from the theory put forward by the prophets and apostles.

Canon Fremantle proposes to seek them in the east : the prophets say they will be found in the west and the north. The Canon thinks they will be found in the continental countries of Asia : the prophets say that they are now in the islands, and will be there when they are found. The Canon proposes to send out "twenty men to China and Affghanistan," to look for them : the apostles—God-inspired men, all of them—were sent to seek the lost sheep of the house of Israel ; and they sought them, neither in China nor Affghanistan, but in countries northwest from Palestine, and in Europe. The Canon apparently thinks that Israel is now diminished in numbers and without influence, political or otherwise, scattered and down-trodden among all nations, and in all countries : the prophets say that Israel is at the present time a mighty power, a conquering nation, united under the sceptre of David ; a people equally hated and feared by other nations ; a people who, though forming the greatest of military powers, are contented to maintain their high position among the nations of the world, rather by moral than by military force, as the British people do ; a people whose forefathers arrived in these islands at so many different times, and in eleven different tribes, as our forefathers did—those forefathers, too, being the men who had broken out of Media and passed through Europe like a lion through flocks of sheep, must be that nation of whom it was written, that God would gather them in the islands, where they should also "renew their strength," and from whence they should issue like "a mighty man" to teach and to rule all nations.

A few words more and I shall have finished. "To



Abraham was promised a multitudinous seed." Can the Jews, who do not exceed nine millions, be called multitudinous? I think not. We must then look to Israel as the heir of this prophecy, and we shall not find that nation denuded of its population; for God says, "They shall increase as they have increased" (Zech. x. 8). What nation beside our own has, from its early settlement in its present portion of the globe, increased in the same proportion that Israel increased, even while in Palestine?—*i. e.*, doubling and trebling its population in incredibly short spaces of time. Not one, if statistics may be relied on. And what nation now possesses that power, political, moral, and intellectual, which was to be held for ever by Israel, and Israel only? The following words from the pen of the Rev. William Arthur will best answer this question:—"Our Queen rules over more Roman Catholics than the Pope, over more Mohammedans than the Sublime Porte, and over more Pagans than there are in the whole Continent of Africa. If we ask what is the religion of the British Empire? judging by numbers, the unhesitating reply must be Paganism. There are in it more Pagans than Mohammedans and Christians together, and there are more Mohammedans than Christians of both names. The numerical order of the four great religious distinctions prevailing in the Empire is—1st. Paganism; 2nd. Mohammedanism; 3rd. Protestantism; 4th. Romanism."

"It is impossible to revolve these facts," continues Mr. Arthur, "without receiving a deep impression that the moral state of England is of immeasurable importance to the whole human race. God has placed her in a position to advance or retard the highest interests of our species, such as nation never



occupied before, such as involves a high and unappreciable trust. The morality of Holland affects Holland ; the morality of Belguim affects Belgium ; the morality of France may affect Europe ; but the morality of England affects the world."

If Canon Fremantle's theory be correct, Great Britain is, notwithstanding all these proofs to the contrary, a kind of dummy set up by God to act as the counterfeit of the true Israel, and be kicked off her pedestal, or, like Spenser's "False Florimel," to melt into air the instant the true one appears. Is Canon Fremantle prepared to face such a conclusion to this great Drama of Nations? Does he wish to see her who has so long held the chief sway over the Gentiles trodden under foot by them? Perhaps he may, from some "hereditary trick of his blood," have premonitory symptoms of not being of the same race as the majority of the nation, and therefore may fear that he will be left behind when the second exodus takes place. Wherefore I would fain say to him, "Take comfort, my reverend friend, for the Canaanites are still among us, and will accompany Israel wherever Israel goes."



## THE USUAL OBJECTIONS DISCUSSED.\*

BY DR. W. H. POOLE.

OBJECTION.—“ *The Sceptre was assured to Judah only up to the nativity.*”

ANSWERED.—The throne of David and the kingdom of Israel must be in existence somewhere ; and, moreover, they must have had a continuous existence throughout all these centuries.

My opponents entertain the assumption, that the plans and purposes of God have been frustrated, and that his oath has failed, and Nebuchadnezzar and the devil were able to defeat the plans of the Almighty.

Thus an objector says : “ That Judah was to retain the kingdom, and the crown, and the sceptre only until the Messiah, Jesus, came.” Quoting Gen. lxix. 10, in support, “ The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.”

The usual interpretation given to this passage is that “ Shiloh ” means Christ, and that Judah was to hold the sceptre of dominion, or empire, until Christ came. But who does not see the inconsistency and unreliability of such an interpretation. The word “ Shiloh ” is twenty times given in the Holy Scriptures, and in every case it means a place, and not once does it mean a person. “ The children of Israel

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\*In his valuable pamphlet upon “ Anglo-Israel or the Anglo-Saxon Nation ” Dr. W. H. Poole deals with a few of the usual objections as follows : See collateral Reading.



came to Shiloh." "Came to Joshua to Shiloh." "Cast lots for them in Shiloh." "Spake unto them at Shiloh." "The house of God was at Shiloh." "The Lord appeared in Shiloh." "Make this house as Shiloh." And many more of the same import.\*

Then, who is it that has read history that does not know that Judah, or the Jews, never had the sceptre of Dominion for one day since the days of Zedekiah, no, not for an hour. When the sacred vessels of the Holy Temple were taken to Babylon the cup of Chaldean iniquity was nearly full, and that great Empire came to its death in a ball-room, They were weighed in the balance and were found wanting. The Persian kings, to the number of fourteen, swayed their sceptre over all those lands in the East. Then came Alexander the Great, and after him the Syrian conquerors, next ten or eleven of the Ptolemys, who all held the country tributary to them. The Maccabean or Asmonean family, nine of them, claimed the kingly authority; but they were not of Judah or Jews; then the country fell into the hands of Pompey and the twelve Cæsars; and when Christ came, Herod, who was an Edomite, a creature of Rome, held nominal sway over the land and the people of the Jews. Here were thirty-eight creatures of foreign birth and alien blood, who usurped authority and claimed to govern the land. Surely that system of things could never have been the true meaning of the venerable Jacob when he called his sons to him to hear what would come to pass in the latter days.†

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\* See "Shiloh the site of Ezekiel's Temple" by "Oxonian"—Collateral Reading.

† The fact is that all through the 2,520 years of Gentile Times, the Sceptre has been elsewhere! and it is the object of these studies to show *where*!



The true meaning of this passage is, "The sceptre shall not depart from Judah till rest comes," or, "Till he comes to rest."

Dr. Fairbairn, in his Imperial Dictionary, says, "'Shiloh' is now generally admitted to be an adjective meaning 'peaceful.'"

Kitto gives the meaning of the Hebrew, "To rest, to be at peace."

I might quote a score of eminent writers to support the same opinion. The sceptre of Judah remained in the house of David; and in the family of David it was transferred from the East to the "Isles of the West," where it will remain until the time of the "peaceful" union of the two houses so long divided; that is the "rest" promised in the latter days. The words of the venerable Jacob have in them a great wealth of meaning.

OBJECTION.—"*The tribal distinctions were entirely lost in Babylon and Assyria, and there was no distinction between Judah and Israel. The ten tribes returned home with the Jews after the decree by Cyrus.*"

ANSWERED.—I am surprised that any one in this day of Bible reading would make such a statement. Turn to Ezra ii. and read of a court of inquiry appointed to examine certain claims to the priesthood, after the return to Jerusalem, and note how that Court rejected all those persons whose families were unable to trace their family and tribal distinctions; of some it was said, ver. 59, "But they could not show their father's house;" and ver. 62, "These sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood."

Here we find them examining their tribal records in Jerusalem after their return. Then, if this objec-



tion has any force, how can we prove the ancestral line of Jesus Christ, if the tribal distinctions and family records were lost? Certainly Matthew and Luke did not so understand it, for they produce the family records of both sides of the house from Abraham to Christ. We have also the tribal distinctions of Zecharias and Elizabeth, and of Anna the prophetess, and of Paul and Barnabas and many others. In Luke ii. we have an incidental passage which of itself sends the objector into cloudland: "And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed. 2, (And this taxing was first made when Cyrenius was governor of Syria.) 3, And all went to be taxed, everyone into his own city. 4, And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)

How could they go every man to his own city if they had no family record of where to go? Even to this day the Jews have their tribal distinctions.

AN OBJECTOR SAYS, "*there is no distinction between Judah and Israel.*"

ANSWERED.—Let us see; what saith the word of the Lord on this point? This distinction is of great importance to a right understanding of the Scriptures. There are two nations, and they have undergone two different courses of discipline; both nations have passed under the rod; the dealings of God to them have been distinctly marked, and a wide difference is seen in his method of dealing with them. I believe that this distinction, so mysterious and so disciplinary, will not terminate in an uncertain and undefined manner; but will, in a



most marked and wonderful way, show the divine faithfulness and power.

The distinct line of separation between Judah and Israel was foreshadowed at an early day. Psalm cxiv. "When Israel went out of Egypt, the house of Jacob from a people of strange language; 2, Judah was in sanctuary, *and* Israel his dominion." Here, at this Exodus, we have a dim outline of what was coming. In Samuel's day they were numbered separately. 1 Sam. xi. 8, "And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand." Lord Arthur Harvey, Bishop of Bath, says, "The separate mention of Judah shows how little union there was between Judah and the other tribes at that early day."

David reigned seven years over Judah before they made him king over all Israel.

Jeremiah xxxiii. 24, speaks of them as "the two families which the Lord hath chosen." He has for wise purposes kept them apart for 2850 years. The time for their union has not yet come. If we read Zech. viii. 13; "And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you and ye shall be a blessing; fear not, *but* let your hands be strong." Also ix. 13, "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."

And x. 6, "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I *am* the Lord their God, and will hear them." (We may here see a distinc-



tion between Judah and Israel, and a union also, and a glorious future opened up for Israel.) “7, And *they* of Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the Lord. 8, I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. 9, And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. 10, I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them. 11, And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. 12, And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord.”

And again Zechariah rises from the then present, into the far off future of Israel, and says, viii. 20, “Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities: 21, And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. 22, Yea, many people and strong nations shall come to seek the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with you*.” In these pas-



sages they are sifted through the nations, preserved, remembered, redeemed, and greatly blessed in their relation to God, and all this, "after Judah shall have been bent unto the Lord," an event in the future.

In Ezekiel, after the Lord has opened the graves of Israel in the great valley full of bones, and caused them to know him, and filled them with the spirit, the prophet was commanded to take two sticks, or standards, thus, xxxvii. 16: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions: 17, And join them one to another into one stick; and they shall become one in thine hand. 18, And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? 19, Say unto them, 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. 20, And the sticks whereon thou writest shall be in thine hand before their eyes. 21, And say unto them, thus saith the Lord GOD; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22, 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: 23, Neither shall they



defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions ; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their God. 24, And David my servant *shall* be king over them ; and they all shall have one shepherd ; they shall also walk in my judgments, and observe my statutes, and do them. 25, 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, and their children's children forever ; and my servant David *shall* be their prince forever. 26, Moreover I will make a covenant of peace with them ; it shall be an everlasting covenant with them : and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27, My tabernacle also shall be with them : yea, I will be their God, and they shall be my people. 28, And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.

Can any one say there is no distinction here between Judah and Israel, or that this union took place in Babylon, or on the return home.

They are said to be united in the prophet's hand, and in the hand of the Lord through the cross of Christ, of which the two sticks are significant emblems. Here you see explained the crossing of the Patriarch's hands as he blessed Ephraim and Manasseh. In this chapter Ezekiel saw the awakening, identity, and restoration of those people so long separated, and he saw the two sceptres, each distinct, and then united, and the one king chosen by both, and he of David's line, and the purification



and the divine protection, and the permanent sanctuary, and the obedience most complete, and as the result of the whole, the conversion of the heathen nations to Christ.

In beautiful harmony with the above, we hear Jer. iii. 18: "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the north to the land that I have given for an inheritance unto your fathers." The marginal reading has it "*to*" instead of "*with*." "Judah shall walk *to* Israel." And Hosea i. 10: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God. II, Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land; for great *shall* be the day of Jezreel."

The act of choosing one head has in it a wealth of meaning. It means separate and distinct existence, and that each knew of the other's existence, and that each recognized the identity of the other. Isaiah also speaks of those houses as distinct, and of their future union, xi. 10: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. II, 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. 12, 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 envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Who can fail to see the distinct houses here, and that they remain distinct until the Lord shall undertake the second time to gather his people to their own land; the first time was when he led them out of Egypt, the second time he will bring them from the four corners of the earth, "from the north and from the west," and "from the Isles of the west," and "from the Isles afar off."\* That cannot mean from Babylon. Then the envy of Judah and Israel will depart, and they shall cease to vex one another.

Daniel ix. 7, saw them as distinct houses; hear him: "To the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* afar off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee." He saw them in all countries where for two hundred years they had been spreading to the north and to the west.

Micah, speaking of the restoration of both houses of Israel and Judah under the terms Samaria and Jerusalem, says, ii. 12: "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men." And iv. 6, 7; also v. 3, 8; "In that day, saith the LORD, will I assemble her

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\* A strong and unassailable point.



that halteth, and I will gather her that is driven out, and her that I have afflicted ; 7, And I will make her that halted a remnant, and her that was cast far off a strong nation : and the LORD shall reign over them in Mount Zion from henceforth, even for ever. 3, Then the remnant of his brethren shall return unto the children of Israel. 4, And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God ; and they shall abide : for now shall he be great unto the ends of the earth. 7, 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, that tarrieth not for man, nor waiteth for the sons of men. 8, 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.”

Will any one say that these promises had their fulfilment in any of the past history of those people?

In Jer. iii., Isa. li. and Hos. iii. Israel is spoken of as a wife “divorced” from her husband, as a “woman forsaken,” as the “desolate one,” in contradistinction to the married wife. It is very clear that they are speaking of representative persons. Israel was divorced from the old covenant, and one must not look for her as in the same condition as the Jews. For Jeremiah says, “Backsliding Israel did wrong and I put her away, and gave her a bill of divorcement, and her treacherous sister Judah saw it, and feared not,” and Isaiah speaks of Israel’s restoration, and calls upon her to sing and rejoice, “for more are the children of the desolate than the children of



the married wife, saith the Lord," and the children of the woman forsaken are to be colonizers. In their greatness and in their strength they are to go abroad and fill up the desolate lands and to become a multitude of nations. It is also remarkable that Israel is not addressed as in their land, but as in the islands. The last twenty-seven chapters of Isaiah belong chiefly to Israel—the forsaken wife is to be gathered with great mercy, and in loving-kindness, "and I will betroth her unto me for ever—and I will say to them which were not my people, Thou art my people, and they shall call me *Ishti*, that is my husband. And there shall be peace, and freedom from terror, for God will make them to lie down safely."

The Jews now number about nine millions; who can give the number of Israel!

In the days of Christ and of His Apostles the distinction was very clearly seen, for they used the terms "outcast of Israel," and the "dispersed of Judah," as they were used in the prophetic writings. The disciples said of Jesus, "Will He go to the dispersed among the Gentiles?" This could not mean "Jews," for they had not yet been scattered. The "dispersed" were the "divorced" and "scattered," who had been sown among the nations.

The same distinction is noted by Paul in Rom. xi., where he speaks of the grand old olive-tree, not as cut down, for it still grew and was flourishing; but some of the branches (the Jews) were broken off and Gentiles had been grafted on, and made to share in the richness and fertility of the native branches. Here were three sets of branches—the natural, the broken off, and the grafted, and each, in Paul's mind, evidently distinct.

It is a most dangerous thing to misinterpret the



word of the Lord on any point. The poor, misguided Tom Paine fell into the common error of looking at the Jews as the house of Israel, and as being one with them, and he states boldly in his writings, that he was led into infidelity because he saw in the circumstances and condition of the Jews that they never could verify the glorious promises God made to Israel.

OBJECTION.—“*That the ten tribes returned from Babylon with the two, and were mixed up with the captive Jews, and that they are with the Jews still.*”

ANSWERED.—This is the most extraordinary statement of any on such a grave question. Turn to Ezra i. and read of Judah and Benjamin, and also in subsequent chapters of a correspondence with Artaxerxes, and King Darius, and of the children of the transportation, and of the people carried captive by Nebuchadnezzar, and of a public meeting they held to consider their return to Jerusalem; and of a proclamation issued commanding their return, and yet there is not a word said about the ten tribes, while the return is expressly limited to the two tribes. When you take the figures as given in detail and add them together, you have only 29,818; or the total number that is given, 42,360. Even this number was considered so very small for two tribes, that they spake of them as a “remnant,” and the “residue.”

True, they are called Israel here, as in Ezekiel, because that was a generic term, but the ten tribes were in the Lo-Ammi, or the divorced state for a time, and then the Jews were of Israel. But, in all this correspondence, and in all this return, the ten tribes were not named, and they were not in any way connected with that captivity, or that return. They had left their country 133 years before their



brethren, the Jews, and they had no sympathy with each other.

As proof of this we quote Josephus, who says, *Antiq.* ii. 1-3, "The rulers of the two tribes of Judah and Benjamin, with the Levites and priests, went in haste to Jerusalem, yet did many of the people stay at Babylon, as not willing to leave their possessions."

Again, "Thus did these men go, a certain and determinate number of them out of every family; by this means a certain part of the people of the Jews that were in Babylon came and dwelt in Jerusalem; but the rest of the multitude returned every one to their own country again."

"The ten tribes did not return to Palestine; only two tribes served the Romans after Palestine became a Roman province." *Antiq.* xi. 3, 10, and v. 2.

Josephus, when speaking of Ezra and his doings, says, "So Ezra read the Epistles of Xerxes at Babylon to those Jews that were there . . . and sent a copy of it to all those of his own nation that were in Media, and . . . many of them took their effects with them, and came to Jerusalem, but then the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude."

Jerome says, "The ten tribes inhabit to this day the cities and mountains of the Medes."

Milman, in his history, vol. I, p. 418, says, "Twenty-five thousand was the number of Jews who had the national spirit and patriotism to leave their comfortable homes in Chaldea and go back to their burned city and desolated country."

Kitto states, "After the captivity, we hear very



little of the territories of the tribes, for ten of them never returned."

Can any one suppose for a moment that the above number would be even a majority of the two tribes, and of the few people who went with them, much less of the ten tribes mixed up with the two? If so, they must be badly mixed.

OBJECTION.—Another learned Professor says, "*As Ezra uses the words, 'all Israel,' therefore the whole twelve tribes were included, and all went back with Ezra.*"

It is too bad to have to send another learned gent to the rear; but they should know what they are saying. I affirm that the words "all Israel" do not mean in all cases the twelve tribes. For example, observe 1 Kings xii. 20, we are told that "all Israel" came and made Jeroboam King over "all Israel." Were Judah and Benjamin there? They were not. The twelve tribes did no such thing.

Again, King Rehoboam sent his Lord Chancellor to collect tribute, and "all Israel" stoned him with stones, and he died, ver. 18. Were the twelve tribes guilty? Judah and Benjamin would plead not guilty to the charge. Here, five times, the words "all Israel" are used when the twelve were not included. See also 2 Chron. xxx.

A Rev. Dr. makes quite a flourish over Ezra vi. 17, where it is said, "And for a sin-offering for all Israel, twelve he goats, according to the number of the tribes of Israel."

OBJECTION.—"*This,*" he says, "*proves that the whole nation were represented in that sacrifice, and must have returned after the decree by Cyrus.*"

ANSWERED.—This is certainly no proof that they were all present. When, in the days of Ahab, "Elijah, on Mount Carmel, took twelve stones, ac-



according to the number of the twelve tribes of the sons of Jacob." Does this prove that the twelve tribes served Ahab? I shall not multiply references. Such objectors show an ostrich-like unconsciouness of the nakedness of their situation.

"The mills of the gods grind slowly; but they do grind." It is evidence of our great weakness of faith in the promises of God, that we look for a speedy fulfilment of them; the first grand promise in the Bible is a promise of Christ's first coming, and it was not fulfilled for 4,000 years. The divine promiser was all the time preparing for its fulfilment. The second promise given to man was a promise of His second coming.

The declarations of God against the Jews that they should be dispersed, scattered, reproached, etc., were not to be fulfilled until after the death of Christ. Judah was not then dispersed, nor had Israel then been lost. The judgments had not then overtaken the one, nor the blessings come upon the other. Those blessings must all follow the full accomplishment of the promise of the Lamb of God provided as a sacrifice for our sins. All history assures us that the predicted punishment has fallen upon the one; and it is only reasonable to expect that the blessings are being enjoyed by the other. The blessings and the curses are proceeding from the same source, were spoken of at the same time, and belong to the same Dispensation.

Those promised blessings to Israel could not be anticipated during Israel's stay in the Holy Land. They have never yet had possession of more than one-twentieth of their promised inheritance.

The Lord said, "He would give them all the land from the river of Egypt (the Nile) unto the great river, the river Euphrates." Genesis xv. 18. The



prophet, Ezek. xlviii, makes out the boundaries of that land; it includes a territory 300,000 square miles. The land given by lot to the tribes was of very small proportions when compared with the promised possession. Yet, small as it was, they did not conquer that fully. The Philistines held a large portion of it on the south coast and the Syro-Phœnicians on the north coast. Solomon had, in his palmy days, a sort of nominal sway over the surrounding nations, through his many wives and concubines, who secured the tribute from some of the outlying provinces. But the territory promised to Abraham, and surveyed by Ezekiel, they have never yet owned.

Nor could those promises be expected during the "many days" of their wanderings. They could not take effect until those tribes become united under the monarchy of the long-promised seed royal.

The kingdom of Israel is compared to a divorced wife, the Lord, the husband, says, Hos. ii. 7. "And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband; for then *was* it better with me than now. 14, Therefore, behold, I will allure her, and bring her into the wilderness; and speak comfortably unto her. 15, And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. 16, And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali. 17, For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. 19, And I will betroth thee unto me for ever;



yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. 20, I will even betroth thee unto me in faithfulness; and thou shalt know the LORD. 23; 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."

The OBJECTION that "*this language is figurative*" is absurd for it is ANSWERED that :

The house of Israel was compared to a flock of sheep that had strayed away from their fold and pastures. Ezek. xxxiv. 2. Thus saith the Lord, "Woe be to the shepherds of Israel that do feed themselves and not the flock." "6, My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*. (But they were in safe keeping, though under his chastening rod). "11, For thus saith the LORD GOD; Behold, I, *even* I, will both search my sheep, and seek them out. 12, As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. 13, And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. 14, I will feed them in the good pasture, and upon the high mountains of Israel shall their food be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. 15, I will feed my flock, and I



will cause them to lie down, saith the LORD GOD. 16, I will seek that which was lost, and bring again that which was driven away." So the divorced wife is brought home, and the lost sheep are to be sought and found and restored.

In Matt. xv. 24, Jesus said of himself, "I am not sent but unto the lost sheep of the house of Israel." To his apostles he had said, "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.

Many of our Lord's most touching parables clearly pointed out lost Israel. The parables of the lost treasure, of the lost silver, the lost sheep, and the lost son, while the lost was in every case found amid great rejoicings.

The good Shepherd knew that his wandering ones, his lost Israel, were off to the north and west, and there he sent his messages of love.

Paul's apostolic tours were made among them, and because there was a colony of them in Rome, he sent his greetings, "to all that be in Rome, beloved of the Lord." And because there was a large colony of them in Spain, Paul plans his tour to go to Spain. Rom. xv. 24.

Paul tells us, "That his heart's desire and prayer to God for Israel is, that they might be saved."

The apostle James addressed his epistle "to the twelve tribes who are in their dispersion." The Jews in Palestine could not be the persons here alluded to, for they were not yet dispersed.

Peter addressed his letters "to the pilgrims of the dispersion." He called them a chosen generation, a royal priesthood, an holy nation, a peculiar people; which in time past (during their Lo-Ammi condition, while divorced) were not a people, but



are now the people of God, which had not obtained mercy, but now have obtained mercy." 1 Peter ii. 9-15.\*

"Dearly beloved, I beseech you as strangers," (from Asia, or Armenia, or Media) "and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles." These parties so addressed, were not Gentiles, nor were they Jews, they were Israelites restored to favor.

#### PAUL IN BRITAIN.

Simeon said, "Jesus was set for the fall and the rising again of many in Israel." These words would not apply to the Jews, to them he was a stone of stumbling, etc.

There are eight years of Paul's ministerial life, to us, as yet, shrouded in mystery; would it be too much to say that those years were spent in Britain? We know that Caractacus, a British King, was a fellow prisoner with Paul at Rome. We know also that Claudia, daughter of this King, and Pudens, her husband, and Linus, their son, were members of the Emperor's household, 2 Tim. iv. 21. We know that on the return of this royal household, Caractacus, Claudia, and Pudens to Britain, Christianity was introduced to those "Isles of the West," and how natural and proper that, having enjoyed the blessings of the Gospel in Rome, they should plant the standard in their own land. Would Paul not be likely to accompany them, or to follow them after his visit in Spain, especially as he knew that the tribe of Dan had a large colony there.†

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\* This is a clear reference to Hosea i. and demonstrates that Peter knew the bulk of the Christian converts were of "Israel" only.  
C. A. L. T.

† See Study No. Seven, page 35.



That Claudia Ruffina was a great favorite during her residence in Rome is certified in many a record. I here quote a few lines translated from the Latin verse. They need no comment :

CLAUDIA RUFFINA, raised beneath the sun  
That shines on Britain's dark cerulean race,  
Whence comes it that thy heart is like our own ?  
That thou hast such a beauteous form and face ?

The Roman matrons readily believe  
That thou from them thy birthright didst receive ;  
That, nurtured in this fair and smiling land,  
Thy name to them a monument will stand,  
When after ages shall have passed away—  
And be as much commended as to-day !

The bird of song, the beautiful nightingale,  
Would in its tribe thy presence gladly hail,  
And claim thee as a warbler, sweet and fair,  
As ever breathed its wild-notes on the air !

In the history of the Cymri of Wales, it is said that " Ilid," an Israelite, came with Caractacus and family and introduced the Gospel into these Islands.

Stillingfleet, in his *origines Britannica* affirms that some of the Apostles preached the gospel in Britain. Eusebius, Theodoret, and Jerome, our best ecclesiastical historians, say that Paul went to those Islands. Irenæus says, " The Apostles planted Christian Churches among the Keltoi."—Celts.

#### IRELAND NOT MISSIONED FROM ROME.

Gildas says, " The sun of the gospel first illumined the Island before the defeat of Boadicea."

Many of our modern writers give far too much credit to Rome when they say that she missioned England and Ireland. Those Islands had the pure worship of God before the Romans sent their



agents. The Irish Church was the last to submit to the claims of the Roman Pontiff. She held firm by the Asiatic customs.

Dr. Adam Clarke says on that point: "Ireland received the Christian religion not from the West or the Roman Church, but from the East. The Irish were, from time immemorial, accustomed to Eastern rites, and celebrated their Easter after the Asiatic manner. I have myself noticed among this people a number of customs both sacred and civil, that are of pure Asiatic origin; and not a few exact counterparts of some among the patriarchs and ancient Jews, as mentioned in the sacred writings; and were historians and chronologers to look more towards the East than towards the West, not only for the origin of the religion of Ireland in its early days, but for the origin of the nation itself, they would probably get nearer the source."

Some authors say, that "Bran, the father of Caractacus, brought the Gospel into Ireland, at the very time it was being taken from the Jews." "The Church in those Islands," says the Rev. J. M. Hodge, M. A., "Was known to have been zealously opposed to Roman usurpation, and the English as a Church and nation, to-day seem most nearly to answer to the nation spoken of by our Lord in Matthew xxi. 43."

OBJECTION.—Rev. Mr. — says, "*There is one difficulty about the Scythians, i. e. the fact of their name appearing frequently upon ancient Assyrian tablets and cylinders, ages before Israel was carried captive.*"

ANSWERED.—I have quoted his own words exactly. This objection vanishes at once, when you see several colonies of those very same people migrating to that country ages before the captivity.



Is that so? Yes it is! In Genesis xxxviii. 30, we read of one Zarah, a brother of Pharez, a son of Judah, who became a *Scythe*, a wanderer, he and his whole family of five sons, 1 Chronicles ii. 6. Moreover, this family took with them members of all the tribes, and went away north-east, and founded a Scythian nation.\* It was not long until a colony of Simeon followed them away in the fertile valleys of the east, where they found "fat pasture and good, and wide, and quiet, and peaceable," 1 Chronicles iv. 39. The sons of Reuben, also went away to the Euphrates and joined the former Scythes, and grew up a strong nation in a few years, 1 Chronicles v. 9: "And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east *land* of Gilead." Also the sons of Reuben and of Gad, with 44,000 of an army, gave a good account of themselves in the work of extension, 18, "The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and three score, that went out to the war. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him."

Here we have the names and the persons, wan-

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\* See Study No. Four, Part III. and No. Five, Part IV.



derers, true Scythians, in large numbers hundreds of years before Israel were made captive; they no doubt erected the tablets and monuments referred to.\*

OBJECTION.—Another objector says, “*There is a great difficulty about mixing so many nationalities together, and still claiming for their descendants a distinct nationality and the identity of the same people.*”

ANSWERED.—My reply must be brief. As to the admixture of races, we do well to note what was forbidden and what was allowed. For very good reasons the alliances with Ammonite and the Moabite were utterly forbidden; the offspring of an alliance with them as not to be naturalized even in the tenth generation. The Edomite, on the other hand, could be admitted in the third generation, because he was the descendant of Jacob’s brother.—Deuteronomy xxiii. Also the offspring of an Egyptian alliance could be admitted in the third generation. We must not forget that Joseph married an Egyptian wife; their two sons, Ephraim and Manasseh, the objector would call half-breeds, and would be troubled, no doubt, about calling them Israelites, but we find they were recognized at once as belonging to the honored twelve, and were so included and so recorded, and especially blessed.

We must also remember that in the genealogy of our Lord, a Rahab, a Canaanitish Gentile woman of Jericho was required, and a Ruth, a Moabitish heathen was permitted. If so, and so it is, this objection cannot amount to much. I cannot here enlarge, nor is it necessary.

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\* These nations grew as rapidly as our Modern Australias, New Zealands, Manitobas; why should we not exercise common-sense in these premises?  
C. A. L. T.



## THE OBJECTIONS TO THE BRITISH IDENTITY WITH ISRAEL ANSWERED.\*

BY REV. ARCHIBALD ALISON.

IN proving the Britons to be the descendants of the Ten Tribes of Israel, many find it difficult to fix upon the arguments that are most convincing. These are so numerous and varied, that it is necessary to enumerate a few of them, before commencing to reply to the objections brought against them. Some, for example, suppose that the argument from Scripture is the most convincing. A writer in the *Jewish Chronicle*, speaking of his Israelitish brethren, says: "The problem is reduced to the simplest form; the Ten Tribes are still in existence, so that all that has to be done is to discover the people upon the earth that represents them." Hence the question naturally arises, "What country or people resemble most the Scriptural account of the Israelites?" In answering this question, we hesitate not to assert that there is no one that bears any resemblance but the Britons. Notice, for example, a few of their distinguishing characteristics. The Bible tells us that the Israelites were to be an island nation (Jer. xxxi. 10). The Bible tells us that that island nation was to be northwest of Canaan (Jer. iii. 12; xxiii. 8). The Bible tells us that that island was to become too small for the nation (Isa. xlix. 19). The Bible tells us that they must have a great nation, like America, springing out of them, yet entirely

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\*The following article is taken from *The Messenger* (of 1892)—the best *Monthly* Exposition of the Prophecies concerning Israel in Britain, and edited by "Oxonian," probably the most scholarly writer upon Identity matters. See Col. Reading, page—. C. A. L. T.



independent of them (Gen. xlviii. 19). The Bible tells us that they shall be rich, and lend to other nations, but never borrow (Deut. viii. 18; xv. 6). The Bible tells us that they are to be a missionary nation (Isa. xxvii. 6; Rom. xi. 15). The Bible tells us that they are to be an unconquered nation (Micah v. 8, 9; Lev. xxvi. 7, 8). The Bible tells us that they shall be known by another name, and have for their character or heraldry "the lion and the unicorn" (Isa. lxv. 15; Num. xxiv. 8, 9). The Bible tells us that of all nations they shall be the most powerful and prosperous, possessing the sides of the earth, the ends of the earth, and the uttermost ends of the earth. From these characteristics of Israel, as described in Scripture, it is evident that they must, in these latter days, be occupying a prominent position in the world. How foolish, then, to seek them amid the Nestorians of Asia, the Indians of America, or in the defiles of Afghan and passes of Cabul \*. Of all the nations on the face of the earth, what people bear any resemblance to the Scriptural account of Israel but the Britons, who possess a fourth of the whole population of the globe, a fourth of the whole acreage of the globe, and three-fourths of the whole shipping of the globe?

But whilst some may regard the argument from Scripture as the most convincing, there are others who are more attracted by the argument from geography. In examining the maps of ancient Assyria, before the Israelites were carried captive there, we find no Iberias, no Albions, no Scythes, no Goths, nor Saxons mentioned as possessing any territories near the Caspian Sea. The names of the peoples that occupied its borders were then very different.

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\* See Study No. One, Pages 80-81,



We see in these ancient maps such names as these: Casephia, Hara, Hala, Gozan, Sogdiana, Khiva, Hyrcana, Sepharvaim, etc. But no sooner has a century passed away, after the Israelites are carried captive there, than the maps are completely changed, and now we have Albions, Hebers, Scythes, Goths, Saxons, and other names familiar to an English ear.\*

But whilst Scripture and geography are regarded by some as testifying most convincingly to the identity of the Britons with Israel, there are others who have still a greater attraction for the arguments from language and history. And here we confess that there is something very striking in the fact that where the history of the Ten Tribes of Israel ends, the history of our British ancestors begins. From the shores of the Caspian Sea their movements "northward and westward and into the isles of the sea" can be traced almost as satisfactorily as the wanderings in the wilderness till they reached the promised land. The very habits, customs, and religion of the ancient Britons are so akin to those of the Israelites, when "they mingled the worship of God with the worship of Baal," that the argument from history is very convincing. The roots of the Hebrew, and the roots of the ancient language of the Britons, are very much the same. But without further consideration of these arguments, we proceed to answer the objections that are generally brought forward to the Identity theory.

I. The most common OBJECTION is, "*That the Jews and the Israelites became united when the former returned from their captivity in Babylon.*"

According to this objection, the Israelites were lost forever, because they became amalgamated with the Jews. But this objection, however common, is

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\* See Study No. Three, pages 67-73.



the most easily answered, for it is contrary to History, Scripture, and the great design of God. The great disruption of the Hebrew race took place when Rehoboam, the son of Solomon, was made king over Judah and Benjamin; for it was then that Jeroboam, the son of Nebat, was made king over the Ten Tribes of Israel. No doubt the distinction between Judah and Israel was acknowledged when they constituted one united nation. Judah and Israel were epithets quite common as far back as the days of the Judges. Even Benjamin, that included in its tributaries the city of Jerusalem, is often mentioned separately, because it neither belonged to Judah nor Israel. Hence we read of the horns which "scattered Judah, Israel, and Jerusalem;" but from the day that Jeroboam set up the kingdom of the Ten Tribes in opposition to Rehoboam, the son of Solomon, the nations have been entirely distinct. Nineteen kings reigned over Israel, till, in the reign of Hosea, he and his people were carried captive near the shores of the Caspian Sea. To prevent their return, foreigners were placed in the country to cultivate their lands and possess their cities. These foreigners were called Samaritan, after the name of Samaria, their capital, and in the days of the Saviour they still possessed that country.

About one hundred and twenty years after the Israelites were conveyed to the shores of the Caspian Sea, the Jews were carried captive to Babylon. There they remained for seventy years, and returned to Jerusalem. As for the Israelites, they were entirely rooted out of Samaria, and foreigners placed there in their stead; but as for the Jews, a remnant was left behind who were ready to welcome the return of their captive brethren. If their nations were distinct since the days of Rehoboam



and Jeroboam, their captivities were equally distinct—the one being carried away into Assyria, and the other into Babylon, places far remote.

The Jews who returned from Babylon are enumerated according to their families, but there is no mention made of a single Israelite. So distant were they in their captivities, that in those days, when railways and telegraphs were unknown, the Israelites on the shores of the Caspian might never have heard of the captivity of the Jews in Babylon, or their return\* and as for the Israelites, they were not united with the Jews in the days of the Saviour, for Josephus, the historian, who wrote at that time, declared that “the Ten Tribes are still beyond the Euphrates, and are an immense multitude.”

The Israelites were carried away captive on three different occasions, and their number must have been very great when we read of a small remnant escaping within the walls of Samaria, and there bidding defiance to the third approach of the Assyrians. This small remnant is mentioned in Scripture as amounting to 24,000, and even these 24,000 were carried away by the Assyrians when they laid siege to the city and took it; and it is not a little remarkable to notice that this small remnant is the very number inscribed upon the palace walls of the Assyrian conqueror.

It is objected to this view of the matter that Daniel in Babylon, when confessing the sins of the nation, declares “That confusion of face belongeth to the men of Judah, to the inhabitants of Jerusalem,

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\* This statement is a little careless, for an examination of Ezekiel will show that Israel sent official messengers to Ezekiel during Judah's captivity, and there are many facts going to prove that Judah knew the general whereabouts of distinctive parts of Israel in the days of the disciples.



and unto all Israel," alluding to the old distinction of Judah, Israel, and Jerusalem ; but the Israelites were not with the Jews and Benjamites in Babylon, for he speaks of all Israel in all the countries whither they were driven ; and as for the disciples, in the days of Christ, they were not to confine their labors to the Jews, but to go forth to the "lost sheep of the house of Israel," a command that was faithfully obeyed, for, in reading the history of the Christian Church, we find very few conversions, except among the Celts and Saxons, the descendants of ancient Israel. No doubt we read of the conversion of a Roman centurion, \* and we find Christian Churches established in many cities of the Roman Empire ; but the conversions to Christianity were generally made among the Gauls and the Goths, who were proselytes to the Jewish religion, and were anxiously looking forward to the coming of the promised Messiah. If we examine even the Catacombs of Rome, where upwards of four or five millions of martyrs are entombed, we find from the inscriptions written that they were generally poor wandering Gauls.

But supposing that the Israelites did amalgamate with the Jews in Babylon, and become one united nation once more in Canaan, what would be the consequences that would follow ? Josephus, in his history, would not only be wrong when he says that, in the days of the Apostles, "The Ten Tribes are still beyond the Euphrates, and are an immense multitude ;" but the past history of the Jews would

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\* Who might have been a cosmopolitan, and really a member of one of Israel's "lost" tribes ! For instance I doubt not that many of the "officers," and a large percentage of the "men" who formed the Legions of Titus and went with him from Britain to the destruction of Jerusalem were *Britons*, and so Israelites. C. A. L. T.



be quite contrary to the history of the Israelites as recorded in Scripture. If the Jews are the Israelites, then where are the "thousands of Manasseh and the ten thousands of Ephraim?" The Jews at the present moment are few in number, and sadly persecuted in all the countries into which they have been driven; whereas the Israelites, in the latter days, were to be the most powerful and prosperous nation on the face of the earth. If the promises of God are only to be realized in the experience of the Jews, then where are the two kingdoms that were promised to the single tribe of Joseph? Where are the companies of nations promised unto Jacob? Where are the mighty kings that were to come out of his loins? Where are the gates of the enemy the Israelites were to possess? Where are the children of Jacob that were to resemble the sand upon the shore, and, even after their captivity, were to be like the stars for multitude? Where are the descendants of Joseph, whose bow was to abide in strength, and whose power was to be like the lion and the unicorn, and push the people to the very ends of the earth? Where are the isles of the sea they were to occupy? Where are the waste places of the earth they were to colonize? Where are the promises of God respecting them, "that they were to break forth on the right hand and on the left, and inherit the land of the Gentiles?" Where are the nations they are Christianizing, causing the conversion to be compared to life from the dead? And where are their prospects to be realized when they are to possess the sides of the earth, the ends of the earth, and the uttermost parts of the earth? It is not of the Jews, but of the British-Israelites, that all this is to be fulfilled.

II. A second OBJECTION to the British Identity



with Israel is “*That the Britons are a very mixed race, and cannot therefore be Israelites.*” \* The British nation is generally divided by historians into Celts and Saxons. The Celts include the Welsh, the Picts, the Scots, and the Gaels; and the Saxons include the Goths, the Angles, the Danes, and the Normans. There are few writers who do not maintain that the Saxons, the Goths, the Angles, the Danes, and the Normans are the same people: and it is fast becoming a universal belief among learned men that the Welsh, the Picts, the Scots, and the Gaels are the same. If, then, we prove that the Celts and the Saxons are the same people, we have proved that the British are not a mixed race but a very pure one. No doubt the Romans, who were a very different people, landed upon our shores and possessed our country for 400 years, but they ultimately departed from our coasts without leaving a progeny behind. Even when here, they did not conquer the ancient Britons, but only chased them to the extremities of our country, and built walls to keep them back. At their departure, the only thing they left behind was a knowledge of their laws. But here the enquiry naturally arises: “What evidence have we that the Celts and the Saxons are the same people?” And in reply, we have to remark that historians frequently assert it, and many incidental historical notices testify to the same fact.

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\* Even with more justice raised against us of the Manasseh-Israel branch of OUR RACE, but in neither case to be maintained with any great success. The strangers that dwell with us are as one of us, according to the fundamental laws of our ancestors; but who shall say that our Norseman emigrants are not really kinsfolk? or will presume to mistake our Irish, Spanish and Italian citizens for Manasseh-Americans in the sense under discussion! Moreover, even in cases of actual amalgamation it is a noticeable fact that the potent seed of Abraham gains ascendancy in the third and fourth generation and dominates the result into one of us! C. A. L. T.



Tacitus, for example, who is a Roman historian, speaks of the Goths and the Saxons on the Baltic as Celts or Gaels. Hill Barton alludes to the Picts as coming from the island of Peake at the mouth of the Danube, an island from which, he adds, many of the great Gothic nation came. Gibbon describes the Cymri and the Saxons as dwelling together at the mouth of the Elbe, between whom there were six other tribes united under the name of Danes. He also asserts that the Cymri and the Goths were the same people ; and as for Druidism, it was the religion of the Goths as well as the Celts.

Many modern writers, who have never passed a single thought upon the Identity theory, maintain the same fact. Professor Huxley, for example, says : " The invasion of the Saxons, the Goths, the Danes, and the Normans changed the language of Britain, but added no new physical element ; therefore, we should not talk any more of Celts and Saxons, for they are all one. I never lose an opportunity of rooting up this false idea that the Celts and Saxons are different races."

Dr. Beddoe, an equal in authority, declares : " In spite of any shades of difference in language, the evidence of a common national feeling and the consciousness of a racial identity, is very strong ; the national traditions and the national heroes are common to both ; the kings drew or believed they drew their origin from the same sacred family ; their religion was the same, and their laws differed little." In fact, among learned men, the identity of Celt and Saxon is fast becoming universal.\*

But if it is OBJECTED to the British *that they cannot be Israelites because they are a very mixed*

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\*For further discussions of this point see Study No. One, pages 97-116, and Study No. Three, pages 76-88. C. A. L. T.



*people*, then it may be equally objected to the ancient Israelites that they were of different nations. Rahab was a Canaanite, and Ruth was a Moabitess, although they were the great progenitors of David and his Lord. Jethro and his descendants were Ethiopians, and yet became amalgamated with the Hebrews: and what were the Canaanites, whom they did not extirpate out of the land, but a portion of the Hebrew nation? Even all who were circumcised and received unto the ancient Church, to whatever country they belonged, were recognized as Israelites. If such additions were permitted in the Mosaic dispensation and did not destroy the unity of the great Hebrew nation, why should the influx of a few French or Italians destroy the unity of the British Empire?

III. A third OBJECTION to the British Identity with Israel is: “*How could the Israelites increase so rapidly as to occupy so much of Europe, and ultimately possess Britain?*”

The size of the British Empire and the American Republic is almost beyond conception. It is six times larger than the kingdom of Darius in its palmyest days. It is five times larger than the Roman Empire in the reign of the Cæsars. It is forty-five times larger than all the German Empire. It is twenty times larger than France, and far exceeds Russia with its extensive deserts and its numerous provinces. The globe is supposed to extend to 51 millions of square miles; and of these, 14 millions are possessed by the Anglo-Saxon race. Besides all this, Africa at the present moment is fast becoming a dependency of Great Britain.

If all this is true of territory, it is equally true of population, for Great Britain and America possess a fourth of the whole population of the globe. Re-



flecting upon the marvellous increase of the Anglo-Saxon race, it is indeed wonderful that they should have multiplied so rapidly. But we have no reason to call in question the fact, when the rapid multiplication has taken place, more especially in modern times. It is only during the present century that this increase has been so marked. No doubt, in ancient times, this increase was very striking, for at the commencement of the Christian era, Britain was possessed by Celts, France by Gaels, Spain by Goths, and many other regions of the globe were occupied with colonies of the same people; but it is nevertheless in the present century that the Anglo-Saxons have been making the greatest advances. In accounting, however, for their rapid increase in ancient times, we must take into consideration the condition of the globe. At the beginning of the Christian era, the greater part of Europe was a forest. It was only on the banks of its rivers and on the shores of its seas that there were pastures for flocks and cities for inhabitants. Inland, the woods were inhabited by wild beasts that receded before the approach of civilization. Besides, all the grown-up men were soldiers, so that about a fourth of the population would be in the armies of the nations. This fact accounts for the apparent largeness of the ancient kingdoms.

Malthus, the distinguished philosopher, informs us that: "Population, in favorable circumstances, can double itself in fifteen years." If this had been the case with the Israelites, the people whom the Lord hath blessed, the increase would have been still more marvellous. There are eight millions of Jews on the face of the earth at the present day; and when we reflect upon the awful persecution this single tribe has endured, it is not wonderful that



the other ten tribes should number ten times more, or eighty millions.

The Arabs were to be a great nation, for God promised this to Ishmael and Esau their great progenitors, but their nation was to be nothing compared with the descendants of Jacob. If, then, there are 20 or 30 millions of Arabs at the present day, surely we may expect far more Israelites, who were to be infinitely superior to them in numbers, wealth, and glory.

After the ten tribes were conquered and carried out of their country on two different occasions, we read in Scripture that a small remnant were left behind, who had fled for safety within the walls of Samaria, their capital; we further read that that small remnant were also carried away when the capital itself was besieged and taken, and that remnant is mentioned in Scripture as amounting to 27,280. There is, therefore, no wonder at all that the three or four millions that must have been deported into Media should have soon after founded nations of their own, such as Iberia, Albion, Scythia, and many others on the borders of the Caspian Sea; and no wonder that in their journeyings westward we should read of Cimmeria on the Black Sea, Pictavia on the Daniester, Scythia on the Danube, Galatia on the Bosphorus, Iberia in Spain, Gallia in France, Gothland in Denmark, Cunmera, Scytheland and Hibernia in Great Britain and Ireland.

IV. A fourth OBJECTION to British Identity with Israel is: "*How can the Jews and Israelites return to a small country like Canaan?*"

That the Jews and Israelites are to possess the Promised Land in the latter days, is a fact which no believer in prophecy can deny. No prophecy can be plainer than the one recorded in Ezekiel xxxvii,



There the prophet, who was one of the Jews that were carried captive to Babylon, was commanded, on the banks of Chebar, to take two sticks,—one for Judah and one for Israel. These two sticks became one in his hand, to show, according to the word of God, that Judah and Israel were yet to become one and possess the Land of Promise. Yea, Ezekiel assures them that God would yet make them one nation on the mountains of Israel. But here the objection naturally arises: “If the Jews are eight millions in numbers, and the British-Israelites ten times more, how can they return to a small country like Canaan?”\* But, in answering this objection, we must remember that nowhere in Scripture is it asserted that the whole house of Israel shall return. Although Jeremiah plainly asserts that “In these days the House of Judah shall walk with 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 to your fathers,” yet he further adds: “I will take you one of a city and two of a family, and I will bring you to Sion.”

Even suppose that the eight millions of Jews that are scattered throughout the earth were to return to Palestine, they would not have territory sufficient

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\* Not counting Manasseh, who certainly has a part in the second return, and a tribal strip of inheritance in the new allotment according to Ezekiel! The intention of the prophecy is plain—that Israel of the Restoration should recover the possession of the Land sworn to Abraham. It is now in the hands of strangers, has been for nearly 2300 years. But the time comes, aye is at the door, when it shall be ours again. Yet not for that reason will all her children return thither, any more than shall those of Britain’s colonies crowd back into the mother country! The Scriptures expressly imply all this (and all else that a reasonable interpretation of this and other predictions demands) in the statement that although we are to recover our ancient places, nevertheless we are to possess our new possessions! The best way to settle all these quibbles is to search the Scriptures—Get at your Concordance; meanwhile let your Commentary remain on the top shelf,



for their maintenance; far less would Samaria suffice for the British-Israelites. But they shall return in such numbers that they shall in reality possess the land promised as an everlasting inheritance, and from thence as a centre exercise dominion over the surrounding country; for we must never forget that the Canaan of the Jews and the Samaria of the ten tribes only contain a small portion of the Promised Land. The land promised to Abraham, Isaac, and Jacob, and renewed to Joshua, was to extend from the "Hills of Hamath to the River of Egypt, and from the Great Sea to the River Euphrates," a land which includes all Syria, and a country larger in dimensions than any country in Europe except Russia. Syria is, in reality, the Promised Land; so that the promise of God to His ancient people has never yet been fulfilled, but, if the Bible is true, must be fulfilled in the last days, when the Anglo-Israelites and the Jews shall possess that land.

And who can tell how soon this promise is to be realized? Lord Beaconsfield entered into a Treaty with the Syrians in his day, that they were to defend them from the inroads of Russia by force of arms. When, therefore, the ominous wars of Continental Europe shall break forth, and when Turkey is dissolved, the whole of the Promised Land will become ours according to the Treaty mentioned. And it is not a little remarkable to notice that after this promise is fully realized, and all the ominous wars of Continental Europe are finished, and the British-Israelites in possession of the Promised Land, we find in Ezekiel xlvii. another division of the land among the twelve tribes, a division which includes all Syria. Then, but not till then, shall "God restore their Judges as at the first, and their Counsellors as at the beginning," and Jerusalem



once more become "a glory and a praise upon the earth." \*

V. But a fifth OBJECTION to the British Identity with Israel is: "*That the Jews have features entirely different from the British and Israelites.*"

Here we admit that the different races of men have very different features. We know a Chinaman by his eye, and we know a negro by his skin. There are many distant portions of Great Britain that differ very much in the features of the inhabitants. In fact, we generally find that in distant provinces, where marriages are confined to the parties in these districts, there is a gradual departure in outward appearance from the other portions of our country. Some can distinguish at once an Orcadian from a Caledonian, a Highlander from a Lowlander, a Scotchman from an Englishman, and yet they all spring from the same original. In like manner, the Jews at the present day, in consequence of their marriages being almost entirely among themselves, may have features different from the people among whom they dwell. But in ancient times there was nothing peculiar about the features of an Israelite and a Jew from the nations that surrounded them. There was as much difference between an Asherite and an Ephraimite as between an Israelite and a

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\* All this, my dear friends, means RESTORATION! Who so blind as not to see it! At least among our own little Constituency? Yet how utterly is it lost sight of by the so-called "Advent-bodies," many of whom destroy *seven-eighths* of the Scriptures by *over spiritualization*, quite as recklessly as do those with whom they have their chief contentions! This is a serious fact, and it is little short of astonishing to me that during our three and a half years of Biblical testimony upon Our Race, its Origin and its Destiny, not one Advent Paper in our land has perceived the truth, or appreciated its value (although, if true, it is of God!) or at any rate dared to stand forth and add its teachings to the list of good things advocated! Yet, I have letters from prominent Editors who admit that they see this light! Why then suppress it?

C. A. L. T.



Jew. Abraham himself was a Syrian before his conversion. Hence Esther in Babylon was not known to be a Jewess.

VI. Another OBJECTION to the British Identity with Israel is: "*How can the Jews and Israelites be under one king and have a descendant of David sitting upon the throne?*"

You are aware that the Tribes of Dan and Asher had their portion of Canaan allotted them on the shores of the Mediterranean Sea. Possessing Joppa, Tyre, and Sidon, the great seaport cities of Canaan, they soon became the great shippers of the globe. Sometimes the inhabitants of these seaport cities are called Phœnicians, sometimes Tyrians, and not unfrequently Danaans. However singular it may appear, it is now becoming evident from modern writers that the Phœnicians that visited the South of England for metals were largely composed of Danaans and Tyrians. The Danites finding the Phœnicians very different from the Canaanites, did not extirpate them from their land, but, amalgamating with them, they became the great foreign traders of the world. This accounts for the Temple of Baalbec, so marvellous in its dimensions and so distinguished for the largeness of its stones, erected by Solomon for the united worship of Jehovah and Baal. In accordance with this view, we find Professor Rawlinson saying that "the Phœnicians and Canaanites were two distinct nations, and that the Canaanites were the original inhabitants, but that the Phœnicians conquered them and occupied their cities, so that they became their sailors and servants."\*

Hence, when David numbered the people, the

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\* Who these particular Phœnicians probably were we have already considered in Study No. Four, pages 133-234, and all of Study



Phœnicians and inhabitants of Tyre were numbered as the subjects of the King of Israel. The Danites, in company with the Phœnicians, having become great foreign merchants, we find them taking little interest in the affairs of the other tribes. So much was this the case, that when Deborah conquered Sisera, the great enemy of Israel, and sang of the glories of victory, she complained of Dan and Asher not coming to the help of the Lord. "Why did Dan remain in her ships and Asher abide in her creeks" without giving a helping hand? These Danites or Phœnicians, who traded with Great Britain, are evidently the same Tuatha de Danaans, or Tribe of Dan, that commenced a colony on the North of Ireland.\* This accounts for the opinion of many that the Tuatha de Danaans arrived in Ireland at the time that the Assyrian kings conquered the Israelites and carried them captive to the Caspian Sea. How natural for them to flee away when the Assyrian army approached to conquer Israel and take Samaria their capital! This, also, accounts for the Phœnicians in the South of Ireland as well as Danaans in the North. One thing we know—that the Tuatha de Danaans, or Tribe of Dan,

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No. Five. Even that they were the kinsfolk and ancestors of the Milesians, sons of Zarah, and so Israelites themselves of an earlier branch that reached Palestine before the hosts of Joshua. The amalgamation was a natural one—as was also that of Dan with Javan, in that the latter was of similar origin.

C. A. L. T.

\* Here our author is a trifle confusing. The Simeonites and Danites and the Phœnicians too, were evidently colonists of Great Britain and in several separate waves, all as described in Study No. Five, pages 193-245, but the whole story is an intricate one and the very object of developing Study No. One into the continued story of Studies Nos. Three, Four, and Five was to block out a line of probable value to future students. We are as yet only pioneers of the rudest order. There is work enough for whole colleges of students in these rich fields and we may be sure it will be accomplished.

C. A. L. T.



reigned for several centuries over the whole Hibernian Isle.

We have mentioned these facts in history to show the strange way in which God fulfils His promises and accomplishes His purposes towards His ancient people. Remembering these things, we are now prepared to answer the objection to the British Identity with Israel now *under* consideration, to wit:—

“How can the Jews and Israelites be under one king, and have a descendant of David sitting upon the throne?” Scripture is very plain upon this point. In the 31st chapter of Jeremiah, and 36th verse, Jehovah assures us that “Israel shall never cease to be a nation before Me for ever;” and when David was anointed king, the people of Israel were assured that “His kingdom would be established for ever.” Again, Jeremiah, in the 33d chapter and 17th verse, assures us that “David shall never want a man to sit upon the throne of the House of Israel.” Now, according to our opponents, this declaration is false; for when the Ten Tribes of Israel were carried captive to the shores of the Caspian Sea, they ceased to be a kingdom, and even the Kingdom of Israel from the days of Jeroboam had not a descendant of David reigning over them. But in the Kingdom of Judah the royal line continued to reign till Zedekiah, the last King of Judah, was carried away with the captives of Babylon. Then it is supposed by many that David ceased to have a descendant upon the throne of Israel.

No doubt the Jewish captives returned from Babylon, and for 400 years had a series of Governors at Jerusalem; but they were entirely under the authority of the Medes and Persians, Greeks, and Romans, who occupied universal sovereignty. Besides, these Governors were priests of the tribe of Levi and not



of Judah. No doubt Herod was king in the days of the Saviour, but he had his authority from Rome, and was an Idumean and not a Jew. To uphold the verity of Scripture that "David shall never want a man to sit upon his throne," some maintain that the Kingdom was continued in Christ, who was indeed a Son of David. But Christ as a King is as much the King of the Gentiles as of the Jews. As the Great Head of His Church He is King of Kings and Lord of Lords, and reigns over the Christians of Japan as over the Christians of Israel. This interpretation has been adopted to explain a difficulty that is not easily surmounted, for a gap of 400 years has to be accounted for. But there is a far more rational interpretation when we examine more closely the pages of history and of Scripture.\*

When Jacob was drawing near his end, he gathered his sons together to tell them what their descendants were to be in the last days. In the 49th chapter of Genesis He tells Dan that he "shall judge his people as one of the Tribes of Israel," evidently implying that he was to be something more than the mere head of his own Tribe. That was fixed before, not only for Dan but for all the Sons of Jacob. But doubtless Jacob predicts on his dying bed, that in the last days the Tribe of Dan would occupy a high position, and would in some way or other represent the whole House of Israel; that the affairs of the kingdom and the judgments of the nation would devolve on them. Although we have the Israelites forming many kingdoms in the east soon after they were carried captive into Assyria, such as Albania, Iberia, Galatia, Crimea, Scythia, and a multitude of others, yet the most singular of all the kingdoms they formed is the one in the north of Ire-

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\* See Study No. Three, pages 104-111, 206-211, 218-222.



land. There, we read in the ancient history of Hibernia, that the Tuatha de Danaans, or Tribe of Dan, arrived in ships and colonized the north of that country. And we know that this colony of Danites reigned over Ireland for several centuries. It is even from them that our Scottish kingdom came. Let us now enquire from whom our Scottish kings are descended, and we shall see a striking fulfilment of the prophecy, "David shall never want a man to sit upon his throne."

When we examine the history of Jeremiah, we find that his daughter was married to Josiah, the pious king of Judah. Josiah, by the daughter of Jeremiah, had two sons, viz., Jehoahaz, who reigned over Judah three months, and Zedekiah, who reigned eleven years. This Zedekiah was the last king that reigned over Judah. He and his sons were carried captive to Babylon,\* where Zedekiah himself died, and where his sons were put to death. Besides his seven sons that were slain, Zedekiah had two daughters left to the care of Jeremiah. Some may be surprised that they, the nearest heirs of the Jewish throne, should have been entrusted to a mere prophet, but he was the grandfather and natural guardian. The nearness of Jeremiah to the heirs of the throne of Judah accounts for much of the kindness and attention that was shown to the prophet by Nebuchadnezzar. He not only delivered him from prison to which he was consigned by the Jews because he urged them, for their own sakes, to submit to the king of Babylon, but he also released the two princesses, his great-granddaughters, and gave them to his charge; and we find them living together at Mizpah. Jeremiah still urging the Jews to serve the

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\* His sons were all slain. He alone was carried to Babylon. See Study No. Three, page 204.



king of Babylon, instead of seeking the assistance of the Egyptians, they became indignant at the prophet, and contrary to his desire carried him and the king's daughters to Egypt, along with Baruch his secretary, called the Recorder. This large company of Jews fled into Egypt, although Jeremiah assured them that Nebuchadnezzar would destroy them there.\*

Jeremiah and the King's daughters being the nearest heirs to the throne of Judah, Pharaoh, King of Egypt, received them kindly, and gave them the palace of Tahpanhes in which to reside, and there, as guests of the King and old allies of Egypt, they were hospitably entertained. What Jeremiah carried with him to Egypt we are not informed, but as he was a priest as well as a prophet, and as his great-grandchildren were residents of the palace, it is natural to suppose that they would carry with them some of the precious things both of the temple and the palace. As the Ark of the Covenant, the most precious of all the Jewish utensils, was not carried to Babylon, and as the stone on which all the kings were crowned was not needed till his great-grandchild was elevated to the throne, it is natural to expect that Jeremiah would carry these along with him.† One thing we know, that when Jeremiah was residing in the palace of Tahpanhes, the Lord appeared to him and commanded him "Take great stones and hide them in the pavement of the palace of Tahpanhes." Not great stones for size, for he was to hide them in the pavement of

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\* For detailed exposition of this story, see Study No. Three.

† Or rather make provision to secure them on his hasty return thither which he had in anticipation. See Study No. Four, pages 62-69.



the palace, but great stones for importance, evidently alluding to certain precious stones that he had brought with him from Jerusalem. It is easy to conceive what these precious stones would be,—the two tables of stone containing the Ten Commandments of the moral law, deposited in the Ark of the Covenant, and the stone on which all the Kings of Judah were crowned.\*

Having hidden these stones as commanded by God, Jeremiah assures the Jews that upon the pavement where these stones are concealed, Nebuchadnezzar would fix his throne, consigning some of them to slaughter and some of them to captivity. And so it was; for, according to history Nebuchadnezzar conquered the Egyptians and slew many of the Jews, and consigned others to captivity. It is here that the Scripture history of Jeremiah ends; but where the Bible stops, Irish history begins, and we read of an Ollam or prophet, accompanied by Baruch his secretary, and a beautiful Oriental princess, arriving in the North of Ireland. King Eochaid or Heremon then reigned over Ireland, and he was so attracted with the loveliness of Tephi the Jewess, that he asked her in marriage. But this offer she refused unless he relinquished Druidism and adopted her religion, which was based on the Two Tables of Stone containing the Ten Commandments of the moral law. This he agreed to do, so that Tephi became the wife of Heremon, and the ancestress of all the British kings; and the language of Scripture is fulfilled: "David shall never want a man to sit upon the throne of Israel." †

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\* We feel this to be an error. The stones concealed by Jeremiah were left *in situ* and appear to have been discovered in recent times. See Study No. Four, pages 4; 44-49. C. A. L. T.

† See Study No. Five for the development of this whole incident.



Whether Tephî was crowned as Queen and the rightful heir of the Jewish throne on the very stone on which all the kings of Judah were crowned, we cannot affirm. One thing we know, that the stone on which the Irish kings were crowned was conveyed to Iona in Scotland, then to Dunstaffnage, and afterwards to Scone, and is now preserved as a precious relic in Westminster Abbey. On that stone our present Sovereign, the Queen, was crowned, and all her predecessors upon the throne, except Mary Queen of Scots, who was crowned upon a stone sent by the Pope of Rome, and consecrated for her special behoof.\*

The ruins of the palace where the Queen of Heremon dwelt are yet to be seen in the county of Meath, where the Irish are still accustomed to assemble for political and festival purposes. The palace was called Tara, a word which signifies the Ten Commandments, the religion of the Jewess which King Heremon adopted. All these historical allusions beautifully accord with the assurance which God gave to Jeremiah when he selected him as a prophet. God assured him that he was to be "set over the nations and over the kingdoms, not only to root out and pull down, but also to build and to plant." And here we have Jeremiah taking an important part in the rooting out and pulling down of Israel and Judah ; and again we have him occupying a similar position in the building and planting of these kingdoms in the British Isles.

How striking also the figure employed by Ezekiel when he compared the House of Israel to a "Cedar carried away from Lebanon, and transplanted in a

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\* Her fate is a warning to those who fall upon any Stone but the Rock of Israel, or who rely in the Popes and Princes of this world !  
C. A. L. T.



land of traffic, and in a city of merchants, and by great waters." (Ezekiel xvii. 4).

Some may suppose that if all that has been said is true, we would have heard more of Jeremiah and the new Queen of Ireland after their arrival there. But here again the old histories of Ireland come to our aid. From them we find that the labors of Jeremiah and Baruch the Recorder were not without blessed results. Encouraged by the new queen, they formed a school of the prophets as in the days of Elijah, so that Tara soon became a celebrated seat of learning. Dr. Johnson tells us that "Ireland in early times was the great school of the West." Camden describes it as the "mart of literature," to which the Saxons from all quarters resorted. And Mosheim, the Church historian, informs us that "Ireland supplied Gaul, Germany, and Italy with their scholars and professors." And Lowe closes an important article in the *British Israelite* by saying: "Jeremiah, having finished his work, was called to his rest; and four miles from Enniskillen there is a lake called Lough Erin: in this lake there is an island called Davenish, on which there is a round tower and an ancient cemetery; and in that cemetery there is a tomb hewn out of the solid rock, and that tomb, from time immemorial, has been called Jeremiah's tomb." No wonder that Columba, the celebrated missionary to Ireland, when dying on the island of Iona, should have requested that Jacob's pillow be brought, that he might lay his head upon it and pass away. Jacob slept upon that stone, and now the sainted Columba does the same, and passes away from the scenes of earth to the glories of heaven. Some may imagine that the Scriptures were fulfilled: "David shall never cease

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\* Study No. Three, pages 107-111.



to have a son to sit upon the throne of Israel," when Christ his son became the Great King and Head of His Church, but we plead for a literal rather than a spiritual interpretation, for our British sovereigns are the actual descendants of David.\*

VII. Finally the last OBJECTION to the British Identity with Israel to which I would refer is: "*Other nations mentioned in Scripture are promised a resuscitation and are lost, and why not the Israelitish nation?*" \*

In reading the prophecies of Scripture, we find various nations that were to be utterly destroyed, and we find others that are again to be resuscitated. There are five of these very noticeable besides Israel and Judah. These are Moab, Ammon, Elam, Assyria and Egypt. Of Moab we read: "Yet will I bring again the captivity of Moab in the latter days." Of Ammon we read: "But afterwards I will bring again the captivity of the children of Ammon." Of Elam we read: "But it shall come to pass in the latter days that I will bring again the captivity of Elam." And of Assyria and Egypt we read: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth, for that the Lord of Hosts hath blessed them, saying, Blessed be Egypt my people and Assyria the work of My hands and Israel Mine inheritance."

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\* With an objection such as this, and they are generally advanced by professed Bible readers! and "so called" lovers (?) of the Word, sometimes by preachers thereof! I confess personally to having but little patience. To me this class of objections seems born of disbelief, and bred in the conviction that God *can* fail, and *has* failed! or else that his prophets must have spoken as of themselves. If so, upon what part of the Word shall we rely? The imputation of the objection is that the loss is utter, and the resuscitation hopeless, and I maintain that the spirit which formulated such an objection, to any truth in fair contention, is born of evil.



When these five kingdoms are to be resuscitated we cannot tell. One thing we know—that it is to be in the latter days. Hence it is interesting to every true believer to enquire: “Where are they now to be found in these the last days of the gospel dispensation?” Searching for these long-lost nations, we must just look for them bearing the same relation to the Israelites now as in Scripture times. The characteristics of a man may be changed by his religion, but the characteristics of a race are not so easily modified; we have therefore to look for those long-lost nations as we find them alluded to in Scripture. Moab and Ammon are often mentioned in Scripture together, and had their possessions quite contiguous. And now at the present day we have two nations bearing the same relation, and still holding their sway notwithstanding all the efforts of other nations to destroy them. We refer to Hungary and Poland. Notwithstanding all the attempts of Russia, Germany, and Austria to subdue these nations and blot them from existence, they still survive. As for the Magyars and the Poles, they still awaken the sympathies of the Anglo-Israel nation. Kossuth, the Magyar, has long been a name revered by British hearts, and the patriotism of Kosciusko the Pole has awakened the inspiration of British poets.\* And who can tell how soon the Elamites, the Assyrians, and the Egyptians may appear prominent in the pages of modern history, bearing the same relation to the Israelites as of old? We only wait the progress of events for their revelation or resuscitation.

Many, for example, believe that the Assyrians are the same as the Germans,† and as Abraham, the

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\* And certainly these two names are dear to Manasseh-Israel!

† See Study No. One, page 167.



great Father and Founder of the Hebrews, was a Syrian before his conversion, this may account for the numerous likenesses that subsist between us and them. And we know that we not only resemble each other in our names and genealogies, but we have fought together, we have colonized together, and we have Christianized together; so that many have concluded that the Germans are with us a part of the Ten Tribes of Israel.

As for Egypt, it is still in existence, and fast rising again into eminence under the fostering care of Britain. And when Turkey dissolves, it will rise quickly into its former importance, and with Britain and Assyria become a "Blessing in the earth."

And as for Elam, it was known as Persia of old; and although, according to Ezekiel, Persia is to be on the side of Russia fighting against the great Anglo-Israel nation; and although all our coquettish with its Shah, in his visits to our native land, will not win him to our side or free him from the power of the Muscovite; yet who can tell that, when Russia is humbled and the Stone Kingdom triumphant, Elam or Persia may not again arise as a nation, the friend of Israel and a witness for the truth of Scripture.

But although we cannot speak with certainty respecting unfulfilled prophecy, yet we cannot surely be in difficulties respecting the British identity with Israel. The likenesses between them are so striking and varied—we are a multitudinous race as the Israelites were to be; we are an island nation as Jeremiah predicted the Israelites were to become; we are a rich and unconquered nation, and have extended our dominions to the uttermost ends of the earth as the Israelites were to do; our habitation in the isles has become too small for us as Isaiah pre-



dicted of the Israelites ; we are a missionary nation as Paul declared the Israelites were to be ; we have come from the shores of the Caspian Sea to which the Israelites were carried captive, and we have wandered “ northward and westward, and inhabit the isles of the sea,” according to the word of the Lord.

And now, in conclusion, let this subject cheer us in our prospects as a nation. At the commencement of the century we had not so many evidences of our identity with Israel ; but believers have greatly increased ever since Britain began to rise as a nation. Before the great revolution at the close of the last century, we had few marks of greatness to compare ourselves to ancient Israel. We had only about ten millions of people, whereas France could boast of a population of 43 millions. The great Napoleon was accustomed to sneer at our weakness, and he conceived in his mind the grand idea, as he calls it, of conquering the little island they call England, a country which he denominated a nation of shopkeepers. This he supposed to be an easy task with an army of more than a million, whilst we only could muster 65,000. In his day he feared a greater enemy than Britain, for witnessing Russia advancing with such rapid strides, he declared his belief that the world would yet become Muscovite. In more recent times, our own General, Lord Wolseley, has written an article declaring that the Chinese will yet become the dominant race. But although these celebrated commanders imagined that some one nation would become predominant over all the rest, yet we have only to look into the sacred volume to see what nation that is to be. It is the Stone Kingdom alone that is to become a great mountain and fill, or rather abundantly bless, the whole earth.



The promise of God to Jacob is to be realized in his descendants,—“In thee and in thy seed shall all the families of the earth be blessed.”

What then is the lesson we should learn from all this but the duty of trusting upon the Lord God of Israel. Some trust in chariots and some in horses, but we will remember the name of the Lord our God. Christ, the true and tried foundation is the only rock on which we can safely stand amid the waves of contending nations. He is the only Tower of Defence under whose battlements we can feel secure amid the opposition of threatening foes. He is the only Tree of Life whose leaves are for the healing of the nations. He is the only Rock of Ages, in whose clefts we are safe when the glory of the Lord passeth by. And blessed are all they that put their trust in God. \*

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\* And this is indeed the gist of the whole matter. Many advance against a pursuit of the Anglo-Israelite question the presumptive objection that it draws the mind and soul away from the Saviour! The assertion is so false an one that it has absolutely no foundation upon which to rest. It is a slander, and cannot be urged in good faith! Anglo-Israelites are, all of them and necessarily, Adventists of a logical and earnest character; they are literalists in their belief in “Moses and the Prophets,” and they accept the Bible, the whole Bible and nothing but the Bible as the foundation of a saving faith born of a certain hope. They go by light and truth where the Saviour bids all to go—to the Old Testament first, for they are “the Scriptures” that speak of him and testify of everlasting life, and from the New Testament they find that it is to be obtained only in and of him, and in point of time at his Second advent to inaugurate the very Kingdom that all true believers long to see. And none know better than we, who dwell in the light and hope of Israel, that, glorious as is the present truth, and the comfort of the literal identity of OUR RACE with the chosen one, they are but faint shadows of what is promised as their further outcome when the Shepherd has returned to tend the flock Himself.

C. A. L. T.



## MISCELLANEOUS

### “PROS AND CONS.”

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“IT IS ALL TOO PLAUSIBLE.” \*

BY “REVERTITE.”

SUCH was the verdict of one who had examined the evidence in favor of our Anglo-Israelite belief. Of all the strange reasons given against it, surely this is the strangest; and, strangest of all, the utterance came from the lips of one who is a Christian believer. Is the Christian religion then after all a thing only of the imagination?—something which appeals to the emotions, but cannot touch the senses? Is it all a hallucination, a miasma, or a form of anthropomorphism which has glided into mere mythology?

Well might we repeat the words our Lord Himself uttered 1,800 years ago when the spirit of man was yet fresh with the impulse of a fervor inspired by Divine intercourse:—“When the Son of man cometh shall He find faith on the earth?” I question if the Saviour were to re-visit our earth tomorrow in the character in which He has promised to re-appear, there would be one-half even of the Christian Church who would be ready to receive or to acknowledge Him. *Faith, if it is a real faith, apprehends even where it fails to comprehend.* Ours is not the mere spiritual contemplation of pure abstraction. Such an ethereal creed creates in

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\* The *Banner of Israel*, Dec. 14, 1892.



us desires and longings which it cannot satisfy. A faith awakened by the generative power of the Holy Spirit of God quickens and inspires the life within us, materializing round the object of our worship.

Thus the Christian religion is based upon no mere abstract form of reasoning. It is not, as some would try to prove, a theoretical religion adapted to the aspirations of humanity. It is not a mere negation. The faith of the believer is centred round a living truth—a truth which has been embodied in living form, which has not been entrusted to tradition only, but which has become part of history itself. We may boldly proclaim that to be a positive truth, which the testimony of man declares to have been an experience, for experience fixes the line of demarcation between fact and fiction.

And such a testimony is ours—a testimony carefully preserved and handed down, clearly substantiated and faithfully declared by the Christians of every age. Yet, in view of all this, what is the attitude of believers towards the object of their worship? Is it not in some at least a very uncertain one? whereas they are ready to die in defence of a creed which makes unlimited demands upon their comprehension, the appeal to the less imaginative part of their understanding on the basis of simple historical evidence proves too great a tax upon their faith, and is hastily, and even indignantly, rejected.

One cannot but wonder at it, and yet, perhaps, it is partly caused by the reaction upon Christendom of the fraudulent imposition of an idolatrous and corrupt system, which has created in us an instinctive dread of superstition in any form; and men fear lest they should prove themselves too credulous. But when, by the testimony of a direct line of inspired and holy prophets, we are led to look



for certain events ; when, by history—not tradition only—we are put in possession of facts which point directly to the fulfilment of these ; and when, if that were not enough, we can, by the evidence of our own senses, observe and make comparisons of these with the events which are passing now and by which our times are so clearly marked : then, if men fail to recognize divine interposition, and continue to attribute the striking circumstances of our own age to coincidence rather than design, by what other and more reasonable test shall their faith be tried ?

Yet this, if one analyze it, is the attitude of the majority of Christians, not towards the Anglo-Israelite faith only, but towards Christianity itself. We do not by any means wish to assume a hostile attitude towards those who oppose the Identity, or to adopt a tone which may sound sarcastic or bitter, for we feel nothing of this spirit towards them. There are some who have tried honestly to study the subject, and who yet have failed to be convinced. It may be that the links in our chain of evidence do not appear complete enough to “legally” establish our claim, though they *have* proved strong enough to satisfy some who were once the most sceptical. But there is one thing we *would* challenge in the attitude of some, and this is that tone, as much of indifference as of doubt, which is displayed towards any revelation of truth which is new to them.

Surely this is a discordant element in the faith of the believer, and it strikes one as having in it a spirit of self-reliance which is near akin to dogmatism. There is in it a sense of self-elevation which amounts sometimes to infallibility, and which excludes the individual from participation in any new revelation which hitherto his mind has been unable to grasp or comprehend. With this there is the



additional stumbling-block of "prejudice," the result most often of pre-conceived ideas—that is, of a certain set of ideas formulated in the mind until they become moulded into a belief shaping itself into so definite a form as to exclude all other suggestions.\* Thus the individual deludes himself with the idea that he is guided by conviction, whereas that conviction is in reality the result of a certain pre-disposition created in the mind by persistent continuation of thought in one direction, limited to certain lines and confined to certain channels. Or it may be the result of the misguided impressions of childhood, which are founded often on the ignorant misrepresentations of an inherited belief. This is in reality the position so many take up, though they do so unconsciously perhaps. We do not make unreasonable demands upon the faith of men; we do not play upon their credulity: we merely present for their consideration certain truths which the teaching of God's Word warrants, and yet the matter is repeatedly thrust aside with an air of superiority or of indifference hardly worthy of the Christian. This treatment seems as though it had become part of a principle almost, for we see it reappear in many different forms.

The same spirit is noticeable as abroad, just now, in connection with another appeal to our faith—an appeal so sacred and so stirring in its nature that

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\* It is often charged against professed "Adventists" that they are, in their respective "sects," quite as "hidebound" as the church itself, against which they are so prone to discourse! It is certain that I have had fewer investigators of my own Studies, out of their ranks than I have from those of utter strangers to the truth. These things ought not so to be! As a matter of fact more Shepherds, Ministers of God's Word, in proportion to their census, stand recorded on my subscription books than of any other profession or of all professions put together.



one would have thought the whole Christian Church would have been roused by it, or would have evinced sufficient interest to take the matter up one way or other. I refer to the scheme for the purchase of the supposed site of the holy sepulchre at Jerusalem. It may be the place or it may not ; there is evidence for and against it ; and those who have weighed that evidence and thought it insufficient are exempt from blame ; but how can one account for the general display of languid indifference and the marked lassitude of Christians towards it ?

There has been presented to us evidence of the reality of a truth which every professing Christian holds as the central fact in his faith, and yet by so many that evidence is never even weighed, but is immediately rejected whilst the doctrine embodying it is still retained. Let me sound a note of warning to all those who are thus indifferent to *any* voice which claims from us a hearing upon any sacred grounds. Let me ask them, Where are the credentials of their faith ? If they rest only on an inherited tradition, I fear lest some day that faith fail them and they find that they embrace the shadow, not the substance, and that what they conjured up was after all no reality, but a mere empty dream.

We mark with deepest sorrow and regret the obstacles which bar the way to fuller light in the lives of others. Oh, let us examine ourselves lest haply there be in any one of us an evil heart of unbelief, and let the chosen people of God be on their guard against the same spirit in any form, and in view of all the wondrous things that God has done, and is yet doing, for them. Let there be no diminution of their watchfulness, but rather a renewed effort after holiness and a more constant repetition of the prayer, " Lord, increase our faith."



## THE BLINDNESS OF COMMENTATORS NO OBJECTION TO OUR IDENTITY WITH ISRAEL.\*

By E. REEP.

IT is so often said that if British-Israel truth were so obvious and capable of demonstration, as it is declared to be by those who proclaim its existence, no Bible commentator would have missed seeing it between the lines of sacred history and prophecy.

When opponents thus argue, they, of course, take it for granted that Bible students are extremely on the alert to discover new and hid treasures in the Holy Scriptures. Possibly so. But commentators do not, as a rule, care to run counter to received theological opinions; their chief object is to attest and ratify what is already accepted and regulated by custom. If this were not the case we should not have received Reformation truths from the hands of such as Amos, the herdman, from Zwingle, the Alpine shepherd, from Melancthon, the worker in armor, from Luther, the son of a humble miner, and so forth. And so it is but a very narrow idea of a great question to suppose that unless some eminent and learned scholar recognize its veracity, it cannot be true. As it has been said, and needs to be said again, God accomplishes His purposes by the feeblest instruments, and probably will ever continue to do so until that time come when there shall be universal knowledge of all His ways, until that time

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\* The *Banner of Israel*, Mar. 16, 1892.



when the eyes of man, as of all the Tribes of Israel, *shall* be toward the Lord. (Zech. ix).

If the reader will turn to Zech. x., he will note the glorious hope held out to all Israel in that chapter. But if he or she be content with the exposition of a commentator, the explanation that it is probably a separate and distinct prophecy rather than a continuation of the ninth chapter will have to suffice. Not one word will be found of encouragement to seek in the present dispensation for a sign and guarantee of the strengthening of the House of Judah and the salvation of the House of Israel; such a condition of blessedness for God's chosen people is only to be viewed as looming far away in the dim and unknown future.

There is, however, one commentator, though an avowed enemy of British-Israelism,\* who does not fail to set forth a few concise truths regarding the sanctification of Israel. The Divine blessings, we are told, were not merely to be bestowed upon *one* portion of the covenant people. *Both* kingdoms alike were to have a blessing. The salvation of Ephraim, however, was not to be brought about by Judah, inasmuch as both kingdoms were to enjoy their distinct blessings.

Pleasant it is to add that at least one expositor of Holy Writ has had the discernment to perceive that God's good-will is specially extended towards the lost ones of the House of Israel—now found in the British Empire.

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\* C. H. Wright, B. D. "Zechariah and His Prophecies."



## SOME OBJECTIONS RAISED BY A *BONA FIDE* INQUIRER. \*

AN interesting conversation that we recently had with a very well-informed inquirer, shows how little may be known respecting the Scriptural destinies of the House of Israel, while the mind is stored with general information as to the science of the origin of races, philology, and what appears to be the equity of God's dealings with the sons of men. The inquirer was mentioning the remarkable fact that small as our nation's habitation was, in these islands which contain us, the Queen's Dominions seemed universal, and the reason for this fact was past comprehension! We suggested that the Israelitish origin of our race explained the fact. "It had to do with the promises of God to Israel and we were Israel."

OBJECTION.—"*How can we be Israel,*" was the reply, "*when it is known that our nation is derived from the Aryan stock, and, therefore, cannot be Semitic Israel?*"

To this we ANSWERED, that since the term "Aryan" was a distinction relating to language, not to race, it was perfectly conceivable that a Semitic people, forced to reside for centuries in the midst of an Aryan speaking race, would certainly acquire the language of the latter, and forget their own, being thus an example of a Semitic people, using and adopting one of the Aryan languages, and

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\* *Banner of Israel*, Aug. 2, 1892.



forgetting their own. For, we added, it is now well established (and Sayce, Huxley, and other authorities have given up the contrary idea), that affinity of language is no proof of affinity of race; but men allow that, for the most part, affinity of language is only proof of social contact in the past, but of nothing more. This statement caused great astonishment to the inquirer, who, evidently, was not aware of the change of front of the philosophers on the subject.

“But the inquirer at last, after much cogitation, OBJECTED,—*“How can the British be Israel of the Ten Tribes, while their physique, manners, customs, and religious rites, show no affinity at all to those of their brethren, the Jews?”*”

We ANSWERED that as to the physique, and complexion of the British as compared with those of the Jews, the total separation of the two Houses for 2,800 years sufficed to account for any conceivable change! The British had been in temperate Northern climates, living in comfort for nearly 2,000 years; while the Jews had been dispersed throughout all nations, in all sorts of climates, leading hard and miserable lives.

These facts would lead to vast changes in the complexion and appearance of the two nations. As to religious rites, the British-Israelites had early embraced Christianity, which forbade circumcision, and all Jewish (legal) ceremonial of whatever kind.

Our inquirer remarked on the difficulty, *i. e.* OBJECTED,—*“That Israel travelling into Europe from Media, must have left traces of an Israelitish origin, and these did not, so far, appear.”*

We pointed out, in reply, that the Welsh of the present day were known as the Cymri. This was the name of a people, the “Gimiri,” or “Khumri,”



who were contemporaries of Israel in Media, whom the Greeks called then Kimmerioi, the Romans Cimbri, and there is a town of the name of Gumri still in Armenia, on the banks of the Araxes, noted on the maps; showing thus a connection between Wales of the present hour, and the Assyrian inscriptions of the British Museum pointing to *cir.* B. C. 680, testifying thus to the identity of the races.

We quoted Scripture to prove our points to the inquirer.

But the reply—(OBJECTION),—was that *it seemed so easy to prove anything from Scripture, and it had not seemed worth while to rely much upon prophecy in the matter!*

In regard to this astonishing remark, largely accepted by many, for which we have to thank our spiritualizing teachers, we answered that the Scriptures and the prophecies of the Old and New Testament were not hard to understand or interpret, provided only people would read them as written, and understand them literally. Israel, we said, when mentioned in the historical and prophetical portions of the Bible, should be understood to refer to the people named—that is, to Israel; but not to the Church of Christ—that is, the Church of England. The prophecies referring to the House of Israel, are fulfilled literally in respect to the British Nation, just as the Lord Jesus literally fulfilled His prophecies, and the Jews those relating to them. The spiritualizing of the prophecies which relate to the House of Israel only, and their application to the Church was not reasonable or consistent with truth. It lands the reader and hearers in confusion and perplexity, and repels the study of God's Word. We indicated some broad lines of prophecy concerning Israel exclusively, which could only be recog-



nized as fulfilled in our own nation, and we pointed out the folly of rejecting these literal fulfillments and adopting in their place the spiritualizer's views, which dishonored God and disgusted the student of the Word, by representing the Scriptures of Truth as a series of legends hard to reconcile with one another, and totally subversive of God's literal promises to "Abraham and his seed for ever."

The inquirer terminated a long and important conversation by expressing deep interest in all questions relating to the origin of races, and with regret that the prophetic Scriptures regarding Israel had not been much the subject of personal investigation in the past.

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## A NEW WAY OF STATING AN OLD OBJECTION.\*

ONE who has carefully studied our arguments and works, who sees their force and is quite ready to wish well to the inquiry, gives us his reasons for his somewhat passive attitude towards it, that

OBJECTION:—Though the Identifications are numberless and valid to those who receive prophetic truth, yet *the thing is not necessary for salvation, is not clearly stated in Scripture, and, therefore, after all is said, must be an open question for Christians to accept or reject, as may seem reasonable to them.*

In regard to the above, it may be admitted freely that belief in Our Identity is not necessary for the salvation of individual sinners. They may, as a matter of personal selfish interest, be saved by the blood of Christ through repentance and the sanctification of the Spirit, without the faintest knowledge

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\* *Banner of Israel*, Mar. 2, 1892.



of our nation's Identity with Israel, and even after the rejection of the idea, when duly submitted to them for their consideration. It may also be freely conceded that this truth—namely, the Identity of the British people with lost Israel—is not so clearly stated in the Scriptures, that those who have confused Israel with Judah, and do not know, for lack of the attentive reading of their Bibles, that Israel is yet to be found, and restored with Judah to their land, can discover that truth intuitively. But granted these two points, can a mere perfunctory interest in the subject be therefore now excused?

The evangelization of the Heathen and Mahommedan worlds is not necessary for the salvation of the individual Christian believer in Jesus; nor is it clearly stated in Scripture to be so; yet, is it an open question, now, that the Heathen and Mahomedans must have the Gospel preached to them? It is a command of the Lord to Israel that the Gospel should be preached to the Heathen, and, therefore, Israel converted, has no option but to obey, although for ages Christendom never saw the duty inculcated in the Word. So, in reference to the Identity. The Lord commands His shepherds to seek and search for His lost sheep, and He means them to look for and find, but not to forget them, or to deem this an open question. He has given His people a mass of scriptural prophecy, the keynote of which is the discovery of lost Israel, and their restoration with Judah and Manasseh to their land. It is the duty of His faithful stewards to vindicate their Lord's truth by making diligent effort to find the lost nation, and so to confound the infidel, and to afford "strong consolation" to "those who have fled for refuge to lay hold upon the hope set before them." (Heb. vi. 18, A. and R. V.)



It is not "necessary to personal salvation;" but Israel restored, will furnish to the Lord's armory such a powerful ally for the conversion of the world, that their discovery must be, and will be, as "life from the dead" to the perishing nations; and also, Israel found and blessed, will so prove the Lord to be faithful and true, that the fact will be an encouragement and consolation to the believer in Christ and confirm him in the faith. The honor, truthfulness, and glory of the Lord count for something in the Christian's profession. It cannot be a matter for languid interest and half-hearted concern, that matters which "occupy the whole heart and the whole soul" of the Almighty God and Father of our Lord Jesus Christ, and of the Lord Jesus Himself, should be dismissed by His followers with the faint recognition that it is and must be an open question to be received or rejected as men please.

The truth has now been revealed and publicly made known by matchless evidence, and cannot be set aside with safety. Those who assume this attitude of indifference can hardly have reflected how our teaching affects the infidel. How it rebukes those who carp and cavil at the inspiration of the Old Testament, under the assumption that "a higher criticism" rejects the received opinions, as to its sacred character! And how the Scriptures themselves are dark and puzzling without this light which God Himself has shed upon them, in these our modern and perilous days! To the Christian patriot the perpetual enjoyment of the blessings promised to Israel cannot be a matter of indifference. To the teacher of spiritual things it must be a momentous fact that Israel is to be the Lord's agent for the conversion of the world, and that "the kingdom of God," with Christ as its King, is to be Israel's



national possession, to the glory of God (Matt. xxi. 43 and Dan. vii. 27).

In whichever light we regard it, this cannot be an open question to accept or reject, as men please. It deals with God's purposes for the world He loves so well; and men ought to strive earnestly to discover where the Christian nation is which, "bringing forth the fruits," is destined to convert the world to the rule of Christ our King. John Bunyan saw the splendor of the favored nation's position in the kingdom of grace, and longed to be an Israelite. Shall men now lightly regard what he so earnestly desired?

The objection at present urged to an active propaganda of our views, takes up the case as applied only to individual believers. "It is not necessary for salvation"—that is, for their salvation. But our arguments refer chiefly to the national aspect of the case, which the Lord God of Israel and the Lord Jesus Christ did not despise. The Old Testament is full of promises to "the nation;" and, finally, in Ezek. xxxvii. 1-28, it makes provision for the blessed condition of two united nations, Israel and Judah.

What God so tenderly regarded we must not disregard! The Lord Jesus was so full of the idea that He was constantly proclaiming the advent of "the kingdom of God," and on one memorable occasion declared to the Jews that that kingdom, "the kingdom of God," was about to be "taken from them and given to a nation, bringing forth the fruits thereof" (Matt. xxi. 43). That Christian nation He called "My nation" in Isa. li. 4, and declared it to be "a nation" which had sought and found Him (Isa. lxv. 1).

Can Christian men regard with other than ardent



interest and earnest zeal the discovery of the nation so distinguished and so blessed? Can such fail to praise the Lord when the fact is certified to their reason, that their own fatherland and empire is the one so favored by the God of their salvation; or refuse to make known to others the joyous news that the Lord' First-born, who was dead, is alive again; who was lost is found (Jer. xxxi. 9; Luke xv. 24-32)?

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## SOME EPISCOPAL OBJECTIONS ANSWERED.

BY THE REV. DENIS HANAN, D. D.\*

1. THAT the Ten Tribes were known about A. D. 60, for they are mentioned by the Apostles.

2. That the Saxon tribes entered Britain about A. D. 500 without tradition of their origin.

3. That if the Saxons were of the Ten Tribes, this ignorance could not have existed.

4. For it is unparalleled in history that a people should lose tradition of ancestry in 450 years.

To this it may be most respectfully replied:—

1. That the Ten Tribes, if known about A. D. 60, *have* lost knowledge of their ancestry. They are, and have been unknown, no people on the earth knows itself to be Israel through national tradition.

2. That the Saxon tribes possessed no tradition, and yet they had a history which has been discovered comparatively lately by historical and archæological research.

3. That other peoples have lost all traditional knowledge of their ancestry in a much shorter period of time (see note).

4. That the mention of the Ten Tribes by the

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\* *The Banner of Israel*, Oct. 14, 1891.



Apostles did not imply their contact with the whole body of the people, or the conversion from Paganism of the main body; and that Paganism would necessarily cause the tradition of origin and of pure worship to cease.

5. That any supposed improbability because of non-existence of tradition as to origin, is not to be set off against.

(a) Historic and archæologic evidence of the place whence the Saxon tribes came.

(b) The evidence of custom and structure of language.

(c) The evidence of exact fulfillment of Israel's predicted future.

6. That God designed that Ephraim-Israel should be lost, and this could not have been effected if the circumstances of the people were such as to maintain traditional knowledge. They must be found nationally in covenant and "sons of the living God," in a place where it was said that they were "not God's people" Israel (Hos. i.). Objector acknowledges the existence of Ephraim-Israel and that people's predicted future; but if he trusts to tradition of origin, and makes it a *sine quâ non* in the identification, his quest will be for ever fruitless. Nevertheless, the objection raised is plausible; as, indeed, are many other arguments which would place tradition in opposition to the statements made in the Bible.

NOTE.—The Africans in the West Indian Islands have lost all trace of their original customs, religions, and languages, and yet it is not many years ago that the stock was kept up by a large annual importation direct from Africa. And if it be objected that an Aryan race would retain their traditions longer, there is to be seen in Ireland the phenomena



of the descendants of Cromwellian troopers, who have lost all traditional knowledge of their British descent, and would be highly offended if it was implied. They are more Irish than the Irish themselves. This has been brought about in 200 years, partly by inter-marriage, but chiefly by change of creed ; and this was the very influence that caused Pagan-Israel to forget her origin, the memory of which was inseparably connected with a pure faith. On the other hand, those descendants of the English (chiefly officers), who settled in Ireland at the same period, and remained Protestant, have retained, and are influenced by their traditional knowledge. There are families of Jewish descent who, having become Christian, have lost all traditional trace of their Hebrew origin, and this within a few generations. Thus it seems to be the truth that so far from loss of traditional knowledge being unparalleled in history, under certain conditions it is certain to take place : conditions similar to those under which the " Tribes in the Dispersion " wandered, during the first centuries of our era.

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### NOVEL OBJECTIONS.\*

THE Proprietor of the " Upper Norwood Depository " has forwarded to us some rather novel objections to our Identity, raised by an individual who is prepared, it appears, to prove that the British cannot be Israel, for the following reasons:—

1. Because Bishop Titcomb in his " Post-Bag " says, " The matter is not capable of scientific demonstration."

2. Because Mr. E. Hine declared Israel was only

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\* The *Banner of Israel*, April 15, 1885.



to be found under a monarchy, and yet he has gone to visit the United States as a part of Israel, such States being a Republic.

3. Because Ezek. xxxvii. 12, and Isa. xliii. 5 show that Israel is to be found scattered East, West, North, and South, prior to their gathering into Palestine, and therefore they cannot be in Great Britain.

4. Because Israel is to be found the tail and not the head, and not a nation at all, as demonstrated, it seems, by Ezek. xxxvii. 12.

5. Because the British are under a monarchy, and the throne of David over Israel was to be in abeyance until "He comes, whose right it is" to reign over the kingdoms of this world (Ezek. xxi. 27).

6. Because Isa. lix. 19 points to the East as well as to the West as the residence of Israel, whereas the writers on our Identity refer only to the West as Israel's abode.

7. Because it is no Identity to claim as the "other name" the British, since the description might point equally well to the French or Germans.

We have been favored with these grounds of objection in order, we presume, that we may reply to them. We do so accordingly, in order:—

In respect to No. 1.—We decline to be bound by Bishop Titcomb's dictum. It is enough for us to know that the Bishop believes the British to be the Lost Ten Tribes, and that the evidence forthcoming has satisfied him generally of that fact.

No. 2.—The Americans are not "Ten-Tribed Israel," and therefore, in visiting Manasseh, Mr. Hine was not out of order in expecting to find them under a Republic. It was only the House of Israel which prophecy has tied to a monarchical



form of Government in Jer. xxxiii. 17, 26, and other texts.\*

No. 3.—Israel is “buried” and yet “scattered”—“collected” in the Isles of the West, and yet “spread abroad” to the West, the East, the North, and the South, as Gen. xxxv. 11 predicted. The objector’s argument involves a *non sequitur*, and is opposed to 2 Sam. vii. 10, and Isa. xxiv. 15, which point to these “Isles of the West” as the “appointed place” of the Ten Tribes’ headquarters during their “captivity.”

No. 4.—We deny that Ezek. xxxvii. 12 declares Israel is to be found “the tail and not the head.” The figure of the nation’s “graves” merely indicates that the people will be unknown as Israel, buried among the Gentiles, and cast away, but ver. 10 plainly tells us they will be a powerful, numerous, warlike race, then.

No. 5.—Ezek. xxi. 27 does no more than declare that Coniah’s posterity in the male line shall never occupy the throne, but it cannot set aside promises to David and Solomon, which declared that “David should never want a man to sit on the throne of Israel” (1 Kings viii. 25; Jer. xxxiii. 17, 26; 2 Sam. vii. 13, 16, etc.).

No. 6.—Israel, doubtless, is to be an Eastern Power, as well as a Western. We British, accordingly, are the kings of the East in India, Borneo, Ceylon, Burmah, Hong Kong, etc. The chief seat of Power is doubtless in the West. But the British are distinctly the chief rulers in the East as well as in the West. No other nation existing fulfils this rôle.

No. 7.—Israel is known by another name—the

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\* We of America are Manasseh, the 13th tribe of 13-tribed Israel, and the Separated—“Great People,” Gen. xlviii, 19. C. A. L. T.



British—to-day, and this fact sufficiently fulfils the prophecy. When the French and Germans have even one of the marks of Israel, it will be time to talk of the failure of this sign of Identity.

The above, we believe, disposes of the very weak and frivolous objections offered for our consideration. They come from one not familiar with our literature, and whose powers of reasoning surely must be of a limited character. We trust when next we are favored with objections they may be of a kind more worthy of our space.

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### A CLERICAL OBJECTION AND OUR ANSWERS THERETO.\*

A CLERGYMAN with whom we have lately discussed the subject of Our Identity, while confessing that “he has not had time yet to study the evidence carefully” (we wonder that the clergy can leave any subject connected with the Bible for future, but not for present consideration!) tells us, nevertheless, that the great

OBJECTION he has to make to this matter is, that “*Israel*” at the present time is obviously a spiritual body; “spiritual Israel,” in short; that the promises to Abraham will be fulfilled at some future time by the true flesh-and-blood sons of Jacob; and that the probable place where Israel—who, he admits, are “lost” just now (!)—will be found is just where they were lost, the Afghans possibly being part of them.

These, of course, are the old objections often answered before; but as our friends the clergy are apparently above making themselves acquainted with what is written in reply to their objections, but

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\* The *Banner of Israel*, November 5, 1884.



quietly repeat over and over again the same arguments *contra*, as if they were fresh, and new, and cogent, we feel bound now and again to furnish our readers with answers to our ministers, who can find time for mothers' meetings, children's teas, flower shows, concerts, bazaars, and the thousand and one "tables" they serve, but cannot, from one year's end to year's end, find time to consider a matter which concerns God Almighty's truth, His faithfulness to His oath and word, and the sacred character of His purposes towards the chosen people, whom He deigns to call His nation, His people, His inheritance and heritage "for ever" (Isa. li. 4; 2 Sam. vii. 24, 25; 1 Kings viii. 52, 53).

The first point alleged is that at the present time there is no "Israel" existing at all as a nation, but only a body called "*spiritual* Israel." When asked who are meant by this title, we were answered that they are the true believers in the Lord Jesus Christ, and that these now are doing all that is being done for Christ in the present day. Asked if sending the Gospel "to all the nations, all the families, and all the kindreds of the earth" was and is part of this work we were assured by our clergyman that this was what he meant. Our reply to this statement was, that our friend the clergyman was mistaken as to his facts. Christian men, as truly such as any to be found in England or the British empire, exist in hundreds among Tinnevelly or Bengal native Christians, in Germany, France, and Italy too, but none of these ever dream of sending the Gospel they love to *all* the occupants of *all* countries throughout the world.

To meet this, our opposing cleric seemed inclined to think that "the Waldenses and Albigenses, the Moravians, and other Continental Protestants, had



sent and were still sending the Gospel to many parts of the world." We submitted that "many parts" were not "*all* parts," and pointed out that the "sign" of Israel present in the British, but absent in all the bodies named, was that the former aimed at all nations, all families, and all kindreds of men, to whom to tell of Christ: whereas the Churches named, the Hindus and Continental Christians, did not make universality their aim, but only certain parts of the earth their object, and this was the governing fact of the whole matter. At this point our clerical friend changed the subject—*silenced*.

"Spiritual Israel" having thus been disposed of, our friend maintained that God's promises to Abraham will "at some future time" be fulfilled, and that His purposes are often in abeyance, though the promises are sure eventually to be fulfilled. There was no need, he declared, to impugn the faithfulness of God to Abraham, because the promises were long delayed to the "afterseed." We replied that the point was not exactly apprehended by our friend. God's promises "to Abraham and his seed" were "*for ever*" (Luke i. 55). There is no abeyance here, no breach of the continuity of blessing to the promises. But what are the facts, on our opponents' own showing? Abraham's seed *just now* has not the promises at all! but the British Gentiles, non-Israelite by race, have somehow got hold of them *all*! Is there any provision in God's Word for such a complete transfer *pro tempore* from a Hebrew to a non-Hebrew race of the very marrow, and core, and fatness of the promises, which Abraham earned from his covenant Redeemer by oath, by promise, and by counsel, all three together? \* Not

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\* An excellent point,

C. A. L. T.



one iota ! not a single vestige ! How then can any man, cleric though he be, and therefore bound to defend God's honor, oath, and faithfulness to the death, venture to declare to us, without a shred of evidence or a scintilla of proof, that God, having sworn "to Abraham and his seed for ever" that He would give them a perpetuity of particular blessings specified, afterwards and for hundreds of years has been false and perjured to that particular race, and has conferred to-day on a mere Gentile, non-Israelite nation, the British, every one of the good things, temporal and spiritual, He had bound Himself by an oath—the most sacred any being ever took—to give perpetually to the Hebrews, and to the Hebrews only? \*

This argument was not answered by our clerical friend, and naturally so, for as an argument it is unanswerable ! We did not add that there were many other lines of proof to show that there could be no postponement of God's promises to Abraham, Isaac, and Jacob to some far distant time, after the return of the Jews to their land, as he seemed to imply. It is the fact that the birthright blessings of Joseph (Deut. xxxiii. 13–17; Gen. xlix. 22–26) have to be fulfilled, and have not yet been made good to them, if the British be not the House of Joseph. These cannot be relegated, as Joseph's portion, to the distant future, and after the date of the Millennium, or Judah's restoration; for then the Twelve Tribes will "share and share alike," and there will be no room at that time for Joseph's separate enjoyment of his birthright blessings. It follows then that now, to-day, in these "last days," we must find Joseph's House enjoying its birthright benedic-

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\* To dispute this is DANGEROUS.

C. A. L. T.



tions and exercising the functions appertaining thereto, as God is true. \*

As to the Afghans being Israelites, and the necessity for searching for "Lost Israel" where Israel was lost, we asked our clergyman whether he would look for a flock of "wandering" sheep in the very spot where they were originally lost, and whence they "wandered," as predicted, before they disappeared? Israel was destined to become "wanderers among all the nations," and to proceed "Westward," and settle in the "isles of the West" (Hosea ix. 17; Amos. ix. 9; Hosea xi. 10; Isa. xxiv. 15). To look, then, for "Lost" Israel—we are glad of a clerical admission that Israel was really "*lost*"—where she disappeared is to ignore Scripture, dishonor and distrust God's Word, and to behave in an unbecoming manner towards the revelation of God's purposes and plans.

The Afghans, we pointed out, claimed, it seems, a Jewish origin, were scattered Eastward, and not Westward, had no wealth, nor power, nor gates, nor heathen, nor colonial empires; were without God's Word, His Sabbath, and His laws, and dishonored, but never preached Christ to the heathen.

These were the arguments we used in our endeavor to convert our clerical friend, but the conversation ended, as those on the subject with clergymen generally do: "I don't see it; but then I hope to give the subject serious study—some day!"

"Some day!" Alas! that day never comes. The eyes, and ears, and hearts, and understandings of the clergy, and of our ministers too, are all tight closed to Our Identity to-day because God has so declared they should be in Ezek. xxxiv. 4, 6, 8, 10,

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\* Hence Anglo-Israelism rightly understood is the grandest proof there is of Biblical verity.  
C. A. L. T.



16; and what He has said must and will surely come to pass. Hence our utter failure to convince our clergyman of the Church of England on the occasion in question. But even this is a new proof of Our Identity, for if our shepherds who make known the way of salvation so faithfully were glad to accept this glorious truth, then we had not as a nation been Israel, and God's Word on that behalf had not proved true, but on the contrary, false and misleading, which God forbid. Therefore, O Israel, even when our clergy gainsay and ridicule the ways of the Lord, praise ye Him, for He is Israel's God for ever, even yours! (2 Sam. vii. 24; Psa. xlviii. 14.)\*

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## REASONS FOR NON-ACCEPTANCE OF BRITISH-ISRAELISM.†

By P. C.

A CLERICAL friend \* \* \* \* returned the following reasons for his not agreeing with our contentions.

### OBJECTION.

“DEAR MR.———,—Let me state very briefly why I cannot agree with your view.

“1. I do not find anything in Scripture to justify the foundation of a wide difference in the divine purpose with reference to the Ten Tribes and the Two Tribes. On the contrary, in two passages of the New Testament the Twelve Tribes are spoken of

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\* Amen! True, too, here among us of Manasseh and among the bulk of our Shepherds so far as I have found! and yet in ratio to their number I verily believe that relatively more of the clergymen of all branches of the Church are now coming to this truth than of the laity, and that from now on the tide is changed in that we are nearing that great period of awakening when the knowledge of this truth will cover us as the waters do the Sea. C. A. L. T.

† *Banner of Israel*, June 22, 1892.



as a homogeneous body (see Acts xxvi. 7, and James i. 1), and in the symbolical reference to them in Rev. vii. they are all in the same bundle with the single exception of Dan.

“2. The evidence that the Ten Tribes emigrated from Media to Europe is very meagre, being but a single passage in the Apocrypha, unconfirmed by word, allusion, or comment that I find in any part of the New Testament, or in any other author.

“3. The fact that this body of emigrants had entirely lost their language shows that they had got mixed with other populations, and were not the pure seed of Israel, but an amalgamation of other peoples,

“4. It is incredible that a nation like the Israelites, with such a history and such a literature, should have forgotten everything about their own origin; especially—

“(a) Should have lost their distinctive name, neither Israel, Joseph, nor Ephraim surviving among them, and the name Scythian taking the place of these from the utterly inadequate reason that they dwelt in ‘Succoth,’ or booths.

“(b) Should have lost all traces of their own language save some words of common origin, more especially said to have lost the name Jehovah, and had little or no affinity to the names of Abraham, Isaac, and Jacob.

“(c) That they should have lost their most distinguishing customs, particularly circumcision, sacrifice, and passover.

“(d) That they should have retained no traditions of their early history, the most remarkable history of any nation.

“(e) That they should have wholly lost their sacred books.

“All this is the more remarkable, and the argu-



ment, to my mind, becomes unanswerable when you consider how marvellously different the case has been with the Two Tribes. How can you explain the difference?

“My belief is, that the exiles who returned from Babylon were the nucleus of the race, being joined by some of the other or non-Judaistic tribes. I do not find our Lord treating them otherwise than as the representatives of the whole covenant people.

“The preëminence which the Anglo-Saxon race enjoys in the world I hold to be due not to their natural descent from Abraham, but to their spiritual relation to Jesus Christ.

“I am sorry to differ from you in a view to which you attach such importance. But I have not intruded my views upon you.

“With kind regards,

“Yours very sincerely, ————.”

Here is the summary of the usual difficulties that bar the path of enquirers and shut out the light of truth. It may be useful, therefore, to keep repeating the answers which have so often refuted these objections and to ding them again and again into the ears of our students. But previously to any enquiry no less than five sources of confusion exist which obscure our traditional theology, and these must be removed :—

#### FIVE SOURCES OF CONFUSION.

1. Spiritual with literal interpretation.
2. The Abrahamic covenant with the Mosaic.
3. The seed of Judah with the seed of Ephraim.
4. The first Advent with the second.
5. Catholic with special.

For instance, as examples of confusion :—

1. Making curses literal but blessings spiritual ; of Daniel's five monarchies—four literal, one spirit-



ual; "the Gates," spiritual; blessings of hills, depths, breasts, etc., all spiritual.

2. The idea of both being done away, as being both "the law," and so forth.

3. Christ, who "sprang out of Judah," being made identical with Ephraim's seed, which is "the fulness of the nations" (Gen. xlviii.).

4. All prophecies of the first Advent understood literally down to such things as "the foal of an ass," the vesture, etc., etc.; but of the second Advent either all spiritually or not at all! If so, how are the heathen to see who are the people whom the Lord hath blessed?

5. "All Israel," meaning the Christian Church. If so, who are "the chosen and peculiar people"? Who the twelve who shall sit on twelve thrones judging the Twelve Tribes of Israel? What is God's purpose according to election? etc., etc.

The objections of my clerical friend may now be met *seriatim* :—

1. No "wide difference" is found by him in "the divine purpose" with reference to the Ten Tribes and the Two. Here is a misapprehension. "Wide difference," indeed, there is, not in the divine purpose, which was fixed and uniform, but in the divine discipline and means leading up to one end. The Ten Tribes were absolutely divorced (Jer. iii. 8) so as to become Lo-ammi (Hosea i.), no longer God's people, in punishment of their establishment of Baalism under Omri, and incorrigible adherence to their idolatry. "When Ephraim sinned in Baal he died" (Hosea xiii.). This uncovenanted state lasted about one thousand years, during which the Ten Tribes were "cast out of God's sight" (Jer. vii. 15), "driven out of His house" (Hosea ix. 15), scattered to be "wanderers among the nations" (Hosea ix. 17), and



“lost” (Jer. l. 6). All this, be it remembered, was visited upon the Ten Tribes, by divine decree, the judicial sentence of “the Most High God, who ruleth in the kingdom of men.” The remembrance of God’s decree and God’s providence will answer and wipe out a multitude of objections.

On the other hand, the Two Tribes have never been uncovenanted. The abolition of the Mosaic covenant did not repeal the Abrahamic, with which alone we have to do, and God hath not cast away His people whom He foreknew. At the first advent they alone were visible representatives of the covenant people, and it is true were treated as such by our Lord ; but all the while the Ten Tribes were not forgotten, as Jehovah had promised not to forget them, but to be to them “a sanctuary in the countries where they came” (Ezek. xi. 16), although “they had forgotten their resting-place” (Jer. l. 6). And their existence was known by St. Paul, who appealed to the common faith of the Twelve Tribes (Acts xxvi.), and by St. James and St. Peter, who wrote to them “in their dispersion.” All this is doubtless supernatural, but not incredible any more than is the survival of the Jew amongst us after 1,800 years of persecution and attempted extermination !

2. It is objected that “the evidence that the Ten Tribes emigrated from Media to Europe is very meagre, being but a single unconfirmed passage in the Apocrypha.” This is an unintentional misrepresentation. We do not base our historic evidence on Esdras, but we enlist his astounding narrative of the interpretation of a vision by an angel as being susceptible of no other explanation than of a fact in history, and we confirm and build up an historic conclusion by a host of corroborative evidence,



drawn from Josephus, who testifies that only Two Tribes fell under Roman sway, whilst a countless multitude were still beyond the Euphrates of the exiled ten; from Herodotus, who relates the migration of Scythians from the same source as Esdras starts the Israelites, at the same era, to the same terminus; from Sharon Turner, who traces the Anglo-Saxons from the same source at the same era to the same centre as the previous terminus and thence beyond to the "Isles of the West," whence seemingly the three events, co-existent, must be all "one and the same," with only a change of names; and in confirmation of Sharon Turner we have Freeman, the Rawlinsons, Du Chaillu, and I may say all modern historians, adding their endorsements, as well as evidences from language and customs, and coins, and Baal-worship, and Irish bards, and Welsh triads, etc., etc., all combining to constitute a proof which Darwinism would rejoice to possess. Our historic evidence is thus cumulative with fresh confirmation daily pouring in and forming a mass of proof which few who weigh it can resist and none can refute. *Magna est veritas et prævalebit.*

3. Half of this is true and half erroneous. We have mixed, but never amalgamated, "with other populations." We have been (as God foretold) sifted amongst the nations, but not a grain has fallen to the ground (Amos ix. 9).

4. It is incredible, etc. Not if it be God's decree. This, unhappily, is ignored by the objection. If we bear God's decree in mind, and believe it, we have our answer to this and all the subsequent objections. Had language, origin, rites, names, especially the covenant name of Jehovah, circumcision, passover, and sacred books been remembered and preserved, how could Lo-ammi be perpetuated for



1,000 years? Besides, as Dr. Borlase, the famous antiquarian, of Cornwall, tells us, "Germans, Gauls, and Britains equally lost all notice whence they originally came" (*Antiq.*, p. 19): and Cæsar (*Lib. vi.*) tells us "the Gauls and Britons derived their origin from Dis." So that not only does a judicial providence account for the phenomenon, but experience verifies it. *Per contra*, and in a word, How does our "spiritual relation to Jesus Christ" mark us off from Germany? How does the promised seed through Judah explain the temporal promises of the birthright through Ephraim? In what did the birthright consist? Why was Ephraim pronounced to be "My first-born" so late as by Jer. xxxiii. and in 1 Chron. v.? What were Ephraim's privileges when Judah was in captivity and himself in exile? What are they now? for "the gifts and calling of God are without repentance,"\* and "He hath not cast away His people." But Ephraim and Judah must be one nation again on the mountains of Israel, and the heathen must see it, that "they may know, saith the Lord, that I am Jehovah that sanctify Israel when My sanctuary shall be in the midst of them for evermore" (*Ezek. xxxvi. 28*).

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### THE REASON WHY SOME OF THE CLERGY REFUSE TO ACCEPT OUR VIEWS.†

THE Rev. James Mountain, of Tunbridge Wells, speaking at the recent anniversary, at Exeter Hall, on May 17th, gave a very interesting sketch of his own experience, and showed why and how he was

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\* That is he does not repent of his gifts and promises, nor does he break an oath. C. A. L. T.

† *The Banner of Israel*, June 22, 1892.



himself deterred for many years from accepting the facts, which he admits are great truths, that he publicly proclaims to-day, to wit :

OBJECTION.—*The style of the works which he read in support of our views in the first instance were not to his taste. Some of the arguments were valid and plausible enough ; others were weak and absurd, and repelled him.*

ANSWERED.—The speaker did not specify what these weak arguments were, nor who were the authors of these defective works. It makes it impossible therefore to judge how far the reverend gentleman was justified in putting away from him, without further inquiry, what savored to his mind of weak and foolish reasoning, or if he was right to turn his back for years on a subject he is now aware closely touches the glory of God, though it does not and cannot take the place of the Lord Jesus Christ, or save the soul of the believer therein.

We presume that the reverend speaker was pointing to the works of one of our earliest writers, Mr. Edward Hine, which, whatever their merits, had an enormous circulation, and did more, we suppose, to compel attention to the subject, among the general public, than anything that has appeared since. Nothing but his vigorous language and powerful blows, would or could have demanded attention ; and many of those who are now ardently at work in the same direction as he was, owe their present convictions to the early works of Edward Hine. The “47 Identifications” were not faultless ; but God used them extensively for good. We ourselves, like many more, were first led to study and embrace this subject by the striking way in which the matter was put before us, by that rough



and unpolished pioneer of modern British-Israelite belief.\*

OBJECTION.—Another ground which induced Mr. Mountain to cast away the thought of “Israel lost and found,” for many a long year, was *the foolish enthusiasm of some, who put the subject seemingly in the place of Christ, and never exercised the smallest discretion in bringing the matter before those who were unwilling to be bored with the Identity, and were resolved to resist it.*

ANSWERED.—But Mr. Mountain should have remembered that any truth worth knowing must, if it is to spread among the people, be advocated with much enthusiasm; and that while all have not discretion, it is certain that some well-meaning but foolish ones, will over-step the mark and repel where they meant to attract attention. It was unwise in him, we think, to refuse to investigate what he saw was occupying many minds. His surrender to Bishop Titcomb’s work was creditable to his candor, but it seemed to us that he refused assent before because prejudice had blinded him. The bishop wrote nothing even in the “Anglo-Israel Postbag” which was very new, but the work was a scholarly one, and it was recommended by the position of the writer.

Prejudice, in short, really kept back the Rev. Mr. Mountain, as it does thousands of his cloth to-day. The clerical biographer of the late bishop, blinded by the same prejudice, thought so meanly of Episcopal dealings with the Identity, that he actually passed over the late bishop’s Anglo-Israelite works, efforts, and studies, in absolute silence, as if he would

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\* Here also we are glad to testify the same, and to claim that no student of this topic is posted until he has read and studied the works of Edward Hine! See Collateral reading.



draw a charitable veil over the vagaries of a learned but mistaken prelate ! (See "A Consecrated Life," by Rev. A. T. Edwards, M. A.) The Rev. Mr. Mountain uttered a solemn warning to us all not to publish anything but what is very carefully prepared, and put forward in the best manner, and by the very best men. But who is to say what will be acceptable to all ? and what will be deemed worthy of belief by the wise and the learned ? and by our clerical brethren more especially ? We take pains for our own part to let nothing see the light in the *Banner of Israel*, which cannot be substantiated by credible proof ; or which can be deemed offensive or violent writing, yet, we lack not evidence, that now and again our opponents deem our reasonings wild and objectionable, our arguments trivial, and our conclusions lame and ridiculous. The fact is, we cannot please all ; nor can we persuade men to examine what is new to them, or opposed to long established prejudices, and time-honored but faulty convictions. We are glad that the reverend speaker is now with us, and prepared to preach and publish the Identity. We hope he will become a contributor to the *Banner* soon, and so help at any rate to keep us from falling into those errors which deterred him so long from investigating what he knows now is God's own truth.

In regard once more to the unfortunate intrusion of the subject on unwilling hearers, we know this has been the practice of some. But zeal should be tempered with discretion in all things, and especially in connection with Our Identity. Men are often willing enough to discuss the subject if they are wisely approached, but large classes, including we are sorry to know, the clergy and ministers of our land, are mostly disinclined even to listen to any-



thing relating to the matter ; answering as we have been answered, that “ on that point they have made a rule to allow no allusion and certainly no controversy.” We can understand Mr. Mountain’s dislike to being worried with the subject, but it is a sign that the knowledge of the Identity is spreading, when we find that in Australia, as well as in the United Kingdom, he never could get beyond reach of these views, till at length, Bishop Titcomb’s last work forced him to capitulate at discretion? May we have many more such captives from among the clergy, and God (not man) shall have all the praise.

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### A FRESH CLERICAL OBJECTOR.\*

WE always receive the criticism and objections of a clergyman or minister of religion with sincere respect and attention. Their opposition is usually based on what appears to them to be a vital principle, and it is worth striving to convince them they are in error as to facts, and in regard to the tendency of our views, because of the enormous pulpit influence they possess with the great majority of our people.

The objections we have now to notice are addressed by a curate to one of his parishioners, and have reference to Mr. E. Hine’s “Lost Israel Found,” which the parishioner had lent to his pastor to read. He appears to have read the volume accordingly, and these are his views on the matter as he rose from its perusal.

OBJECTION. “Some,” he says, “of the coincidences are curious and interesting, but I think to an unbiassed mind, and thoughtful man, it must be evident that most of the arguments could with

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\* The *Banner of Israel*, Sept. 2, 1891.



equal right be referred to almost any Teutonic race, or almost any civilized nation. Some of the Identities are most childish, and would equally identify a wandering tribe of North American Indians. Then, again, the way in which Holy Scripture is used, is hardly straightforward. The taking of texts without their contexts, and quoting portions only of sentences is deceitful and dishonest. Apart from its religious side, looking at it as a study of the origin of species, and of nations, I can allow it to be a harmless hobby ; but one which affords but little attraction to me. But I think it a great mistake to drag it into religion, and must warn you and others who read these books, that you have no right to read into Holy Scripture limitations which God has not placed there. For the Church of Christ is for all the world, for in Him there is neither Jew nor Gentile, bond nor free, and as many as are baptized into the Church of God, they are the true Israel of God. This is the Catholic faith once delivered to the saints."

ANSWERED.—Such is our cleric's deliverance. With Mr. E. Hine's book we have nothing to do, and regret that our clergyman had not, in the first instance, the opportunity of reading our Association's Hand-book (2d edition) or some of Bishop Titcomb's works.\* Mr. Hine, however, was striving in his book, to prove by a mass of "cumulative evidence," that the British nation to-day is endowed by God Himself, with a vast majority of, if not with all, the blessings He promised on oath to "Abraham and his seed for ever," thus establishing the identity of the two races. There was nothing improper in such a method of procedure, or in his effort to substantiate the case by every available feature of the

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\* See Collateral reading.



likeness. In all cases where the evidence of identity is offered, it is needful to apply the test in apparently important, as well as in what seem to be trivial and even childish points. Thus in attempting to show that he was Sir Roger Tichborne, the famous claimant, and his opponents in the suit as well, had to go respectively into all sorts of trivial and "childish" points to prove he was, and also that he was not, the rightful heir to the property claimed. In such cases the claim to succeed must embrace the whole man.

In respect to the Identity of the British with Israel, it is also necessary to ascertain what the Scriptures predict as to Israel, and then to show that point for point, line for line, feature for feature, the British respond to every jot, and to every tittle, with not an iota excepted. There is nothing wrong in that, or improper? It is indeed the only way of proving the case! When our opponent tells us, however, that the evidence adduced by Mr. Hine, "could with equal right be referred to any Teutonic race, or almost any civilized nation," we must join issue on this point and deny the fact alleged. The very opposite is true. The points which Mr. Hine or any of our writers take up as the basis of our argument are derived from the Word of God, and have their parallel, as a whole, only in the history and condition of one race on the face of the earth; that is of the British! We appeal not to one or two of the features, but to all; not to one point of likeness, but to all. The few particulars, however, to be found in God's oath to Abraham and his afterseed, as the description of "the great and mighty nation" to come of him, in "the latter days," that is, in the Christian dispensation, suffice to prove our case; and these are unique. Where else do we dis-



cover now—(1) A great and mighty nation ; (2) Vastly multitudinous ; (3) Possessing the Gate of his enemies, and (4) Blessed with the power and exclusive privilege of Gospel propagation among all nations, families, and kindreds of the earth ? This nation, immensely wealthy, is described as one able to lend to many nations, but never needing to borrow from any ; reigning over many nations, but submitting to none.

These points all foretold in Gen. xxii. 17, 18 ; Deut. xv. 6, and xxviii. 1–15, suffice to prove our case. These few, but splendid promises, have been absolutely fulfilled in OUR OWN RACE only, and they have never been fulfilled among any other, be they Jews or Gentiles. Our cleric cannot deny the self-evident facts, and his arguments, therefore, so far, fall in ruins to the ground.

In regard to our alleged unfair dealing with texts of Scripture, we shall be ready to wage battle with our opponent, when he tells us wherein Mr. E. Hine, or we, have been guilty of the “deceitful and dishonest” practices in question. We deny the fact alleged *in toto*, and our cleric must prove it. The opponent objects to our, “dragging Our Identity into religion,” and “reading into Holy Scripture” what God has not placed there. We reply that God Himself put Israel into the forefront of religion as “His chosen people,” “His inheritance,” and “heritage,” His “wife,” His “bride,” His messenger and missionary, to show forth His glory, and His praise.

To ignore the object of God’s love, we deem to be insult to our Maker and unfaithfulness to His plans and purposes. It may suit our cleric in his reverence for “Christ’s Church,” to ignore His Redeemer’s choice of agents to perform His work ;



but we cannot despise His will in the matter. We find that "Israel was to blossom and bud and fill the face of the world with fruit," and that "Israel only was known by Him of all the families of the earth," and was "the nation" to which the Lord Jesus Himself "gave the kingdom of God," also that His choice was irrevocable and unchangeable. Jehovah "the Lord changeth not, therefore the sons of Jacob were not consumed" (see Isa. xxvii. 6; Amos iii. 2; Mal. iii. 6). In the face of these texts, which may each be read in connection with all their contexts, we dare not eliminate Israel from "the religion and kingdom of Christ;" but regard God's choice of, and faithfulness towards, His chosen ones, as vital to confidence in the Gospel promises. "The Israel of God" (only once mentioned in the New Testament, and that in Gal. vi. 16) were not "the Church of God" in our cleric's ritualistic sense; but "a race," different from "those who walked according to the rule," described in the immediate context. "The Church in the wilderness," of Acts vii. 38, was "the Israel of God"—that is, the Twelve Tribes of Israel; and "the Israel of God" of Gal. vi. 16, was that portion of the House of Israel converted to Christ, to whom the Epistle was addressed by St. Paul,—even the Celts, or Galatae of Asia Minor, then, we suppose on their Westward march to Britain. The "Church of Christ" and "the Israel of God" are indeed for the world at large, in a wider sense than our cleric imagines, for the "British nation, being Israel," is God's selected messenger to all the nations, "Jew, Gentile, bond, free, male, and female" (Matt. xxi. 43; Gen. xii. 2, 3, xviii. 18, xxii. 18; Acts iii. 25; Isa. xliii. 21, xxvii. 6).

Those that are baptized into the Church of God,



are Christians and Israelities by adoption, if not Israel by Race ; and though the House of Israel is not yet universally Christian by true conversion, yet, the masses will be so when Jer. xxxi. 33, 34, and Heb. viii. 10-12, have been fulfilled in them according to the promise. Our opponent should reconsider his position in respect to our subject, and then he will find that there is more in it than he at present suspects.

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“THE REASONS WHY” A CONGREGATIONAL MINISTER REFUSES THE IDENTITY.\*

WE are always glad to know the difficulties in the way of the acceptation of our Belief by ministers of religion. We have before us the opinions of a Congregational minister, which we are requested to notice in order to reply to them, and thus, if possible, overcome his opposition and make the way easier for others who encounter the same in their consideration of our Identity facts and conclusions. The minister in question (who shall, of course, be nameless) having perused Dr. Grant's new pamphlet, “The Covenants,” passed upon it the following judgment :

OBJECTION.—“I have read the pamphlet in question with this much interest, that it is marvellous with what ingenuity you can support any theory you like to set up from the Scriptures. If I were to admit all this pamphlet contends for, the results to me would be (1), practically worthless ; (2), dangerous as filling Englishmen with a national conceit they already have far too much of ; (3), a *local* view of God I should be sorry to hold.”

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\* Editor *Banner of Israel*, Wed., Nov. 5, 1884.



ANSWERED.—Our objecting minister declines controversy, but expresses gratitude to the sender for enabling him to read Dr. Grant's arguments.

In replying to the minister who so clearly formulates his opposition, we find that his first objection is only our old friend *Cui bono?* in another dress. The Identity is to him "*practically* useless"—that is, he wonders what possible use it can be? *Cui bono?* \* is the cry of his mind in the face of the question we raise. If we answer, that it shows the Bible to be true, that God's oath and faithfulness are thereby vindicated and found to be in accordance with historical facts, that these views are the death-knell of infidelity and Atheism, and that true godliness and the missionary cause have their sustaining foundation in facts and dogmas which point back to God's truth and forward to His unswerving love and fidelity to the afterseed of Abraham, we should by rights enlist the sympathy of every true teacher of the Gospel of our God and Saviour Jesus Christ. Surely it cannot be practically worthless to any Christian, much less to a teacher of the Word of God, to be placed in possession of a truth which tells him the Bible and its teachings are proved to be God's Word, witnessing for Him by the story of a race to whom He Himself appeals for evidence that "He is God?" (Isa. xliii. 10-12, xliv. 8). Surely to a servant of Christ it must be "*practically*" most useful to learn why, when God swore to Abraham that his afterseed should possess certain blessings, those blessings are exclusively to-day the property of the British people and no other? This fact cannot be denied, and it is a "*practical*" matter of our own contemporary history, which the Jews themselves admit and cannot explain, save on the supposition that

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\* *Cui bono?* i. e. what good?



we as a nation are Ephraim, the Lost Ten Tribes, now found in these islands, befriending his race and ready to restore them to Palestine, according to the prophecies. As evidence of that fact we here quote a paragraph from the *Perthshire Courier*, of September 30, 1884, recording the lecture there of a converted Jew, the Rev. Eliezer Bassin, travelling Secretary of the Syrian Colonization Fund:

RELIEF OF PERSECUTED JEWS.—The Rev. Eliezer Bassin, C. M., Ph. B., a converted Jew, travelling secretary for Scotland to the Syrian Colonization Fund, lectured on the above subject in St. Leonard's Church on Sabbath evening. In the course of a very interesting lecture setting forth the great hardships to which the Jews had been subjected by "Christians" so-called, and the consequent difficulties experienced by missionaries when endeavoring to preach Christ to them; he said that while these persecutions could not be justified by any human reasoning, he could see the finger of God in it all, as the Jews were thus prevented from settling down amongst those Gentile nations at the risk of losing their identity, as the Ten Tribes had done; and it was necessary as a testimony in favor of the authenticity and inspiration of the Scriptures that they should thus be kept distinct from all other nations, besides the fact of their being driven from country to country was leading them to think of their own land and prepare them for returning thither, to which, he was of opinion, Britain would ere long have the honor of conveying them. In speaking of Great Britain being the only nation from which the Jews received kindness and shelter, he said he was inclined to believe that the British people were indeed his Brethren of the House of Ephraim—the long Lost Ten Tribes—as was evidenced by their being in possession of the blessings and privileges promised to Israel.

We see here that a minister of the Gospel, who is a converted Jew and a missionary too, has come to the conclusion (so different from our Congregational minister's!) that Our Identity is of immense practical importance, since it touches God's honor, His oath to Abraham and Israel, the restoration of the



Jews to the land, and God's prophetic announcements to mankind as contained in His blessed Book.

We think we may leave the Rev. Eliezer Bassin to answer his Rev. dissenting brother respecting objection No. 1, and pass on to ask (No. 2) why it is dangerous to tell a nation or a man of God's electing love, and why such information should lead to national or personal conceit? Our minister, we presume, is a man saved by free grace, through the blood of Jesus. Is it a dangerous doctrine to tell him or his congregation that men by faith become the sons of God and heirs of Glory? Does this tremendous elevation for the mere clods of the earth minister to conceit, and is the doctrine of "free grace" then a dangerous deceit? Cannot the God who selects a man or a nation for a splendid function and high estate, fit such man or nation for the nobility and glorious position by giving him or it "more grace"? Surely it is no improper thing to tell the heir to the throne of his high expectations and of his splendid future prospects; and it would not be right to conceal that knowledge merely because it may fill the heir-apparent with a "conceit of which he may have already too much." The objection is a thoroughly faithless, worthless one, showing ignorance of such texts as Jer. xxxi. 33, 34; and Heb. viii. 10-12, which give God's remedy for the earthly fears now expressed, and shows how the Lord means to qualify this nation to bear the greatness He intends for it, but which our opponent would reject on the unworthy grounds alleged.

We have no difficulty in meeting our opponent's objection No. 3—namely, that Our Identity gives us a "local view of God which he would be sorry to hold." "A local view of God" seems to imply that God confines His blessings to Israel, and being



“ Israel’s God ” He casts off all other nations. Is this Our Identity doctrine? Are we not right in declaring our clergy and ministers fail to comprehend our views, and fail to learn from God’s Word what His intentions regarding Israel really are? God’s choice of Israel was only the choice of His earthly *ministers* to proclaim His grace to all mankind. Just so the Rev. minister of the Congregational Chapel at — is God’s minister to those of his section of the Church to minister to them the grace of God. Do we imply by his selection for this noble function that God is a local, partial God, who does wrong to choose His instruments? Our Identity, following the Bible, declares that God chose Abraham, Isaac, Jacob, and “ Israel for ever ” to constitute them the ministers of His blessings to all the world beside. “ This People have I formed for Myself,” said He who is “ the God of Israel for ever ; ” “ They shall show forth My praise ; ” “ Israel shall blossom and bud and fill the face of the world with fruit ; ” “ In thee and in thy seed (Jacob) shall all the families of the earth be blessed ” (Isa. lxi. 6, xliii. 2, xxvii. 6 ; Gen. xxviii. 14 ; Ezek. viii. 4, x. 19, 20 ; Exod. iii. 15).

Our opponent quite mistakes the object of our God’s choice when He selected Israel. It was not to localize His blessings ! It was, on the contrary to spread them ; not to make Israel the only race for the reception of His grace. It was that they might, like the ministers of religion now, be set apart to publish abroad the Gospel message to “ all the nations, all the families, and to all the kindreds of the earth ” (Gen. xviii. 18, xxii. 18, xxviii. 14 ; and Acts iii. 25). God must have His earthly agency ; and He chose Israel to be His honored servants, to spread the good news, and to give evi-



dence that He is God, and to prove to all the earth, by the instrumentality of His chosen people, that He intends to reconcile the world to Him by the blood-shedding of Christ Jesus His Son, and has chosen Him from all eternity as the Saviour of the world of sinners. Our opponent is wrong from first to last, and ought, if a candid man, to admit it. ✓

He began his letter to our friend with a grievous error, which, coming from a minister, we cannot understand. He says it is "marvellous that men can support any theory they like to set up from Scripture." Is Scripture then such a "nose of wax" that any monstrous, false, and wicked thing can be *proved* thereby? Shame on the cleric that affirms it!\* How can they expect laymen to attend to their preachings from the pulpit founded on the same Scriptures, if those writings are of so doubtful a character as that? It is *not* true that any theory can be supported by reference to the Word of God! But if men spiritualize the message, and bend it to tell what its letter does not utter, then we say the clergy and our ministers too who do so sin against the Holy Book, attempt to do what our opposing friend alleges, and expend ingenuity in trying to make God's Word declare what it never says! Thus, too, they deny its plain literal teachings, which distinctly support and confirm our arguments respecting the Identity of the British people (Our Race) with the Lost Ten Tribes of Israel.

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\* See Study No. Eight, pages 223-224.



## A JEW'S TESTIMONY TO BRITISH IDENTITY WITH ISRAEL.\*

WE take the following letter, written by the Rev. Eliezer Bassin to the editor of the *Helensburgh and Garelock Times* of Oct. 8, 1884, and feel satisfied our friends will deem it a most remarkable testimony to emanate from a Jew, now a convert to Christianity, and we believe a minister of the Church of Scotland. We hope our opponents, especially the clergy and ministers in this land, will note that the Rev. Rabbi Bassin tells us—

1. That Israel must be found, to fulfil prophecy.
2. That when the restoration takes place Israel and Judah must go back "together."
3. That the return will take place, as he believes, under the ensign of the British flag.
4. That the Identity movement is destined to lead to the "fraternity" of the British and the Jews.
5. That the British are the Tribes of Israel.
6. That the British, who have thrice shed their blood for Palestine, have the best right to it.
7. That the British are the lawful heirs of Abraham, Isaac, and Jacob, as respects the Land of Promise (Palestine).

We think these views so expressed should come with much force to the minds and consciences of our Protestant opposing clergy and ministers of religion who have incessantly repudiated our arguments and ridiculed our statements. These are now reinforced

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\*The *Banner of Israel*, Wed., Nov. 5, 1884.



by a son of Abraham, one of God's ancient people, who, living among us, seeing all our national sins and shortcomings, is nevertheless satisfied this nation is his race's brethren—a people, therefore, of Shemitic origin, entitled with them to all the promises of God to His chosen people, the land being especially their own, of which they are the legal heirs by promise, by inheritance, and by their sacrifices, even to blood-shedding for its sake. We thank the Rev. Eliezer Bassin for his bold and uncompromising adhesion to our views. We are glad to learn that he was led thereto by perusal of Identity literature supplied him by our friends in Scotland, and we trust that in time to come he will favor us by personal and literary advocacy, which cannot but be very valuable in its influence on our brethren the Jews, and in its bearing on our opponents, clerical and lay. The letter was to the following effect:—

BRITISH IDENTITY WITH ISRAEL.

*To the Editor of the "Helensburgh and Gareloch Times."*

DEAR SIR,—I notice in your issue of October 1 that you are "afraid" your "friend Rabbi Bassin must give up his restoration theories if he accepts the doctrine of the British Identity," and your reason for it is, that "there will be some little difficulty in the transporting to, and accommodating of, the whole British nation within the narrow area of the Holy Land." But this would be a difficulty in any case when Israel is found—as found he must be before the close of this dispensation. Now this great difficulty can be easily removed by seeing what the prophet Isaiah saith in chap. x. 22—"For though thy people Israel be as the sand of the sea, yet a remnant of them shall return." The Jewish Rabbis, many centuries ago, considered your difficulty, and solved it by saying that the whole world should become the Land of Israel, and their foundation for it was Gen. xxii. 17, xxiv. 60, xxviii. 14. Very few persons now seem to question that Israel and Judah will be restored to the Holy Land, but we must not confine them to the soil of Palestine in their restoration, we must not treat them as if they were



*descripti glebae.* When we read Isa. x. 12, we see plainly that when the time of their return shall arrive Israel and Judah must start together by the setting up of an ensign, and I believe the British flag is the promised ensign. Britain is the only nation in the world that can and will gather together the dispersed of Judah from the four corners of the earth. I have no doubt that the Identity movement will lead the British people and the Jews to fraternity. There is no lack of evidences that the British people are the Tribes of Israel, notwithstanding they are a mixed race. The evidences require to be perfected, and with the new light coming forth almost daily, we shall soon have every point brought forth with irresistible clearness. The restoration of the Jews must come, and it can only come through Britain. Providence will so order events that Palestine, with a boundary of the river Euphrates, will come into British possession. God will in due time take Palestine from Turkey and give it to the nation that has the best right to it, and even from a political point of view, surely this is Great Britain, for she has shed her blood thrice in the cause of Palestine. It was thrice conquered by her, and each time simply handed over to the protectorate of Turkey. So that apart from the British being the lawful heirs of Abraham, Isaac, and Jacob, they have a greater claim to Palestine than any other nation in the world. That the Lord, who is true to His promises, may soon set up the ensign of the British Lion, and make Britain the instrument of restoring my Jewish brethren to their promised earthly home, and also to their heavenly home, is the desire and prayer of yours truly.

ELIEZER BASSIN.

Edinburgh, Oct. 4, '84.

## THE REV. C. H. SPURGEON'S OBJECTIONS ANSWERED.\*

By H. S. ICKE.

REVEREND SIR,—“James addresses his epistle to ‘the Twelve Tribes scattered abroad’ about 60 A. D.: the ‘Ten Tribes’ must have been known then, therefore they are known now, eighteen centuries later, and exist in the Jews of the present day.” Such seems to be your reasoning. When did the

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\* *Banner of Israel*, Nov. 5, 1884.



union of Israel and Judah take place? Scripture and history are silent on the subject. Nehemiah and Ezra speak only of the return of those "whom Nebuchadnezzar carried captive," and Josephus in his day writes, "There are but Two Tribes subject to the Romans, the Two Tribes being beyond Euphrates." The House of Judah is to walk with (or *to*) the House of Israel, according to Jeremiah; the "two sticks" (Ephraim and Judah) are to be reunited according to Ezekiel; "the children of Judah and the children of Israel" are to be gathered together, and appoint themselves one head," according to Hosea. Pray, tell us when all this took place.

It was to be a "great day" for "Jezreel," the return from Egypt was to be dwarfed by comparison, and, when thus restored, they were to be "pulled up no more for ever." The restoration from Babylon cannot, therefore, be intended. We look to our "shepherds" to give us the information, otherwise, we must search for ourselves, even at the risk of being called "crazy," "foolish dreamers," or "silly doters," by our spiritual instructors. If the union has taken place, you can surely tell us; if it has not, the Ten Tribes (Ephraim-Israel) must be lost, or where are they?

OBJECTION.—"*Israelites are not Jews, though Jews are Israelites.*"

ANSWERED.—I never heard it so put by Anglo-Israelites; their version is, "All Jews are Israelites, but all Israelites are not Jews"—a distinction with a difference: all Englishmen are Britons, but all Britons are not Englishmen. When Israel and Judah existed as separate kingdoms it would have been manifestly inappropriate for a subject of the former kingdom to have called himself a Jew, because he did not belong to Judah; but it would not



have been inappropriate for a subject of the latter to have called himself an Israelite, because he was descended from Jacob or Israel. Our Lord's declaration was, therefore, quite appropriate, even from a "crazy" Anglo-Israelite's point of view: "I am not sent but unto the lost sheep of the House of Israel;" and Paul's, "My prayer for Israel is that they may be saved," although we believe that the words have a wider application than is sometimes given them. Jehovah, in the Old Testament, who so tenderly declared that "His bowels yearned for Ephraim," who was a pleasant child, and that "He would not return to destroy him;" (*i. e.* that) when He became incarnate would not forget His dear son, but would "earnestly remember him still." He came to "redeem Israel," and was "exalted a Prince and a Saviour to give repentance to Israel, and remission of sins." We "crazy" people believe that the object of His special mission has been to a large extent accomplished. You wise people say in effect, that it has been a failure; for the only representatives of *Israel* you recognize (the Jews) reject Him to this hour, although, thanks be to God, some of them are beginning to see that Jesus is their "Brother" and Deliverer.

OBJECTION.—"*Ask a Jew to what tribe he belongs, and he may mention Naphtali or Asher, quite as likely as Judah.*"

ANSWERED.—The editor of the *Jewish Chronicle* writes in a letter received in October, 1877: "According to Jewish opinion the Ten Tribes were not restored." "The Jews of the present day are descendants of the tribes of Judah, Benjamin and Levi." The son of the chief Rabbi, Dr. Adler, writes same date: "The great bulk of the Jews who are known at present are descended from Judah and



Levi," so I am at liberty to set their opinion against yours. You say, "Ask a Jew"; I have asked JEWS. At the same time, neither Anglo-Israelite nor Jew would deny the probability of some members of the Ten Tribes joining their brethren of Judah, and by becoming nationally and religiously identified with them, they would be incorporated, and pass under the name of Jews, in the same way as Frenchmen and Germans settling in England are ultimately absorbed in the great Anglo-Saxon race.

For salvation, Anglo-Israelites, like their fellow-sinners, rest solely upon the finished work of the Lord Jesus Christ, and not on "their fleshly descent:" but when they find that "He who cannot lie" has made certain specific national and temporal promises to a specific people, they are anxious to show to a scoffing world that "He is faithful that hath promised," for the infidel might in perfect fairness ask: "If your God cannot or will not fulfil His solemn promises to literal Israel, what guarantee have you that He can or will fulfil the greater promises you speak of—give unto you 'eternal life' and heaven"? We desire to take this argument out of the mouth of the unbeliever. When, therefore, you can find any other nation but our own possessing conjointly "Joseph's birthright," and the blessings promised to Israel obedient—some of which I will enumerate: "A great and mighty nation;" "above and not beneath;" "the head and not the tail;" "lending unto many nations, but borrowing from none;" "reigning over many nations, but no nation reigning over them;" "unconquerable;" "no weapon formed against them prospering;" "in the midst of many nations as a lion;" and yet also "as a dew from the Lord;" declaring "God's glory among the Gentiles;" "inheriting the Gentiles;" increasing its population



in a greater ratio than any other nation, becoming literally as the "stars of heaven and as the sand on the sea-shore for multitude," continually crying out, "The place is too strait for me, give place that I may dwell;" thus becoming "a company of nations;" possessing literally "the Gates of their enemies" in all parts of the world; a great mining power, having the "precious things of the lasting hills;" "pushing the people together to the ends of the earth," and possessing in the Royal Standard the "lion and the unicorn" (I care not for your smile, for we have all the "jots and tittles"), emblems of Israel; nationally keeping the Sabbath, the "sign between God and Israel;" and in our national Churches worshipping with "our faces toward Jerusalem," when, I say, you can find me another nation with all these characteristics, I shall be prepared at once to throw up my Anglo-Israel faith, and to listen to your interesting argument to prove that "cats are angels;" until then your witty but not weighty remarks will still allow me to remain a "crazy" Anglo-Israelite, and

Yours very truly, H. S. ICKE.

P. S.—Just a remark with regard to the theory "supplying fuel for the Jingo flame." We cannot ignore our past or present history. As a matter of fact "the little one has become a thousand, and the small one a strong nation," and the tendency and destiny of our nation seems to be *expansion*. I cannot conceive an Anglo-Israelite being a traitor to his Queen and his country, disloyal or unpatriotic.

NOTE.—The above was forwarded by Mr. Icke to the Rev. C. H. Spurgeon, and courteously acknowledged by the latter. The reverend gentleman declined to argue the question, and consequently Mr. Icke now publishes what Mr. Spurgeon refuses to answer.—ED.



## THE REV. C. H. SPURGEON AGAIN.

AN opponent, who believes he serves God by opposing us, having written to "thank" the Rev. C. H. Spurgeon for what he deemed his "timely and sensible remarks" on the subject of Anglo-Israel belief, was answered by the reverend preacher in the following words. These are sent us for publication, and we are happy to give them *Banner*-wings to the ends of the earth, because they show us what the deliberate opinion is which a preacher and teacher so distinguished as the Rev. Mr. Spurgeon has formed of our views. These views he reprobates, but has "no time" to expose and refute them, gladly leaving that duty to other and feebler hands. He says:—

DEAR SIR,—I wish you every success in your warfare against this silly craze. I was at one time rather amused with the delusion, as a freak of human folly, but it evidently has its moral and spiritual bearings, and must therefore be met and exposed. I have not time for it, and therefore, I am the more pleased to see others in the field. Yours truly, C. H. SPURGEON.

Westwood, Beulah-hill, Upper Norwood, Sept. 27, 1884.

OBJECTION.—*He now adds to his former denunciations, by declaring ours to be (1) a silly craze; (2) a freak of human folly; (3) one which has baleful moral and spiritual bearings; (4) and therefore a delusion, to be exposed by someone else than the Rev. C. H. Spurgeon.*

ANSWERED.—Of course, we are here again quite unable to meet Mr. Spurgeon, since he gives us no reason why men are bound to condemn our belief,



Our opponent, who kindly sends us the note for publication, sounds his own little blast against the Identity, and tells us why *he* thinks we are wrong. It is because (1) Our Identity contradicts the essence of the New Testament; (2) It builds up again, by intention, the middle wall of partition between Jew and Gentile, which Christ has broken down.

The essence of the New Testament, it appears, is that the Gentile *wild olive graft* is to take the place of the broken-off Israelite natural branches till Christ comes again. Let us see how the case stands in respect to these two points. Where does the New Testament say that "the Gentile wild olive graft is to take the place of the broken-off Israelite natural branches till Christ comes again"? The allusion, of course, is to Rom. xi. 17-24, and on ver. 17 the point in issue hangs. We do not find there, however, that there is a total excision of all the Israelite branches indicated in the metaphor, but only a partial one; and that instead of *all*, some of the branches only of the Hebrew stock are cut off (obviously the Jewish stock), the Gentile wild olive branch (*not tree*) being grafted in instead, and that only for a time. The Gentile branch is, moreover, grafted in "among," and not in substitution of, the whole Hebrew natural branches. Our opponent thus is wholly wrong, and fails to maintain his unscriptural, God-dishonoring statement which he intends to support—namely, that the Hebrew branches are utterly excised, and that the Gentile wild olive branch is put in their place during this "parenthesis," being substituted for them in their stead.

We have gone over this ground often before; but it is well to repeat the Scriptural truth of the case as often as the error springs up afresh. Rom. xv. 9, 10, proves that the Israelite people are never



wholly eradicated; but only that the Gentile ingrafts "rejoice with them." The Gentiles rejoice *with* the Israelite Church but never independently of them at all (Rom. xv. 11, 12; Isa. lvi. 6-8). Whether Identity teaching militates against the doctrine that the Gospel is now free and open to Jews and Gentiles, Israelites and non-Israelites alike, we are not much concerned seriously to argue. If our teaching respecting Christian British missions, and the obligation upon us as a British-Israelite nation to take the Gospel of the grace of God to "all nations, to all families, and to all kindreds of the earth," does not suffice to answer our opponent, then we have no more to say.

We merely repeat our often-stated declaration, that Our Israelitish doctrine has only one *raison d'être*, only one ground to stand on—namely, that we exist, such as we are, in order that "God's way may be known upon earth, His saving health among all nations" (Psa. lxxvii. 2). If this tends "to build up again the middle wall of partition between Jew and Gentile" (supposing that to be the meaning of Eph. ii. 14, 15), then we have labored in vain for ten years past, and we must make a present of the argument now to the Rev. C. H. Spurgeon, as well as to our opponent, who shall be in these pages nameless.

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### MODERN THEOLOGY *VERSUS* POPULAR OPINION.\*

By JOHN CARRICK, Exeter, Ontario, Canada, Editor of *The Exeter Reflector*.

To one phase of the discussion on the Israelitish Origin of the Anglo-Saxon People, my attention has been particularly attracted. That is, the tenacity with which the mass of Theologians, who might

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\* From *Life from the Dead*, Vol. VI., No. 65.



reasonably be expected to view every new development from a logical standpoint, cling to fallacies the most absurd—principles which are no longer principles, but blind, nay, open-eyed prejudices, and a system of argument and elucidation (!) which tends only to the mystification and confusion of their hearers. In defiance of existing evidences of facts, and the clear logical deductions from revelation, history, and present status, together with an overwhelming array of concomitant circumstances, and preferring the dictatorship of self-constituted religious autocracy to the rule of reason, they cling to their irrationally constructed hobbies, and in the pride of the importance with which they contemplate themselves, they allude to the Identity, as "A Monstrous Hypothesis," "Vulgar Hyperbole," etc., a question, indeed, altogether too contemptible to receive the care of their gigantic intellects.

"Knowledge is power," but it does not of a necessity follow that the possession of knowledge justifies the assumption of a dictatorship. Neither does it imply what our Theologians by their assumption of privilege contend, that Power is knowledge, nor even that power is an evidence of knowledge, for that the basest counterfeit is often vested with the gildings of power, is plainly illustrated by the autocratic diction, incompatible with the essential principles of truth and reason, which characterizes the emanations of those who should be the religious teachers of the day.

Is Truth progressive? Why then force us to lie idly on the knowledge of Truth possessed by our Ancestors? Are we to "search the Scriptures"? Why search if we have nothing to discover? Are we to "grow in the knowledge of God"? Where the power, if we have already extracted all the



knowledge of the Bible? To a certain degree theological government is beneficial, but I maintain that wherever a theology prescribes limits to the action of my understanding, or dictates to my belief ideas which I have not from reflection assented to, or attempting a power, assumed by virtue of place, forbids me the knowledge of fact attainable by logical deduction, it becomes a bane to mental liberty—a dangerous religious despotism.

The “Identity question” investigation is greatly hindered by the power which the Clergy exercise over the will of the Laity. In this day, notwithstanding the almost immaculate civil liberty with which we are blest, we are in a state of comparative intellectual thralldom—a thralldom of the meanest order—the higher intellectual powers of a great, a free, an educated people subservient to the prescribed limitations of self-foisted theological figure-heads, who owe their very existence to the people, who are sustained by the people, and who abuse the magnanimity of their benefactors under the guise of religious training by torturing the popular conceptions of Divinity and His precepts, thus dwarfing their ideas of His Goodness, Power, and Glory.

No sooner does the God-implanted curiosity of the human mind lead it, in its reflections, to wander from the beaten path prescribed by those religious “engineers,” than the calm placidity of the religious air is rent by the “stop thief” cry of “Scepticism,” “Latitudinarianism,” “Rationalism,” or some other ism, which is calculated (by the intricacy of syllables, we suppose) to strike terror in the heart of the culprit, and excite a thrill of horror in the public breast. Is this right? Nay. “Woe unto the shepherds . . . they eat the fat, and clothe themselves with the wool, but they feed not the sheep.” In



the name of an ever-progressive Truth—In the name of an open Bible—In the name of warped and contracted conceptions of God and His Holy Word, I protest against the religious despotism, which, overriding the deductions of reason, clogging the wheels of progress, and casting the baleful shadow of superstition and ignorance over the sacred page, enshackles the otherwise untrammelled minds of the most enlightened millions.

The great objection with which the self-sufficient of the clergy offset the Identity arguments is the revolution it necessitates in religious training, and, we may add, its simplification of the truths of Scripture. They "*abhor* the materialization of 'Israel,' " and the insincerity of their asserted principles is evidenced by their willingness to omit Israel, *as a nation*, from the prophecies. Notwithstanding the array of evidence, indubitable, because Scriptural, it is claimed that we have not disproven the spirituality of Israel. For argument's sake, I will suppose it not proven. I claim, then, it is an open question, as the correctness of its spiritual application is no more than a bare, unsupported assumption of an earlier and less enlightened age.

I am not obliged to accept any dictum, no matter from whence it emanates, which does not assimilate with, and receive the approval of, my reason; and although every other individual man had accepted the term, and assented to the correctness of its spiritual signification, I have yet the right, as a reflecting creature, to demand the reasons for my acceptance of it as an arbitrary term expressive of a peculiar sect.\* Reasons are not forthcoming. I

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\* And this too exactly states my own position as a student of the Bible. I repudiate the authority of the "traditions" of any and every so-called "church." The sole criterion of Faith is the *Bible*, the whole Bible and nothing but the Bible. What is *there*, and CLEARLY



reject it. I am told it is true, because our fathers in Christ—Godly men—believed it. Appreciable, yet unsatisfying. My mind reaches out further. Why did they believe it to apply thus? By what authority? I ask; and at once I am overwhelmed by those terrible epithets reserved for the terribly depraved who shall commit the heinous crime of doubting the infallibility of our fathers in the Church. But its being an heirloom is no assurance of its truth, and although I may curb the expression of my sentiments, I reflect that our ancestors persecuted Galileo because he held that the earth was spherical, and they erred—alas for their fallibility! and in the absence of more convincing reasons I must discard their rendering of Israel. Israel as an entity did exist. They were God's chosen people. He reiterates again and again that *as a nation* they will always be. Is God a liar! Who dare defy the Omnipotent Jehovah by the assertion that they are a mere sect? If a great and powerful nation hidden from us until the proper time by the popular acceptance of just such illogical tenets, why should we not look out from our *blindness*, and see them as they are? Can there be any objection to turning the lenses of our mental vision upon the dark problem, now a dawning glory? I claim that the spiritual application of "Israel" is unjustifiable; that its justification would give the lie to Almighty God—an impossibility; and that, as an hypothesis, it is a glaring monstrosity. Why this tightening of the reins on popular opinion? Is the fatness of the

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there, I will believe. What is not there I shall reject until it is as clearly demonstrated that it is a necessary deduction from the written word or a matter of actual History. In other words, I demand a reason, and in that I can show one for the faith that is in me, I refuse to accept any mere dogma as an article of faith that cannot be supported by an unimpeachable Scriptural reason! C. A. L. T.



position likely to be effected by the establishment of National Identity. Truly, such a struggle is worthy only such a motive.

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### PROFESSOR W. ROBERTSON-SMITH ON THE LOST TRIBES QUESTION.\*

A FRIEND in Kendal, known to be a believer in "Our Identity with the Lost Ten Tribes," received anonymously the following newspaper cutting, pasted on a post-card, with the somewhat spiteful addition that the sender forwarded it to be digested by the recipient of the card, as it related to "a fad" of his. With the spirit which animated the writer of the card we have nothing to do, but we think the professor's sentiments and remarks regarding the fate of the "Lost Tribes" are interesting, and would be conclusive were they in accord with the Word of God. We are surprised to find that the professor who quotes Scripture, and has some acquaintance evidently with the Bible narrative, yet ignores the prophetic portion of the Word where the final restoration of the House of Ephraim-Israel or Joseph, is clearly predicted, and that in conjunction with Judah or the Jews.

OBJECTION.—The professor's words were these:—

#### "THE LOST TRIBES.

*"The problem of the Lost Tribes, which has so much attraction for some speculators, is a purely fanciful one. The people whom Hosea and Amos describe were not fitted to maintain themselves apart from the heathen among whom they dwelt. Scattered among strange nations, they accepted the services of strange gods (Deut. xxviii. 64), and, losing their distinctive*

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\* *Banner of Israel*, Sept. 7, 1892.



*religion, lost also their distinctive existence. The further history of the people of Jehovah is transferred to the House of Judah, and with the fall of Samaria, Northern Israel ceases to have any part in the progress of revelation.—Professor W. Robertson-Smith."*

Our readers will see that while desiring to throw contempt on our views, the professor very accurately describes what prophecy states should happen to the House of Israel. He only makes the mistake of limiting the power of the Lord Jehovah after their destined mingling among the nations of the earth, and fails also to read, or at any rate to credit what God declared to be His purpose in regard to the final restoration of Israel to His favor, and to the land which He had given to their fathers for an inheritance. It is quite true that "the people whom Hosea and Amos described were not fitted to maintain themselves apart from the heathen among whom they dwelt." They were consequently mingled among them, swallowed up by them, and finally "lost." In Ezek. xi. 16, 17, we have them described by God Himself as "cast among the heathen;" "scattered among the countries;" in Hosea viii. 8 as "swallowed up," "among the heathen," and as "lost sheep" in Jer. l. 6.

Being "scattered among strange nations" they did indeed accept the services of strange gods, "lost their distinctive religion, and lost also their distinctive existence." So far the professor, having his own theory to support, described from Scripture very correctly the destiny which God had marked out for the House of Israel on account of their national sins. But why did he stop there? while he was quoting Deut. xxviii. 64, with adhesion, as though the verse referred to Israel (which we doubt), why did he not look at the context in Deut. xxx. 4,



5, where restoration from "the utmost part of heaven" and re-establishment, is promised them, in their own land, on condition of their repentance and hearty obedience to God's commands? While the scattering of Israel and their mingling among the heathen is the subject of Ezek. xi. 16, why did the professor neglect to read verse 17, where the assurance of being gathered from among the heathen, and restoration to their own land is repeated? While the professor clearly saw that Israel was "lost" by reason of being swallowed up, or by "losing their distinctive existence" among the heathen, why did he not read Hosea xiv. as well as Hosea viii. 8, and so learn that God means to restore Ephraim to His favor, "Heal their backslidings and love them freely" (ver. 4)? The last sentence of the professor is peculiarly objectionable, for therein he lays down the law, and asserts in the very teeth of Scripture that with the fall of Samaria, Northern Israel ceases to have "any part in the progress of revelation!" The opposite is the fact! Every prophet and every portion of Scripture subsequent to the captivity of Israel reveals God's will concerning Israel, and tells us how, and when, and under what circumstances they will be discovered, and what their duty will be when the Lord's face shines upon them for good, once more.

For instance, besides the passages already quoted, promising Israel they shall be regathered and restored to their land, we have in 2 Sam. vii. 10 a domicile, or appointed place, for them to dwell in. Isaiah shows us in chap. xxiv. 15 that this spot is "the Isles of the West." Jer. iii. 18 that Judah shall walk to that locality as Israel's House, and thence both together will return to the land God hath given to their fathers for an inheritance.



Moses, Ezekiel, Isaiah, Jeremiah, Zechariah, all of these, and many others, wrote of Israel, and showed that they would, in "the latter days," become a great and mighty, western, sea-going, populous, blessed nation, having a company of nations affiliated with it, of the same race and lineage; holding the Gate of their enemies, powerful to a degree, wonderfully wealthy, lending to many nations, borrowing from none; reigning over many nations, but submitting to none. They were to be the evangelists of all nations, guardians of the Word of God, and lovers of the Sabbath and the ten true laws of God. Their existence as a people is recognized by the Lord in Matt. x. 6, and xv. 24, by St. Paul in Heb. viii. 8-12, and by St. Peter in his two general epistles. So that it cannot be truly said that Northern Israel ceases to have any part in the progress of revelation. Round them all history has, ever since their captivity, revolved. They are the "pivot" nation, and history exists for them!

We have sufficiently noticed the matters wherein, we think, Professor R. Smith errs, but we are glad, in publishing the words we quote, that he took our part against many of our adversaries by allowing—1st. That Israel is distinct from Judah. 2d. That they were mingled with the heathen. 3d. That they have not rejoined the Jews. These admissions dispose of many of our opponent's arguments. The professor only errs in regard to the confidence due to Scripture, which distinctly tells him that Israel is certainly to be found again, raised to greatness as a nation, united to Judah, and restored happily to their land. To the Lord be all the praise!



PROFESSOR R. E. THOMPSON, OF PENN-  
SYLVANIA UNIVERSITY, DECIDES  
THE QUESTION.\*

IN the *Philadelphia Sunday-school Times* of May 23d 1891, there is a long paper by Professor R. Ellis Thompson on the question, "Were ten of the Tribes lost?" His answer is that as a matter of inference, they were not. For, in the first place, "it is a mistake to assume that any of the four captivities meant the deportation of a whole people." He admits the language of Scripture would lead one to think it, but if we compare text with text we shall see that we are mistaken. Thus 2 Kings xv. 29 and 1 Chron. v. 26 declare that the tribes there mentioned were entirely carried away into captivity by Tiglath-pileser, king of Assyria (such tribes being the Reubenites, the Gadites, and the half tribe of Manasseh); but in 2 Chron. xxx. 1-13, Hezekiah sent messengers to Ephraim and Manasseh and throughout all Israel, even from Dan to Beersheba, "to invite them to keep a great passover at Jerusalem." This is supposed to be a good argument against the idea that the whole of the tribes in question were deported, because the king addressed them as "the remnant that are escaped of you out of the hand of the kings of Assyria." But there is no force in this argument because, at the date of Hezekiah's invitation (B. C. 726), the great mass of the Cis Jordanic tribes had not been deported; and

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\* The *Banner of Israel*, July 29, 1891.



there was nothing inconsistent in the king's language with the fact that at that date Reuben, Gad, and half Manasseh beyond Jordan had already disappeared by transportation. In reference to 2 Kings xvii. 6 and xviii. 11, the professor observes that the deportation there described could not have been complete because Sargon's account as now read in the Assyrian monuments gives only 27,280 of Samaria's inhabitants as the sum total of that captivity of Israel.

We are unable to accept the possibly erroneous reading of these Assyrian figures as a sufficient reply to the repeated statements of Scripture that Israel's deportation in the various military expeditions of the Assyrians was complete. Thus in Hosea i. 6., God declared "they should be utterly taken away." In the historical account of the matter in 2 Kings xvii. 23, God Himself declares that by His own action Israel was carried away out of their own land unto this day" (Ezra's day). In 2 Kings xxi. 13, Jerusalem is threatened with the fate of Samaria, which, under the figure of a dish wiped and turned upside down, represented complete removal. In Jer. vii. 15, long after the event, the prophet told the Jews that God had "cast out all their brethren, even the whole seed of Ephraim." This is a powerful body of inspired testimony, which surely cannot be touched by such arguments as the Professor advances to make the Word of God of none effect.

The Professor mixes up Jews and Israelites considerably in his paper, and asks why the *Jews* subordinate to Babylon, those living at Adiabene, and at the capital of Media, might not have been the descendants of the Israelite exiles whom Tiglath-pileser II. placed there? We answer, because in



the first place the latter were not "Jews" as those in question were, and because the exiles of the Ten Tribes became Gentiles, Lo-ammi, and separated from the Jews, who were and still remain "God's people," and His ostensibly "chosen ones." There was no room among the captive Jews for members of the House of Israel as our Professor supposes, because the two Houses were at enmity one with the other at that time, as Ezra declared in 1 Kings xii. 19, up to date of the return of Judah from Babylon, and presumably, in the total absence of evidence to the contrary, ever since. Of course, if Scripture and its inspired historical statements may be put aside as the Professor does, and his unsupported assertions be adopted instead, anything, however wide from it, may be put forward as the truth. But we require something more than mere surmises to enable us to conclude that Israel and Judah are now united and amicably joined as one people, suffering the same miseries and curses for disobedience, in all quarters of the earth.

The Professor declares that our Lord and the writers of the New Testament were silent as to the existence of the Ten Tribes as a lost people. "There is not a hint of it," he says. But surely he is wrong in that rash statement! In Matt. ii. 6 we find Israel distinguished from Judah, and our Lord announced to be "Governor" "to rule over" "My people Israel," which was the old Testament name of the Ten-tribed House of Ephraim, as Jer. vii. 12 shows. He did not, as a fact, rule over Judah, for "they received Him not" (John i. 11). Our Lord said, "He was not sent but unto the lost sheep of the House of Israel," and told His disciples "to go rather to the lost sheep of the House of Israel" (Matt. x. 6; xv. 24). This testimony agreed with



Isa. lxxv. 1, 2, when Judah was rejected, but the nation "not called by His name" was accepted (Lo-ammi Israel). St. Paul, in his Epistle to the Hebrews (vi. 10-12), carefully distinguishes Israel from Judah, and quoting Jer. xxxi. 33, 34, declares as a thing then future in his (Paul's,) day that God's "new covenant" would be with all the House of Israel (omitting Judah at first) from the "least of them to the greatest of them." This certainly was not fulfilled in St. Paul's time, and it is not yet fulfilled in ours! Professor R. E. Thompson's instruction to Sunday-schools, their teachers and scholars, requires, therefore, re-consideration, for it does not tally with Scripture, and surely, therefore, is mischievous and dangerous to a degree.

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### WHAT IS THE GOOD OF IT?\*

BY REV. EDWARD K. TULLIDGE, M. A.

"WELL, if it is so, what is the good of it?" is a question which, it is safe to say, has many a time utterly stultified every man who has tried to open the eyes of others to what is to himself such a clear and grand truth—the Hebrew ancestry of our English race, and the unfolding in English history of the gracious plan for the world's salvation entrusted to Abraham's descendants nearly forty centuries ago. To my mind there could not well be a more stultifying question asked by a Christian man, who must hold it as an article of faith that the course of the world's history has been divinely ordered and governed with strict reference to the plan foreshadowed in the Bible. If such a questioner would only pause for a moment to consider what his question really signifies, it would never pass the door of his lips.

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\* *Banner of Israel*, Jan. 6, 1892.



Put the question in somewhat different language, and how does it sound? "Suppose you have discovered the correct interpretation of the greater part of Scripture, what is the good of it?" That is precisely the *cui bono* question in other words, a question which is frequently asked by those whose lives are in great part devoted to the interpretation of Scripture.

Suppose a man to be one of a party in search of a buried treasure, and that one of his companions comes running to him in breathless excitement with the news that the treasure has been found. Suppose that, instead of hastening to see for himself if the news be true, he should coldly ask, "Well, what of it?" This may serve as a slight illustration of the stultifying power of such a question regarding Our Identity with Israel. Fortunes are spent for purposes of exploration in Egypt and the East; and if some fact is established as the identification of a city, the clearing up of some historical allusion, the settlement of a date, it is considered, and rightly considered, to be well worth the money expended. But when the veil is lifted from the Bible, and a vast multitude of difficulties at once dissolve away, then men cannot see the overwhelming absurdity of asking, "What is the good of it?"

When was such a question ever heard before from intelligent men in regard to any addition to human knowledge, on any subject whatever? Why does the Christian questioner suddenly become blind to the apologetic value of the fulfilment of prophecy? The condition of the Jews, so wonderfully correspondent to the predictions of prophecy, has generally been considered to be one of the most striking and unanswerable arguments for the truth of Christianity. If the fulfilment of only a very small frac-



tion of the predictions made regarding the destiny of the Hebrew nation is to be esteemed as possessing so much apologetic value, what should be the natural conclusion when the whole body of prediction has been seen to come true to the letter? Unbelief in all its strongholds would be utterly paralyzed by the establishment of such a fact, and science would definitely range itself on the side of the miraculous.

The folly of such a question is lost in the presumption of it. What are we, weak creatures of the dust, that we should presume to slight any work of God because we do not see the necessity or usefulness of it? It is our duty to study with reverence what purports to be so intimately related to the divine plan for the world's salvation, and not to treat it with such indifference and levity.

Is it a matter of no advantage to belong to Israel according to the flesh as well as to the spiritual Israel? Is there no power in the thought to make the heart glow with a quickened sense of God's power and wisdom and faithfulness to marvellously strengthen the foundations of faith, and deepen the feeling of responsibility? Such knowledge was full of inspiration to holy men of old, not only in Old Testament times, but also after the true grounds of man's acceptance before God had been made known. St. Paul certainly understood what it was to be a Christian, but how could language insist more strongly than his on the inalienable privileges of Israel according to the flesh? "What advantage then hath the Jew? Much EVERY WAY." To Israelites "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." "If the fall of them be the riches of the world, and the di-



minishing of them the riches of the Gentiles, how much more their fulness?" How gloriously has this confidence been realized when it is seen that the Anglo-Saxon race are in very truth God's ancient people Israel! Does not the heart of every one of English birth respond to Coleridge's words that to have been born an Englishman is a matter of which one can easily be too proud, but for which one cannot well be too thankful.

If it is a truth that God has at last lifted the veil from what, for wise purposes, He had seen fit to keep secret for ages, how can we resist the inference that the near future is big with mighty events which are to usher in a new and brighter day for this sin-wearied world? Is it nothing to know that to us as a nation the words of the prophet are addressed, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast?" Surely the disclosing of such a truth should be regarded as a warning note of preparation: "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord."

But it is enough to say in regard to the most stultifying question which forms the heading of this article that the spreading of the truth of Our Identity with ancient Israel has been greatly blessed with those blessed results which are the chief aim of every Christian worker. It has again and again awakened an interest in God's Word which has not ended there, but has led on to a consistent Christian life. A far more reasonable question would be, is there any question of vaster importance before the Christian world to-day?



## *CUI BONO? \**

BY ABRAHAM HENLY.

WHAT is the good of it? How often this question is asked especially in connection with the Anglo-Israel question, and whether it be in regard to that or any other subject it is after all a very sensible question.

The good to one person any thing or subject may be, need not therefore be the good to the same extent to another, but to him another aspect of the same subject has its undoubted good. Therefore, when anyone inquires "What is the good of the Anglo-Israel subject?" let us in our several ways show wherein the good lies. Two or ten travellers whilst describing the resources (or good) of a country they had visited, would undoubtedly dwell more on different subjects, just as each appeared of importance to the individual traveller explaining the matter. So with Anglo-Israel truth. To one man the glorious destiny of the seed of Abraham after the flesh, according to the Scriptures, is the all-absorbing topic, especially when he embraces the fuller meaning of that blessing, both as to universal dominion which stirs the heart of the true patriot, and as being also the means in God's hands of universal blessing to all the families of the earth, which touches the deep chords in the heart of the philanthropist. Then, again, when the true Christian finds that the preaching of the Gospel to every creature

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\* The *Banner of Israel*, February 17, 1892.



devolves more especially upon Israel of the Ten Tribes, and that to them, in an especial manner, was the commission given, to such *this* aspect of the subject may be its good to him; whilst to others the fact that God gave to the seed of Abraham the commission and privilege of undoing the heavy burdens and letting the oppressed go free may be the good to him, and thus stimulate him to work heart and soul in doing away with the accursed slave trade.

These are only a few of the good things coming of the Bible-introduced subject of Anglo-Israelism, and not one of these touches what to my mind is the grandest part of the question, and the greatest good that accrues to our fallen and sinful race by this ever-increasingly blessed theme: the identification of the Anglo-Saxon race with Israel of the Lost (but now found) Ten Tribes. That which I consider such an inestimable good in the subject is the solid, tangible, patent proof of the faithfulness of God, and the proof of the inspiration by God of the Scriptures, His holy Word, because by this subject we see fulfilling before our own eyes in the British race the very things God, by His prophets thousands of years ago, foretold should be the destiny of the afterseed of His friend, Abraham the Hebrew (not Jew).

In this age scepticism runs in the air, and not only the infidel and atheist are infected with it, but it gives deep and pressing trouble to the true child of God and the believer in our Lord Jesus Christ, whilst he labors with indefatigable zeal to realize the presence of God, and to prove that the Bible, which tells us about Him and His will towards us and His dealings with us, is verily the written Word of the living God, whilst at the same time the chil-



dren of the devil are most assiduous in trying to prove the Bible false, and declare that there is no God. To combat this, the child of God without the knowledge of this Identity and the *proof it gives* of the truth they love, is at a great disadvantage. No wonder it is so, because God in His Word declares of Israel: "Ye are My witnesses that I am God." If His child know not the subject God has Himself ordained as proof positive of His existence and being as God, on the one hand; or, on the other, refuse that blessed Light when brought to their notice, they are compelled, comparatively speaking, to grope on still in much darkness and distress. For my part, I desire to know the truth of God, whether that clashes with our preconceived notions or not, and wish to study every aspect of His Word, depending on His Holy Spirit to guide my (unbiassed) mind into *all* truth, without allowing me to be drifted through every wind of doctrine. Thus, as the apostle tells us, I desire to prove all things and hold fast that which is good, and only that.

I thank my God that He brought me to the study and understanding of His Word, in regard to the Identity of the British with Israel, because I find it substantial ground on which I can make a firm stand when waves of unbelief are rolling high.

We are living in an age of deep thought, and it is not sufficient for many that because their fathers believed this or that they must do the same. On the contrary, they examine for themselves, and it is well they do, if they seek in prayer for true wisdom. For as the Word tells us: "If any of you lack wisdom (and we all lack it) let him ask of God . . . and *it shall be given him.*"

How much better for OUR RACE if the study of the Word—searching the Scriptures—had been vigor.



ously undertaken centuries ago as it is by many now. When sceptical thoughts rise, as they often do in the child of God, to try his faith, how blessed it is to be able to go to that very Word and find the *proof* of its own truth visibly set forth and easily grasped in the minutely foretold history of Israel, and in the agreement of the Anglo-Saxon race therewith in every jot and tittle, thus banishing unbelief and doubts and establishing faith. May God give us more wisdom and knowledge and understanding of His Word; and whilst to us comes the comfort, to His grace be the praise.

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*CUI BONO*; OR, "WHAT IS THE GOOD OF BEING AN ISRAELITE?"

By F. C. P.\*

I AM going to try and answer the question, "What is the good of being an Israelite?" for people are so often heard to say, "I don't mind being an Israelite, but I don't see the use of it;" or, "I don't see that it matters one way or the other." I wish, if I can, to show that it does matter very much. It matters to those who desire not only to live to God's glory themselves, but that He should be glorified before all the world. It matters to those who are jealous for their Lord. I will assume you know all about the difference between Jews and Israelites (see 1 Kings xi. 13, 31, 32; xii. 16-24; see letter No. 1), and do not confuse them together; also that God's promises to the patriarchs such as multitudinousness, the Gates of our enemies, wealth, etc., are fulfilled to the British nation; that, in fact, you acknowledge that we (with the Americans) may be Israel, but ask, *cui bono*, what is the good of it?

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\* The *Banner of Israel*, Aug. 17, 1892.



Christ says, "I am the Way, the Truth, and the Life" (John xiv. 6). The first use, nay, the absolute necessity of finding Israel, is to prove that God is "Truth," for the Old Testament is not only full of His promises to Israel, but repeats, that for His name's sake He will not cast them off utterly but will redeem them and save them (Lev. xxvi. 44; Isa. xlv. 21, xlviii. 9, 11, lxvi. 22). Therefore, for *His own* sake we must show He has fulfilled His promise.

Secondly, Israel must be found that God may be *glorified*, for they are a nation created for this purpose. "I have redeemed thee, I have called thee by thy name; thou art Mine. . . . I have created him for My glory. I have formed him, yea, I have made him" (Isa. xliii. 1, 7), and, "Ye are My witnesses, saith the Lord, that I am God" (Isa. xliii. 10, 12).

By the discovery of Israel in the British, wherever spread over the world, including Americans who sprang from Great Britain, the great privilege is given us as the English-speaking races of adding in our measure to God's glory. With the privilege we have the responsibility of being witnesses for Him, and an earnest of success too wherever we carry His Gospel, because we were appointed thereto by Himself.

Thirdly, Israel is the *chosen* race: Thou art My servant; I have chosen thee, and not cast thee away" (Isa. xli. 9). In all our worldly occupations, amusements, or friendships, we consider it a mark of distinction and satisfaction to ourselves to be the chosen ones, and yet people ask, "What is the good of being an Israelite?" Those who would rejoice at being selected for any worldly post, or at least be flattered and pleased at being offered it, seem to be



incapable of realizing the glorious privilege of being one of God's "chosen race," chosen above all nations to praise Him and glorify Him and to carry His name to the ends of the earth (Isa. xliii. 7, 21); chosen to be blessed above all people; chosen to be endowed with gifts spiritual and temporal (Deut. xxviii. 1-14; Isa. xliv. 3).

Do those who ask "What is the use of being an Israelite?" ever consider what a small portion of the earth Great Britain occupies? It is not because we are British, but because we are Israel the "chosen," that our little kingdom has become a mighty empire.

Fourthly, to prove the British are Israel, is to prove the Bible *true*. There are many good people who never read the Old Testament and many others who only read it as an allegory, a collection of stories more or less fabulous, and not meant to have a practical bearing upon our lives. Read it in the light of its being the inspired history of the British nation, of the American and the Jewish peoples, past and future, and with the exception of two or three books, such as Job or Proverbs, you will find every one full of allusions and prophecies, which have been and are only being fulfilled by the Jews, British, and Americans. When we can point to these two witnesses, Judah and Israel, what a testimony it affords of the truth of the whole Bible, and that all God's promises shall be accomplished. Infidels may think they argue the Bible away, but the visible proof of its truth remains in the visible existence of God's chosen people Israel.

If you desire to glorify your Father which is in heaven you will feel humbly thankful that you are privileged to belong to the race specially destined for this purpose. If you pray the prayer of all true



religion, "less of self and more of Thee," you will not think of "the good" to yourself, but you will think of the *triumph* for your Lord of proving to all the world that He has kept His people and preserved and blessed them for His *own* name's sake, and that all the wealth, the prosperity, the success of our loved fatherland is owing to the fact that Great Britain became the home of the race which was chosen thousands of years ago by the Holy One of Israel.

Lastly, let all who fear for our future take courage, when war breaks over the continent of Europe, as it will sooner or later, when we ourselves are engaged in deadly conflict with Russia, then all men will learn "the good" of being Israel, for we, being the Lord's people, must be victors and must be preserved for the day when "the Lord will bring again the captivity of Jacob and have mercy upon the whole House of Israel" (Ezek. xxxix. 23-29).\*

To sum up shortly, some of the special uses of discovering the Anglo-Saxons to be the lost tribes of Israel: (1) It proves that God is Truth, the British and Americans with the Jews being visible witnesses of the fulfilment of His promises to the patriarchs and to David His servant. (2) It is to the glory of God that His people Israel should be discovered and recognized as His witnesses in the world and the object of His special providence, and it should be a matter of humble thankfulness to us that we have the privilege of adding to His glory. (3) Israel being God's chosen race, it is an unbounded honor and inestimable privilege to belong

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\* And the same assurance may be felt as to the final outcome of the issues that now threaten American Institutions. We being Manasseh and "of Israel" no weapon, nor device fashioned against us can possibly prosper. It is so written. But we must help ourselves, in order to be holpen!



to this people. (4) It proves the Bible to be true and gives a vital importance and interest to the Old Testament which it cannot possess apart from the facts we believe. (5) It affords positive assurance of the safety, prosperity, and durability of the British nation and of ultimate success in its future conflict with her great enemy—Russian Gog.\*

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\* See Study Number Seven, Page 235 (1).



# OUR RACE:

ITS ORIGIN AND ITS DESTINY.

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SERIES III.

JUNE, 1893.

No. 9.

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## EDITORIALS.

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WE have no time to discuss matters further, with those who have no time to read the matters which we have already discussed.

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A wise man hazards nothing in stating a truth, and in going out of his way to warn a neighbor of a certain danger; but a fool risks all in refusing to give heed to one who offers a reason for his faith.

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Nineteen centuries ago the "Jews" made the Scriptures of none effect by their traditions; and to-day many in "Israel" who reject their literal Identity with Isaac's Sons make seven-eighths of the Bible devoid of power by their presumptuous spiritualizations, and their private interpretations.

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If the Bride of Christ is symbolized by the 144,-



000 saints, 12,000 of whom are sealed out of each of the twelve Tribes of Israel severally, when and how do the "Gentiles" come into that body? and if *we* (OUR RACE) be really of pure Gentile derivation, what earthly hope or heavenly anticipation can we have of forming any part of that particular body? A part of the *other* innumerable company we may be, but not of her who goeth whithersoever the Lamb goeth. If then our hopes are founded upon facts, they are Israelitish facts, and it behooveth us to fortify our faith by serious study of the Identity truths.

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Of course there were wild branches grafted into the parent stock. This was always legitimate in Israel. But should these boast against the other branches that were not cut off, or even against them (Judah) that were? Surely the wild branches stand by faith only, and should fear rather than be high-minded, for the root beareth them, and not they the root! And how much more should we expect to find that the natural branches (Israel) have been grafted back into their own tree! Shall Saint Paul, who was born ahead of time, call this "fulness of the Gentiles" which was to come of *Ephraim* "a mystery," and its now patent outcome "life from the dead" which he foresaw, and another seek to belittle so great a consummation? It may indeed be wonderful in our eyes, but certainly it can not be beyond the power of God to have built all of these rejected Saxon



stones into the very Head Stone itself, they, like Him, being of the literal Hebrew Quarry. Amen.

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Moreover, if Isaac was the type of Christ then Rebecca was the type of his Bride, as few among Adventists will care to gainsay; and yet, if the literal Bride of Christ is to be gathered out of the unchosen Gentiles, why was Abraham so insistent with his steward that with an oath he bound him to go into his *own* country and to his *own* kindred and *there only to take a wife unto his son*? It is certain that these Scriptures cannot be broken, nor may we do reckless violence even to the type. What meaneth the oath if the Bride be not necessarily of Shemitic origin?

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Our main contention in the Our Race Series is summed up in the claim that a correct view of the intent and purpose of the Second Advent of the Saviour—who from Jerusalem is literally thenceforth to rule “all Israel,” and from thence and thereafter, as a means towards the real end in view, to bless and to rule all other nations, and so to fill the whole earth with regenerated life)—and a correct foresight of the future scenes long ago set forth by Moses and the prophets but now so soon to become realities, cannot possibly be obtained apart from a prayerful recognition, and a thankful acceptance, of the Identity of the English Speaking Peoples with the long-lost Ten-Tribed House of Isaac.



Ninety-nine one hundredths of the *confusion* among Adventists arises from a failure to see, and confusion worse confounded remains with them who deliberately reject this vital tenet and fundamental interpretation of the Inspired Word of God.

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None of those who have followed the historical development of Identity literature, since the days of John Wilson, can have failed to notice the persistency with which the same old set of oft-defeated "Objections" have been trumped up against each new effort to awaken Our Race to a realization of its Origin and Destiny in "Israel." These objections are by no means strong, nor is their name "Legion"; quite the contrary, for in reality they are very few in number, and are generally such as arise from mere misinformation as to the facts adduced in rebuttal, and from a misappreciation of the subject matter presented by the Identity itself.

Of course some of them are born in the soil of prejudice, of wilful ignorance, and of malignant opposition, but from the attacks of all such the genuine searcher after truth is protected instinctively in that their very spirit raises at once a corresponding determination to investigate the matter for one's self. The chief difficulty experienced in dealing with these "Objections" resides in the fact that they are found in every one's cartridge-box. They are all armed with the same weapons and fight with the same tactics, and it seems that for



each one defeated, a dozen more, with ears that have not heard the battle, and eyes that will not see a predecessor's discomfiture, are ready to renew the almost hopeless controversy! But we must not lose heart nor leave the field; no weapon formed against "Israel" shall prosper, no argument can fence us from our position. The Answer of History is unanswerable and the Judge has charged the Jury to find a verdict for the affirmative.

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Few of our constituents can have failed to encounter many of these "Stock" Objections to our Identity with Israel which are so constantly thrown at us by the enemy. It is therefore high time to point out that these attacks are harmless in so far as truth is concerned—mere "shells" without "charges"! They make a noise *just because they are empty*. Even the "fuse hole" is not plugged, and so of course they "shriek," as soldiers say. But they should not cause an "Israelite" even to dodge! They are lighter than vanity itself, for when the heart is truly armed, they simply fan the ears with harmless breezes, and die out before they strike. The arguments in rebuttal which we cite in the present Study are parts of the universal armor against all the darts our Objectors have. We ask our constituents to clothe themselves therewith and to go out and extend our lines!

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Another object of this particular Study is to give



our own constituents an idea of the voluminousness of the English Identity Library, and by copious quotations to familiarize them with some of the best writers across the sea in the hope that Americans will desire to become still better acquainted with them and make heavy importations of their works. Our collateral list at the end of the book will be of special value in this connection. To help this cause is to spread Truth upon the troubled waters of modern affairs. It is the only "oil" that will surround the Anglo-Saxon bark with safety in the coming storm. The pioneers of Our Race, in its awakening to Identity Facts, deserve all the patronage we can bestow upon them ; and although "Charity begins at home," and we ourselves need all the help we can secure to keep our own little venture afloat here in Manasseh, nevertheless we recommend all of these fraternal works to our constituents.

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Upon the *first* and *third* Mondays in each month we shall forward to our Agents in London the consolidated list made up of all the separate orders sent in by our constituents. It will thereafter take some three or four weeks for the books to reach our friends, whose patience in the meantime we shall deserve.

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We will gladly receive subscriptions for "Philo-Israel's" *weekly*, "The Banner of Israel" (\$2.12); and for "Oxonian's" *monthly* "The Messenger" (\$1.88);



and, unless otherwise directed, shall if possible have them commence uniformly with January 1st, 1893. We will also send the above-mentioned *weekly* and *monthly* together with the *Our Race Quarterly* (either series!) to any subscriber at the consolidated club rate of \$5.00. This is a liberal opportunity to keep in close touch with Anglo-Saxon affairs as viewed from the standpoint of the watchers on the "Mountain of the Height of Israel." A year's perusal of these three publications will put a very different phase upon one's judgment as to International and Diplomatic matters! The God of "Israel" is moving on the face of the waters (peoples, nations and tongues) of human affairs, and it is a grand thing to watch events under the light of the Identity of Our Own Race with Israel herself!

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This cannot be done under the guidance of the great Secular Journals of our day. Nearly all of them seem to be subsidized to some interest or other which arrays them against the truth in every form. Few have a better right than we to speak from individual experience in the premises, and our constituents who know whereof we have written and testified during the past three years, and have seen the flood of misrepresentations cast out upon us by the Press are *prima facie* witnesses of the illiberality with which we and our cause have almost universally been treated. The average modern newspaper is reliable only in that it lies, and re-lies; we have a Free



Press only in that it suppresses facts and oppresses freemen with a license that is unparalleled even in the annals of Rome, for it is morally guilty of the very same sins ! For instance : it assassinates character with irresponsible innuendoes ; murders reputations in reckless head lines ; poisons morality in spreading the details of crime ; misrepresents truth without quarter ; inverts philosophy with specious sophistry ; prejudices justice before trial at the bar ; sneers at good intentions by instinct ; ridicules sacred things on principle ; tortures its victims for a price ; hires decoys and detectives to run down an opponent ! suborns votes, prostitutes its opinion, flaunts its ignorance and deceives its own constituency ! Its patriotism is cut to suit an alien bias, its politics are trimmed to suit the pot house, and its reviews are as unjust as a Papal Expurgation ! There are exceptions, may God bless their subscription lists ; they are ahead of the age, and belong in the millennium. But the least that is said of the so-called Religious Press (Forgive the mark !) the better ! for in high quarters it is married to the World, in league with the Flesh, and dancing with the Devil. Yet of course not all are mammonized—God knoweth them that are His. The proof of the pudding is in the eating. Not one per cent. of several thousand newspapers clippings bearing upon our aims and work is even honest. We have the facts in our possession.

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Meanwhile, the position of American Adventists



upon the temporal promises to Abraham, Isaac and Jacob, and upon the interpretation of the specific predictions of all the Prophets from Moses to the Messiah Himself, as to the Chosen People, is an inconsistent one. Could they but see it, it is a position that deliberately dishonors Jehovah! They seem utterly blind to the fact that a dogged contention as to the mere *Gentile* origin of OUR RACE, now securely the dominant one on earth, as well as, relatively speaking, the most truly Christian one upon the globe, is in effect equivalent to charging God Almighty with having signally failed in his Plan of the Ages which is written down in black and white—in that He tells us that “Israel” is a people whom he hath chosen for Himself, formed for his battle-axe, reared for a purpose, and reserved for its perfect consummation. For, if so be, we upon whom the fulness of all these predicted temporal blessings has now literally come and in these latter days! are not of the actual stock and lineage of the Patriarchs, then surely what was intended for one people has fallen upon quite another, and that upon a Nation and a Race not at all contemplated in the Bible! There is but one escape from this dilemma—to look into the glass of History and recognize *ourselves*!

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The twin truths preached by John Wilson and William Miller should never have been divorced, and the strength of the position represented by the



Our Race Studies subsists in their reunion upon a strictly Astro-Chronological basis. We make no pretensions to infallibility ; we are simply students of History, and do not hesitate to change our bearings as fast as exploration warrants. We know however that the chart is correct, and that our compass is true, and we have already passed too many waymarks, and light-houses to doubt the general lay of our course—It is due East ! We are sailing upon a great circle back towards the Holy Places of Our Race !

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The Business Manager of a certain Religious Journal which shall be nameless, has solicited our patronage for his advertising columns. He sent his letter and a sample copy of his paper to the post-office addressed to "Mr. Joshua Long Day, New Haven, Conn." After some study the mail-carrier solved the mystery by giving them to us and the samples are now in our archives. We thank the management of this enlightened weekly but have too much ice to thaw out near home to waste the heat of twenty-three and a third additional hours of sunlight upon the petrified inhabitants of the Glacial Regions !

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Since Feb, 22d, 1893 the Business Management of another Advent Paper—and much more to its own disadvantage than to ours—has advertised in



its own name as follows [*Italics ours*]: "Professor Totten's Position Reviewed. This Review shows that Professor Totten has treated the Scriptures, he pretends to quote, *in a most disreputable manner*, and that what he calls "Joshua's Long Day," *is a self-evident and unauthorized interpolation* in the Book of Joshua. Price ten cents: On sale at this Office!" In the review notice of this ten-cent "Review" the Editorial Management of the same paper states that its writer is an "Old Adventist," and "a clear thinker," that "he has brought logic and argument to bear upon him" (Prof. Totten), and the management then proceeds to recommend that "Every one who has read *of* (!) Prof. Totten's books ought *to read* the pamphlet named above!" Of course he should; particularly if, having read "all manner of evil" OF him, and OF his works during the past three and one half years, he still wishes to confirm himself therein! We often wonder if it ever occurs to our neighbors upon Advent Row that there are *two sides* to every question, and that to read "*of*" a matter, is very different from searching it out and holding fast to what is good therein! What manner of guests, O Truth, are these, that sit at thy table in "this generation"? It is to them in particular that we have dedicated this "Answer of History"! In the Our Race Series we are writing facts, and giving demonstration for our faith. We maintain that the foundations of our Identity *are the counterpart of those upon which that of the*



*Messiah himself was preached by the Apostles!* Now, Brothers, if these things be so, ye are in a perilous business, if, without reason, ye continue to condemn us, and to teach men so to do!

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We have had several copies of this Review sent to us and been requested to reply. There is no need. It will be self-evident to any one who has actually read Study Number Two, and will then read our *Position Reviewed!* that its very writer has merely read "of" it himself! How can our "position" be reviewed by one who has not explored our Studies? What shall we say of one who reviews a book he has never seen? Moreover, an attack upon the New Chronology *which has not yet failed*, and our judgment upon which can not be impeached until 1901 A. D., has little to fear from an advocate of the *old* systems of Chronological interpretation that were relegated to the second-hand bookstores forty-eight years ago! But while we are content to let the Chronological wheat and tares grow together until God's "set time," we cannot but deprecate the spirit in which the review itself has been endorsed by the official organ of the "American *Millennial* Association!" Fair play! Brethren, even with error, is the best policy, for Truth is mighty and it will prevail against the world—even against the Advent world, if it is composing itself in sleep! for perchance we have not "treated the Scriptures we pretend to quote in a most disreputable manner"!



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Preconceived ideas are seldom if ever true. Not are inherited opinions necessarily founded upon facts. It is always well to go down into the foundations and study the underpinning for one's self before actually settling for good upon any life estate. We exchange with many Advent papers, and we read them all with care, and often with no little profit and interest. We find however that they differ like the stars in glory, and that very few of us are self-luminants, or Suns ! Genuine vitality can be tested, or recognized, by its inherent qualities. The Holy Spirit is so versatile that under his influence we all may see new and different light even in the same text. The texts and the Spirit proceed from One inexhaustible Source. Beneath many lights shining with oil drawn from this Source, the gloom may be dispelled yet more and more ! Is it not time for some of our neighboring Advent Journals to let *their* light shine in *our* direction once in a while ? Their continuance to shade their rays away from the Chronological and Identity directions is un-Samaritan ! One of two things : we are either in dense darkness, or we have some light of our own. In the one case we need illumination, in the other we offer our rays freely and in good faith !

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In so far as our own Studies are concerned the distinctive Advent Body, as a class, has fallen short of liberality upon each one of the counts enumerated



in the Introduction to this Study. For three and one-half years our works have been antagonized and ridiculed by the secular press, (almost universally without having been seen!) But this very prominence has kept the fact of their existence well within the knowledge of all the Adventists in the Anglo-Saxon world! Surely they should have received deliberate and careful review at least at the hands of the chief men of those who profess a corresponding faith! But it is even a greater surprise to us that so few "in the ranks" have shown any curiosity even as to what we were endeavoring to teach! The Our Race Series would have fared better in Athens 1900 years ago, for they would have drawn an audience at least!

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As a matter of fact, we know not of a solitary review, digested with a care equal to the situation, even of a single one of the Eight Prophetico-Historical Studies already before the public, that has yet appeared in any purely Advent Journal. We expected some in these quarters! We long ago gave up sending review copies to the so-called Orthodox Religious Press, or even to the Secular Journals, for neither of these classes of Scribes have paid attention to the gift, or else have discourteously condemned our work without argument, and even without citing facts. But there is no excuse for editorial silence in fraternal quarters. To keep it is to hold the garments of those who stone us for



our testimony! These Studies cannot be reviewed in a ten-line notice! *In the name of truth we ask them to explain our Position to their constituents!* There is grave responsibility involved in the treatment that our particular work is receiving upon all sides and we conjure our *brother* Editors to clear their skirts thereof. Where time does not allow for a more perfect digest, a reprint of the Preface or the Introduction to any one of these Studies would be the fairest way to give the truth a chance. We owe most all of these journals our thanks for several free insertions of our circulars, but this is merely Charity and we return the compliment in this edition. What we chiefly crave and *what is primarily due to their several constituencies!* is a plain unbiassed statement of the gist of our Studies as they appear.

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We regret that circumstances have so conspired as to delay so long the appearance of this first Study of Series III. The causes, however, have been completely beyond our control and we take it for granted that by this time our constituents are satisfied that we are doing the best we can, and that every delay is much more annoying to us than to our constituents. It is often impossible to reply even to business letters. All this irregularity will cease when we secure patronage enough to employ even a single clerk. In the meantime we ask our friends to take all silence upon our part in



good part, and to exercise faith and patience in the premises. Letters and Queries we are glad to receive, but to answer them outside of our regular Studies is seldom practicable.

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Our Working Fund now amounts to some \$3,800, with promise of an interest of some \$153 per year. It is to be hoped that by June 1, 1894, we can report that it has been doubled. This will surely be the case if all concerned will make special efforts to take at least a single share. But do not misunderstand our meaning; we are forced to employ commercial terms in order to define the ends in view: still we are not fostering a mere business enterprise, but rather are laying the foundation for a more enterprising dissemination of the truth, a knowledge of which will do more to purify our National Temple than all other measures put together! Our efforts call for personal enthusiasm, religious devotion, and patriotic consecration. The cause involves all that adds dignity and honor to Human Life. It is for God, for Race, for Country, and for Home, so that with charity well founded, we can extend its blessings unto all mankind, and make the same ends worthy to be sought by all the other sons of men.

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In closing this Study we would call attention to its exhaustive length. Our object was to put the final Answer of History to those who raise Objections to



Our Identity with Israel, in the hands of those who will prize and heed it, and this we have done regardless of expense. It is another guarantee that we shall not hesitate to use all the means at our command to accomplish the ends in view. In this sacrifice we expect the hearty coöperation of all who are concerned in the final issue! The work is yours individually, quite as much as ours, and as we have some grand facts in reserve we count upon the determined support of our constituents in getting these new facts into action. In this connection we would state that we have lately finished an exhaustive calculation that *seals* the general accuracy of the Biblical scheme of Chronology set forth in these Studies. We are confident that our efforts have been directly blessed by the God of Israel. In fact, we have had a demonstration placed in our hands that no man can gainsay. Its simplicity is within the compass of ordinary comprehension. In other words we are satisfied that the Chronology between Daniel's Birth and the Saviour's Death has been providentially placed within our grasp, link by link; that we can prove it step by step, and reference by reference, even to the day and hour, and show the dates upon the very face of the Bible. The calculation puts an entirely new light upon certain of the hitherto unharmonized Chronological Prophecies, and the proper time for its disclosure will be discerned by the receipt of pecuniary assistance sufficient to publish it. In the mean time we extend a



friendly challenge to the Christian world to explain Daniel's Prophecy of the Seventy weeks *to the day and to the hour !* Our point is this. If Jesus was the Messiah, surely those who believe in Him should be able *to explain HOW he fulfilled this explicit Chronological prediction at the first advent.* We reject every approximation whatsoever, we demand a solution that shall bear its truth upon its face, a solution upon which Christians can agree as naturally as they now do upon his birth at Bethlehem, and such a demonstration *as should convince* "JUDAH" that "the Man Jesus" truly was the Son of God !

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In other words we purpose to parallel the test of Elijah (1 Kings xviii. 24) as to the truth of the Chronological Systems now before the world, and as it is time for "Judah" to walk with "Israel," even time for them to go back to Palestine together, we will make the criterion of solution to be arrived at, the degree of credence with which it will strike a Jury composed entirely of *orthodox* Jewish Scholars. We maintain that Daniel's prophecy of the seventy weeks was verified in Jesus of Nazareth to the very last degree of astronomic accuracy ; that it fits the calendars (ancient and modern) exactly ; squares with History perfectly ; and comprehends the fullness of a Chronological vindication ! and we furthermore submit and will abide thereby, that the system which shall be verified by the fire of truth from Heaven, as patent to the human mind, shall and



ought to be recognized as worthy to be studied henceforth with anxious solicitude as to the days and hours of even greater things to come! A system of Chronology which shall yield this secret after 2424 Solar years is wanted. If such an one be in existence let it be produced. If not, and it be God's will, we will produce the desired solution upon the true Scale of Time upon which all our previous calculations have been wrought out in His Honor.

C. A. L. TOTTEN.



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*Had we the means, we would willingly give a copy of these works to every human being, but while this current dispensation lasts, we are unfortunately forced to "sell the truth," (Matt. xxv. 1-3), to those who know its present value. (Prov. xxiii; 23)!*

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\*In accordance with a former promise, and in answer to many queries, Professor Totten has prepared the accompanying preliminary list of works possessed by himself, and which he recommends to his constituents as valuable collateral reading upon topics treated in the OUR RACE SERIES.



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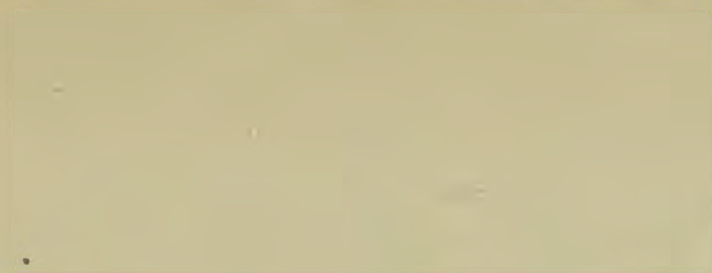
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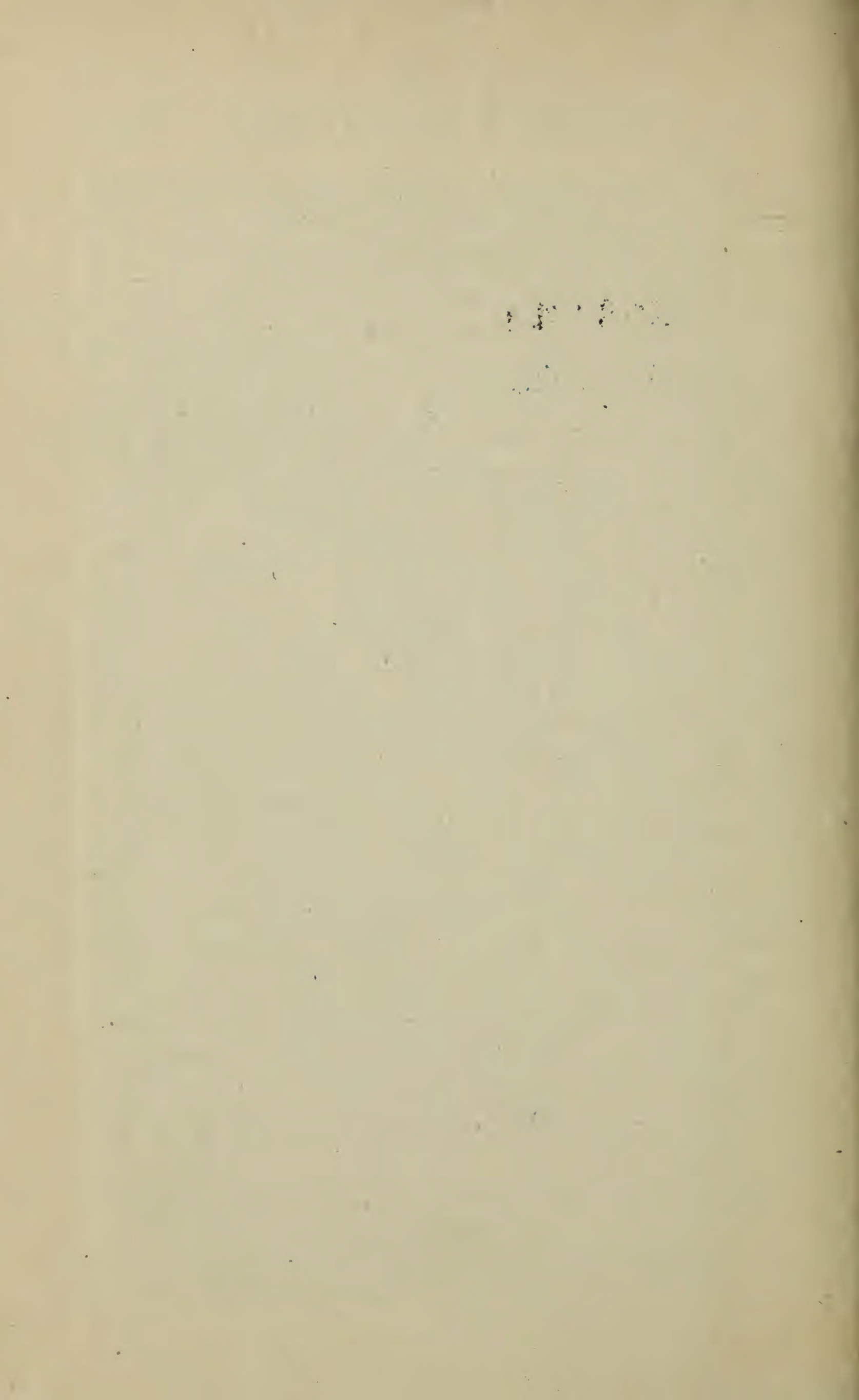
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